

Canadian Churchman

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

Vol. 21.]

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[No. 21.]

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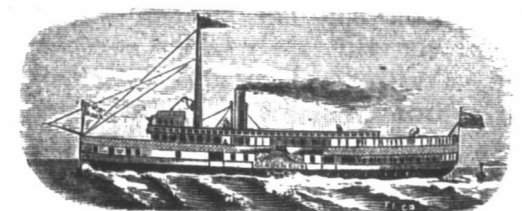
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Canadian Churchman.

TORONTO, THURSDAY, MAY 23, 1895.

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Lessons for Sundays and Holy Days.

May 26—SUNDAY AFTER ASCENSION.
Morning—Deuteronomy xxx. John ix. 39 to x. 22.
Evening—Deuteronomy xxxiv.; or Joshua i. Hebrews i.

APPROPRIATE HYMNS for Sunday after Ascension Day and Whit-Sunday, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 304, 555, 557.
Processional: 147, 202, 391, 469.
Offertory: 148, 300, 304, 506.
Children's Hymns: 147, 300, 387, 565.
General Hymns: 145, 146, 149, 150, 201.

WHIT-SUNDAY.

Holy Communion: 157, 207, 552, 568.
Processional: 153, 154, 391, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 210, 388, 568.
General Hymns: 9, 155, 208, 209, 211, 212.

THE ASCENSION DAY.

Ascension Day is one of the Church's most joyful holy days. At this time she leads us to withdraw our thoughts as much as possible from earth, and raise them to the heavenly home whither our Blessed Lord has gone before. Of course, we can think at any time of the "many mansions in our Father's house," and of the place Jesus is preparing for us there; it is well that we should very often do so. But on one special day in the year the Church bids us, as it were, pause awhile and think only of heaven. She would guard us from the danger we are in, lest the noise and business of the world, and all our many cares and pleasures in it, even our sore struggle with our sins, should engross us too entirely; lest our eyes should be fixed only on the path that we must follow here, and our hearts hardly ever cheered by looking upwards to the home we hope to reach at last. We should try to lose all thoughts of earth when commemorating our Lord's Ascension into heaven, and praying that "we also in heart and mind may thither ascend." "Where your treasure is, there will your heart be also." These words of our

Saviour show us that to love Him is the way to ascend to the heaven where He dwells.

HOLY THURSDAY.

The Resurrection is not the end. Our Lord did not stop in His career of triumph with human nature, wedded in indissoluble union to His divine Personality beside the tomb. He did not keep our manhood away from heaven. He made it worthy of glory and honour, and He did not stop until He had ascended and seated Himself as man upon the throne of God. The Feast of the Ascension chronicles this fact, and this fact alone can adequately explain the merriment of Christmas Day. The beginning is explained by the end. You look off from the birth in Bethlehem to the King of Glory passing through the everlasting doors. Calvary and the vacant tomb are not enough to satisfy the claims of Christmas Day. Where is our Lord in bodily presence now? Not on the cross; not within the closed doors, or on the lonely mountain, but in heaven, at the right hand of the Eternal Father, where St. Stephen and Saul of Tarsus saw Him. When came He thither? On Ascension Day, when He left the wondering Apostles to go to His Father and our Father and to His God and our God. Ascension Day is the correlative of Christmas Day. They stand at the beginning and the end of man's career. The one explains the other, and alone explains the other. All that comes between, the life, the death, the burial, the resurrection of our Blessed Lord, are steps in a progress which has its grand consummation in the exaltation of man to glory and honour in the Ascension. That is the stupendous, splendid general result of Jesus' birth of His Virgin Mother on Christmas Day. The light of the great white throne shines down upon the manger. The Angels' "Gloria in excelsis" fills the depths of earth's misery and destitution with hope and delight, and Merry Christmas leaps from the lips of all as they hail the newborn Babe, and see in Him the real Elijah, Who will ascend into heaven first Himself, to make ready a place for us, and then come back again for us, and take us with Him to our home in our Father's house of many mansions. How senseless is it to keep Christmas Day, when our Lord is born, and Good Friday, when He dies, and Easter, when He rises again from the dead, and not keep Ascension, when He consummates His triumph and goes up into heaven.

A WONDERFUL CHURCH SOCIETY.

The phenomenal growth of the English Church Union has been so wonderful, and has accomplished so much for the success of the Church during the last fifty years, that any one contemplating the difficulties that now beset us, and being tempted to despair, may well take courage. Its growth and influence is accounted for by the fact that it was composed largely of men zealously engaged in Christian enquiry, and who were stimulated in their studies by the work done by the Union. They "earnestly studied the neglected pages of the Prayer Book, the true and exalted position attributed by the Church to the sacramental system, as the basis and sustaining power of the spiritual life gradually dawned upon them." They began their work at a time when the Church was being looked upon with contempt, and when

"statesmen and political innovators regarded her as a decaying public institution." We learn from a statement just issued that in 1860 the membership was 205. In the year 1894 it had become 35,034. This is a sure indication of the righteousness of the Church's contentions during all this time in which the Union has done its part, and of the deep loyalty of the members of the Church of England as shown in their noble and constant and increasing support given to a society, the object of which is to defend the Church from adversaries and to build up spiritual life and influence.

MISSTATEMENTS.

A writer of a letter to the *Mail and Empire*, under the heading of "Wycliffe's Veracity," says that there are statements made by friends of Wycliffe College which ought "in the interests of public morality" to be corrected. It has been stated that "Wycliffe has four resident theological professors, nearly as many as the combined theological staff of Trinity, Lennoxville and Windsor." The writer, who seems to have taken pains to find out the true state of affairs, shows that Wycliffe has only two resident professors—while Trinity has five, Lennoxville three, and Windsor three, in all eleven. A further statement was made that Wycliffe has 32 resident and 4 out-door students, 36 in all. The same investigation points out that Trinity has 41 who have entered with the expressed intention of taking holy orders. Twenty-one of these are in the under-graduate department, and receiving the theological instruction given to arts students. Lennoxville has 39 students, 23 of whom are theological students in various stages of preparation. Windsor has at least eight students in the theological department. Taking the three combined, there are 72 theological students. According to the "Wycliffian mode of computation" these 72 students in theology are in number "less than the 36 graduates, undergraduates and literati attending Wycliffe College." We agree with the correspondent of the *Mail and Empire* that such misrepresentations should, "in the interests of public morality," be corrected.

ANXIETY.

Canon Gore has lately been giving a series of beautiful lectures on "The Sermon on the Mount" in Westminster Abbey. After reading the latter part of the sixth chapter of the Gospel of St. Matthew, beginning at the 25th verse, he says, "Anxiety! that is what we are to be freed from. Anxiety! that is the meaning of the word. It is not forethought against which our Lord is warning us, but anxiety. We are not to be anxious. We are to trust in God. To do daily the duty of the day, and then trust in God. The pattern of this freedom from anxiety is, of course, our Lord Himself. You notice that through all His ministry He looked forward; but there was not anxiety, fear as to the issue. The sort of symbol of that is that once, amidst the howling storm on the lake, the Master was found asleep on a pillow. It is as if there were an object lesson on what is said in the 127th Psalm, which more than anything in the Old Testament expresses our Lord's meaning: 'It is but lost labour that ye haste to rise up early and late; take rest, and eat the bread of carefulness. For so He giveth His beloved sleep.' That is, that quietness and tranquility which our Lord

exemplified." Oh! if we could only learn to put this calm and tranquil trust in God, how very happy many lives would become that are now marred with fretfulness, discontent and care. May we not, brothers and sisters, ponder over Canon Gore's words. Business cares are so exacting and overpowering, professional labours are so full of responsibility and often so little appreciated; a mother's toil never ceases and her household anxieties are ever pressing. Shall we not stop and think, and lovingly accept this gracious gift of freedom. Our great Master bids us, the Lord whom we worship commands, "Be not, therefore, anxious for the morrow, for the morrow shall be anxious for itself. Sufficient unto the day is the evil thereof."

THE FAITH.

Prof. Mozley tells us, "A cloudy unsteadiness in regard to faith is one of the surest ways to let in the devil. It is the Person, the Divine Person of Jesus Christ, which renders the faith supreme and unalterable. He is the object and centre of belief. It is not surprising that the Church's voice maintains its utterance, a voice in which there is no break, a voice in which there is nothing indistinct, a voice whose accents all men, the simple, the unlearned, can hear and understand." He speaks in graphic manner of the Nicene Fathers, who opposed the Arian heresy which denied the divinity of our Lord Jesus Christ, and who gave us the Nicene Creed. "Their argument on every occasion of heresy arising was one and the same thing, viz., that they had received a certain doctrine from the first, and that this heresy was contrary to it. They said, 'This is the old doctrine we have, the old doctrine which the Apostles delivered, which has been the doctrine of the Church ever since, which we have received from our predecessors, as they received it from theirs, and which we now maintain as we received it.' The same, the very same, they repeated. They professed to hold it because it was the same and for that reason only. They would not receive or listen to any other for the simple reason that the other was not the same. They shut their ears in horror, the very sound of novelty shocked them, they seemed polluted by the very contact of their ears with it. Who ever heard of such things? was the universal cry of the orthodox on Arianism appearing." Such was the spirit of the ancient teachers of the Church, and we who inherit the enduring work of such men after fifteen hundred years have passed away, need not fear that our labour and sufferings to maintain their doctrine and hand it on to future generations, are likely to be in vain, or fail in gaining the blessing and the help of God.

LEAVING HOME.

"Not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance in riotous living."—St. Luke xv. 13.

The first downward step in the prodigal's progress is taken when he grows tired of his father's house and his father's words. It is the same in the case of the disobedient child of an earthly father or the sinner against our Father in Heaven. In the one case the son is tired of home and impatient of home restraint. In the other, the sinner wants his own way instead of God's way, and so the Church and its holy teachings are no more for him. They tell us that in crossing the great Sea of Ice, which forms the largest and most dangerous glacier in Switzerland, the traveller comes to a place called the "*Mauvais Pas*"—

the dangerous step. It is a narrow way, scarcely a foot in width, running along the side of the mountain. Above it is a wall of rock, below it, at a depth of some hundred feet, lies the glacier, a frozen sea, with its sharp points of ice and rock. If the traveller slips on that narrow path, he is dashed below on the cruel Sea of Ice and killed. Yet no one need fall there. The guides have fixed a strong rope along the mountain-side, and as long as the traveller holds on firmly to that rope he cannot fall. As we journey on through life there is for every one of us a *Mauvais Pas*—a dangerous bit of road. Frequently we come to it in youth, when the fire of manhood springs up within us and "the fever called living" waxes strong. The young man or woman entering life, quitting the restraints of school or home, comes to this dangerous road. The boy exchanging a quiet, godly home for a great public school; the young man passing from the homely village life to the rush, and roar, and temptation of a great city; the girl going from a mother's care and counsel to a place of business and the companionship of other girls—each has his *Mauvais Pas*, his bit of dangerous travelling. If he falls, it means the injury, perhaps the ruin, of his soul. The fall on the Sea of Ice—the frozen glacier—would be certain death. The fall from right to wrong, from purity to sin, always kills something good in us. No man or woman is the same after sinning as before. The man who slips off the path when he comes to the dangerous road of temptation, will certainly knock some of the manhood out of him. He may repent and be cured of his sin, but he carries a scar upon him through life. God does not forget, and the sinner cannot forget. Do you suppose that Esau in the after years ever forgot how he sold his birthright? Do you think that David in his last hours did not remember the sin which had spoiled his life? When we fall into sin, though true repentance and God's mercy may restore us, we have lost what nothing can give back; we have bruised "the white flower of a blameless life"; we have soiled the pure robe; we have lost the bloom of innocency. I said that along that dangerous path in Switzerland there was a strong rope fixed, and that those who held fast to it were safe. We have a like protection along the hard, perilous path of temptation. The love of God, as shown to us in our holy religion, is our safeguard. As long as we hold fast to that we cannot fall. The man who loves God, who clings to Him by prayer, by the sacraments and ordinances of the Church, by the reading of His Word, will pass safely over the dangerous path. Let him hold fast to the truth as it is in Christ Jesus, and he shall go on uninjured, like the traveller grasping the protecting rope. Let the young man, sorely tempted to lose his purity, his virtue, to defile the body which Jesus died to redeem, hold fast to God's hand. If he quits his religion, he is letting go the only rope that can save him. If he but holds fast, if he but clings to prayer, if he holds on to his Bible, if he clasps his Saviour in 'the Sacrament of the Altar, his footsteps shall not slip, the voice of the tempter shall not prevail; God shall keep him in perfect peace whose mind is stayed on Him, and deliver him from his strongest enemy. O, young men and maidens, and you, my older brothers, when you come to the dangerous path and the way of temptation, hold fast to the rope, "hold fast that thou hast, that no man take thy crown." The prodigal son in the parable came to the dangerous path, but he let go the rope. He cut himself off from his father's

house and his father's counsel, and he fell. And now his great desire [was to get away from his father's presence. The once happy home—happy as long as it was innocent—was spoiled by the prodigal's sin. Everything seemed changed to him, just as things seem changed to the diseased fancy of a sick man. His father's smile, his mother's gentle voice, "the old familiar faces," the scenes of home, were no longer what they had been. As Eden seemed a different place to Adam after he had sinned and lost his innocency, so the home of the prodigal was no longer the same as it had been to the innocent boy. All the music of his life was "out of tune and harsh." Many a prodigal has echoed the poet's words:

"No skies so blue or so serene
As then; no leaves looked half so green
As clothed the playground tree!
All things I loved are altered so,
Nor does it ease my heart to know
The change resides in me!"

