

Canadian Churchman

AND DOMINION CHURCHMAN.
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Vol. 17.]

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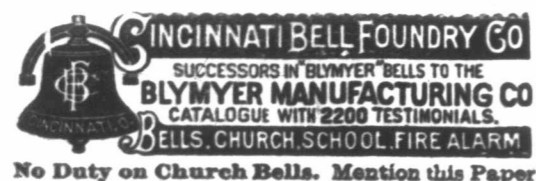
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Canadian Churchman.

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May, 24.—TRINITY SUNDAY.

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THE BIBLE IN TENNYSON.—We are familiar with illustrations of Shakespeare's knowledge of the Scripture. Now, some one has collected about 500 references to the Bible in Tennyson's poetry. A book recently published on the subject proves how thoroughly the great English poet has saturated his works with Scriptural ideas.

COQUETTING WITH THE GREEK CHURCH is now the policy of Roman ecclesiastics in the East of Europe. At Constantinople, Monsignor Bonette, the Apostolic delegate, has been instructed to further a union between the Latin and Greek communions. So has Galimberti, the Papal Nuncio at Vienna—for political motives.

CALIFORNIA DEACONESSES lately established in a special training school at San Francisco, are likely to prove a very important element in Church work along the Pacific Coast. Their influence is likely to extend, in a missionary way, far westward, even to China and Japan, their San Francisco home serving merely as a radiating point.

THE CLERGY (IMMORALITY) DISCIPLINE BILL has occasioned much debate in convocation and elsewhere in England, especially on account of a clause making deprivation of clerical status to follow *ipso facto* upon conviction of certain crimes by the secular courts. The late Archbishop Magee delivered a powerful (but not altogether convincing) plea in favour of the idea.

SIBERIA'S VICTIMS.—It seems almost incredible that since 1823, more than a million of human beings have been driven like cattle over the Ural Mountains, and scattered on the desolate plains of Siberia; and still the stream of human woe flows

on unceasingly. That criminals should be punished is right, but that *so many* people should deserve *such* punishment is past belief.

LAY SPEAKERS IN CATHEDRALS represent a reform strongly advocated by Dean Lefroy of Norwich. He wants to see the "old piles" utilized by the voices of such men as David Livingstone, Moffatt, Mackay, Gordon, Havelock, and Lords Shaftesbury, Selborne, Cairns, as well as eminent commoners like Balfour, Blackwood, Stock, and Aspinall. The world moves!

MASHONALAND, South Africa—the new diocese recently endowed by an Irish lady—is to be placed for the present in the charge of the Bishop of Bloemfontein, G. W. H. Knight-Bruce. The inhabitants are said to be unclothed heathen both physically and mentally. They are ignorant of the very alphabet of Christianity, as well as civilization.

THE JAPAN CHURCH SYNOD proved a most interesting gathering of the Anglican and American clergy under the presidency of Bishop Bickersteth—a son of the Bishop of Exeter of that name. The Bishop of Japan has, in a very high degree, the gift of *judicious utterance*, and has made his influence generally felt to excellent purpose at home and abroad.

IRELAND AND ITALY.—The two countries have perhaps some important points in common; but a new bond has been formed by the special interest which the Archbishop of Dublin and many other Irish ecclesiastics have taken in the work of Italian reformation, now largely under the care of Count Campello. Some fostering care is needed by the feeble efforts of isolated foreign reformers.

NASHOTAH'S JUBILEE occurs this year. We congratulate our friends across the line on 50 years completed in such noble work. The committee charged with the proper arrangements for the celebration of the year, are also charged to consider the advisability of a "Summer School of Theology," and "Female School for the study of Scripture"—both to be inaugurated this year.

THE DUKE OF AOSTA is a title destined to go down to posterity in connection with the crime of incest. The late Duke married (by papal dispensation well paid for!) *his own niece*. Now, his son and successor wants to marry the same lady—his own mother by law! King Humbert has put his veto on this proceeding, or we might presently hear of another papal dispensation.

EVEN LIVERPOOL.—It is chronicled as a notable fact that whereas, 20 or 25 years ago, there were surpliced choirs in only seven of the Liverpool and suburban churches, now there are no less than 53. The fact is, of course, that a surpliced choir is one of those moderate and modest improvements which have ceased to be any longer a party badge, being adopted by reverent clergymen of all schools.

THE COLONIAL BISHOPRICS' FUND is to have a jubilee meeting on the 29th. Mr. Gladstone is to be one of the speakers, by special request of Archbishop Benson. He was one of its first advocates in 1841, and has been ever since one of its three treasurers. The Fund has been instrumental in

doing a vast amount of good, and represents a happy thought very creditable to the Home Episcopate.

THE ENGLISH C. E. T. S. has lost—by resignation on account of age and infirmity—from his position of activity and usefulness, that great champion—one might say inventor—of the Dual Basis, Canon Ellison. For 29 years he has stuck to his post and his principle, and may well claim the work of the great Church Temperance Society as "a triumph of the principle of unity and fellowship."

THE DEATH OF PRESSENSE removes from the drama of religious life in France one of the most prominent and interesting personalities of modern days. Far beyond the bounds of the half million or so of French Protestants his name was known and honoured, though he belonged to one of the smallest and most obscure of the French "Free Churches." His public influence was clearly on the side of good.

A HERETIC REBUKED BY A JEW.—A notable incident is said to have occurred at a meeting of the Nineteenth Century Club in New York, when Howard McQueary—who has been trying to "pose" as a martyr to free thought and a *hero*—was sharply set down by a Jewish Rabbi, as having repudiated the solemn pledge of his ordination—trying to remain in the Church Catholic while denying her doctrines!

ROMANISM IN THE PRESS.—The *Rock* refers to certain inspired statements of a Romish character which recently appeared in the *Daily Telegraph*, and the efforts made *in vain* to get a reply inserted impugning and disproving those statements. This was evidently an instance of that Jesuitical pressure brought to bear in some quarters in order to muzzle the press, and prevent Romanism getting its just exposure in public.

RESTORE THE COMMA!—Quite a breeze was raised at the meeting of the General Synod of the Irish Church lately, because of a proposition to correct a misprint in the Irish Church catechism, whereby the comma had been omitted after the word "grace" and before "given unto us" in the answer to "what is a Sacrament?" Some of the objectors to the comma thought they smelt the rat of Ritualism! They would have none of it.

BOSTON RELIGION shows a decided tendency towards a moderate Episcopalianism. This is probably the reason of the curious unanimity of the voting for Phillips Brooks, who is regarded as a kind of *common factor* among the coalescing elements. It is calculated that 60 out of his 92 clerical supporters don't like his theology, but Presbyterians, Unitarians and even Roman Catholics intensely admire the man.

"BODILY EXERCISE PROFITETH—A LITTLE."—Besides mere muscular exercise and movement for the sake of strength, our bodily nature calls imperatively for pure air. This can only be properly obtained and appropriated in the course of exercise. In 24 hours we each breathe out 2,000 gallons of poisoned air. To be healthy we must get away from it. We each require 3,000 cubic feet of fresh air every day and night. We must go for it! or die—die by inches or otherwise.

LITCHFIELD DEACONS will have a character of their own if the Bishop's new regulations for their training and protection are carefully observed. A *monthly sermon* is all that they need compose; but the bishop must see it. Their duties are limited in regard to marriage, confirmation, catechising, preaching, &c. Study and examination form very important features in their *probation* for the priesthood.

ONE HUNDRED THOUSAND DOLLARS FOR DOORS seems a large sum, but that is what John Jacob Astor is going to spend on bronze gates for old Trinity Church, New York. Might have been much better spent, some will say; yes, and much worse! Let us be thankful when such magnificent private memorials are attached as an honour to the temples of the Most High. They are not unlike the alabaster box of precious ointment.

BARON HIRSCH is a personality who has a world wide reputation for his magnificent and princely hospitality and liberality—especially to his fellow Jews. He is disposed to use his colossal fortune almost entirely for the amelioration of the condition of his compatriots. Under the circumstances, the personal friendship between him and the Prince of Wales may become an important factor in future European questions relating to the Jews.

SABBATH-KEEPING IN CORNWALL.—The fisherman of St. Ives lately turned out *en masse* to oppose the landing on a certain Monday morning of fish which had been caught by the crews of 20 east country fishing boats the day before. The would be buyers of these fish were compelled ultimately to walk some distance to a point where St. Ives Sabbatarianism did not prevail. The Cornishmen were quiet but firm; they "knew the reason why."

THE BIBLE SOCIETY MEETING in London this year was made memorable by the "object lesson" of the presence and participation of the Archbishop of Canterbury and the President of the Wesleyan Conference, as well as the Duke of Connaught. The Royal Prince made an address, which produced a profound impression. He referred to the 120 million copies of the Bible circulated, and the value of meeting selfishness and scepticism "with the Bible in their hands." The Bible Society is chiefly under Church auspices.

IS SATURDAY A FAST DAY?—The Church of England appears to have decided in the negative, that day of the week being omitted where Fridays are so emphatically mentioned in the table of vigils, fasts and days of abstinence. Herein she is in accord with the ancient Italian archdiocese of Milan, and the Eastern Church generally in primitive times—and against the tradition of the Roman dioceses in Southern Italy, where Saturday has been regarded as a fasting day. The incident of the experience of Archbishop St. Ambrose of Milan—on a visit to Rome—is historical and conclusive as to the difference of custom, and his independence of Rome.

BISHOPS AND SUNDAY OBSERVANCE.—Recently the New York *Independent* made a specialty of recording the opinions of Bishops and bishops of all kinds on this question *apropos* of the proposed opening of the Chicago Exposition on Sundays. Of 22 R. C. prelates, just one-half favour the opening on Sunday, the other half being divided, indifferent, or doubtful. Out of 25 P. E. bishops,

22 are against opening on Sunday, 3 being doubtful. Other "bishops"—11 Methodist Epis., 4 United Brethren, 8 Evangelical Assoc., 5 African Methodist Epis., 3 Moravian, and 2 Coloured Methodist—all favour the closing. It may be noted that the French Canadian prelates support strict Sunday observance very strongly.

NORWEGIAN TEMPERANCE LEGISLATION. A correspondent of *The Mail* (C. Roles Bell) has drawn attention to the system pursued in Norway for regulating the issue of saloon licenses. For the 45,000 people in Bergen, only 12 saloons are provided. These 12 are leased to a company of respectable and responsible citizens. The saloons are run by 12 employees of this company, clothed in uniform. *One saloon, one glass of liquor*, is the rule, and a man who wants more must travel round town "considerable" before he manages to get drunk. But he does not manage to do so, however much he travels, because if he did the last saloon-keeper who gave him a glass would be heavily fined.