The sure beginning of the downward road is when a child loses love for home and parents; when he is ashamed to look his father in the face, or whisper his secrets in his mother's ear. The same sin which draws him away from his earthly home leads him away from God and God's House. The old, old words of the Bible, the unchanging promises of the Gospel, lose their meaning for the prodigal; the music of chant and psalm lose their melody; the voice of the church-going bell no longer sounds like the message of a friend; selfishness, the root of all sin, has changed him and spoiled his taste for all that is pure and holy. And now the prodigal desires to get as far as possible from his father; the sinner longs to hide himself from God. He determines to go away from the sights and sounds of home; "he gathers all together, and takes his journey into a far country." Over and over again we see this in the case of the wilful sinner. He shrinks from the doors of the church; he hides away his Bible, or pretends to sneer at it; he forsakes his prayers; he looks on God's minister as his enemy. He is trying to get into the far country away from God. Notice that the father of the prodigal did not force his son to remain at home. God, our Heavenly Father, does not compel us to do right. He has given us a free will. We can sin if we desire it. If we love darkness better than light, we can abide in the darkness. God will not keep us in His family if we deliberately choose to stay outside. We can go into the far country if we prefer it to home. The lost sheep in the parable was lost through weakness or want of sense. The piece of silver was lost by accident, but the prodigal son was lost by his own deliberate act. God raises no miraculous barrier to stop those who sin of malicious wickedness. The prodigal goes into a far country, that is to say, a life of sin, where God is not in all his thoughts. The son who has left home with his father's blessing, and is seeking his fortune in the colonies, or on the sea, or in some great city, and who carries the love of his parents with him, is at home in heart, though parted by many a weary mile from those he loves. So the man who loves God, and is dwelling in some vast wilderness, far from the sound of church bells, is still at home. He can look up to God's sky above him and know that wherever he is, his Father's loving eye is upon him. There, in that lonely land, he can draw near to God in prayer, he can read the story of his Saviour's love, and so he is not alone, for his Father is with him. Not so with the prodigal. He may live beneath the shadow of cathedra towers, within sight of home, and yet, if love be

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dead in him, he is in a far country, far from his Father's House. "He wasted his substance in riotous living." He used the gifts of his father for mere selfish purposes. God our Father has given us powers, and faculties, and talents—these form our substance. Health, strength, beauty, cleverness, knowledge—these are the gifts of God. These must be used in His service and to His glory. We are sent into the world for this very purpose, to set forth the glory of God, and to set forward the salvation of all men. If we use our powers, be they great or small, only for our own benefit, if we never help others to do right, or even lead them wrong, then we are prodigals, wasting our substance in riotous living. The man who uses his keen intellect only for his own advancement, and shuts God out of his life; the man who uses his influence only to gain a high position for himself, the man who tills God's earth merely to fill his own stomach, and never thinks that it is God's earth—such as these are prodigals, wasting their substance in riotous living. It needs not that a man should be a drunkard or a profligate to be prodigal. Such men are prodigals, of course; they are wasting the life, the health, the money which God gave them, in rioting and drunkenness. But every selfish man is a prodigal; he has forgotten his Father and gone into a far country apart from God. Such people look on God's world, and its beauties, and its gifts, as their property, and leave God out of it. They have not understood what those words mean, "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God." As says a writer of our day (Ruskin), such men think "the meat is more than the life, and the raiment more than the body; who look to the earth as a stable and to its fruits as fodder; they are vine-dressers and husbandmen who love the corn they grind and the grapes they crush better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think that it is to give them wood to hew and water to draw that the pine forests cover the mountains like the shadow of God, and the great rivers move like His eternity. But God has not cloven the earth with rivers only that their white, wild waves might turn wheels and push paddles; He brings not up His quails by the east wind only to let them fall in flesh about the camp of men; He has not heaped the rocks of the mountain only for the quarry, nor clothed the grass of the field only for the oven." Every selfish life is the life of a prodigal—a wasted life. The Germans tell us of a selfish and avaricious governor, who, when the people were starving from famine, gathered together all the corn he could obtain, and stored it in his tower on the Rhine, shutting himself in with plenty, whilst the people hungered outside. But the stores of grain attracted such vast numbers of hungry rats, that all the food was devoured and the wretched man himself was torn to pieces. So it is with the prodigal who wastes the good gifts of God upon his own selfish wish and pleasure; what he had he loses; he wastes his substance in riotous living, and presently, when he has spent all, there arises a famine and he begins to be in want, whilst remorse devours him.

BROTHERHOOD OF ST. ANDREW.

The following new chapters have been lately formed:

- No. 175—Christ Church, Vancouver, B.C.
- " 176—St. Luke's, Annapolis Royal, N.S.
- " 177—St. Paul's, Port Dover, Ont.
- " 178—Good Shepherd, Cornwall East, Ont.
- " 179—St. Thomas, Walkerton, Ont.

- No. 180—St. Anne's, Toronto.
- " 181—St. John's, Toronto Junction.
- " 182—St. Mary's, St. Mary's, N.B.
- " 183—Christ Church, Fredericton, N.B.
- " 184—St. Alban's Cathedral, Toronto.

And in addition, it is gratifying to note that several of the Chapters mentioned in the report of the council as being dormant have been lately revived, and others are taking steps to come again upon the active list. Generally speaking, the outlook for the future of the order is encouraging. Some misapprehension has arisen in consequence of the resolution passed at Woodstock postponing the holding of the next Dominion Convention until the autumn of 1896. The sole reason for the change was that it was considered advisable to alter date of holding these meetings from mid-winter to a more convenient season, and as the fall of 1895 would bring two conventions within one year, it was thought better to fix the next one for the date named. It is proposed, however, to hold Provincial Conventions during the coming autumn, and thus opportunities for meeting and conference will be given to many members who may be unable to afford the time necessary to attend from a distance the General Convention of the Brotherhood. The following circular has been issued: "In accordance with the recommendation of the convention, the Council have selected the first Sunday after Trinity, June 16th, as Brotherhood Sunday for this year. We earnestly appeal to every Chapter and member to join the observance of the day by uniting our intercessions on behalf of the Brotherhood and its work in the service of Holy Communion at our various parish churches. We may confidently look to our clergy for help in this matter, and would suggest to the Chapter officers that they bring it to their notice in due time so that they may provide opportunity for every Chapter to observe the day. Other means for strengthening the life of the Brotherhood and its members and marking the day will suggest themselves to each Chapter; we therefore leave this in their hands to deal with in conjunction with their clergy. This is our second annual Brotherhood Sunday, and may we not hope for even a more general observance of it than last year, remembering that when two or three are gathered together in His name there is He in the midst of them. Let us then one and all unite in this Divine service and ask a special blessing upon our work and that it will please Him to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall."

REVIEWS.

THE LIFE AND LETTERS OF DEAN CHURCH. Edited by his daughter, Mary O. Church, with a preface by the Dean of Christ Church. Published by Macmillan & Co., London and New York; Copp, Clark Co., Toronto.

The preface is admirably written, and is intended to convey to the reader of these letters "some sketch, however slight and faint, of the mind that may be found in them." It sets forth his gifts as a scholar, which not only made him a theologian, but enabled him so to contribute towards scientific and historical studies that he could command the respect and friendship of such a man as Dr. Asa Gray. The book is divided into three parts, dealing with the Dean's early life—Oxford and foreign; his early life in his small country parish, Whalley, and then as Dean of St. Paul's. The book is intensely interesting. At Oxford we are permitted a glimpse into the life and intercourse of the men who first figured in the Oxford movement. The letters during the period of foreign travel abound in evidences of his wonderful powers of observation and the keen interest he felt in all things around him. The life at Whalley is revealed to us, at first lonesome, then gradually becoming a very happy one; so that when the severance came a great sorrow was inflicted. His much-dreaded work at St. Paul's is brought out in the latter part of the book. The immense labour he undertook is portrayed in a sketch by Canon Scott Holland. The difficulties he had to encounter and the advantages he enjoyed, his vast influence and the way in which he used it with such men as Gregory, Liddon and Lightfoot, are lovingly set forth. This splendid

contribution to this kind of literature will be heartily welcomed, and much delight will be found in a nearer view of this great Church dignitary, "whose intimacy," as we read, "with J. H. Newman and Mr. Gladstone was a witness to his personal charm as a man of exceptional culture." The book consists largely of letters of the Dean, so that, in a manner, he becomes his own historian, with all the elegance, refinement and humour he so abundantly possessed.

THE STORY OF SONNY SAHIB. By Mrs. Everard Cotes (Sarah Jeannette Duncan); \$1. New York: D. Appleton & Co.; Toronto: Rowell & Hutchison.

A short story, too short, in fact, of a little waif lost in the turmoil of the Indian Mutiny. The story hinges on the Cawnpore episode, of which supreme horror the authoress is commendably reticent. Sonny's infancy and early youth are exciting enough, and his adoption by the Maharajah of Chita, with some of that potentate's little ways, are capably portrayed. The narrative flows in graceful measure, with some subtle flashes of humour, peculiar to the genius of the writer, and the escape of Sonny from his mild captivity, and restoration to his father, an officer in the British army, bring the story to an affecting and satisfactory close. The printing and paper are all that might be desired, and the illustrations, of which there are several delicately drawn, are Indian to a shadow.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

The Board of Management of the above society met in St. George's Cathedral Church Hall, Kingston, on Wednesday, April 24th, at ten o'clock a.m.

There were present from the Diocese of Fredericton the Lord Bishop (Rt. Rev. Dr. Kingdon) and A. P. Tippet, Esq.; Niagara, the Lord Bishop (Rt. Rev. Dr. Hamilton) and Rev. George Forneret; Nova Scotia, the Lord Bishop (Rt. Rev. Dr. Courtney) and Rev. E. P. Crawford; Ontario, His Grace the Archbishop (the Most Rev. Dr. Lewis), the Archdeacon of Kingston (the Venerable T. Bedford Jones), Rev. Rural Dean Pollard, R. T. Walkem, Esq., and R. V. Rogers, Esq.; Quebec, the Lord Bishop (Rt. Rev. Dr. Hunter Dunn); Toronto, Rev. Canon Cayley, L. H. Baldwin, Esq., and George B. Kirkpatrick, Esq.; also Rev. Canon Mockridge D.D., Secretary-Treasurer. All the dioceses were represented except Algoma, Huron and Montreal. His Grace the Archbishop of Ontario presided, and opened the proceedings with prayer. The minutes of the last meeting of the Board, having been printed and circulated, were taken as read and confirmed.

The following resolution, rising out of the minutes, was moved by the Bishop of Niagara, seconded by Rev. G. A. Forneret, and carried:

"That Rev. Dr. Mockridge and Mr. L. H. Baldwin be a committee to study the information which may be received from the S.P.G. and C.M.S., as well as that which has been already received from the Domestic and Foreign Missionary Society in the United States, as to their arrangements and action in sending medical missionary laymen into any part of the foreign field, and that they be requested to submit in form such regulations as they would recommend this board to adopt."

The draft of the Ascensiontide Appeal was read (the rules of order being suspended for the purpose), and referred to a committee consisting of Rev. G. A. Forneret, Rev. E. P. Crawford and Mr. L. H. Baldwin.

It was moved by the Bishop of Niagara, seconded by Mr. R. V. Rogers, and resolved:

"That the appeals to be read at Epiphany and Ascensiontide be sent to the Secretary-Treasurer at least one month before the meeting of the board at which they are to be adopted, and that the Secretary-Treasurer be instructed to have them printed or typewritten, and a copy sent to each member of the board two weeks before the meeting in order that the subject of the appeal and its expression be carefully studied."

The Secretary-Treasurer read letters of apology from members of the board who were not able to be present at the meeting, also a letter from Rev. Canon Partridge resigning his position as a member of the board, owing to his removal from the Diocese of Nova Scotia, and a letter from the Bishop of Nova Scotia appointing Rev. E. P. Crawford in his place. A letter was also read from Rev. George Rogers, of the Diocese of Rupert's Land, regarding no grant having been made to Rupert's Land at the last meeting of the board. Several letters were also read from Rev. Prebendary Tucker, Secretary (England) of the S.P.G., regarding the financial position of the Cana-

dian mission at Nagano, Japan. A letter was also read from Miss Montizambert, the General Secretary of the Women's Auxiliary, regarding the incorporation of the auxiliary. The secretary read a petition from the missionaries at Nagano asking for the removal of Miss Smith from Kobe, Japan, to Nagano, also a letter from Miss Smith requesting such removal.

It was moved by the Bishop of Niagara, seconded by the Archdeacon of Kingston, and resolved:

"That Mr. Walkem, Mr. Rogers and Mr. A. P. Tippet be requested to examine, in company with the Secretary-Treasurer, the accounts of the Domestic and Foreign Missionary Society with the S.P.G., and to report at 10 a.m. to-morrow the exact balance, as well as the amount which ought to be transmitted to the S.P.G., in order to comply with the regulation drawn up by this board and accepted by the S.P.G.; that the committee be further requested to report whether the amounts sent in by dioceses for foreign missions unappropriated, and therefore available for the Japanese missionaries through the S.P.G., are sufficient to enable the board to pay the stipends of the missionaries in Japan."

It was further resolved, on motion of Mr. Baldwin, seconded by Rev. E. P. Crawford:

"That the same committee be requested to consider generally our financial obligations towards our missionaries in Japan, and whether or not it would be advisable to deal direct with them rather than through the S.P.G."

It was moved by Rev. E. P. Crawford, seconded by Dr. R. T. Walkem, and resolved:

"That the Secretary-Treasurer be instructed to reply to Miss Montizambert's letter drawing attention to the fact that the Board of the Domestic and Foreign Missionary Society has applied to the Parliament of Canada for incorporation, and will then be possessed of all necessary powers for both the board and its auxiliaries."

It was moved by the Archdeacon of Kingston, seconded by Rev. George Forneret, and resolved:

"That inasmuch as the Canadian missionaries at Nagano, Japan, have petitioned the Board for the removal of Miss Smith from Kobe to Nagano, and inasmuch as Miss Smith also has petitioned on her part for such removal, the Right Rev. Dr. Bickersteth, Bishop of Central Japan, be requested by the board to arrange for the carrying out of the resolutions of the board adopted with reference to said removal on the 11th of October, 1893."

The Rev. Canon Cayley presented the report of the committee appointed to define the duties of the Secretary-Treasurer, which was read clause by clause, amended, and finally passed as follows:

"The Secretary-Treasurer shall:

- (1) Attend all the meetings of the board, take and keep in accurate form the minutes of its proceedings, and exercise general supervision of its work.

- (2) He shall collect information for the use of the board, conduct all correspondence connected with the aims and work of the society, and take the necessary steps for carrying into effect the resolutions of the board.

- (3) He shall prepare and present at each regular meeting a full report of his work, and of all the business transacted since the preceding meeting. He shall also prepare and present at the autumn meeting an annual report, to be published and circulated amongst the clergy and laity of the Church as the board may direct.