VENI CREATOR SPIRITUS!

So sings the whole Church this week in words that carry us back to the days of St. Ambrose, the great Archbishop of Milan in Northern Italy—words sung by the ordaining bishop over his kneeling priests (that are to be) in almost every part of the Church for so many centuries. What significance have they for the Church Catholic in these waning days of the 19th century, that the members of that Church love to make such words part of public worship at Whitsuntide? Nay, does not the tone deepen, does not the chord become more full of woven melodies, does not the very cadence become more solemn and emphatic as the ages roll on—in *sæcula sæculorum*, for ever and ever?

ASCENSIONTIDE

has come and gone, climax of the Church's panoramic study of Christ's life, and Ascension Sunday breathed its special aspiration—in the same breath, with exultation of the Lord's "Great Triumph"—*send thy Holy Ghost to comfort us and exalt us!* Therein lies the key of the soul's position. Christ is gone, His work of atonement being done. He has laid the foundation of twelve precious stones Apostolic, Himself the tried corner stone of all, elect, precious above all. Another stage of building in the temple of human souls has begun, is going on; and it needs, it calls for this our mastering and over ruling supervision. So it sings—the stones cry out—"Come, Creator, Spirit, our souls inspire."

That is the result desired from the Sacred Presence we invoke. At baptism, confirmation, communion, on all solemn occasions of rites and ceremonies of public worship, in crises of family and private life, in personal supremè efforts of energy in the discharge of onerous duty—we need that "right judgment" to guide, that "evermore rejoicing" to keep us free and forceful. As time rolls, the ages accumulating, there seems an overburdening weight of experience in human life, an increasing need of the directing and sustaining power—something far more than human counsel can give. So—in this special "dispensation of the Spirit"—the Church's cry is increasingly justified and explained to the inner consciousness of all her devout and reverent members. She thrills with feeling while she sings "Veni Creator."

DIVORCE COURTS

It seems a curious anomaly that, in Canada, the decision of a matter lying at the very root of family and social life, should have been left so long to such a tribunal as is furnished by the Senate of the Dominion. If the senators were invariably, or generally, men of very advanced years, mature experience, and legal attainments, the anomaly would not be so glaring: there would seem to be a fitness in cases of this kind being tried before men of such character and standing. Perhaps some such ideal of our Senate was before the minds of those who were responsible originally for relegating this special class of cases to such a court. It cannot, however, be seriously contended any longer that there is actually this peculiar fitness of character in the constitution of our Senate. The difference between Senators and Commoners is not very obvious, and seems likely to become less so, as the exigencies of political issues become imperative. We may, therefore, safely conclude and assume that the Senate is not now, if it ever was, an ideal tribunal for the trial and decision of the delicate and far-reaching questions involved in applications for divorce.

IS THE PROCESS DETERRENT?

So many persons have been accustomed to argue. They assume that it is not desirable to give facility to the dissolution of the marriage tie, even for causes acknowledged to be justificatory. We can see little logic, and no use in such a line of thought: rather the contrary. It is putting the matter very much on the basis of papal dispensations—making them difficult and expensive, on the plea of curtailing their numbers. *Cui bono?* "For the benefit of the Pope," may be truly answered in the parallel cases: for as only wealthy people can afford to obtain dispensations, the papal treasury profits proportionately. Even this reason, this residuary benefit, cannot be said to exist appreciably in the case of Canadian Bills of Divorcement. True, Acts of Parliament are expensive to the applicants; but we cannot imagine that the senators profit—or the nation at large—to any measurable extent. The profit furnishes, at any rate, no adequate excuse for the process.

IF DIVORCE IS WRONG,

it should be prevented altogether, no matter what the pretext. If right, it should be facilitated, so far as right, without regard to difficulty or expense as deterrents. If those few persons who can afford a Canadian divorce or a papal dispensation have a moral right to it, so have all those poorer persons who cannot afford to apply under the expensive and difficult circumstances produced by existing barriers. A few years ago there was a great stir when a special Divorce Court was instituted in England; but people now recognize that the net result is a decided gain. We may rightly enough object to some of the legal causes for divorce at present; but we cannot but admire the machinery.

THE TIME HAS PASSED

when the cases of need in Canada were so few and far between as to render a special court not necessary. Judges should be specially singled out—from the existing bench, if you will—*ad hoc*, for this extremely difficult duty. They should be the very cream of the judicial material available: men of advanced years, large experience, grave character, legal training. Let all possible cases have a full and fair trial before such a court, in order that the solemnity and sacredness of the marriage bond may be fully published and emphasized

This will do away with those heart burnings, evasions, and subterfuges which are so rife. At the same time, let the law be strict and firm as to the causes for granting divorce.

EPISCOPAL ELECTIONS

The Massachusetts excitement over the election of Phillips Brooks brings into the field very prominently some grave and serious questions in regard to the exercise of what may be called *popular election*. If the voice of the people is to be the fundamental element in the choice of a new bishop, it is a very serious matter to decide upon the proper motives which should rule the consciences of those who vote. Are people at liberty, really, to vote for a man for any reason that may happen to prevail with them individually for the moment—as because the man is a gentleman, or a scholar, or a native, or an Englishman, or a good speaker, or a brilliant writer, or a pleasant companion, or an influential public character, or a successful man financially, or of a good family, or rich? Cases will probably occur to our readers into which some one or more of these motives seem to have entered very largely—even to the extent of determining the result. Are they proper motives? Is there, rather, a different class of considerations, of far more importance than such as these, and more suitable—even essential—for a proper choice on the part of the individual, a proper result on the part of the whole body of voters?

POPULAR GIFTS

and convenient qualifications—such as money or social influence—are all very well as side dishes, so to speak, but the main qualifications are something far more solid and lasting—with more staying powers—than such things as these. When we come to examine the service for the ordination of bishops and other public documents connected with the subject, we come in full view of certain specific peculiarities of *possible bishops*, which are usually, we fear, but little thought about. As soon as we are face to face with these sterling requirements common sense tells us how essential they are to a proper exercise of our franchise.

ORTHODOXY

cannot be dispensed with. What use are all the other personal qualities enumerated above, if the man's brain has not been permeated with the "truth as it is in Jesus" without sceptical leaning or variation from the standard? Why, without this, those other qualities are a terrible combination of power for evil. The whole trend of the Episcopal administration is sure to be adverse to the interests of the pure Faith of the Holy Catholic Church—subversive of the highest interests one is expected to serve.

FAITH IN HIS OFFICE

is another qualification which seems clearly essential to the proper conception of a well-chosen bishop. Suppose a general placed at the head of an army who has no better idea of his peculiar and singular position than that he is only one of numerous officers all on the same level of authority and power—ranking himself with lieutenants and ensigns, listening to their directions as to what he ought to do, taking his cue from them, instead of *vice versa*. There have been such cases, but the results were necessarily, and must always be, disastrous to the success of that army.

RISE TO THE OCCASION,

Some of these misplaced men may. We know this is the specious plea put forward by some who

advocate the policy of "unepiscopal bishops." Most frequently the reverse is the case, and the Church suffers accordingly, and in many quarters is smarting now from errors of a past generation. What, as a class, have rich bishops done for their dioceses? Nothing! and much harm to the character and work of the Church at large. The same may be said of all other policy-chosen bishops; they do not fulfil expectations. The plain straightway is the best; orthodoxy and faith are the essential and fundamental qualities to be sought.

HOME REUNION NOTES.

By the Right Rev. Arthur Cleveland Coe, D.D., LL.D., Bishop of Western New York.

HISTORIC PRESBYTERIANS.

(Continued.)

One difficulty which has thus far confused the discussion on the part of our Christian brethren generally, has been the natural product of their position or standpoint. Viewing us as they do, they have felt it somewhat presuming for us to state the case as we have done, because it seems to demand conformity to our standards, and a subjection of their organizations to ours. We, on the other hand, have hardly thought of our American Church at all; we have spoken for the universal Church of Christ, asking our brethren to conform themselves to its historic laws, and professing our readiness to do the same, in all respects, where we can be shown to have erred by Holy Scripture, interpreted by history and primitive constitutions.

They have therefore viewed our proposals as a local or natural question, respecting chiefly the divided state of American Christianity and reducing even this view of the case to divisions among those popularly known as Evangelical. We, on the other hand, have been forced by our position to respect the entire common weal of Catholic Christendom, to enforce its organic laws as the common concern of all Christians; and to abate nothing from the requirements of those laws whether in our own behalf in or behalf of others. We long to bear our part in healing local differences, and restoring Americans to Catholic, that is, Scriptural unity; but in order to do this, we must not forfeit anything that we retain in common with the oriental Churches—those great sources of liturgic formularies, those mother Churches of all Christendom. Our Anglican standpoint, even as the most embittered of our Roman enemies have been forced to allow, is "most precious." Yes, indeed! so says even that friend and ally of the Jesuits, the fanatical De Maistre. The inward convictions of the Roman Court itself find expression in what he has reluctantly admitted, influenced by a momentary hope to seduce England from a Catholic foothold—down from the Nicene rock into the quagmire of Trent. "If ever Christians reunite," he says, "it would seem that the movement must proceed from the Anglican Church, which touches us on the one side and Protestants on the other. . . . In this aspect she is most precious, and seems like those chemical *intermedes* which are capable of bringing together and combining elements in themselves the most dissocial." Yes, indeed! and this *precious* position we shall never forfeit. The time must come when the Roman immigration, or rather invasion, may produce its Dollinger, and will gladly listen to our *precious* testimony. We are the reserve force of Catholicity, and we bide our time. A glorious mission is ours, and we feel it. A fierce conflict menaces our country, between the aggressions of Romanism and all that is American. Marshalled, as it is, and wholly controlled, by the Jesuits, Ultramontane Romanism cannot maintain itself here. What all the Romanized States of Europe have expelled from their body politic, what even a Pope abolished as intolerable to civilization, must sooner or later provoke a like retribution from a free republic. Our proposals to the Protestants of America were made in full view of this coming conflict. We urge our brethren to unity, partly because our divisions afford encouragement to the adversary, and wholly because the law of Christ

ordains such unity. But come what may, we cannot destroy our own Catholicity in behalf of a fictitious fusion, or rob ourselves of the high mission which waits us in the near future—our mission, that is, to co-operate with an "Old Catholic" movement that cannot long be delayed in these United States. Working with such allies, we are destined to save the nation itself from an alien hierarchy, intent upon making us what it has made of Mexico and Brazil. In this view our Church is "most precious."