- (4) He shall visit as many parishes as possible throughout the various dioceses, preach sermons, address meetings on behalf of the great objects of the society, solicit subscriptions, legacies, etc., for its benefit, and generally promote the purposes for which the society was constituted.

- (5) He shall receive all moneys for the purposes of the society, and deposit the same in a bank or banks to be approved by the board, in the name of the Domestic and Foreign Missionary Society of the Church of England in Canada.

- (6) He shall keep accurate accounts of all moneys contributed for the benefit of the society, carefully distinguishing between appropriated and unappropriated amounts, also between those contributed by the Women's Auxiliary, and sums given directly to this board.

- (7) He shall sign all the cheques of the society, but no money shall be withdrawn from the bank unless such cheques be countersigned by such person or persons as the board may, from time to time, appoint for that purpose; funds specially appropriated may be withdrawn in accordance only with the terms of their appropriation, at any time in the manner described above, but no money shall be withdrawn from the unappropriated funds except on resolution of the board authorizing such withdrawal, and in the case of moneys not actually passing through the hands of the Secretary-Treasurer, no entry shall be made on the books of the society, unless upon the authority of vouchers clearly indicating the designation of the missionary objects of such money.

- (8) He shall present a financial statement to the board at each regular meeting thereof, and the

annual statement made up to the 31st of July in each year he shall submit to the autumn meeting.

"(9) He shall furnish to the board security to their satisfaction for the due account of all moneys which may come into his hands, the bond for which shall be placed for safe keeping in the hands of the regularly appointed auditors of the board."

Dr. Walkem presented the following interim report regarding the salaries of the missionaries at Nagano, Japan:

"The arrangement between the board and the S.P.G. had its origin in a suggestion offered by the S.P.G., which was laid before the board on the 11th October, 1888. This suggestion was in the following words: 'That in the opinion of the standing committee it would, as a temporary arrangement, most effectively conduce to the objects desired in common by the Church in Canada and by the S.P.G., that meanwhile the S.P.G. should receive any moneys entrusted to it by the Church in Canada for missionary work among the heathen, on the understanding that the society will be prepared to receive and place upon its list, and pay out of the funds so contributed from Canada, any well qualified candidate who may be presented to it by the Canadian Church for work in India, Japan, and other heathen countries.'

"This suggestion, as well as a further recommendation that a permanent fund should be raised, was approved of by the board at the same meeting.

"In October, 1890, the Rev. J. G. Waller was accepted as a missionary of the board to Japan, at a salary of £200 per annum, and the Secretary was instructed to forward his name to the secretary of the S.P.G., and to request that he might be placed on the list of the S.P.G. as a missionary of the Canadian Church in Japan, in accordance with the agreement of the S.P.G. and the Domestic and Foreign Missionary Society of the Church of England in Canada, and that the treasurer be requested to forward to the S.P.G. the amount appropriated at this meeting, less the sums paid to the Rev. J. G. Waller, and to state that Mr. Waller's stipend for one year at the rate of £200 per annum, from the 1st October, 1890, is included in the amount now forwarded. In April, 1891, the same difficulty appears to have arisen as to the expenses of Mr. Waller, in consequence of which it was resolved that application be made to the S.P.G. for suggestion as to the truest way of providing for his expenses as a married missionary, without incurring the risk of such trouble as must arise from the Canadian missionaries placed by the S.P.G. on its own list. At the October meeting in 1891 it was resolved that the secretary of the S.P.G. be requested to pay the Rev. J. G. Waller the same allowance and the same stipend as they pay to the other missionaries on their list in Japan, provided that the stipend in his case does not fall below the £200 to which this board is pledged by its agreement with him.

"In April, 1892, a certified account of expenses was sent by Mr. Waller, and it was resolved that it be paid by the board, and that the treasurer be instructed to remit the same to the secretary of the S.P.G. for Mr. Waller.

"In April, 1894, the Rev. Mr. Kennedy was accepted as a missionary of the board of Japan on the usual conditions, and at the same meeting a grant of \$400 per year was made to Miss Jennie C. Smith for services during her residence in Kobe.

"In October, 1894, Rev. Masazo Kakuzen was accepted as a missionary of the board, and the amount of his stipend was to form the subject of correspondence with the secretary of the S.P.G.

"The charges on the funds of the board in respect of Japan work at the present time amount to the sum of about \$3,400, which is made up as follows: Rev. Mr. Waller, \$1,400; Rev. Mr. Kennedy, \$1,250; Rev. Masazo Kakuzen, \$850; Miss Smith (while in Kobe), \$400.

"The committee cannot find that this sum is at the board's disposal."

The report was adopted. On motion of the Bishop of Quebec, seconded by Rev. George Forneret, the Rev. Dr. Mockridge was appointed to prepare the Epiphany Appeal for 1896.

The next meeting of the board was appointed to be held in Montreal on Wednesday evening, September 11th.

Mr. Rogers presented the report of the committee appointed to consider the correspondence between the Secretary-Treasurer and the secretary of the S.P.G., as follows:

"Your committee finds, on examining the account book produced by the Secretary-Treasurer, that the actual balance of unappropriated moneys on hand was the sum of \$1,036.79 on the 31st of March.

"The average of receipts on this account for the last five years has been \$4,872. We have reason to hope and expect there will be received before July 31st the further sum of \$1,800.

"After deducting the share of expenses as fairly chargeable to the Foreign Mission account, of say, \$1,000, there would still be available the sum of \$1,836. Your committee would recommend, therefore, that the Secretary-Treasurer be instructed to

remit forthwith to the S.P.G., on account of Japan Missions, £200, which will be sufficient to pay the stipends to the end of September next, and to inform the secretary of the S.P.G. that the balance for the year will be forwarded in September.

"And your committee would further recommend that a special effort be made by the Secretary-Treasurer to raise for Japan Missions the sum of \$1,500.

"Your committee would further recommend that Miss Smith be informed that the appropriation for hospital nurses ceases when she leaves Kobe; and that the secretary be instructed to obtain from Mr. Waller a detailed account of the expenditure of the amount received by him from S.P.G. in excess of salary of \$1,200 for the last two years."

Mr. Rogers presented the report of the committee appointed to consider the question of this board dealing directly with our missionaries in Japan, as follows:

"That we find the time and information at our disposal too limited to enable us to form any satisfactory opinion on the matter, and would suggest that the question be referred to a larger committee, to report at the next meeting of the board."

The members of this committee were appointed as follows: The Bishop of Toronto, the Bishop of Niagara, Rev. E. P. Crawford, Rev. G. Forneret, Dr. Walkem, Mr. Baldwin, Mr. Tippet and Mr. Rogers.

It was moved by Mr. Rogers, seconded by Mr. A. P. Tippet, and resolved:

"That the report be adopted, with instructions to the Secretary-Treasurer that, in the event of his not having the money to act in accordance with it, he should at once communicate with Mr. Walkem and Mr. Rogers, who are hereby authorized to direct the Secretary-Treasurer what to do in order to comply as nearly as possible with the terms of the report. That the Secretary-Treasurer be directed to attend at Kingston, if requested by Mr. Walkem and Mr. Rogers."

The Permanent Committee appointed to draw up suggestions asked for by the eastern section of the committee of the General Synod on the missionary work of the Church, reported as follows:

"They recommend the Board of Management to recognize that the experience of the sister Church in the United States indicates the advantage of having one missionary society co-extensive with the Church of England in the Dominion of Canada, with the General Synod represented by one Board of Management. In the judgment of your committee, the Board of Management of the Domestic and Foreign Missionary Society of this ecclesiastical province should advise the Provincial Synod to proceed in this direction. Your committee would advise that they be re-appointed, with instructions to study and report suggestions as to the Board of Management of the Domestic and Foreign Missionary Society co-extensive with the General Synod, with the view of providing such a board as will command the confidence of the whole Church."

It was moved by Mr. Tippet, seconded by Mr. Baldwin, and resolved:

"That whereas the relative amounts of contributions to the two mission funds of Domestic and Foreign are not equal, therefore resolved, that the amount required to be paid by this board for necessary expenses be divided *pro rata* between the said accounts, and that, as the average receipts show about three-fifths as received for Domestic Missions, and two-fifths for Foreign Missions, the proportion chargeable to the respective accounts be at the said rate."

It was moved by Rev. E. P. Crawford, seconded by Mr. L. H. Baldwin, and resolved:

"That the Secretary-Treasurer be instructed to prepare and print in the next number of the *Magazine* a short report of the work done by him, meetings held, etc., since the last meeting of the board in October, 1894."

It was moved by the Bishop of Quebec, seconded by Rev. Canon Cayley, and resolved:

"That for the future the moneys received by or reported to the board from the parishes be printed in such form as to show for each parish the amounts contributed in response to the Epiphany and Ascensiontide appeals, special donations for domestic and foreign missionary work, children's offerings, and also moneys raised by the Woman's Auxiliary, with a total for every parish or mission and an aggregate total for the diocese. Also that an alphabetical list of the names of the donors be appended at the end of the annual report."

The Ascensiontide Appeal, on motion of the Bishop of Quebec, seconded by Rev. E. P. Crawford, was referred to a special committee, consisting of Rev. G. Forneret, Mr. Baldwin and the Secretary-Treasurer, for consideration and issue in new or revised form, and that the appeal in its new form be not issued until it has been approved by the Bishop of Niagara.

It was moved by Rev. E. P. Crawford, seconded by Rev. Dr. Mockridge:

"That the board has received and read with great pleasure the reports from its missionaries in Japan,

and direct that they be printed in the *Magazine* for the information of the members of the Church."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

BATH.—The adjourned vestry meeting was held on Friday evening, the 10th inst., and was well attended. The rector was in the chair. The financial report showed a surplus of \$57. The rector appointed Dr. Northmore as his churchwarden, and the people elected James Woodhams. A committee was appointed to arrange for the celebration next year of the one hundredth anniversary of the erection of the Bath Church, by the Rev. John Langhorn. This is an event interesting to the whole Canadian Church, and we hope it will be worthily commemorated, and that some permanent memorial to that laborious pioneer missionary of Ernestown will result.

EGANVILLE.—Under Rev. Mr. Bliss, this mission has advanced rapidly within the past year. The communicants have increased from 35 to 123; while the Church families number 117. The amount contributed during the year to local purposes was \$1,613.90, of which \$820.17 went to clergyman's stipend, the balance being expended on improvements to the church property. The rector has visited each family at least twice during the year.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

Miss Lizzie A. Dixon acknowledges, with thanks, the receipt of \$4 from All Saints' Sunday-school, Whitby, for Rev. H. Robinson, Peace River Mission, N.W.T.

Trinity University.—A meeting of the Corporation of Trinity University was held Wednesday, May 15th. Present: The Lord Bishop of Huron, in the chair; the Chancellor; Profs. Jones, Rigby, Huntingford and Cayley; Rev. Dr. Langtry, Dr. Bethune, Canon Cayley, Canon Worrell, A. J. Broughall, W. B. Carey; Messrs. W. R. Brock, J. Kemp, C. I. Campbell, E. Martin, Q.C., J. A. Worrell, Q.C., Dr. Griffin, R. Bayley, Q.C., B. Cumberland, W. F. Davidson. The Chancellor laid before the meeting the resignation of the professorship of mathematics by the Rev. Dr. Jones, who has been appointed Bursar, and retains the University Registrarship. This was accepted, and Mr. M. A. Mackenzie, B.A., Trinity University, Toronto, 1887, and M.A. of Selwyn College, Cambridge, 1890, and 25th Wrangler, was appointed professor. The Chancellor also read a communication from the Chancellor of Bishops' College University, Lennoxville, forwarding a resolution of the senate in favour of establishing joint examinations of Trinity, Bishops' College and King's College, Windsor, N.S., for degrees in arts. This, with a resolution by the Bishop of Niagara on the subject, was referred to a special committee. The Chancellor also read a communication from the Bishop of Durham stating that he and the Archbishop of Canterbury had appointed the Rev. E. A. Welch, M.A., Cambridge, vicar of the Venerable Bede's, Gateshead, Provost, in succession to Dr. Body. This appointment was confirmed, and the Chancellor was requested to convey to the Archbishop and the Bishop of Durham the sincere thanks of the Corporation for their kindness in undertaking the arduous task of selecting a Provost, and the satisfaction of the Corporation at the excellent appointment which had been made. Changes of statutes were carried providing that the Registrar should be an ex-officio member of the Corporation, and of the Finance Committee, and providing that any person holding a professorship for 25 years may, on retiring, be elected Emeritus Professor. A letter was read by the Chancellor from Mr. O. A. Howland respecting a celebration of the 400th anniversary of the discovery of the mainland of America by Sebastian Cabot, to be held in Toronto in 1897, and the Chancellor, the Registrar and Prof. Rigby were appointed to represent the university in the matter. The Chancellor, the Provost and Rev. Prof. Clark were appointed to assist the Council of the Canadian Institute in endeavouring to secure the holding of the meeting of the British Association for the Advancement of Science in Toronto in 1897.

The Bishop of Toronto is expected to arrive from England on the 3rd of June. The Synod will meet on Tuesday, the 11th of June, in the school-house of St. James' Cathedral.

The Toronto Church of England S. S. Association.—The annual service in connection with the Associa-

tion was held Thursday evening in St. Alban's Cathedral. The sacred edifice was crowded with an appreciative audience, who thoroughly enjoyed the beautiful choral service rendered. The Rev. A. U. De Pencier, priest-vicar of St. Alban's, sang the first part of the evensong, and Rev. Dr. Pearson, of Holy Trinity, the second part. The first lesson was read by Rev. C. H. Rich, of Grace Church, and the second lesson by Rev. J. Scott-Howard, of St. Matthew's. Rev. C. J. Boulden, Rev. Rural Dean Swallow, Rev. Canon Cayley, Rev. C. Inglis, Rev. A. J. Broughall and Rev. L. H. Softley also had seats in the chancel. Other clergymen in the congregation were Rev. T. W. Patterson, Deer Park; Rev. C. E. Thompson, Toronto Junction; Rev. T. W. Farncombe, Rev. Dr. Langtry, Rev. J. J. Hill and Rev. V. E. Stevenson. The choir numbered fifty-four, and rendered their parts in a very creditable manner. Mr. Sexton was organist. Rev. J. C. Farthing, of Woodstock, preached, taking his text from II. Corinthians iii. 2 and 3: "Ye are our epistle written in our hearts, known and read of all men," etc. Mr. Farthing laid great stress on the importance of Christian teaching in our schools, and on the fact that teachers should be living examples of Christ's character. He also said that Bible teaching in the Sunday-schools should be more systematic, so as to supply the want of religious teaching in the homes and day-schools. He closed with an eloquent peroration, urging the teachers present to reflect God in their teaching, as they were "the epistles of Christ."