Meantime, my own ideas of duty are these: To keep before our "Evangelical" brethren the common law of Christendom, and to aid them in conforming themselves thereto in their own way and in the Lord's good time, doing this in the fulness of fraternal love and social good-will. Responding to such overtures, let us suppose our Moravian brethren to awaken to the great importance of their relations to Presbyterians and others, assuming (what is *presumptively* the fact) that they possess the Historic Episcopate already. A formal though abnormal Episcopacy is maintained by our Methodist brethren; and we should rejoice to see the nobler Moravian character conferred upon Methodist Bishops by a movement which would prove greatly to the advantage of both. The maxims of John Wesley must sooner or later begin to operate upon that great American organization which justly glories in his beloved name; and if ever the Presbyterians, already renouncing Calvinism, should promote a fusion with Methodists, we may be sure that their learning and keen perception of truth must demand nothing less as a preliminary than a legitimation of Methodist orders. The fusion that might thus come about would enable them to turn upon us and say, "See how great and strong we are, and how inconsiderable are you; come ye to us, for it is unreasonable on your part to expect us to come to you." And what must then be our reply? Brethren, you have made us one already; let us now operate together with the Old Catholics for the expulsion of Jesuitism and alienism from American Christianity,—for the restoration, that is to say, of Nicene unity, Cyprianic unity, Ignatian unity; the unity ordained of Christ Himself, "one flock under one shepherd;" one house "built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone."

Our fellow Christians are more numerous than we are; we have not a particle of objection to see them thus organized into a majestic American Church, greater, richer, more Apostolic, and more loyal to Christ than we are. With such a Church we should be in full communion and must soon coincide in a visible unity. The process thus fancifully outlined would involve temporary anomalies; but as was demonstrated in the Donatist history, anomalies may be tolerated in the process of reconstruction which would be subversive of Catholicity if generated by the contrary spirit of schism.

To sum up all that has been said, and to clear the subject, let us note that what originated with the American Bishops was reaffirmed by the hundred and fifty Bishops at Lambeth, and is now presented to the reform, both in America and in Europe, in substance as follows:—

The Holy Scriptures, the Creeds, the Sacraments, and the Historic Episcopate are the ancient conditions of unity. They are the only imaginable conditions for its restoration. The Council Nicæa has claims on all Christians, and whatever is subversive of the organized unity recognized by all the world when it bore its witness to Christ, is not Catholic but schismatical. We ask none of our fellow Christians to come over to us; we say, "Let us all meet in old Nicæa." If we discover that we are deficient in any respect, when tried by that standard, let us, each for himself, seek to remedy his own defects. Let the spirit of fraternal love animate us in all our relations with others who cherish a similar spirit, however imperfectly they may seem to develop it. By prayer, and by the grace and providence of God, we shall be brought by converging lines to a common centre, in God's good time. To some the process will be comparatively easy; the Moravian may find it much less of a task, for example, than the Baptists, though possibly the reverse may be practically

true, for the Baptists practise, in administering baptism, what seems more in accordance with the spirit of primitive antiquity. We, in turn, may be justly reproached for much that is inconsistent with our own professions; and we may not repel, we rather invite the rejoinder, "Physician heal thyself." In short, truth is to be sought and followed for its own sake; and he who accepts this as the law of his life, is already a Catholic at heart. "Ye shall know the truth, and the truth shall make you free." Such is the ennobling charter of the sons of God; and it includes a promise that should prompt all of us to efforts for securing the result. It is something to believe in Christ's promises and in the power of the Holy Ghost to make them good to all believers. It is a great thing to make one's life a contribution to this end, though it may seem unattainable. And if, as the mathematicians inform us, there are lines that can never meet, though perpetually converging, let us be sure that even such lines are a parable, and intimate that it is well to move in the right direction at least, because there is a life eternal, where what is aimed at in this world is sure to be realized. For one, I do not think there is any probability of Catholic welding among us, save through the fiery trial of persecution, and under the hammer of tremendous visitations of Providence; but such trials may be near at hand. Irreligion and alien invasion are multiplying the perils of our common country. What happened in France a hundred years ago may warn us that we are not invulnerable. The uprising of wage earners against the capitalist is but a token of what may be preparing in other complications. A general distrust of our politicians and governors forebodes a coming failure of all law, when the white heat of popular passion shall try every man's work. Our indifference to religion as it already exists may well remind us that the nation and people that will not serve God must perish by His judgments.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

ST. JOHN.—*St. Luke's Church*.—Rev. L. G. Stevens, Rector. On Sunday, May 3rd, Bishop Coadjutor Kingston administered the rite of confirmation to a class of 29 persons; 14 men and 15 women.

MONTREAL.

HOCHELAGA.—The corner stone of the new St. Mary's Church was laid on Saturday afternoon, 2nd inst. The weather was fine and there was a large congregation to witness the ceremony. The site for the new church is well chosen, and the price for the land was four thousand dollars; it is situated on the corner of Prefontaine and Rouville streets and is only a short distance from Notre Dame street. On the adjoining lot is the new Protestant Commissioners' school. In addition to the church now being built, there is enough spare ground on the church lot for an extension, at right angles to the nave at the north-east end of the church for Sunday school and parish purposes, and for a rectory also. For the present, the Sunday school will be held in the nave, separated by a movable partition from the rest of the church. The vestry is located in rear of the chancel and is the entire width of the chancel, and is large enough for week day services. The basement will be used for furnace, etc. Already the stone foundation work is built and the floor is laid, so that the congregation has held their first service in connection with their new sanctuary. In the absence of the Lord Bishop, Dean Carmichael officiated, assisted by Archdeacon Evans, Rev. Dr. Borthwick (the first rector) and the present rector, Rev. A. Bareham. In an interesting historical sketch of the parish by Dr. Borthwick, it was said that the parish was founded in 1828, and until the military were withdrawn in 1870, under the Gladstonian Government, it received support from that service; subsequently, it had been closed for a time, but through the efforts of the late Mr. Hawkins, of Mr. William Hobbs, and others, it was re-opened, and when St. Catharine street east was lengthened the old church was demolished (1890) and the new St. Mary's was begun to be built in the spring of 1891. The corner stone was laid by A. F. Gault Esq. Mr. J. J. Browne is the Architect.

POINT ST. CHARLES.—*Grace Church*.—Mr. J. J. Browne informed us that he had completed plans for the new church building in this lively parish. May the devoted rector long be spared to see the good work mature into an abundant harvest.

BRISTOL.—The incumbent of this mission and his wife are on a three months' visit to Ireland first, and then to England, or rather to Cork via Liverpool. Rev. Mr. Mills reports an increase in the offertories of \$80, and in the stipend of \$40 for the past year. He also reported a grant to the mission from A. F. Gault, Esq., of 50 Sunday school books and a parcel of tracts. Mr. Mills reports fruitful results from the recent parochial mission held at Bristol by Rev. Worthington Aitkin, rector of Rathbany Clonakilty, Ireland. A prayer union was then established of 50, which has since been increased by 25 outsiders, for the outpouring of the Holy Spirit. Mr. Mills says his Lenten services were well attended. During his furlough, Mr. Harry Naylor, son of Rural Dean Naylor, is taking the services in the mission. Rev. S. Moore is working in Thorne mission and Mr. Pratt of the Diocesan College is at Onslow. Mr. Mount is assisting Rev. A. Bareham in Hochelaga.

MONTREAL JUNCTION.—A meeting was held at this mission on the 4th inst., in the house of Professor Parmalee, for the purpose of considering the best means of advancing the work of the mission district lately formed by the Rev. J. G. Norton, Rector of Montreal. Mr. Mervyn, the acting minister, presided, and proceeded to nominate the majority of the residents as vestrymen, with Professor Parmalee and Mr. Kirkpatrick as churchwardens. He then stated that the best thanks of the inhabitants of the district were due to Rev. R. Hewton, rector of Lachine, for attending to the spiritual wants of the people, and to Mr. G. L. Banks, for the use of his house for church purposes. Bishop Bond, the Rev. Dr. Norton, Dean Carmichael, Archdeacon Evans, and other influential ministers considered that as Montreal Junction was part of the diocesan district of Montreal, it was preferable to establish a separate mission there and allow it to develop into the dignity of a parish. A sufficient amount of land had been granted for the erection of a church, school house, parsonage and other buildings, and an appeal would be made to the generous members of the Montreal Episcopal churches to aid in the erection of the buildings and to provide the necessary current expenses. A grant of \$400 a year was made out of the Montreal Mission Fund, and it is hoped that the subscriptions and donations will be sufficient to carry out this important and necessary work. The meeting decided to proceed at once with the erection of a school house, to be used also as a temporary church. The following gentlemen were appointed a Building Committee, to commence operations immediately:—Messrs. Parmalee, Kirkpatrick, Thomson and Shonfeld.

CHRIST CHURCH CATHEDRAL.—Mr. J. E. Birch has been appointed organist and choirmaster of this church. Mr. Birch, who is a son of the well known musical composer of that name, was for five years a chorister, and for two years leader in the Chapel Royal, Windsor, under Sir George Elvey; and afterwards for nearly four years assistant organist and music master in Wellington College, where his pupils gained the first prize every year. He was instructor in the violin to Prince Christian Victor. Master F. Williams, the famous boy singer who recently visited Montreal, was also for a time a pupil of Mr. Birch. Having been for two years conductor of a large Philharmonic Society in Hereford, and at the same time studying under Dr. Colborne, organist of Hereford Cathedral, Mr. Birch was promoted, more than two years ago, to the important position of organist and choirmaster of St. John's Church, Nottingham, London, a church noted for the beauty of its services. Here Mr. Birch won golden opinions both as an organist and choirmaster, and it is expected that he will be an important addition to the musical talent of our city.

ST. JAMES THE APOSTLE.—The extension of this church has been commenced. It will be towards St. Catherine street, and will give increased seating accommodation for one hundred and twenty persons. There is also some talk of extending the chancel. Mr. Peter Nicholson is the contractor for the work.

ST. BARNABAS CHURCH, at St. Lambert, is also shortly to be extended to give additional seating capacity for fifty persons.

ONTARIO.