On Sunday last the Bishop of Niagara held a Confirmation in St. Luke's in the morning and in St. Stephen's in the evening. A large number were confirmed in each church.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

ELORA.—On Sunday, the 12th inst., the Bishop spent the day in Elora, at St. John's Church, holding confirmation service in the morning, fifteen candidates being presented, one female adult, eight girls and six boys. The Bishop's address to the candidates was given in his usual clear, earnest and convincing manner, and was greatly enjoyed by the large congregation present. At the evening service His Lordship preached on the Holy Communion, his address being practical, scriptural and full of rich thoughts, and was greatly appreciated by the many communicants present. He spent the afternoon with the Alma congregation. The collection taken up on behalf of the Episcopal Endowment Fund was very meagre, considering the two large congregations, amounting to only four dollars.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

LONDON EAST.—*St. Matthew's.*—We learn from the rector, Rev. Mr. Seaborne, that a fine building lot has been obtained on Dundas Street, just opposite the Western Fair buildings, for a site for the new church, and that enquiries are being made of various architects for terms, plans, etc., and that the new church is not now far off.

LONDON.—*Huron College.*—On the coming Trinity Sunday the Bishop of Huron will hold an ordination at Galt. Four men go into active work from this college this year, of whom two—Messrs. Benjamin Appleyard and David Curry—go to the mission field. Mr. Appleyard has been assigned by the S.P.G. to Port Essington, British Columbia, at the mouth of the Skeena River, over 500 miles north of Vancouver. The population at the Port are whites, mostly engaged in fishing and sawmills, and in the winter time Mr. Appleyard will teach the Church school attached to the church, and in the summer he will push missionary work in the interior, travelling mostly by canoe, and labouring mostly in the summer among Indians. This point, from its geographical position and its various advantages, is destined to be a very important point. The Bishop of Caledonia has requested the Bishop of Huron to ordain Mr. Appleyard. Mr. Curry goes to Lesser Slave Lake, in the Diocese of Athabasca. He will at first engage in teaching the school there, with a view of learning the Cree language, and will be ordained by the Bishop there after acquiring the language, since admission to Holy Orders requires a knowledge of some Indian language.

Memorial Church.—On Sunday afternoon, May 12th, the five local Knights of Pythias' lodges attended Divine service in this church. The procession, 350 strong, was headed by the band from Wolseley Barracks. Canon Richardson preached the sermon from John xv. 13, "Greater love hath no man than this, that a man lay down his life for his friends," and in the course of his remarks referred to the beautiful story of Damon and Pythias—the love of Pythias and the loyalty of Damon—as a fitting in-

centive to fraternal love, a reflection of the greater love of Christ for His brethren in laying down His life, not for friends only, but for all.

MOUNT BRYDGES.—*St. Jude's.*—The Oddfellows of this place celebrated the 76th anniversary of the order by attending St. Jude's for Divine service. Several of the London and Strathroy brethren joined them, and, notwithstanding the bad weather, the service was very hearty and well-attended, the sermon being preached by the Rev. Brother Lowe, of Glencoe, from Hebrews xi. 24-28.

PARKHILL.—*St. James'.*—The past year ending at Easter has been the most successful in the history of the parish. Easter Sunday attendance at Holy Communion was the largest for years, and the collection on the same day double that of the previous year. The congregation is not large, but each member seems to be anxious to do his best to make the wardens' duties a pleasure. There is no more united congregation in the diocese than that of St. James'. In addition to providing for the ordinary expenses of the church, an organ was bought for the parish room, the church and parish room were re-painted, the chancel and vestry re-carpeted and the greater portion of the debt on the parish room removed. The total indebtedness on the church property is now only a paltry \$40, which the Young People's Guild has promised to wipe out this year. The next improvement should be the purchase of a bell or a pipe-organ. If the Ladies' Guild was to take this up it would soon be accomplished, for there are several good and wise financiers in that organization.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

WINNIPEG.—Rev. Canon Pentreath, who has been rector of Christ Church since 1882, has resigned the parish and obtained leave of absence from the diocese for a year. He has accepted the charge until Easter, of St. Paul's Church, Brainerd, Minn. He hopes to return to the diocese, or to some part of Canada, at the close of his leave. A very largely signed petition was presented to him asking him to remain, but the work and anxiety of the past few years has necessitated a change for the sake of his health.

BRIEF MENTION.

The Prince of Wales has accepted the chancellorship of the newly formed Welsh University.

Rev. S. Daw has been appointed by the Bishop of Ontario to the parish of Stirling.

The committees of the Ontario Diocese will meet in Kingston from May 27th to 30th.

Mr. Cornelius Vanderbilt has paid \$75,000 for a fireplace in his Newport residence.

We are sorry to hear Judge McDonald, of Brookville, has been seriously ill.

The Rev. John M. Jones has returned from his visit to the Old Country. We are sorry to hear he met with rather a serious accident just before leaving England.

Joseph Whitaker, founder of Whitaker's Almanac, is dead.

Salvator Rosa liked any kind of poetry, but more especially that relating to the country or to country scenes.

Mr. R. T. Walkem laid the corner stone of the new English church at Napanee Mills with Masonic ceremonies.

The Queen has given six and a half acres of crown lands at Bushey Park for allotment to the working-classes of Paddington, at a nominal rental of £20 annually.

The Anglican Bishop of Milwaukee, accused of ultra ritualism, has personally received thirty-two persons from the Roman Catholic Church.

The Sultan of Turkey is sending out Mohammedan missionaries to Africa, at his own expense, to check the Christian advance in that continent.

The total number of wrecks in Canadian waters during the last fiscal year was 86, representing the loss of ten lives and \$320,000.

Rev. R. S. Locke, M.A., 371 Shaw street, Toronto, discharges occasional duty for the clergy or vacant parishes.

Edible snails to the amount of 280,000 pounds are annually shipped to this continent from France. At the place of exportation they are worth about \$4.50 per 1,000.

The Rev. Robt. Ker, of St. Catharines, brother of the Rev. Dr. Ker, of Grace Church, Montreal, is on his way to England.

Perhaps the largest camellia in existence is at Pilnitz Castle, near Dresden, Germany. The tree is about twenty-four feet high, and annually produces about 50,000 blossoms.

The Rev. Canon Burke and the Rev. Rural Dean Loucks attended the meetings of the R. D. Chapter of Lennox and Addington, and by invitation took part in the proceedings.

Rev. A. H. Coleman, M.A., Arnprior, celebrates the twenty-fifth anniversary of his marriage by taking a trip with Mrs. Coleman as far as Cleveland, Ohio, where he will visit a brother.

The Rev. C. H. Rich, the highly-esteemed curate of Grace Church, Toronto, is leaving next month on a visit to England.

Mr. William Rossetti is understood to have finished the memoir of his brother, to be included in the forthcoming edition of Dante Rossetti's family letters. The book, however, will not be ready for publication before the autumn.

The Rev. W. S. Westney will take charge of St. George's Church, Allandale, until the appointment of a successor to the Rev. J. K. Godden, recently transferred to Acton.

The death is reported of Rev. Fred. Fothergill, of New York, a son of Rev. M. Fothergill, of Tenafly, N.J., who was for years rector of St. Peter's Church, Quebec, and secretary of the Church Society in the Diocese of Quebec.

About £1,350 has been subscribed to the Robertson Smith Memorial at Cambridge, England, of which sum about £100 has been appropriated by the donors to the purchase of manuscripts for the University library.

Mr. M. A. Mackenzie, of Trinity University and Selwyn College, Cambridge, has been appointed Professor of Mathematics at Trinity University, Toronto, in succession to Rev. Dr. Jones, who has become Bursar.

Sir Frederick Leighton who has been seriously ill in Algiers, has excelled in other ways than with the brush. He is a musician of fine taste, a soldier, orator and a man of fashion. His career as an artist is a long one, it having begun when he was eleven years old and he is now sixty-five.

This Easter, for the last time, the boys of Christ's Hospital, in London, in their blue coats and yellow stockings, marched to the Lord Mayor's house and were presented by him with a bun apiece. Following the example of the Charterhouse, the old school will be removed into the country during the summer.

The students of Wyldiffe College recently made a handsome presentation to the retiring dean, Rev. G. A. Kuhring, who is now taking charge of the Church of the Ascension, in this city.

Dr. Stuhlmann, who is travelling in Africa, has come upon a tree whose fruit gives out a tallow-like fat. The tree is one of the largest in the forests of Usambara, and the fruit is big and heavy, measuring a foot in length by half a foot in diameter. It is a new species of the guttiferi. The natives call it mkani, but the botanists name it *Stearodendrom Stuhlmanni*.

St. Petersburg has now the wonderful clock bequeathed by Duke Charles of Brunswick to the Swiss Republic. The clock has ninety-five faces, and shows the time of day at thirty different places, the movement of the earth round the sun, the phases of the moon, the signs of the zodiac, the passage over the meridian of fifty stars of the northern hemisphere, and the date according to the Gregorian, Greek, Mussulman and Hebrew calendars. It took two years to put the pieces together when it was transported to Russia.

British and Foreign.

In a recent lecture before the Church Club of New York, Bishop Gailor stated that sixty-eight per cent. of the population of the United States are without "religious affiliation."

Recently the Bishop of Chester consecrated the church of St. Mark, Devonshire Road, Birkenhead. The church has been built on land presented by Lord Brassey, and has been licensed since 1891 as a chapel-of-ease to St. John's Parish Church. One half of the church is free, and there is sitting accommodation for 700 people.

The Bishop of Exeter has made arrangements for holding a general Church Mission in Exeter next year. It is already arranged that this effort to awaken and deepen spiritual life shall commence on January 31st, 1896, and conclude on February 11th. A special service in the cathedral will inaugurate the mission.

Bishop Blyth, of Jerusalem, writing to a rector in New York, says he has just received a letter from a lady in America, whom he does not know personally, enclosing \$5,000 for building a permanent house for his "Home for Jewesses." He acknowledges the

money with the deepest sense of gratitude, recognizing, as the gift does, the fact that he represents the American as well as the Anglican Church in the Holy City. Bishop Blyth is now making an episcopal visitation in Egypt, and will reach London about the end of May, where he will remain during the summer.

Of the 101 candidates, 68 priests and 33 deacons at the Lent ordinations, 25 and 23 were from Oxford and Cambridge respectively, four from Dublin, 17 from Durham, and one from London. There were only two "literate." The total for the corresponding ordination last year was 103, and even that was unusually small, but the percentage of graduates of Oxford and Cambridge was 38 then as against 44.5 now, and there were 58 deacons to 45 priests then.

According to the Melbourne *Argus*, there is some talk of the appointment of an Assistant or "Suffragan" Bishop in the Diocese of Ballarat. The following paragraph recently appeared in that paper: "A Suffragan Episcopalian Bishopric is likely to be established in Warrnambool. The Suffragan Bishop would also be rector of Warrnambool, and have a vicar associated with him. The district would consist of the Warrnambool archdeaconry and portions of those of Ballarat, Hamilton, and the Wimmera. It is probable that Archdeacon Cooper will be appointed."

The Archbishop of Armagh, in the course of his address at the annual session of the General Synod of the Church of Ireland, said: "It is a fact that should be known that the voluntary contributions of the members of the Church have, in the twenty-six years that have elapsed since the Act of Disestablishment, amounted to £4,500,000—four millions and a half. This is exclusive of the amount expended on the fabrics of the Church and of what has been given for missionary and benevolent purposes. Twenty-six years ago the assault was made upon the Church of Ireland."

The Bishop of Gibraltar visited Constantinople lately to hold confirmation during Holy Week and on Easter Day. After fulfilling his engagements in Pera and at Kadikeuy, the Bishop next visited, as usual, the heads of the Eastern Churches residing in the capital—Ecumenical Patriarch, the Armenian Patriarch, the Bulgarian Exarch. The latter was absent from town, but the two Patriarchs received Bishop Sandford by appointment—the Ecumenical on Monday in Easter week, the Armenian on the Tuesday. The Bishop assured both of them, says the correspondent of the *Times*, that his visit was made with no political object, but that he came to represent the English nation and the English Church, and to give expression to their good wishes and esteem.

In reviewing the work of the ninety-sixth year the committee of the Church Missionary Society congratulate the members on the increasing number of their missionaries. In the seven years 1887-1894 the total has just doubled, and is now 633. The committee record that the total receipts for the year amounted to £272,000, which exceeded by more than £20,000 those of any former year, while the expenditure exceeded that of the preceding year by only £960, a result mainly due to the continued fall in the price of silver. The recent average of some 3,000 baptisms of adult converts in the year, has been considerably exceeded, the total already known being about 4,200.

The Ven. Archdeacon Stanhope, in the course of his visitation address at Hereford Cathedral recently, said the bill for the disestablishment and disendowment of the Church in Wales had passed the second reading in the House of Commons. A man must be blind, indeed, who did not see that, notwithstanding assurances to the contrary of Cabinet Ministers, the tendency of the speeches made by those who were in favour of the disestablishment of the Church in Wales directly proved that the object of the bill now before Parliament was simply an endeavour to insert the thin edge of the wedge, which should end in the disestablishment of the Church as a whole.

You've no Idea

How nicely Hood's Sarsaparilla hits the needs of the people who feel all tired out or run down from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly, and work becomes a delight. If you are weak, tired, and nervous, Hood's Sarsaparilla is just what you need. Try it.

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

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.

Special Prayer.

SIR,—I have just read in English papers that Whitsunday is, by the direction of the Archbishop of Canterbury, again to be a day of special prayer for the unity of the Church. It is, perhaps, late in the day for our Archbishops and Bishops to take united action, but there could be little harm in adding to our prayers the Collect for Unity in the Queen's Accession Service, and some amongst us might like to join the hundreds of clergy in the Mother Land who will preach on some one or other aspect of the question of Church unity on that day.

HERBERT SYMONDS, Ashburnham.

Oxford Movement.

SIR,—In a recent issue you refer with fitting contempt to the parrot cry of the "Oxford Movement" having done great harm to the Mother Church. Though it might look like slaying the slain, yet it would be a good work if some of your correspondents, or, perhaps, the C. C. U., in one of its tracts, would give facts and figures exposing the hollowness of this cry, which still misleads many well-meaning people. As a small beginning, I send an extract from a recent work of Mr. Stafford Brooke, who is so far from being friendly to "ritualism" that he has gone in the opposite direction, and has become a Unitarian: "When Tennyson passed from school to the university, religious life in England had very much decayed. The spirit which animated Wesley, and which had fallen like the prophet's mantle on the earlier Evangelicals, had now become cold. English religion, in and out of the Church, was like the valley Ezekiel described, full of bones, and the bones were dry. And in the midst of the valley, one figure, now old, who had seen the fire of religious sacrifice rise high to God in the past, who had welcomed its descent and had directed it into new channels but who had outlived his enthusiasms, went to and fro chilled at heart and wailing for what had been. It was the soul of Coleridge; and if the voice of the Spirit asked him, 'Son of man, can these bones live?' he answered, but not in hope, 'O Lord God, Thou knowest.' He died before he saw the resurrection which Tennyson saw, the blowing of the wind of God, and the bones coming together, and and slain breathed upon so that they lived and stood upon their feet, an exceeding great army. Nevertheless, the old prophet did his work, and his power moved in the two men, though in a very different fashion, who, in the same years which saw a political and poetical resurrection awaken into a new spring, with all the promise of summer, the religious life of England. The true beginning of Tennyson's, as of Browning's, poetical life was coincident with the birth of the movements afterwards called the High Church and the Broad Church movements, and with the birth of a new poetical and social era"—"Tennyson," pp. 18, 19. Here mark the condition of the Church—like the "valley of dry bones"—and its revival by the Oxford as well as the Broad Church movement. C.

The Prayer Book and Shortened Services.

SIR,—Will Mr Wright tell us whether he is writing to enlighten himself or to prove that the Prayer Book is not obligatory in Canada? If the latter, I can only suggest a little more honesty in quoting his evidence. The General Synod's declaration is just as thoroughly misrepresented by his last letter as the words of Scripture, "He shall give His angels charge," etc., were on another occasion—though, no doubt, not intentionally in this case. The G.S. did not declare its determination to "hold and maintain the doctrine, sacraments and discipline of the Prayer Book," but the "doctrine, sacraments and discipline of Christ, as the Church of England hath received and set forth the same in the Prayer Book and 39 Articles." The entire title page of the Prayer Book is quoted, and I do not see how any words could be used which would more definitely accept the whole book, as it stood at that date. When you add to this that the Provincial Synod, and, I believe, every diocesan synod also, has declared its desire to "continue as it has been, an integral portion of the Church of England," and has acknowledged the Book of Common Prayer and 39 Articles to be "the true and faithful declaration of the doctrines contained in Holy Scripture," I do not see how controversy can longer ex-

ist. But a still further and canonical declaration and legalization exists in this Province of Canada in Canon XIII., which provides that "No alteration or addition shall be made in any part of the Prayer Book, or in the use of the authorized version, unless enacted by one session of the Provincial Synod and confirmed by two-thirds of the House of Bishops and two thirds of each order of the Lower House, with the exception of alterations and additions made by the English convocations and authorized by Parliament, may be accepted for use by one session only without confirmation. Inasmuch as every clergyman has also signed the Declaration of Assent to "the Book of Common Prayer and the ordering of Bishops, priests and deacons," and has thereby promised "in public prayers and administration of the sacraments" to "use the form in the said book prescribed," and has also subscribed to and declared his assent and submission to both provincial and diocesan canons—the evidence of the binding force of the whole Prayer Book, at least within this province, appears to me overwhelming.

CANONUM STUDIOUS.

Separate Schools.

SIR,—In the CANADIAN CHURCHMAN of March 28th last your criticisms under the above heading are to the point. I quite agree with your statement, "Not only are children denied the blessing of definite religious teaching, but they are compelled to read and to be taught things positively untrue and unjust to the position of the Church." Far better for the Church if there was no religion taught in the State schools, than this watered-down State Christianity, which inculcates the idea that all definite Christian teaching is bigotry, unsuited for this progressive age. The latitudinarianism imbibed from the State schools' religious teaching is as incompatible with the doctrines and usages of our Church as it is to the Roman branch of the Catholic Church. The advocates of this socialistic education contend that definite religion can be learned at home or at the Sunday school. I admit that that is possible, but not probable, except in the case of the child of the rich or well-informed parent who can counteract the specious indefinite State religion that environs the child for five days in the week. But with the great majority of the children of the poor and careless, it is safe to say that home or Sunday-school teaching avails but little. As a rule, our clergy do not teach Church history in the Sunday-school, or in any way explain to the young people the distinctive doctrines of the English branch of the Catholic Church. Consequently they grow up to believe what the State religion teaches in the State schools, that the Church of England only dates from Henry the Eighth. Our Church rulers should not have permitted this falsification of Church history without a protest, thereby strengthening the claim of the Roman Church that she is the only Catholic Church, and also tacitly admitting that the Church of England is merely one of the sects. The supineness of our clergy in not defending in the past "the God-given right and duty of parents in having their children taught the truth as they believe it," is now plainly visible in this province, where, in rural parishes, the Church is being wiped out, as the old members are superseded by the young, trained to believe that one Church is as good as another; and the Churchmen of Manitoba, in abetting State schools, are practically providing for the gradual extinction of the Church, except as an exotic which requires a town for its existence. I quote from the Montreal Witness of April 6th: "We have always been ranged against State Churchism, and resent every remnant of it as an infringement of a man's inalienable liberties. The individual's right to think for himself and his family is touched by a State school system" (the italics are mine). The Witness is right in classing State schoolism the same as State Churchism, but, as a matter of fact, it is far worse, as the latter does not encroach on parental rights, which the former does. A State Church is not called a Free Church because the land is burdened by taxation for its support. A State school is called a Free school because the land is burdened by taxation for its support.

ANGLICAN.

Do the Priests' Break Their Vows?

SIR,—In reading over the order for admitting men to the priesthood one is struck with the following condition: "Will you give your faithful diligence so to administer the discipline of Christ as the Church has received the same?" Each priest has registered his vow, "I will do so, the Lord being my helper." What must be the moral character of those who regularly break that vow by going to parlours of private houses and hotels for the solemnization of matrimony? What is the moral character of advice from a Father in God to please the people? What is the moral character of such a speech as this: "My custom is to do as the people wish"? "My custom," instead of, "The discipline of the Church." "My custom," by choice of self-will, in-

stead of "the discipline of the Church, by oath before God." Truly, "This people draw nigh to Me with their lips, but their hearts are far from Me." Why does the Bishop ask such a question, only to turn round and advise the soul to break the oath just taken? We ought to have a new office in the Prayer Book with this question left out, and one inserted to save the truthfulness of men-pleasers: "Will you use faithful diligence to please the people, and administer the sacraments according to the commands of your congregation?" Again, "Will you exercise your ministry to glorify yourself and become popular, to the edification of your own house and personal estate?" The present office for marriage also be changed to suit the hard-hearted and stubborn—"The form of the Mummery of Marriage"—Rubric: "At the day appointed for the Mummery of Matrimony the persons to be married may be in the parlour of a private house or hotel, and the priest shall be there and take great heed not to keep the bride too long on the floor and from the dancing." Then we might expect the Church (sic) to prosper, especially in country missions. Reformation on the same line should be carried out in other offices, to the great comfort and relief of many guilty consciences. And in carrying out this line to just termination, we should accomplish quickly and easily the consummation now costing much prayer and labour—for the line would encircle Jews, Turks, heretics, heathens, schismatics and all their relations in one grand embrace of charity—that wondrous virtue so often used to cloak a multitude of sins and whitewash putrifying sores of moral corruption.

S. D.

Do Without the Mission Grant.

SIR,—It is a disgrace and a shame for wealthy mission congregations to go on for thirty or forty years as fixtures on the Mission Fund. How can they be content to act year by year like paupers asking support from their neighbours? Where does the fault lie? Partly in the smallness and lack of spirit of the people, partly in the laziness of the churchwardens and partly in the timidity and lack of faith of the clergyman. Nor are they altogether to blame. There ought to be better legislation in our synods. Grants should be given to those old standing missions on a sliding scale, with the agreed understanding that the congregations increase their payments to clergymen to correspond with the periodical reductions of the mission grant. As it is, mission congregations look upon the yearly grant as an endowment, and all parties from the clergyman down, taught by a long-continued grant, are aghast at the prospect of doing without it. The clergyman is afraid he will starve, the churchwardens are afraid they can never support the clergyman, and the congregation are afraid they will be obliged to mortgage their properties. What kind of a puny faith have our country congregations? The mission grant positively becomes an incubus. Its real object is frustrated. Brothers, let us be alive to all this. We see three missions lately becoming self-supporting, Eganville in Ontario Diocese, and Arthur and Drayton in Niagara Diocese. Ask any of these clergymen if he regrets the grant is withdrawn. One at any rate will tell you he thanks God he has been enabled to take the proper stand. "Brothers, we are treading where the saints have trod." On the other hand, shall these words deter contributors or likely contributors to the Mission Funds? God forbid. The Mission Fund must open up new fields and increase the number of clergymen. Forward march! Let the Canadian Church arise in the might of her Incarnate Lord and it shall be a triumphant missionary march. "I thirst," saith One on His sacred cross. He thirsts for what we Canadians say, and the answer comes like lightning from heaven itself, "for Canadian souls who are dying, dying, dying."

H. J. LEAKE.

Drayton, May 15th, 1895.

A Rector's Views of Bishop Lightfoot.

We publish this letter at the request of the members of the Deanery of Lennox and Addington:

SIR,—A recent issue of a contemporary contained a declaration of the Churchman's Union, which was concluded with two quotations from the late great Bishop Lightfoot. The first is as follows:

"If the facts do not allow us to unchurch other Christian communities differently organized, they may at least justify our jealous adhesion to a polity derived from this source—then, in parenthesis, as explaining 'this source,' I presume—"Apostolic direction" . . . to which is further added—"If therefore we are wrong, we are content to go wrong with Bishop Lightfoot."

It is not the first time that I have seen this quotation made in your valuable paper as seeming to prove that Bishop Lightfoot did not regard Episcopacy as of the "esse" of the Church, and I venture, therefore, to ask you kindly to add to what the before mentioned "Declaration" has already quoted, some

further extracts in regard to which, I would use the C. K.'s words that "If Bishop Lightfoot is wrong I am content to go wrong with Bishop Lightfoot," because it is a poor cause, whatever it may be, that will not bear to have everything possible said against it, and still be able to carry conviction.

I. Now, the first quotation is from page 232, ed. 1, of his "Essay on the Christian Ministry (p. 234 later ed.).

"It has been said that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissociated from the name of St. John."

II. On page 265, ed. 1 (page 257 later ed.), we have the quotation referred to in the "Declaration" of the C. U.; but let us add the context:

"If the preceding investigation be substantially correct, the three-fold ministry may be traced to Apostolic direction; and short of an express statement, we can possess no better assurance of a Divine appointment, or at least a Divine sanction." Then the following words occur "If the facts, etc."

In his "Preface to the 6th Edition of the Commentary on the Epistle to the Philippians," he says, after affirming that he had found the seven short Greek letters of St. Ignatius to be genuine:

While disclaiming any change in my opinions, I desire equally to disclaim the representations of those opinions which have been put forward in some quarters. The object of the Essay was an investigation into the origin of the Christian ministry. The result has been a confirmation of the statement in the English Ordinal: "It is evident unto all men reading the Holy Scriptures and ancient authors, that, from the Apostles' time, there have been these orders of ministers in Christ's Church, bishops, priests, and deacons." "But I was scrupulously anxious not to overstate the evidence in any case, and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers who have emphasized them, to the neglect of the general drift of the essay."

III. On October 10, 1882, the learned Bishop preached in St. Mary's Church, Glasgow, before the Representative Council of the Scottish Episcopal Church. Here is an extract from his sermon:

"While you seek unity among yourselves, you will pray likewise that unity may be restored to your Presbyterian brothers. Not insensible to the special blessings which you yourselves enjoy, clinging tenaciously to the three fold ministry as the completeness of the Apostolic ordinance and the historic backbone of the Church, valuing highly all those sanctities of the liturgical office and ecclesiastical season, which, modified from age to age, you have inherited from an almost immemorial past, thanking God, but not thanking Him in any pharisaic spirit, that these, so many and great privileges, are continued to you which others have lost, you will, nevertheless, shrink as from the venom of a serpent's fang, from any mean desire that their division may be perpetuated in the hope of profiting by their troubles. 'Divide et impera' may be a shrewd worldly motto, but coming in contact with spiritual things, it defiles them like pitch. 'Pacifica et impera' is the true watchword of the Christian and the Churchman."

IV. In accordance with the opinion thus variously and repeatedly expressed, we have equally strong assertions in his "Epistles of St. Ignatius," Vol. I. pp. 376 and 377 (1885), but they would require too much of your valuable space to state here. I pass on to

V. The Bishop's sermon before the Church Congress at Wolverhampton, October 3, 1887. Speaking of the isolation of the Church of England on the one hand from the Church of Rome, and, on the other, the Reformed churches of other countries, he says:

"Is she to be blamed because she retained a form of church government which had been handed down in unbroken continuity from the Apostolic times, and thus a line was drawn between her and the Reformed churches of other countries . . . ?"

VI. At the Durham Diocesan Conference, October, 1887, in his inaugural address, referring to the same subject, His Lordship says:

"When I speak of her religious position, I refer alike to polity and doctrine . . . She has retained the form of church government inherited from the Apostolic times . . . She has remained steadfast in the faith of Nicea. It was this two-fold inheritance of doctrine and polity which I had in view when I spoke of the essentials which could, under no circumstances, be abandoned. Beyond this it seems to me that large concessions might be made. Unity is not uniformity . . . On the other hand, it would be very short-sighted policy—even if it were not traitorous to the truth to transfer with essentials and thus imperil our mediatorial vantage ground, for the sake of snatching an immediate increase of numbers."