KEMPTVILLE.—A number of young men, at the request of the rector, Mr. Emery, met him in the vestry of the Parish Church to form a Church-yard

guild. The rector took the chair, a president, vice president, and other officers were duly elected. A list of rules, drawn up by Mr. Emery, was adopted. The guild has been brought into active service. They have repaired the fence around the church yard, cleared off the rubbish from the ground, straightened the headstones, stirred up the people to feel an interest in God's Acre, and are talking of a new fence in keeping with the church. Six of the young men were appointed by the rector as pall bearers, and the president, Mr. John Beddingfield, as ceremoniaris, to assist at the last rites in connection with the remains of Mr. Richmond Spencer, third son of the Rev. A. Spencer, Secretary of the Synod of the Diocese of Ontario, and a former Curate of Kemptville. They went to the C. P. R. junction to meet the funeral cortege, from Kingston, several of the parishioners accompanied them out of respect to their former curate. The altar, still adorned with its beautiful white Easter frontal and exquisite flowers, added brightness to the grand old service of the Church, bespeaking the reality of the "Communion of Saints." The departed was a fine young fellow, handsome and full of intelligence, a chorister in the choir of All Saints, Kingston, steadily devoted to Christ and His Church, using all diligence to prepare for the Priesthood, when, instead of having to endure hardness as a good soldier of Christ in the Church militant, he found that his master required his services in Paradise.

O soothe us, haunt us, night and day,
Ye gentle spirits far away,
With whom we shared the cup of grace,
Then parted, ye to Christ's embrace,
We to the lonesome world again,
Yet mindful of the unearthly strain
Practised with you at Eden's door,
To be sung on, where angels soar,
With blended voices evermore.

TORONTO.

ST. MARTIN'S. The names of the wardens are Messrs. Baird and F. Holmes.

ST. PHILIP'S CHURCH. A very successful congregational gathering was held in the basement of this church on Tuesday evening, on the occasion of the opening of the basement for Sunday school purposes. The various parochial organizations took charge of the entertainment. A choice programme was rendered during the evening, after which refreshments were served in the Sunday school, and the gathering took the form of a conversazione. Addresses were delivered by Rev. Canon Sweeney, D.D., Rev. A. H. Baldwin M.A., Sir Daniel Wilson, I.L. D., and Dr. Milman, and Mr. W. D. McPherson, the churchwardens. The choir rendered several selections during the evening and Mr. Gilby sang the "Soldier's Dream" and "Skipper and Boy" very acceptably. The meeting was confined to members of the congregation, and gave a splendid opportunity for them to become better acquainted with one another, in which respect it was a great success. From the reports of the various associations connected with the church, it is evident that the church is in a flourishing condition and doing a good work.

TRINITY UNIVERSITY.—On Sunday, the 10th inst., the Rev. Alfred Osborne, B.D., incumbent of Markham, preached an earnest and scholarly sermon in the chapel, as one of the required exercises for the degree of D.D. From the text, Romans xii. 6, "Prophecy according to the proportion of faith," the preacher pointed out that the conflict between faith and unbelief was ever one between two great spiritual kingdoms. Hence the supreme importance of dogmatic truth founded on the incarnate Person of our Lord, as the heart and core of Christianity. The duty of the Christian preacher in every age was to set forth this truth in due proportion. Lack of such proportion in much of the religious teaching of the day, and the absence of any adequate dogmatic basis therein, was forcibly pointed out, as well as the place of the Incarnation in the scheme of Christian doctrine as it stands related to the mysteries of the Atonement and the Sacramental system. One of the chief objects for which Trinity University was founded was to train up men qualified as Christian teachers to contend manfully for the due proportions of the faith once delivered to the saints. Mr. Osborne is the first Canadian clergyman who has succeeded in obtaining the degree of D.D. from Trinity by examination under the new scheme inaugurated in 1883, choosing for this purpose the apologetic division. We heartily congratulate him on the successful issue of a long course of study in this department.

BRIGHTON.—*St. Paul's Church*.—On Tuesday, the 28th ult, the Lord Bishop of Toronto held a confirmation service here. At the suggestion of the

Rev. A. L. Geen, who is *locum tenens* in the absence of the incumbent, Rev. C. E. Sills, B. A., the church was beautified with floral decorations, the choicest of which were placed in the chancel and on the altar. The church was filled to the porch with an attentive congregation. At 3 o'clock the Lord Bishop, Rev. John Davidson, rector of Colebourn, and Rev. A. L. Geen, entered the chancel as the processional hymn was being sung. Evensong was then said to the 3rd collect by the Rev. Mr. Davidson, the Rev. A. L. Geen reading the special lessons. Afterwards hymn 157 (A. and M.) was sung, and then the Bishop delivered a very suitable and instructive address. Eleven candidates received the laying on of hands. The girls wore white dresses and caps. Hymn 271 brought to a close a very hearty and impressive service. The Bishop expressed himself as well pleased with the improved appearance of the church, and with so large a congregation on a week day. It must be mentioned that beside those confirmed in church, Mr. Herbert Proctor, who has been an invalid for almost 5 months, was confirmed at his father's residence, where the Bishop and clergy were hospitably entertained. The Rev. C. E. Sills, during the two years and over that he has been incumbent of St. Paul's, has done a lasting work here, and it is with much regret that the congregation learn that he has accepted a call to a church in Kansas City.

MILLBROOK.—*Rural Deanery of Durham and Victoria.*—A meeting of this Rural Deanery was held at the Rectory on Tuesday, May 5th, Archdeacon Allen in the chair. The following clergy were also present: the Revs. J. Creighton, Cartwright; W. J. Creighton, Bobcaygeon; E. Daniel, Port Hope; C. H. Marsh, Lindsay; H. Burges, Manvers; R. Rooney, Perrytown; and the secretary. 2. Pet. iii. to v. 6 was read and considered, after which the balloting for a successor to Rural Dean Allen was proceeded with, and resulted on the second ballot in the election of Rev. J. Creighton, Cartwright, who thanked the members of the Deanery present for the honour they had conferred upon him. At the invitation of the newly elected Rural Dean, the next meeting of the Rural Deanery will be held in Cartwright in the month of September. The secretary was instructed to send to the Church papers the following resolution passed at the last meeting: "The clergy of the Rural Deanery of Durham and Victoria take the first opportunity, after the promotion of our Rural Dean, the Rev. T. W. Allen, M.A., to the high office of Archdeacon of Peterboro, of congratulating him on his appointment. We believe a better choice could not have been made by the Bishop of the diocese, and trust that the Ven. Archdeacon Allan may be long spared to occupy his position to the glory of God, and the good of the clergy and laity in the parishes under his jurisdiction."

ALGOMA.

BROADBENT.—Mr. Cobb wishes to acknowledge with gratitude the prompt response to his appeal for Church papers, monthlies, and other suitable reading for distribution throughout his mission, from Messdames Hoyt, Youngs and Patrick, and Miss Rosie Meeking, Barrie, the latter sending a large supply of the *Church Missionary Instructor*, a most welcome gift, as a special children's service will be conducted at St. Paul's church on Sunday, May 17th. There are now three driving camps containing in all over a hundred men, passing along the river, running through this mission, and a great demand is felt for suitable reading matter. On Sunday, May 10th, a large number of these men attended divine service at Inholmes school house. The congregation, although of a mixed nature, consisting of Church-goers, Methodists, Romans, Baptists, Salvationists and others, yet was a very attentive one, the responses and hymns being engaged in most heartily. Next week one gang will be in camp near St. Stephens, Broadbent, and many have promised to attend the services, as it will take two months for the logs to pass. Will not our friends make a further effort to cast the bread of life upon these waters, that its fruit may be seen now and in eternity, remembering that most of these men are far from home influences and those of their pastors. Above all places the lumber and driving camps require spiritual attention, therefore aid is requested in this good work. At the last service at St. John's, Dufferin Bridge, the congregation was the largest ever known except on special occasions, and a like increase is perceived throughout the several stations of the mission.

MAGNETTAWAN.—The Rev. A. J. Young acknowledges with sincere thanks receipt of a box of books for the library at Dunchurch from "the Toronto Branches of the ministering children's league, per Mr. A. Macdougall, central secretary."

QU'APPELLE.

REGINA. The Rev. L. Dawson has returned after his visit to England in behalf of the Church Building Fund. He collected about £350 in England, \$250 in Eastern Canada, and besides obtained a special grant from the S.P.C.K., making a total of about £650, or \$3,200. Considering the very unfavourable time that there was in England during this winter for collecting money, this was a very fair result.

GRENFELL. The parish of Grenfell is losing, for a time, the services of the Rev. F. V. Baker, who has been called back to England by the sad news of his father's sudden death. The work will probably be carried on by the Rev. Gilbert T. Beal, lately at Moosomin.

Executive Committee.—At the meeting the Bishop brought forward the subject of wine for use in the Holy Communion. He had found a wine, "S. Augustine," sold by Messrs. Hamilton and Son Brantford, Ont. made from grapes grown in Ontario, very generally used, and highly recommended by a committee of the Synod of the Diocese of Ontario, formed last year for the consideration of the subject. This wine would be very much cheaper, and many ways better, than that now generally in use in the Diocese. There would, however, be some difficulty as to its importation in large quantities and distribution to the various districts. A sub-committee was instructed to make enquiries as to how this could be done, and to report to the next committee before meeting of Synod.

British and Foreign.

Camden Church, Camberwell, famous for its long line of great Evangelical preachers, is (the *Daily Telegraph* says) about to discard the black gown in the pulpit, and to begin chanting the Psalms.

Lord Winmarleigh has given 2,000*l.* as an endowment fund, and has promised 1,000*l.* towards the building of a new church at Bank Quay, Warrington. Sir Gilbert Greenall, M.P., has promised to contribute 1,500*l.* to the building, and the Hon. Leopold W. H. Powys has placed an excellent site at the disposal of the committee.

The resignation of the Bishop of Truro has made a vacancy on the Episcopal bench in the House of Lords, which will be filled by the Bishop of Chester.

The new Bishop of Peterborough is appointed to preach before the University of Cambridge on Sunday, June 7th, and the Bishop of Derry and Raphoe on Sunday, June 14th.

The death is announced of the Rev. Stirling F. Marshall, M.A., of Wadham College, Oxford, for the last thirty-seven years rector of Farnham Royal, Slough, Bucks, in his seventy-fifth year.

The Rev. Thomas Harrison, Wesleyan minister, West Kensington, has resigned his charge, with a view to entering the Church of England. He became a Connexional minister in 1877, and formerly laboured at Kingston-on-Thames.

The Bishop of Derby opened the last Labour Home in connection with the Social Scheme of the Church Army at Derby. Other Labour Home colonies are to be inaugurated later on in Oxford and Cambridge, under the special supervision of some of the leading men at the two Universities.