VII. Once more—in his address on the re-opening of the Chapel, Auckland Castle, August 1, 1886, his Lordship's words were these:

"We cannot afford to sacrifice any portion of the faith once delivered to the Saints; we cannot surren-

der for any immediate advantage, the three-fold ministry which we have inherited from Apostolic times, which is the historic backbone of the Church."

In addition to this, I have only to ask your indulgence for the insertion of a letter written by the Bishop's chaplain, in answer to a Canadian clergyman, who, having been shown a speech by a Presbyterian minister, in which he claimed that Dr. Lightfoot, Bishop of Durham, acknowledged that Presbyterian order was the rule in Apostolic times, wrote to the Bishop. It is as follows:

"The Bishop desires me to say that, so far from establishing as the fact that Presbyterianism was the first form of church government, his essay goes to prove that *deacons existed before priests* and yet *no one would contend that church government by deacons was the 'first form,'* hence the writer's argument based on priority of time, proves too much for his taste. It is, however, generally allowed that the names Presbyteros and Episcopos in the New Testament are sometimes synonymous (Acts xx. 17—1 Pet. v. 1, 2.—1 Tim. iii. 1-7, 8-13), when the apostle passes at once to deacons, from *Episcopos* (italics chaplain's own), Titus i. 5-7. But even in the time covered by the New Testament writings, we see in the lifetime of the Apostles (italics chaplain's own) individuals singled out to preside over certain churches and to exercise powers of ordination, government, presidency, etc., as Titus at Crete, James at Jerusalem, Timothy at Ephesus; and though the evidence is necessarily limited, we find in Asia Minor Episcopacy pure and simple appointed and established (no doubt by the influence of St. John) at the date of the Ignatian Epistles, and its institution can be plainly traced as far back as the closing years of the first century. We see the three-fold ministry traced to apostolic direction, and this bears out the truth of the prayer-book preface to the ordinal, and is the belief of the Anglican community. Enough has been said to prove that Presbyterian's deduction from the Bishop of Durham's article is not justified by the facts" (italics chaplain's own).

A word in conclusion. Into the Wycliffe College controversy, I have no desire to enter. As the good Bishop above quoted said, "divide et impera" may be a shrewd worldly motto, but, coming in contact with spiritual things, it defiles like pitch. "Pacifica et impera" is the true watchword of the Christian and the Churchman, and in that we need not be afraid "to go wrong with Bishop Lightfoot." Moreover, as I have no desire to engender strife, so neither do I write this in defence of Episcopacy; my sole aim being rather to show from combined sources, which probably the gentlemen of the Churchman's Union do not possess or have not yet consulted, as well as many others who have quoted him in a similar manner, that, being, as he himself expressed it, "scrupulously anxious not to overstate the evidence in any case, it would seem *partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of these gentlemen to the neglect of the general drift of the Essay.*" The Bishop's views were clearly stronger than they have thus been represented.

1. If "historic continuity" and "unbroken continuity from Apostolic times," Apostolic direction "and short of an express statement, we can profess no better assurance of a *Divine appointment, or, at least, a Divine sanction*" argues necessity, then the Bishop believed Episcopacy to be necessary in the Church.

2. If "completeness of the apostolic ordinance"—if to be *essential* ("to tamper with which might be traitorous") means to be of the "esse" of the Church, then Bishop Lightfoot has declared it to be *essential.* A "backbone" may or may not, in the reader's estimation, be essential to his being, it may be only a "bene esse"; but for my part, I consider it to be of my own "esse," and if I am right, the historic Episcopacy must have been considered by the Bishop as of the case of the Church also, for he calls it the "historic backbone" of it! Professor Drummond in his "Natural Law in the Spiritual World" has eloquently described the condition of organizers which, having had organs and failed to use them, *have lost them and become degenerated, a parallel to which he finds in spiritual life.* So I suppose it is with ecclesiastical organisms which have lost Episcopacy; but it is a step in the wrong direction from the evolutionist's point of view, and I am not sure that the learned Professor contemplated the loss of the "backbone" and what its possible effect might be; but as the *organism is responsible for the loss of its own organ, so no Christian community is unchurched which does not unchurch itself.* Gentlemen of the Churchman's Union, by all means "go wrong with Bishop Lightfoot," for he is one of the greatest, wisest, most loving and large hearted bishops that ever ruled in the Church of God, but, in the face of the above extracts and others which might be given, if he was what you represent him by the too free use of your scissors, he would have been one of the most fickle and unreliable—a veritable Episcopal weathercock! But no! If, in his place of rest in Paradise, he is cognizant of what is passing here, while forever shielded from the slanders of the great traducer, must his Episcopal soul not be torn

with anguish by his brethren from whom he is not safe? "Pacifica et impera!"

Let the students of Wycliffe be taught the real opinions of Bishop Lightfoot and heartily believe them in all Christian charity, and no bishop or archbishop could find it in his heart to reject them.

ARTHUR PHILLIPS.

The Rectory, Hawkesbury.

Family Reading.

The "Angelus" Bell.

Against the sunset glow they stand,
Two humblest toilers of the land,
Rugged of speech and rough of hand,
Bowed down by tillage;
No grace of garb or circumstance
Invests them with a high romance,
Ten thousand such through fruitful France,
In field and village.

The day's slow path from dawn to west
Has left them, soul-betained, distressed,
No thought beyond the nightly rest—
New toil to-morrow;
Till solemnly the "Ave" bell
Rings out the sun's departing knell,
Borne by the breezes rhythmic swell
O'er swathe and furrow.

O lowly pair! You dream it not,
Yet on your hard unlovely lot
That evening gleam of life has shot
A glorious presage;
For prophets oft have yearned, and kings
Have yearned in vain to know the things
Which to your simple spirit brings
That curfew message.

—Houghton, Lord-Lieutenant of Ireland.

Christian's Heart-Music.

There is a bird common in our northern districts which people call the storm-cock, because his note always rings out cheeriest in tempestuous weather. That is the kind of music that the Christian's heart should make, responding, like an Aolian harp, to the tempest's breath by music, and filling the night with praise. It is possible for us, even before sorrow and sighing have fled away, to be pilgrims on the road, "with songs and everlasting joy upon our heads."

God's Gifts Never Delayed.

God's gifts are never delayed in the highest of all regions. In the lower, there often are long delays—the lingerings of love for our good—but in the loftiest, fruition grows side by side with longing. The same moment witnesses the petition flashed to heaven as with the speed of lightning, and the answer coming back to the waiting heart; as in tropical lands when the rain comes, what was barren baked earth, in a day or two is rich meadow, all ablaze with flowers, and the dry torrent beds, where the stones lay white and glistening ghastrly in the hot sunshine, are foaming with rushing streams and fringed with budding oleanders. Spring comes at a bound on the back of winter in the Arctic regions. In the realm of communion with God, to desire is to have; and the soul that thirsts has no sooner opened the mouth wide than the desired blessing pours in and fills it.

For Our Conversation is in Heaven.

It matters not a little with whom we hold our familiar conversation; for commonly we are transformed into the dispositions and manners of those whose company we frequent. Why shouldst thou not, then, O my soul, by a continual conversation with God and His angels, improve to a heavenly disposition? Thou canst not while thou art here but have somewhat to do with the world; that will necessarily intrude into thy presence, and force upon thee businesses unavoidable; and thy secular friends may well look to have some share in thy sociable entertainments. But these are but goers and comers, easily and willingly dismissed after some kind interlocutions; the company that must stick by thee is spiritual, which shall never leave thee if thou have the grace to apply thyself to them upon all occasions. Thou mayst hold fair correspondence with all other, not offensive companions;

but thy entireness must be only with these. Let those other be never so faithful, yet they are uncertain; be their will never so good, yet their power is limited; these are never but at hand; never but able and willing to make and keep thee happy. O my God, Thou seest how subject I am to distractions. Oh, hold me close to Thee; let me enter into the same company here in my pilgrimage which I shall for ever enjoy hereafter in my home.—Bishop Hall.

Our Resting Place.

The dove folds its pinions when it reaches the ark and needs no more to wing its weary way over sullen waters, vainly searching for a resting place. Nomad tribes, when they find themselves in some rich valley, unload their camels and pitch their tents, and say, "Here will we dwell, for the land is good." And so we, if we have made experience, as we may, of God and His sweet sufficiency, and sufficient sweetness, should be delivered from temptation to go further and fare worse.

Fearing Neither Calamity nor Change.

Long peace rusts the cannon, and is apt to make it unfit for war. Our lack of imagination and our present sense of comfort and well-being, tend to make us fancy that we shall go on for ever in the quiet jog-trot of settled life, without any very great calamities or changes. But there was once a village at the bottom of the crater of Vesuvius, and great trees that had grown undisturbed there for a hundred years, and green pastures, and happy homes, and flocks. And then, one day a rumble, and a rush, and what became of the village? It went up in smoke clouds. The quiescence of a volcano is no sign of its extinction. And as surely as we live, so sure is it that there will come a "to-morrow" to us all which shall not "be as this day."

Toronto Conservatory of Music.

The Toronto Conservatory of Music is now nearing the close of the eighth season of its work, which has been one of unusual success, having recorded the largest attendance of students in its history. As becoming the pioneer musical institution in Canada, which is always in the van of progress, the Conservatory has arranged for a mid-summer school, which will be of much interest to music teachers, music students, organists, teachers of elocution, public readers, speakers and others interested in music study. This session of study begins July 2nd and closes Aug. 3rd. The courses are specially adapted to the necessities of a summer school, offering rare opportunities for broad, comprehensive study. By reference to our advertising columns it will be noticed that a prospectus, with full particulars, and the Conservatory calendar, will be sent free to applicants.

Early Communion.

Its value is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with Holy Communion know one of the deepest meanings of that promise, "They that seek me early shall find me."

Seeking and Giving.

Like two of the notched sticks that used to be used as tallies, the seeking soul and the giving God fit into one another, and there is nothing that we need that we cannot get in Him.

What I May Do.

I cannot do great things for Him
Who did so much for me;
But I would like to show my love,
Dear Jesus, unto Thee;
Faithful in very little things,
O Saviour, may I be.

There are small things in daily life
In which I may obey,
And thus may show my love to Thee;
And always, every day,
There are some loving little words
Which I for Thee may say.

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith, and deeds of love,
Small sorrows I may share;
And little bits of work for Thee
I may do everywhere.

And so, I ask Thee, give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do Thy will;
And in each duty, great or small,
I may be faithful still.

Grand Trunk Railway.

J. C. Gibson, Conductor on G.T.R., Hamilton, Ont., writes: "It gives me pleasure to inform you of the excellent results I have received from the use of your great remedy, K.D.C. For a considerable time I had been a sufferer from acute indigestion; my body was wasting away for want of proper nourishment, which my stomach refused to accept, nor was I able to find any remedy that afforded any relief, until one of my sons brought home a few packages of K.D.C., and requested me to try them. It is now about six or seven months since I commenced taking the K.D.C.; my health has improved, my weight has greatly increased, and I feel like myself again."

Catch Questions.

If a goose weighs ten pounds and a half of its own weight, what is the weight of the goose? Who has not been tempted to reply on the instant fifteen pounds?—the correct answer being, of course, twenty pounds. It is astonishing what a very simple query will sometimes catch a wise man napping. Even the following have been known to succeed:

How many days would it take to cut up a piece of cloth fifty yards long, one yard being cut off every day?

A snail climbing up a pole twenty feet high ascends five feet every day and slips down four feet every night. How long will the snail take to reach the top of the post?

A wise man having a window one yard high and one yard wide, requiring more light, enlarged his window to twice its former size, yet the window was still only one yard high and one yard wide. How was this done?

This is a catch question in geometry, as the preceding were catch questions in arithmetic. The window was diamond shaped at first, and was afterwards made square.

As to the two former, perhaps it is scarcely necessary seriously to point out that the answer to the first is not fifty days, but forty-nine; and to the second not twenty days, but sixteen—since the snail who gains one foot each day for fifteen days, climbs on the sixteenth day to the top of the pole and there remains.

K.D.C. Pills tone and regulate the bowels.

Indecision.

Of all people who provoke us few are more tiresome than those who will never do anything thoroughly. Their actions are incomplete. A natural deficiency of brain-structure mars their deeds. They leave the door open; they always remember something to be done just as they are leaving the house, and spoil the effect and good augury of the departure by running back for a pocket-handkerchief, a memorandum book or a final order to the waiter. But the worst of it is they won't let others do what they want right off,

A matter has been settled. It is an immense fact and saving of time to accept decisions; it clears the way. A small thing done is sometimes better than a big one prepared or in preparation. These hesitating tempers, however, won't let the small thing do itself. The matter, as I said, has been settled, dismissed. Then they say, "Oh! but—" The luckless decision is caught by the last joint of its tail just as it was going steadily and safely out of the room—caught by the last joint of its tail, pulled back all flustered and rampant, to have a smut rubbed off its nose. Plague on it, let it go with the smut! As it is, the charm of the launch is spoiled. These people, too, won't eat or drink in a complete way. They put back, ask you to take back a piece. They will have "only half a glass, please." They will be helped "presently." They affect a combination of meals, tea and dinner, say, and a cloth over half the table. They mourn over a wholesale clearance of old papers. They dread nothing more than a final decision of little things; and, whatever they do, seem to leave some part of it designedly unfinished.

Morning Service.

Of course you go to Church in the morning, if you can. Nothing except dire necessity should keep you away. I am not now speaking of your Communion. That is the highest privilege, the greatest of all blessings. You communicate weekly, or fortnightly, or monthly. You have a rule; at least, you ought to have a rule about your Communion, as well as about lesser things. But what about the Sundays on which you do not communicate? Even if you are a weekly communicant as a rule, there are some Sundays on which you do not go to the Early Service for your Communion. What then must you do? The answer is an easy one. You must do the thing which is next in order of importance—that which in some sort takes the place of sacramental Communion, when it cannot be had. I mean you can, and you must have "Communion in the prayers." In what prayers? In the prayers of the Holy Communion Office. These are the best prayers; do not put any others in their place. It is the duty of every Christian to attend the Communion service on every Sunday and on some of the holy days of the Church. It is well to go to the service on as many days as possible. But on Sundays it is a needful duty as well as a precious privilege. Do not misunderstand me. I do not tell you that it is your duty at once and always to be a weekly communicant. That will come soonest by doing what I now tell you. What I want you to see is the duty of being present and joining in the prayers of the Communion Office, whether you communicate or not. This you should do every Sunday. And this principle should guide you as to the "Morning Service" which you attend. What I mean is this. I will suppose you have not received the Holy Communion some Sunday morning. You are going to church at mid-day. Where shall you go? To what service must you go as a matter of duty? There is a safe and easy answer to the question. You should go to the Mid-day Celebration of Holy Communion, wherever you can get it. The church may be far off. It may be inconvenient for you to go there. But do not think of convenience. Consider your duty. Think of God, of the commandment of the Lord Jesus, of the service appointed. As an instructed Christian, you do not go in a vague way "to church," but to the "Lord's service."

For nervous headache use K.D.C.

Appreciation.

A certain class of persons live in the belief that to indulge in censorious criticism indicates knowledge of a superior quality. From a youthful eagerness to display newly-acquired information is often developed a habit of hypercriticism and cavilling depreciation which emphasizes itself with age. These persons seem to imagine that any word of praise denotes weakness of judgment, and accordingly they disparage, right and left, with a lofty pretence to superiority which at once invites an aggressive attitude. No one ought to resent wise and sincere criticism, else little progress

would we make; but helpful, judicious admonition is one thing, obnoxious and wholesale denunciation another.

Nothing is more distasteful to a modest, truthful, unaffected nature than the lip-homage of fawning sycophancy; but helpful encouragement need not be fulsome flattery. There are some natures, not over-confident, easily discouraged, and faint of heart, who fail utterly before disapprobation, and whose small mustard-seed of effort needs to be nurtured by discreet praise before it can start a timid growth. Which of us has not, at some time, had the heart taken out of him by some one of those who "hint a fault and hesitate dislike"? How many ideas, born of enthusiasm, fail of result from lack of sympathy!

Not alone are they in this regard who churlishly refuse "honour where honour is due," but the most kindly disposed of us may find that he fails, at times, in that gracious and benevolent behaviour which he would maintain toward those about him. There are those who exercise toward perfect strangers such unflinching and courteous attentions as should win lasting regard; but this same deportment is never observed except toward strangers, and those of his own blood may go a lifetime without recognition of any gentle effort at pleasing, or may, in fact, be rudely repulsed if the smallest service is exacted by those who have every right to expect and demand it.

Human we are, and "from its birthday to its dying" humanity needs much help in freeing itself from the clods of clay from which it sprang. Give the sorely-trying, patient mother a just appreciation of her long period of self-sacrifice. Tenderly repay the much enduring father for his faithful, unremitting service; it is hard to be losing youth and vitality, to be looking forward to the near approach of decrepit old age. You can forgive some querulousness, some unreasonable demands. Thank the tender-hearted friend for her thoughtful help in a troubled time, not only in words but in deeds; there lies the true appreciation. Even the most self-reliant and independent ones are grateful for a moment's shifting of the burden.

And the little children—poor little, eager, expectant souls!—do not frown them down in a carping, fault-finding spirit; appreciate their well meant endeavours, even if they fail of the intent. The little ones so often are blamed for a fault which comes only from error of judgment. And how can they be wise—those inexperienced babies? Give their intention a thought, and behind the fault you will often find there lies a beautiful motive, awkwardly expressed.

We all need appreciation: I do—you do. William Hunt, whose delightful "Talks on Art" are so treasured by art-students, tells us that it shows much more knowledge to praise judiciously than to condemn unreservedly. And from our Blessed Lord and Master comes: "He that is without sin among you, let him first cast a stone."

The Secret of a Happy Day.

Just to let that Father do
What He will;
Just to know that He is true
And be still.
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all!
Then the day will surely be
Peaceful, whatsoever befall,
Bright and blessed, calm and free.

Just to leave in His dear hand
Little things;
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing;
Finding all we let Him bear
Changed to blessing,
This is all! and yet the way
Marked by Him who loves thee best;
Secret of a happy day,
Secret of His promised rest.

—Francis Ridley Havergal.

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

The Hidden Treasure.

CHAPTER VII.—CONTINUED.

"They are so, and that tall steeple is that of the Church of St. Mary. I will guide you to the house of Sir William Leavett, which is near the waterside. I wish that our journey were to be longer."

"I shall remain with my cousin for a month or more, and hope to see you often, as well as to make the acquaintance of your good father!" said the merchant, kindly. "And is this my cousin's house?" he asked, as Jack, after traversing the better part of the street, stopped before a dwelling of very modest appearance. "Truly it is a modest one!"

"That large house farther up the street is his, by right of his cure," said Jack; "but the infirm old priest of St. Mary has long dwelt there, and Sir William will not let the old man be disturbed. He never thinks of himself or his own comfort."

"He was always self-sacrificing—sometimes almost recklessly so!" replied the merchant. "Well, my young brother, I must bid you farewell for a time, but we shall soon meet again. Present my greeting to your good father and say I hope to make his acquaintance. Remember what I have said to you, and be careful for your own sake and that of others; yet let not your care lead you to the baseness of denying your Lord, be the risk what it may. Better a hundred deaths in one than that. May the Lord have you in His holy keeping!"

Arrived in front of the shop in Bridge street, Jack could almost have thought his absence a dream, everything looked so entirely unchanged. On entering the shop, however, he noticed some few alterations. A great bow-pot filled with flowers and sweet herbs stood on one end of the counter. The cakes and other small wares in which Master Lucas dealt, were arranged with more than usual neatness and taste, so as to set them off to the best advantage, and an elderly, kindly faced woman in black whom Jack had never seen before, was arranging on a tray in the window some confections of a more delicate and choice kind than Jack had ever seen them show. She started as he entered, and nearly let fall her tray.

"Lady! How you startled me, lad!" she exclaimed, in a cheery, pleasant voice. "You will be wanting Master Lucas, now!"

"Is my father well, madam?" asked Jack, using involuntarily the title he would have employed in addressing a lady of rank; for there was something superior in the lady's whole manner and appearance.

"Your father! Oh, then you are young Master Jack come home again. Your father will be right glad to see you. Here, Master Lucas! Dame Cicely! Here is Master Jack come home!"

Jack's wonder as to who the stranger could be was cut short by the entrance of his father, Anne, and Cicely from different directions; and now he really felt himself at home again. Cicely kissed and hugged him, held him off at arm's length to see how well he looked and how much he had grown, and then kissed him again. His father was not one whit behind, and even Anne warmed up for once and was almost genial. Jack thought her looking much worse than when he left home. She was paler and thinner than ever, and her eyes had a frightened—almost a guilty expression. As soon as he was alone with Cicely, he began to question her about his sister.

"Well, she is much as usual, poor thing!" said Cicely. "No great comfort to herself nor yet to any one else. I doubt Sister Barbara has been a great disappointment to her, though she built so much on her coming."

"Who is Sister Barbara?" asked Jack.

"Why, the lady that came to us when the Grey Nuns' convent was broken up," replied Cicely. "She is going to some convent in Bristol by and by, but meantime your father gave Anne leave to ask her to stay with us. You saw her in the shop when you came, you know!"

"Was that Sister Barbara?" asked Jack, surprised. "I wondered who it could be. But why was Anne disappointed? I am sure she looks like a nice lady. I liked her face the first minute I saw her."

"And so she is indeed, and yet she was in a

way a great disappointment to your sister. You see Anne thought that when Sister Barbara came, she would have some one to help her in her penances and her prayers. So she fitted up the room next her own with a rood and an image of our Lady, and I know not what all; and there Sister Barbara was to live secluded, and Anne was to fetch her meals, and they were to have another little convent all to themselves. Your father never interfered with her, but let her arrange matters after her own fashion, only he smiled when Anne talked about Sister Barbara's living secluded and about her having lived in the convent ever since she was ten years old, and knowing nothing of earthly vanities, and he said the gentlewoman should have her own way, whatever it was."

"He is certainly the best natured man that ever lived!" said Jack. "But please go on, cousin Cicely! I want to know how it turned out!"

"Well, it turned out differently and more pleasantly than any one expected," continued Cicely. "Sister Barbara came at the time appointed, and Anne took her up to her room, where she was to be secluded. But bless you, she did not stay there, not she. The second day she came down into the kitchen, where I was busy overseeing the maids, and working myself—for Judy had hurt her hand and of course I could not let her use it). She was as much interested and pleased with everything as a child, and it being a fast day, she proposed to me that she should make some almond pottage for your father's dinner, such as they used to have at the convent at such times. Well, my dear, I thought I was a pretty good cook—"

"And so you are!" said Jack.

"But bless you, I cannot hold a candle to her. I never saw anywhere such nice things as she makes. Well, she was a bit shy of your father at first, but by degrees she got to dining with the family, and bringing her work down into the sitting-room, and there was an end of all seclusion. By and by she came to me, and says she, 'Dame Cicely, I am tired of idleness and I want to do something to pay for my keeping.' 'Laws me, madame!' says I! 'Don't you think of such a thing! You are a born lady!' says I, 'and I am sure my cousin thinks it an honor and a pleasure to have you for a guest.' 'You are all very good to me,' says Sister Barbara. 'I never guessed before what a lovely thing family life could be. For you see, Dame, my mother died when I was but a babe in arms,' says she, 'and I was put into the convent and I have never known anything else. But now I am here with you,' says she, 'life seems so much brighter and worth so much more' than it has ever done before.' 'Laws, madam, says I, 'I am glad you like our homely ways, I am sure.' Well, the long and short of it was, she said she knew how to make many nice sweetmeats, and cakes of different kinds, and she did not see why she should not make them for your father to sell in the shop; and she prayed me to mention the matter to him. Well, at last I did so, and said he, 'Let the gentlewoman have her own way and please herself. Mayhap she will feel more at home and contented if she thinks she is doing something for her own support.' And so she went to work in good earnest, and filled the shop window with her pretty dainties, and your father says she makes him a deal of profit. And she has left off wearing her nun's robe and veil, for she says she does not like to be stared at."

(To be continued.)

Life's Opportunities.

The great broad field of time is portioned out, like the strips of peasant allotments, which show a little bit here with one kind of crop upon it, bordered by another tiny morsel of ground, bearing another kind of crop. So the whole is patchy, and yet all harmonizes in effect if we look at it from high enough up. Thus each life is made up of a series, not merely of successive moments, but of well-marked epochs, each of which has its own character, its own responsibilities, its own opportunities, in each of which there is some special work to be done, some grace to be cultivated, some lesson to be learned, some sacrifice to be made; and if it is let slip, it never comes back any more. "It might have been once, and we missed it, lost it forever."

Hints to Housekeepers.

Keep silver bright by occasionally putting in strong borax water, which is boiling hot when the silver is added.

Milk and egg gruel is excellent for a cold or in the grip. Beat one egg until light and foaming, add one cup of hot milk and one teaspoon of sugar.

LIGHT FAMILY BISCUIT.—One quart of flour, one teaspoonful of salt, two teaspoonfuls of baking powder, one teaspoonful of butter or lard mixed in. Wet with sweet milk and roll out soft and cut with the top of a glass.

RICE MUFFINS.—Take a pint of soft-boiled rice, a teacupful of fresh milk, three well-beaten eggs, a tablespoonful of butter, and as much wheat flour as will make a thick batter. Bake in muffin rings in the oven or on a griddle.

SCALLOPED SALMON.—Open a pound can salmon, pick free from skin and bones, and lay first a layer of salmon, then a layer of bread crumbs, pepper and salt and a little butter, then put in more salmon and bread crumbs in alternate layers until the baking dish is full. Add a teacupful of milk and bake about fifteen minutes.

An excellent spring time sandwich is made from thin slices of fresh brown bread, spread thick with cottage cheese, and folded over a crisp leaf of salted lettuce. If one likes the lettuce-leaf may be dipped in French dressing. Lettuce and cheese should both be cold.

COCONUT PIE.—Soak one and one-half cupfuls of shredded cocoanut two hours in one pint of milk, then add one cupful of granulated sugar, the well-beaten yolks of three eggs, flavouring to taste. Put in a deep tin with an undercrust and bake at least 80 minutes. Use the whites to frost.

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these by taking Hood's Sarsaparilla.

A pineapple jelly is made by paring and grating one large pine with a half a pound of sugar and half a box of gelatine that has been soaked for one hour added. Put these over the fire and stir constantly till steaming hot, then remove, and press through a colander. Stick almonds and bits of angelica round a cylinder mould, holding them in place by dipping them in melted gelatine; fill in the pineapple and pack in cracked ice with a little salt. Let it stand two hours and serve with whipped cream.

STRAWBERRY CHARLOTTE RUSSE.—Line the bottom of a tin ring mould with a round of white paper, and the sides with split lady fingers. Next soak one ounce of gelatine in one-half pint of cold water and let it settle until soft. Place it on the fire, and while it is dissolving, press a quart of fresh strawberries through a sieve. To these add one cup of powdered sugar. The gelatine must then be taken off and allowed to cool, then the berries are added, and finally one pint of whipped cream. The mixture is then poured into the mould and put on ice.

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LEMON CREAM PUDDING.—Soak one-quarter ounce, or three level teaspoonfuls of gelatine, in one-half gill of cold water till soft; then place over the fire and stir till dissolved. Stir the yolks of three eggs with three tablespoonfuls of sugar to a cream, add one-half pint of orange juice and the juice of four lemons; lastly, add the gelatine. Continue stirring until it begins to thicken, then add the whites of the three eggs beaten to a stiff froth, rinse out a mould with cold water and pour in the cream. Set on ice till firm.

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Untidy Nellie.

"Nellie, put your things away before you go out."

Oh, how often those words were repeated! You would have thought that Nellie Foster would have been tired of hearing them. But she was not.

"Yes, mother," she would reply, and she would really mean to go straight away to tidy up; but she would get hold of a book, or see something else that amused her, and the thing she was told to do would be forgotten.

"If that child does not learn to be tidy, she will have to go to boarding-school," said Mr. Foster. He was a busy clergyman, and was often delayed by Nellie's trick of putting her books and toys or clothes down anywhere. "There's a meeting at the squire's at three, and I have been looking for my hat for ten minutes."

"I'll fetch it, father," said Nellie, running down from her bedroom. "I put it on just to go to see the new chickens, and I suppose I left it in the loft."

You may imagine the state of dust the vicar's wide-awake was in after ly-

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ing on the straw for two or three hours; but Nellie was so penitent, and promised so earnestly that she would never touch her father's hat again, that she was forgiven once more. But if it wasn't one thing it was another; she was always getting into needless trouble through her untidy ways.