Lord St. Oswald has borne the whole cost—£30,000—of the new church of Scunthorpe, in North Lincolnshire, consecrated on Wednesday week by the Bishop of Lincoln, which is intended mainly to meet the requirements of the inhabitants who occupy the estates of his Lordship. The edifice, which is very handsome, is in the decorated prependicular style of architecture of the 15th century. Lady St. Oswald has given a handsome gold communion service.

The Bishop of Newcastle's Fund, with which so much good work has been done during the past eight years in helping to build, extend, and repair churches and mission halls, and in augmenting stipends, has now reached the sum of £79,480, 18*s.* 9*d.*

Bishop French has been at his own charges working at Muscat, hoping that the Church Missionary Society, or some other body, will continue work there. He must probably leave in April. In the course of his travels he found in the heart of Arabia a kind of Mohammedan Oxford, where for centuries no Christian had been. Here he preached in the bazaar. His feeble, aged person, but giant spiritual might, everywhere impress the Mohammedans amazingly.

The Bishop of Carlisle, in his recent visitation at Carlisle Cathedral, mentioned it as a singular circumstance that the cathedral was without a font, and he expressed his satisfaction that it was intended to introduce one. A handsome font, costing well on to £1,000, has been presented to the cathedral by Archdeacon and Mrs. Prescott.

The Bishop of Durham, speaking at a meeting of lay evangelists at Tudhoe Grange, said that after having considered the circumstances of the diocese, he had been driven to the conclusion that it was only by considerably increased lay help that the message which they had to bear could be taken throughout the length and breadth of it. He had been up the two great dales of Teesdale and Wear- dale, and after considering the circumstances attending each his heart sank within him. He was obliged to say that no single clergyman could possibly minister to those scattered about in little groups over the hillsides at distances of four, five, or even six miles. How could they be reached unless there was in existence a band of lay teachers who would supplement the ministers? There was no other branch of work in that diocese which he desired more earnestly to see extended than the work of the lay evangelists, and he could not be satisfied until a vigorous association of lay evangelists found a place in every rural deanery.

A correspondent informs us that the *Roman Herald* records some curious figures as marking the strength of their body in the United Kingdom. They calculate upon 41 peers of the realm, 53 baronets, nine members of the Privy Council, and 76 members of the House of Commons. They speak of 1,800 chapels, of 1,800 priests, and of over ten million adherents. This last free and delusive figure might as well be multiplied by four, and then they would have all of us or thereabouts. We doubt if they have really seven millions of adherents, including all those in Ireland. When statistics are loosely wound up they prove too much for their own side, and that is unmistakably the fact here. Possibly the wish is father to the thought, and our Roman friends would greatly like to have the millions for which their mouths are watering.—*Rock.*

IRELAND.—Through the generosity of the late Rev. Samuel West, rector of Kilough, Co. Down, who requested that a sum of 100*l.* should be applied by his executor for the erection of a monument over St. Patrick's grave, in the old burying-ground of Downpatrick Cathedral, a suitable monument is about to be erected upon it. Some fishermen lately had a rare find in the Low Erne. They were dredging, and brought up from the bottom of the lake a very ancient shrine, seven inches long, and about six and a half inches high, and four inches broad at the base. The *Fermanagh Times* says that the interior was carved out of yew-wood, and the exterior is composed of bronze and beautifully decorated. There was a small bronze box inside the shrine, which appeared to be hermetically sealed when perfect. In this the sacred object was deposited, which, unfortunately, was either lost or decomposed by the action of carbonic acid in the water. In shape the shrine resembles the little stone-roofed churches or oratories which were erected between the seventh and tenth centuries, and were contemporaneous with the building of the round towers. The ridge of the roof of the shrine is surmounted longitudinally by a fillet of bronze, the front side of which is very artistically adorned with various types of interlaced patterns, which are displayed in sections. There are three raised bosses on the front of this house-shaped shrine—a large one situated on the roof and two smaller ones on the front. The one on the roof is composed of bronze, and circular in form, with an amber bead in the centre, which is surrounded with exquisitely designed and delicately formed interlacing. There were several smaller amber and glass beads inlaid or inserted here and there in the bronze ornaments, in order to embellish the interlacing. In the two bronze interlaced ornaments on the ends of the shrine, were inserted two beads of translucent glass. The reliquary cannot be older than the ninth or later than the eleventh century. If not unique, it is certainly very rare. The use of these shrines dates back to the sixth century.

Mission Notes.

NORTH BORNEO.—The missionary at Sandakan, the capital, on the N. E. coast, is the Rev. W. H. Elton, who has recently written to the *Mission Field* some interesting information in regard to the work going on in this distant British possession. He says that the parsonage and school-church at Sandakan are out of debt, and that he and his people are now trying to establish an Endowment Fund for the chaplaincy, and also a Church Building Fund; towards

the former \$750 have been raised, and \$71 towards the latter, to which may be added £30 paid to the S. P. G., on this fund. The few Europeans at Sandakan are bending their energies towards raising £100 for the chaplain's stipend, and another £100 for maintenance of the school. Mr. Elton says the work among the Chinese, who live chiefly near the seaports, is very encouraging, and missionaries are earnestly hoped for to work among the native Bornese in the interior. Mr. Elton relates that the Bishop of the island recently made a tour from Sandakan through Labuan and North Borneo. He travelled 140 miles to meet him at Kudat, a town on Maruda Bay in the northern part of the Island; while waiting the Bishops here two Chinese services were held, which were heartily joined in, and preparations were made for the opening of a new school-church which was duly opened on the day following his arrival. There are about 600 Chinese Christians in Kudat. They belong to various Missions, such as the Basel, the Berlin and the C. M. S. Some, too, are Wesleyans and Baptists; but all were invited to the opening. The building was filled to overflowing, and many who could not get in stood at the windows. The Resident and the few Europeans at Kudat were also present. After prayer had been offered by the Chinese Catechist, the Bishop addressed them through an interpreter. Hymns were heartily sung to the tunes of "Home, Sweet Home" and "God Save the Queen." The school-church was built by Mr. Elton with the labour of Chinese carpenters who are Christians. It cost \$307 and was opened free of debt. A small parsonage is now being built for Mr. Richards, a student who has been with Mr. Elton at Sandakan for a year, and who is to have charge of the Christians of Kudat when he has made sufficient progress in the knowledge of Chinese. To acquire this more rapidly an interval is to be spent in China. The establishment of this station has been the chief work of the year. Next year a similar work is to be undertaken at Labuan, an island on the west coast 300 miles from Sandakan. The next step will be the founding of a mission station at Pannajah, 300 miles up the Kinabatuagan River, quite in the interior among hill tribes. After the services at Kudat the Bishop accompanied Mr. Elton in a local steamer to Sandakan, arriving on Sunday morning at 5.30. A celebration of the Holy Communion was held at 7.30, and after the Chinese service at 11 a.m., more than 60 Chinese Christians met the Bishop at the parsonage.

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.

For Distribution.

SIR,—I shall be very pleased to forward for distribution, to any clergyman, quite a number of the following: "The Church Times," "The Canadian Churchman," "The Canadian Church Magazine," "Our Work," "Echoes," "The Banner of Faith," "The Dawn of Day," etc.

ALICE STANLEY.

61 Elm Grove, Parkdale.

Clerical Education.

SIR,—The Church in Canada should be very grateful to you for your article of April 30th on this subject. It is a timely warning to us all. It would appear that there is a tendency to-day to ignore "learning" for sheer "bombast" and ignorant impudence of every sort, and sometimes one would almost imagine that those who ought to know best are about to dethrone the old "University" for the new "Theological College," or for men who have no training at all. It is sad to see the lack of reading and the lack of real knowledge concerning men and things in many of the articles we are compelled to read, but the "forum" not the "cell" is in order in the 19th century. If the quasi theologians of a good many of our cities would only take unto themselves holidays among the university and other libraries of the old world, and not confine themselves to one circle of reading, there would not have been committed so many grave mistakes as there have been in the secular and religious press and in the life of this age. A few years ago on Yonge street, I bought for a few cents some books that would enlighten many a reading man, but they were not worth looking at by your college students; 2 vols., however, came from the library of a very learned Irish prelate, and

2 vols. would delight such an one as the author of "The Travellers," or Wordsworth, but they had covers not worth half a dollar. Those last referred to had their pages uncut. Some of your readers are going to London this year. Let them not content themselves with a look at the Alexandrine M.S. which is on show in the British Museum let them, if they only can do so, get influence enough to see the hidden treasures of that noble structure and then take a little time in the Advocate's Library, Edinburgh, and the Library of T. C. D., or The Bodleian, Oxford, and possibly this great colony will be none the worse for it. The last few clauses of your writing cannot be carried out very easily. Who to-day in Canada can become a Latin, Hebrew, and Greek scholar? Surely scholarship, to be worth anything, involves nearly a life-time of research. Modesty does not appear to be in vogue always. A few months with some and they can teach the world nearly everything, especially the eternities. Since "non-residence" has become the order of the day, universities and schools are fast losing their raison d'être as such. They are like the theatre. They change.

CLERICUS.

Cottage Hospital for Springhill Mines.

SIR,—I very gratefully acknowledge the receipt of the following subscriptions:

Collection from St. Thomas Church, Morden, Man., per W. P. Duncalfe, \$31.35; a friend, Port Dover, Ont., per Rev. Dyson Hague, \$1; per Rev. R. Hewton, Lachine, T. A. Trenholme, \$5; James Doran, \$10; A. P. Bastable, \$1; the Misses Rothwell, \$1; Walter Brimson, 25 cents; Maxwell Mounsey, 50 cents; anonymous, 25 cents. Total \$50.85. Full total from Canada, \$684.92.

The necessity for the hospital was again apparent this week. One of the company's employes, sleeping in an isolated room, was taken seriously sick with inflammation of the lungs at midnight. He suffered agonies until assistance came in the morning, and he is now being cared for at one of the hotels, which is naturally enough not the quietest place.

W. CHAS. WILSON.

Springhill Mines, May 11th.

Information Wanted.

SIR,—As Easter, with all its reports and comparisons is past, it may be of some interest that we notice the deceptiveness of comparing the ecclesiastical years from Easter to Easter. Such a year may be of 50 or 55 weeks, but is never of 52 or 53 weeks, and seldom of 54. It is usually of 50, 51 or 55 weeks. Thus the current year is one of 55 weeks, and last year had 51. These years, again, go by a very peculiar progression, which corresponds to the intervals of the diatonic scale of music, and gives a long and two shorts, a long and two shorts, a long and a short, a long and two shorts, a long and two shorts, a long and two shorts, a long and a short. This may be represented thus:

C	D	E	F	G	A	B	C
1877	(78, 79) 80	(81, 82) 83	(84, 85) 86	(86, 87) 88	(89, 90) 91	(92, 93) 94	(95) 96

The same holds true in the next century as in this, except that you have to adjust the years by an alteration that corresponds to the change of key. Can any of your readers give a reason for these very peculiar features? It is easily seen how the year can never consist of 52 weeks. A law must somewhere be directing the other arrangements, but unfortunately it may be stowed away among the astronomical calculations.

JAMES GAMMACK, LL. D.

East Toronto, May 6th, 1891.

Members of the Church.

SIR,—Your correspondent "H" takes exception to my plea that communion is necessary, absolutely essential, in order to maintain that Church membership into which baptism initiates us. His argument is a technically legal one—does not touch the fact, but the proof, of membership and its loss. He wants a regular formal trial of each case. This view of the matter leads him to fancy I make no allowance for want of instruction, want of opportunity, &c. Common sense, as well as common law, should teach him that sufficient instruction and opportunity are assumed by my theory. In Canada, as a matter of fact, the absence of such instruction and opportunity is exceptional; whereas, the actual amount of wilful (or what he prettily terms "passive") neglect is immense. The *onus probandi* rests on the claimant.

At the root of the matter lies our Lord's own express canon or rule, "Except ye eat, . . . ye have no life in you." A branch attached to a tree by the mere shell of bark, or at most dead wood, may be called a branch or part or "member" of that tree by courtesy, but by nothing else! We cannot afford

such courtesy in the Church of England, as a part of the Catholic Church. We are dying of such formalistic theories of membership and duty and right. Away with such sophistical rubbish; let us come down to hard facts—clear away the dead branches. Yours,

SMILAX.

Success of Methodism.

SIR,—One real cause of the apparent success of Methodism is the wretched way the Church of England deals with those who desire to repent and follow the Messiah. The sense of weakness at that stage calls for sympathetic guidance and support. Confession is an absolute necessity to give relief to pent up feeling. Opportunity for confession, the comfort of personal assistance, is provided in the Methodist body, after a way of their own devising. We are afraid to deal with penitents as the Christ appointed. Herein the children of this world are wiser than the children of the Kingdom. Those who see the reason why we do not attract the hosts who are daily coming to be healed, are prevented from proclaiming and using the remedy, because only too well aware that this part of their character as priests and shepherds has never been trained. No one can be fit to hear confession, administer absolution, and give needed advice, who has not learnt the reality of this minor sacrament by use, and been through proper instruction and discipline. The consequence is the Church gathers in only only is not a great exaggeration—those who have passed through the first days of repentance. Human nature demanded what was found in Methodism, or some similar system. Many never can forget the help given in that time of need, and consequently live content with a perverted faith, which leads them along a path of false obedience, although in all good conscience they desire to follow the commandments of God the Saviour. Being but a novice, the matter must be left to older heads than mine. Will not some priest of ripe experience speak out. The battle must be fought. Is any one on our side?

S. D. HAGUE.

Itinerancy.

SIR,—Judging from a number of letters on the above subject, which have appeared in your last two issues, some interest seems to exist manifesting a desire for furthering the interests of the Church.

Some persons are of opinion that its adoption would tend to the advantage and growth of the Church. I believe it is considered that its practice by the Methodists has contributed largely to the growth in numbers, and the popularity of that body. It may be so, but with due deference, I am inclined to doubt its applicability to the Church of England. It seems to me somewhat of an artificial remedy for indifference to religious teachings and to foster whimsicalities of taste, visitations of which will occasionally overtake individuals and congregations,—favouring also, as it must do, a desire for change and novelty, which latter motive, I think, ought not to be encouraged.

A limited application of the system might perhaps be tried with the young clergy, to the advantage of themselves, and those to whom they minister; but in the case of the married clergymen, I think it would be an undesirable move, interfering seriously with domestic arrangements, and almost obliterating the idea of home and its associations, without any compensating benefit to the Church.

There may be, and doubtless are cases, where a change of clergyman may be beneficial, but such cases are exceptional, and can be managed by the Bishop in conjunction with his Archdeacon and representatives of the parish; with administrative tact and talent on the part of the Bishop, and reasonable counsel with good and sufficient reasons for the change, offered by the parishioners, would meet the case.

The Methodist system possesses features which are marked with shrewd worldly wisdom. There are two points in particular which I think we might with advantage borrow and adopt; these are, a more general exhibition of zeal for the dissemination of their peculiar system; the other is the measure of Christian courtesy and fraternal consideration which is shown and reciprocated between the members, in both of which particulars, especially the last-named, we are very deficient.

J. H.

Toronto, May, 1891.

Who Will Help?

SIR,—I make an earnest appeal for funds to complete the new stone church at Banff, in the Rockies of N. W. T. of Canada.

It has become more and more apparent of late that a church is absolutely essential, if any progress is to be made in this far off national health resort and watering place of Canada.

It was in the spring of 1889 that the foundation was built, and the stone laid by Lady Stanley. All the stone that will be required is on the premises ready to be used.

When I came at the close of July last that was all that was done, as all the money that was collected had been spent to pay for what was done. A new man in a new place can do but little until he knows something of the work before him. However I began to collect, although late in the season. I found the population very small, under a hundred, and only about twenty out of that number I can claim as members of our Church here. They have contributed nearly all the money that has been spent, and as times are very dull here, I cannot see that they can give much more. We want at least another \$1000 with the \$550 we have in hand.

The spring has come, and the summer with its visitors will soon be here to see the grand sights which nature has left us. I found the majority of the visitors both from England, the United States, and Canada, were Church people. At first, I used the Pavilion, then I fitted up a small building as churchy as I could, which suited the inhabitants, but was and will be again too small when the visitors arrive. In the evening I held services with the kind permission of Mr. Matthews, the manager at the C. P. R. Hotel, and I hope to do so again until our church is built, before the visitors arrive, and to do so we ought to begin to build right away. But we are unable to do any more until we have more funds. Thus, I am earnestly asking the many friends of our Church, far and near, who may visit this park, to help us in our hour of need: as it is a standing shame to see this foundation exposed winter after winter to the frost. There are several things which we will require, for instance, a bell, and I can get a good one for \$100. How thankful we would be if some kind friend and well-wisher of Banff would send us such a gift. A pulpit, not large, as the church will only seat 250. A reading desk for the priest. A font, wood or stone, and a set of Holy Communion vessels. A lectern has been given. We have an organ which will suit as for the present.

The Bishop of Calgary will gladly receive any monies or gifts for this object; or my church warden, Captain Harper, Banff, or myself.

W. J. WILLIAMS, Incumbent, Banff, N. W. T., Canada.

April, 1891.

The Appointment to Vacant Parishes.

THE IRISH SYSTEM CONSIDERED.

SIR.—I promised in last week's issue to consider now the Irish system, which consists of a Board of Nomination.

The bishop is the presiding officer and has an independent and a casting vote. Three diocesan nominators and three parochial nominators.

The three diocesan nominators are elected every three years by the diocesan synod, and consists of one layman and two clergymen. The statute gives the power to call for a vote by orders—the laity for the laymen and the clergy for the two clergymen.

The three parochial nominators are elected also triennially. At the Easter general meeting of each parish every nominator has to sign a declaration that he is a member of the Church and a communicant, and that he will nominate the best man from worthy motives, &c.

Canon Henderson prefers this system. He sums up its disadvantages and advantages as follows:—
"Disadvantages.—Has it any?—Yes. Canvassing the Committee.

"Advantages.—(1) It recognizes the right of all parties concerned. (2) It is more likely to lead to a harmonious result. (3) It accords most closely with the apostolic plan."

The system in my opinion may work well in Ireland, where party lines are not strongly drawn as they are now in Niagara; and yet a prominent Irish clergyman expresses his opinion of the practical working of the system as follows:—

"This system is found to lay stress on the parochial side of the question at the expense of the clerical and diocesan. The parochial nominators push themselves to the front and the sole idea in their minds is to get a man—no matter where he comes from or what his age may be—who will be useful and popular in the parish. The diocesan nominators are supposed to have some regard to the interests of the diocesan clergy, but they do not in general interfere when the parochial nominators have fixed upon a good man. The bishop has more influence, and when he is on the alert and takes pains to conciliate and advise with the parochial nominators and shows that he really feels the importance of doing what is best for the people, he can generally control the appointment; but of course he must be prepared for being sometimes thwarted when he has such a limited voice. This system has a strong tendency to keep in the background the best men, who will never thrust themselves forward."

I fear very much that no system will lead to a harmonious result in some cases. A cranky congregation and one in which party lines are strongly drawn will only recognize the choice of such board when it respects the wishes of the parochial nominators.

Canon Henderson says that this system accords most closely with the apostolic plan. If Canon Henderson can spare the time we should all, I am quite sure, be pleased to see a letter from his able pen explaining the apostolic practice. In another letter I shall be pleased to set forth the various systems in vogue in Canada, and touch the weak sides of each.

NIAGARA.

Notes and Queries.

SIR.—In the Ninth Article it is said original sin standeth not in the following of Adam (as Pelagians do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, &c., &c. We know that our blessed Lord was miraculously engendered, and hence He had not original sin, nor did He commit actual sin. Whence, then, had He a liability to err? Was it alone in the freedom of "human will" which He possessed, "enshrined in a spotless human body, produced by the power of the Holy Ghost," or, was there a something according to nature in this body, which of itself (or in combination with the "human will") would produce the liability?

F.

Ans.—It is not in accordance with the Catholic Faith to believe that Christ was at any time liable to err intelligently, morally, or spiritually. It is true that He was man, but He was "without sin" in every form, because at the same time He was "perfect God." We can never view His condition or acts without this consciousness that the hypostatic union is complete and permanent, so that nothing can come at any time between the two natures in the one Divine Person to estrange His human will or allow it to err. The question came up in the Colenso controversy, and is treated with some fulness by Canon Liddon in his Bampton Lectures.

SIR.—Would you be kind enough to answer these two questions for me:

1. Why are evening communions "abominable" Were they not common in the times of the Apostles? I am greatly puzzled by the objection people have to them and I shall be very glad if you will enlighten me.

2. Does the 55th Canon (1603) allow extempore prayer during Divine Service? "Preachers and Ministers shall move the people to join with them in prayer in this form, or to this effect," &c. I do not quite see whether this means the preacher shall move them or shall pray in this form or to this effect; I do not think what follows shows which, especially the last words seem to make it doubtful.