One day Mr. and Mrs. Foster had to go out for some hours.

"You will be good, dear, won't you?" said Mrs. Foster, as they were leaving. "Remember that you are quite a big girl now, and you must help nurse take care of baby-brother."

"Oh yes, mother dear, I will, I promise you. I won't touch a book all the afternoon, and I'll put everything away when I have done with it."

"Don't be too sure, Nellie," said the vicar. "I would rather hear you say, 'I will try to be good.'"

Nellie tossed her head a little. "You know, father, you said I was really getting better," she said. "You see how good I will be to-day!"

"My little girl must not forget that there is only one way of being good, and that is with God's help. Ask Him for that, Nellie, and then you will be all right."

But Nellie had said her prayers once that day, and did not see that there was any need to say another; besides, she did really feel so very anxious to do right that she was sure she would do it.

Oh, Nellie! poor little Nellie! She had to learn somehow that we cannot do anything in our own strength, and she learnt it that day.

"I'm just going down to hang out these socks of baby's," said nurse. "You will take care of him, dear, won't you?"

Little Eddie was asleep, unfortunately, or all might have been well. As it was, Nellie watched by his cradle for a few minutes, then began to fit a new dress on her pet doll, Miss Maroo. Then she remembered that she had not fed the squirrel that day. She threw down the doll and went out of the nursery, leaving the door wide open.

Now there happened to be a young fox-terrier puppy in the house, who spent his time, when he could escape the cook's eyes, in tearing to pieces everything he could get hold of. Gyp had been trotting about the stairs, probably wishing people would not shut their bedroom doors and leave nothing but the stair carpets and rods to sharpen his teeth on.

Seeing the nursery door open, of course in he popped, and finding Miss Maroo on the floor, he began to worry her at once. Strange to say, the bassinette was empty, and the nursery kitten, who did not dare approach it when Eddie was there, had promptly jumped into the warm little nest directly the baby had left it.

No one ever knew how it happened, but it was supposed that Gyp had dragged the doll about till it came to pieces, and then shaking it, a piece had fallen into the fire. Nellie had moved the high guard away to warm her feet and forgotten to replace it, or this could not have happened.

Anyway, the doll must have caught fire, and then something hanging on the guard caught, till when Nellie came running down from the loft after playing with her squirrel, she saw the bassinette in flames.

"Fire! fire!" she shrieked. "Oh, baby! baby!" Untidy as she was, Nellie was brave, and at the risk of getting burnt she was rushing to the cradle when nurse caught her with one hand and flung a pail of water with the other.

"Baby's safe in the night nursery. He was awake and alone when I came up from the garden. Run away, and ask cook to come and help me put the fire out!"

Poor penitent Nellie! How astonished Eddie looked when she threw herself on the bed beside him and nearly smothered him with kisses and tears! It was a sharp lesson, but it was a lasting one; and Nellie became in time her mother's right hand, and was as humble as she was good.

Counsels for Children.

Remember always to live in peace. Hate all strife. It is a dreadful thing to be at war with those around us. Be kind to everybody. If you cannot live quietly with any one of your companions, withdraw from him. It is

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a sad sight to see boys and girls engaged in disputes or quarrels. The Lord Jesus never quarrelled with anybody, though He was oftentimes cruelly treated.

Be very kind to the weak and poor and the unfortunate around you. God long ago said, "Ye shall not afflict any widow or fatherless child." He also said, "Thou shalt not curse the deaf, nor put a stumbling-block before the blind." It is both mean and wicked to take advantage of the infirmities and misfortunes of those around us.

Use your best efforts to become wise. Wisdom is the principal thing; therefore get wisdom. If you do not know a thing ask others. This is scriptural. God said to the Jews: "When your children shall say to you, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's Passover." We should think before we speak, and not thoughtlessly ask silly questions.

Better is a poor and wise child than an old and foolish king.

Watch your lips. Keep your tongue from evil, and your mouth from speaking guile. Life and death are in the power of the tongue. Ask yourself if it is right for you to say anything; then try to speak kindly and truly and soberly. Childhood and youth spent in sin are a great vanity. Beware of evil speaking.

Be not too fond of play. Life is a serious business. It is right that young people should have their time to play. But some hate work and hate their books and love their ease, and would rather play all the time. Learn to find your joy in doing your duty. It may be hard for you to do some things, but try your best, and by degrees they will become easier.

Obey your parents. Obey them promptly, cheerfully, in all things that are lawful. I hope they would not command you to do a wicked thing. "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother, that it may be well with thee, and that thou mayest live long on the earth." It is safe for old or young to do anything that God bids them. It is very unsafe for them not to do what He commands.

Let your conduct towards God be very humble. We are all sinners, and you are no exception. God hates a lofty spirit. We ought all to be humble, and never lift up our heads in pride.

Be thankful to God. He has done a great deal for you. What a mercy it is that He did not let loose the passions of bad men against you, as He did against those children in Bethlehem, when a voice was heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted, because they were not.

Be very kind and respectful to old people. Never make fun of them. Their age itself should protect them. You remember the children that mocked the old prophet, Elisha, crying, "Go up, thou bald-head; go up, thou bald-head!" And you remember how God sent forth two she-bears out of the wood, and tore forty and two young persons. Children may often be gay without any sin; but let them never make merry over the appearance or infirmities of old people, and especially of aged ministers.

Do all you can to be like Jesus Christ. He was the best model that children ever had. He is the best friend they now have. When on earth, He cured sick children just as He cured other people. Oh, that everybody, old and young, would trust the Saviour!

—What is the measure of love we owe others? It is the measure of what we think is owing to ourselves.

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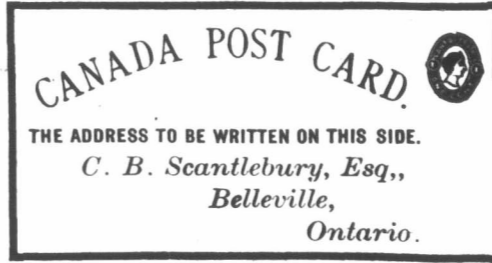
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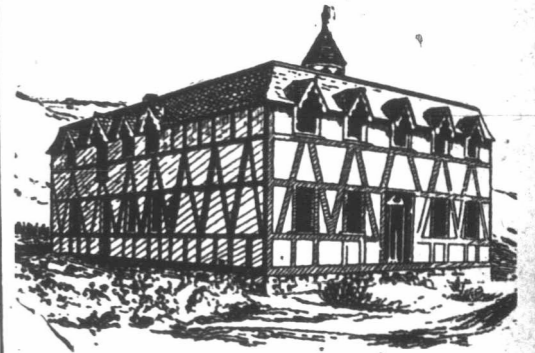
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Grain.		
Wheat, white.....	\$0 85 to	\$0 87
Wheat, red winter.....	0 85 to	0 87
Wheat, goose.....	0 00 to	0 75
Barley.....	0 46 to	0 48
Oats.....	0 39 to	0 40
Peas.....	0 59 to	0 65
Hay.....	10 00 to	11 50
Straw.....	7 00 to	8 50
Rye.....	0 00 to	0 50

Meats.		
Dressed hogs.....	\$5 75 to	\$6 00
Beef, fore.....	6 00 to	6 50
Beef, hind.....	9 00 to	10 00
Mutton.....	7 00 to	8 50
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12 1/2
Lamb, spring.....	3 50 to	6 00

Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 18 to	\$0 20
Butter, tubs, store-pack'd.....	0 14 to	0 17
Butter, farmers' dairy.....	0 18 to	0 19
Eggs, fresh, per doz.....	0 12 to	0 17
Chickens, spring.....	0 60 to	0 70
Turkeys, per lb.....	0 12 to	0 13
Geese, per lb.....	0 07 to	0 08

Vegetables, Retail.		
Potatoes, per bag.....	0 55 to	0 60
Onions, per bas.....	0 25 to	0 40
Apples, per barrel.....	2 50 to	3 75
Celery, per doz.....	0 40 to	0 50
Carrots, per bag.....	0 30 to	0 40
Parsnips, per bag.....	0 30 to	0 40
Lettuce, per doz.....	0 00 to	0 30
Radishes, ".....	0 00 to	0 30

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Special Bargain Lot of All-Wool French Serge in Fawns, Browns, Tabac, Cadet, Cardinal, Garnet, and Black, worth in regular stock 30c., Sale Price..... **19c.**

185 pieces French and German Dress Goods, in Fine Twills, Cords, Grain de Poudre, Silk Mixtures, Tweed Effects, Plaids, Small Checks, etc., imported to sell at 50c., 60c., and 75c. Sale Price..... **25c.**

2,000 yards Extra Fine Quality Dress Goods, new novelties in Checks, Fancy Mixtures, English Suitings, Tweeds, Tweed Effects, French Cashmere, Cashmere Serge, Two-toned Effects, etc.; several of these lines are being sold in the city at 75c. per yard, Sale Price..... **35c.**

240 pieces New and Select Colours and Designs, comprising all the latest novelties of the season in Plain and Fancy Dress Goods; many of these lines imported to sell at \$1, Sale Price..... **50c.**

2,500 yards Navy Blue and Black Serges, in Fine Coating Twills, Chevots, Estamine, Boating and Bicycle Serges, etc., Sale Prices, 25c., 35c., 45c., and 60c.

1,800 yards Plain and Fancy Coloured Silks, consisting of Pure Silk Surahs, Washing Silks, Kai-kais, Striped Glace, Navy and White Stripes, Navy and Cardinal Spots and Figures, Coloured Satins, etc., Sale Price..... **25c.**

3,000 yards Black and Coloured Silks, all Silk Tartans, Fancy Checks, Fancy Stripes, Small Checks, pure Silk Surahs, Crystalline Cords, Oriental Silks, Black and Coloured Merveilleux, Black Pure Silk Moire, etc., regular selling price of many of these lines \$1, \$1.25, \$1.75, Sale Price..... **50c.**

COTTONS AND LINENS

2-yards wide Heavy Plain Unbleached Sheeting, 12c.

2-yards wide Heavy Twill Unbleached Sheeting, 15c.

2-yards wide Heavy Plain Bleached Sheeting, 15c.

2-yards wide Heavy Twill Bleached Sheeting, 16c.

Yard-wide Unbleached Cotton, 3c.

Yard-wide Bleached Cotton, 5c.

Heavy Glass Towelling, blue or red check, 5c.

Wide Linen Huck Towelling, plain or border, 9c.

20x40 size Heavy Linen Huck Towels, 10c.

Heavy Cream Damask Tabling, 22c.

Turkey Red and White Tabling, 25c.

Wide Bleached Damask Tabling, 33c.

COSTUMES, JACKETS, CAPES

Ladies' Navy Blue Costumes—A line of Prince Albert shape of very fine Cheviot, New York make. These we have reduced from \$12.50 to..... **\$7 50**

Also another lot of Serge Cloth, open front, coat back, lapped seams, the very newest style. We have sold these till now at \$9, to clear..... **7 50**

Ladies' Covert Cloth Costumes. We have about a dozen of these. They are in two shapes—open front, with coat back, and reefer front, with coat back. The very newest styles, in three shades of fawn. These we have reduced from \$12 to..... **9 50**

Ladies' Tweed Costumes—We are making a special line of these in three patterns, in all sizes, the very newest garments, reduced from \$8.50 and \$9 to..... **7 50**

Also a little lot of very handsome suits, in small patterns, of very fine Tweed, some of the coats lined throughout with silk, New York make, reduced from \$25 to..... **15 00**

200 Ladies' Spring Jackets. In this lot are all kinds and colors and sizes that were sold by us from \$10 to \$20, handsomely embossed garments, silk lined, plain cloth and serge garments, all of them the greatest bargain we ever offered before, to clear..... **2 00**

250 Ladies' Blazer, Reefer and Tight-fitting Jackets. To ensure the sale of this lot this season, we have gone through the stock and marked \$10, \$12, and \$14 garments, in blacks, navy, fawn, browns, and an assortment of New Tweeds, all at one price..... **5 00**

Ladies' Capes. We have gone through the stock and have made special lots, marking many lines less than half price. You will find some special bargains at 90c., \$1.50, \$2.25, \$3, \$4.

CLOTHING AND HATS.

Men's New Spring Tweed Suits worth \$7, sale price \$4.90.

Men's Blue Serge Sacks, unlined, sale price \$3.

Waiters' Jackets, white Twill Goods, were \$1.25, sale price 75c.

3-piece Knick Suits, worth \$6, sale price \$3.95.

Boys' Summer Tweed Suits, worth \$2.25, sale price \$1.48.

Boys' Knick Pants, Serge and Tweed, sale price 25c.

Men's Straw Hats, new style, worth 75c., sale price 50c.

Boys' and Youths' Straw Hats, worth 45c., sale price 23c.

Children's Blue Man-o'-War Caps, worth 35c., sale price 23c.

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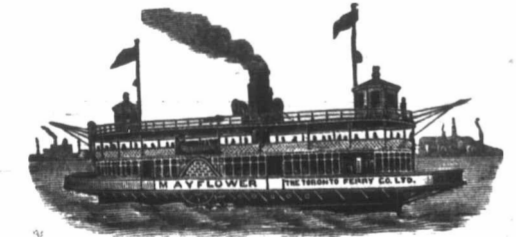
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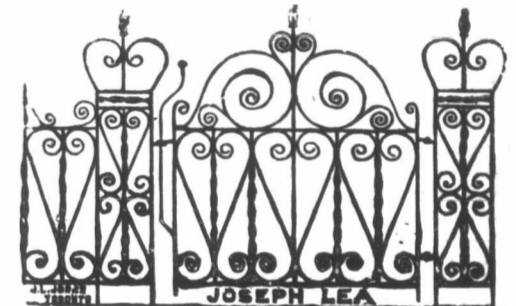
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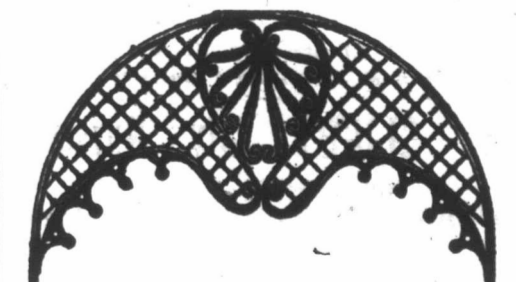
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