N. C. E.

Ans.—We do not endorse the word "abominable" as applied to evening celebrations of the Holy Communion *per se*. They may take place at any hour of the day or night when necessity calls for them, privately as in the case of the sick or infirm, or publicly in the face of an impending calamity. What is "abominable" about them is the wanton breach of the Church's rule which provides for what is intended to be the regular practice, viz., morning celebration. It is very objectionable to make what is only exceptionally allowable under extraordinary circumstances, a rule without competent authority, i. e., the authority of the Church as distinguished from that of any individual Bishop or Priest. We do not think it shows a proper regard for the discipline of the Church, while it ignores the reasons assigned by great and holy men of times past why celebrations of the Holy Communion should be held in the morning, and, preferably, in the early morning. Scripture example and history (witness Pliny's letter to Trajan) even the first institution of the Lord's Supper, show that the latter was the custom. The reasons given are that the early morning is the time when one's powers are restored, a time of freshness and calm, conducive to devotion, a time when one may make the Divine food the first that is partaken of—a thought worthy a Christian. To offer ourselves, our bodies a living sacrifice unto God, after they have been exhausted by toil, cares and worries of the day, is not to know God as we ought, by giving Him in His Holy Sacrament of our best, poor though it be. Moreover it is meet that the whole day should be consecrated to God's Service by offering Him the most solemn act of worship at the beginning.

2. We take it that the words "or to this effect" do not refer either to a form of prayer, or to extempore prayer; certainly not to the latter, as there would be no response for the people to join in what they were ignorant of, not knowing what

prayer was to be made. It can hardly be supposed that a canon would be enacted to get people to join mentally in an extempore prayer, and it would be mere tautology, did the words refer to those just preceding. We think "or to this effect" refers to some action to be taken by the preachers and ministers, to secure privately, or by indirect means, that the people join in the service by audibly making the responses, and repeating aloud with the minister such parts as are indicated by the Rubrics, as a substitute for publicly moving them to do so, by words of exhortation.

Sunday School Lesson.

Trinity Sunday.

May 24, 1891.

THE ATHANASIAN CREED.

In a former lesson the Creed was compared to a banner leading the Christian Army. Now, as an army grows larger, the old flag may become insufficient, perhaps all cannot see it. So a larger one is provided, and still another when needed. The pattern is still the same, only more distinct. At first the Apostles' Creed was enough for the Church, but when men began to deny Christ's Divinity she held up a new banner—the Nicene Creed—in which the part relating to His Godhead was made larger and more distinct. Then other errors crept in, and it became necessary to have still another, the Athanasian Creed, so that all might know truly and clearly what "the Faith" was, for which they were to "earnestly contend." (S. Jude 3; 1 S. Peter iii. 15).

Note.—The chants, etc., are to be "said or sung," these creeds are to be "sung or said" (See Rubrics), as though saying were preferable.

THE ATHANASIAN CREED.

This Creed is more than fourteen hundred years old, and is called after Athanasius, because he was a great champion of the orthodox doctrines contained in it. He contended against Arius, who denied that the Lord Jesus was God; and this Creed is directed against the Arian heresy, amongst others.

The Apostles' Creed declared the facts about Christ's life and death on earth, but when men speculated about His life in heaven, before the Incarnation, they began to make mistakes. The truths about His Divine Nature are therefore stated more clearly in the Athanasian Creed.

THE CONTENTS OF THE CREED.

(1) *The necessity of the Christian faith.* (vv. 1, 2, 28, 42). These verses proclaim faith in Christ to be necessary to salvation. The Apostles preached this doctrine (Acts xvi. 31.) The Lord Himself declares the punishment of those who refuse to believe in Him (S. Mark xvi. 16), and even says that they are condemned already (S. John iii. 19). S. John puts the "unbelieving" second on the list of the doomed (Rev. xxi. 8). The Church dares not hide these terrible statements, but she declares them in mercy, that all may be warned in time. She does not judge any man! Christ will do that, and we know that He is loving and merciful. We can surely trust Him to make every allowance possible. Of course these words do not apply to those who have no opportunity of knowing about Christ. They will be judged by another law (Rom. ii. 12-16).

(2) *Doctrine of the Trinity* (xv. 3-27). Most people would be greatly confused without some such statement as is contained in these verses. They read in the Bible that there is only one God. Again, they find texts which prove that the Father is God, the Son is God, and the Holy Ghost is God. How can they reconcile these seeming contradictions? This Creed pieces together the facts, which are scattered through the Bible, so that we may know what to believe. The Church did not defend the doctrine of the Trinity until it was attacked. In the third century Sabellius and his followers said that there was only one Person in the Godhead, revealing Himself in three different aspects. This made the statement of the fourth and fifth verses necessary. The Creed does not attempt to explain the nature of God, which is beyond our understanding. We, who cannot understand our own nature, can hardly expect to fathom the mystery of our Maker. No one but a fool would refuse to believe a thing only because he cannot understand it. We cannot understand even the ordinary course of the world, how the plants grow from little seeds, etc.

(3) *The Work of Jesus Christ* (vv. 29-40.) Arius said that Christ was the best of men, but not God. Verse 38 asserts His equality with the Father. Apollinaris started another heresy, viz., that He was truly God but not truly Man, having a body, but no human soul. Verse 32 is directed against this error, which would deprive us of the real human sympathy of our Master. His human soul was tempted in all points that he might "be touched with the feeling of our infirmities" (Heb. ii. 18, iv 15). A very valuable illustration of the union of

the Godhead and Manhood is given in verse 37. A man is only one person, although he consists of two distinct parts, very unlike each other, body and soul. So God and man, two distinct natures, both perfect, together make but one Christ. We cannot understand either of these statements, but the former we must believe and it helps to illustrate the latter.

This is the only Creed which speaks of the punishment of the wicked (ver. 41). The others imply it, however, by speaking of the judgment. Those judged, and pronounced guilty, must be punished. (S. Matt. xxv. 41, 46.)

Family Reading.

Trinity Sunday.

OUR SUNDAYS.

To-day we have reached a Sunday that is just half-way in the Christian year. It is a great Sunday—Trinity Sunday. From it we may look back and look forward, for it is midway between the beginning and the end. There are a good many Sundays behind us, and a good many before us, so it is a good time to ask this question—

Why do we keep Sunday at all?

Why do we make one day in seven different to all the other days?

For a very simple reason.

Because the seventh day is the Sabbath of the Lord our God. Sunday is God's own day. All days are His, but Sunday is His especially.

Suppose a friend of yours had seven sovereigns, and he generously gave you six of them, keeping only one for himself. You certainly would not try to rob him of the seventh, the only one he kept for himself, should you? No, it would be dreadfully base and ungrateful! Yet I am afraid people are often base and ungrateful towards God, when they not only take the six days God has given them for themselves, but coolly rob Him of the seventh!

There was a tradesman once who was sent for by the Prince of Wales (afterwards George the Fourth) to receive some orders on a Sunday. The tradesman was one who feared God rather than man, and so he refused to go to the palace. On Monday morning, however, he took care to be there in good time.

"I sent for you yesterday," said the prince: "why didn't you come?"

"Sir," was the answer, "the King wanted me."

"The King!" exclaimed the Prince of Wales: "I thought my father never sent for tradesmen on Sunday."

"No, sir, I do not mean the king your father, but the King of kings. He wanted me, and so I could not come to you."

Many people outwardly keep Sunday holy, but are not so particular when they are not seen. A little boy once made a good answer when he was told by his father to carry a parcel to a certain place on Sunday. "But, father, it's the Sabbath Day," said the child.

"Oh, never mind, put the parcel under your jacket, and then nobody will see it."

"God can see under my jacket, can't He?" was the reply.

Have you ever heard people say that when rain is likely to come, there is "no harm" in carrying the hay or wheat on Sunday? Well, that may sound reasonable, but surely isn't it better to obey God, and then trust Him for the rest!

"Those who seek the Lord shall want no manner of thing that is good."

Simply obeying God doesn't make people any poorer in the end; you may be sure.

The rest of Sunday is very necessary for man, and even for animals that work. Horses are all the better for their Sunday rest. Six days for work and one for rest has been found out, too, to be just the right proportion.

During the French Revolution, when people and rulers openly forsook God, it was decreed that one day in ten should be given to rest and the remaining nine to work. But what happened? Why it was found out very soon that one day in ten was not enough for rest, that people would get worn out, and so they went back to the old custom which God ordained, and which shows how much wiser He is than man.

How should you spend Sunday?

It needn't be a dull day. When God "blessed" the Sabbath Day, it certainly doesn't mean that He made it thereby an unhappy day! On the contrary, to "bless" means to "make happy." "Blessed" always seems to mean a sweet, peaceful sort of happiness.

What is the best way of being sure of that?

First, by simply doing what the Church tells us is right. Meeting our Lord in His own House. There are many ways in which that is a blessing, as you will see in some other reading. It is said that when emigrants to Canada or Australia settle down in a part of the country that is far from any church, and where Sunday after Sunday there is no sound of the church bell, it is very, very hard to them to keep up thoughts about God. They are so apt to forget He is near when there is no especial sign of His presence among them.

But church-going doesn't take up the whole of Sunday. What may you do the rest of the day? Well, I should advise you to give a little bit of the day, if it is only a very few minutes, to thinking quietly and seriously about this great question—

Am I a little nearer Heaven to-day than I was last Sunday? Am I getting on, or slipping back?

Try and ask yourself this quite honestly. If you were in a railway train, you would want to know you were in the right one, getting nearer and nearer your destination, shouldn't you? You would not go on and on without knowing or caring where the train was carrying you. You would get lost if you did that.

Well, I believe many a lad would be saved from that very thing, being lost, if every Sunday he were just to pause and ask himself—

Where am I to-day? Am I on the right road, getting nearer to Heaven?

What else may you do? There are many happy ways of spending Sunday. If you are at school or out in the world, beginning to earn your own living, writing a letter home is a good Sunday employment. There are two good things gained in doing this. One is that writing home makes you think of father and mother and all the dear ones. And the other is, that if you write on a Sunday you are pretty sure to write regularly, for Sundays are all rather alike, you find yourself doing the same thing at the same time; while as week-days are all different, you cannot be sure of any one day for letter-writing. And it is sad if mother is disappointed at receiving no letter from you, and how much happier she is if she can look for her boy's "Sunday letter," and be pretty sure it will not fail to appear. Then there is the summer evening walk and the winter evening book; I do not know which is the best of the two! But if I were you, I should avoid from the first the Sunday excursion. That crowds out time for church, time for thought, time for the Sunday letter. And it is distinctly robbing God of His own day.

And it is robbing man, too, of his rightful rest, for the trains and omnibuses want drivers, and other people are employed too, and all these must be the worse in body and mind for losing their Sundays.

People will say, no doubt, that you are "strict" and "absurdly particular." Well, I am pretty sure that you will not mind that. For you have found out, by this time, it is more noble to give up a pleasure for the sake of right, than just weakly to please yourself. And so you are certainly not ashamed of honouring God by trying to keep His day holy.

The Mission to the Hawaiian Islands.

BY MRS. M. FORSYTH GRANT, TORONTO.

The new king, influenced by the Dowager Queen Kaahumanu, the favourite wife of his father, and an extraordinary woman, made a Royal Luau, or feast, at which, in the presence of the leading chiefs and foreigners, he deliberately rose from his seat and sat down at the table of the women, thus violating the traditions of centuries, and striking down by a single act as powerful a religious system as paganism has ever produced. "The Tabu is broken" was cried out all over the land; feasts were everywhere spread for men and women together; temples were destroyed and the idols burned; an old High Priest was the first to apply the torch to consume the sacred relics of ages, and his example was generally followed.

The fate of idolatry was staked on a pitched battle, in which the Royal party, aided by superior weapons and white people, destroyed the enemy. Women fought with the men, the wife of the champion of idolatry falling dead across her husband's body.

Now came the beginning of a better life for the Hawaiians. And when, in 1820, the brig "Thaddeus" dropped anchor at Kaialua, the five missionary families whom she had brought, who had left Boston six months before, expecting to find a nation given up to pagan rites and worshipping at bloody altars (human sacrifices being common in the old days), learnt, instead that the priesthood was abolished and idols and altars destroyed. The mission was the outgrowth of some 10 years suggestive circumstances, chief of which was the presence of several Hawaiian youths in New England, where an effort had been made to meet their demand for education, by establishing a school in Cornwall, Conn., for Asiatics and Indians as well; and three of the young natives accompanied the pioneer missionaries to their former home.

The mission party was obliged to wait the permission of the young king Liholiho to allow them to land; but in a few days the Christian teachers raised their standard on the shore of Hawaii without opposition. The high priest of the old faith, who had been the first to set the torch to the temples, said "there is but one great God dwelling in the heavens," welcomed his "brother priests," as he called them, and in a few months embraced the Christian faith.

Churches sprang up at the bidding of the rulers, and were filled with attentive listeners; the Hawaiian court became a primary school of infant giants, and the first pupil to pass the public examination was the Queen Kaahumanu, who stood up majestically and spelled from her primer. Within two years, 2,000 people had learned to read, and 50 were fitted to give primary lessons; for the missionaries' first work was to create a written language. This general conversion brought with it an enthusiasm which I fear has scarcely its counterpart at the present day. Colonel Armstrong tells us: "I know nothing finer of its kind than the story of Queen Kapiolani's grand defiance of the goddess Pele, the terrific ruler of the great volcano Kilauea on Hawaii, whose native worshippers had never dared to turn away from her. The brave woman declared her intention of descending into the crater in order to prove to her people the folly of their faith; and in spite of their persuasions and threats of vengeance awaiting her, she accomplished her purpose, singing as she went to face the wrath of the goddess, a Christian song, and returned unharmed, a living witness against their fallen gods."

But to this day, from our own experience, the strangest superstition prevails with regard to the power supposed to be possessed by the goddess Pele. When Princess Ruth, an avowed Christian, baptized, and a member of the native Protestant Church, fell ill, though nominally attended by the Honolulu physicians, she was so completely under the influence of her Kahunas or native "praying doctors," that she was finally induced to make a pilgrimage to Hawaii, some 400 miles from Honolulu, for the purpose of rendering a sacrifice to the goddess. Her Highness was a woman of colossal build and enormously stout (one of the plainest women possible, but with a good natured smile which redeemed most of her ugliness), and when she arrived at the foot of the mountain, a day's journey on horse back from the volcano, it was found impossible to move her so far. She was too fat to ride and probably too ill; the roads were unfit for driving, and she was too heavy to be carried even in a litter up such a long ascent. So after much talking, I doubt not, for the natives chatter voluminously on every opportunity, some of her numerous retinue were sent off as envoys, and the sacrifice of pigs and white chickens were thrown in by proxy to the great Halamaumau or "House of everlasting burning"—a most descriptive name, as the fire always burns with "unquenchable fire." The goddess however apparently failed to be appeased, for shortly afterwards Princess Ruth died, greatly lamented by the natives, to whom she had always been a benefactress and friend. The scenes at her

funeral ceremonies, which were kept up for nearly a week at her lovely house in Honolulu, were such as would not have seemed amiss in the early days of the Kamehamehas. Feasts were kept spread almost all night as well as by day, wailing alternating with mele or chants of praise to the goodness of the departed chiefs. Holokus or native dresses were given away by dozens to the women, and the expenses of the funeral were estimated at something above \$25,000. Her Highness was a rich woman, and, no doubt, had left her directions in accordance with the old spirit of Hawaii.

The overflow of lava from the crater of Kilauea which has caused great devastation at times, ruining villages and homes which stood in the way of the molten stream, brings terror also to the impressionable natives, even though they may be on the other islands, imagining that it is a visitation of the gods; and in the old days, a sacrifice of human life was then thought necessary to avert Peles' wrath. Only a short time ago a sister of the late king, Princess Likelike, the mother of the young princess Kaiulani, hearing, during a comparatively mild illness, that the lava had again begun to flow on its deadly path towards the sea, failed to be reassured in her fear; and believing that by giving up her own life she would appease the goddess, literally turned her face to the wall, refusing all nourishment, and died a victim to superstitious terror. Likelike was a good Church woman outwardly. One of the last occasions on which we saw her was one Easter Sunday morning in Honolulu, when she kindly came to pay us a visit, after having attended the early service at St. Andrew's Cathedral. I remember she was very richly dressed that morning, and wore most dainty slippers with embroidered white silk stockings. She had very small feet for a native, and was proud of them. Her manner was quiet and dignified on an occasion of this kind. She was very fond of music, and took great interest in all educational matters of the natives, as did her sister, Mrs. Dominis. Still another instance of native superstition, though of a different character, is that of a friend who wished to build a house on some beautiful plains a few miles from the plantation and to do this had to purchase the land from a native. Seeing a terrace with a rude stone wall round it, he thought that would be the very place for this purpose, and made his offer. The Hawaiian hesitated, then said, No! Our friend pressed for the reason of his refusal, and after some time got out of the man that the place was "Tabu," for "just there Jesus Christ came down." There were remains of some old stone altars within the enclosure, and we imagined he had a confused idea of a sacrifice having been consummated there, and therefore, the place was holy to Christians who believed in the one Great Sacrifice. However that was the only answer he would give, so of course the site of the house was changed.

I merely mention these few facts to show that in the highest and most lowly stations, superstition seems to be the governing power.

From 1820 to 1854 there were sent to the Hawaiian Mission field 40 Clerical Missionaries, 6 Physicians, 20 Lay Teachers (4 of whom were printers), and 83 women, most of them wives of members of the Mission, who taught sewing, cooking, &c. The results of "The Missionary Period" have been defined as follows. About 1837 occurred one of the greatest religious revivals of modern times, which continued for many years; 16,000 natives were enrolled in the churches, and the well known Father Coan of Hilo baptized 1,700 in one day. But the Missionaries knowing their people, were on their guard, and were slow to accept their mere professions, and endeavoured to thoroughly test their converts. The natives camped by thousands near the churches in order to hear the Gospel, and built huge houses of worship, dragging timber from the mountains by hand, and diving fathoms deep into the sea to obtain coral to make mortar. Long before 1850 a church was in sight from every hamlet, the Bible was in every hut, and the people were giving more to religious charities, according to their means, than any people in Christendom. There were over ten thousand of printed pages in their own language, mostly educational matter, and in 1849 18,000 children attended school."

Lessons in Patience

Such wonderful lessons in patience
I'm learning each day of my life!
My heart, that was once so rebellious,
With quiet endurance is rife,
And now in its depths there is calmness
Where once there was tumult and strife.

A few years ago, 'twas a trial
To sit down and quietly wait;
I bitterly mourned in my sorrow
And loneliness over my fate;
But, out of those days peace has blossomed,
Which comforts me early and late.

Misfortune, and dark, bitter anguish,
That sadly our fortitude tries,
Are often,—I've learned it but lately,
Rich blessings concealed in disguise,
And now, in each trial that's sent me
A wonderful new meaning lies.

Oh, you who are tired and disheartened,
And weary of life day by day,
Just take all your burdens to Jesus,
Just kneel in your chamber and pray,
And lo! the bright lining of silver
You'll find 'mid the dark clouds away.

The King's Daughters.

"IN HIS NAME."

Look up and not down,
Look forward and not back;
Look out and not in;
Lend a hand.

The Order of King's Daughters was formed in New York in January, 1886, by ten Christian women, into whose hearts God put the desire to band themselves together for Christian work. They chose as their watchword, "In His Name," and for their motto, "Look up and not down; look forward and not back; look out and not in; lend a hand."

"The objects of the Order are to develop spiritual life and to stimulate Christian activity." "Any person may become a member whose purposes and aims are in accord with its objects and who holds herself responsible to 'The King, our Lord and Saviour Jesus Christ.'" "The badge of membership is the silver Maltese cross, engraved with the initials I. H. N., and bearing the date 1886, or the Royal Purple Ribbon."

Since the first meeting the Order has grown out from New York as a centre, out from the hearts of those ten women, until now in almost every land the little silver cross has found its way, and grand work is being done in winning hearts to love and hands to work for "The King."

At first the Circles were composed of ten members, but as this was sometimes found inconvenient, the old name of "Tens" has been dropped and that of "Circle" substituted. Many Circles have over twenty members, while some have only three or four; but, however many or few the number, each Circle is free to choose its own special work, being responsible only to "The King," and remembering they are doing all "as unto Christ."

A Brand Plucked out of the Burning.

The picture is very suggestive. Sin is a fire. Wherever it touches a life it burns, scorches, wastes, consumes the beauty. Secret sin is like hidden, smouldering fire, which, unseen, yet eats away the life's substance and defaces the divine image that is on it. What fire does to the trees when it sweeps through the forests, blackening them, destroying their leaves and all their greenness, sin does to the lives about which its flames flow. We all know lives, once lovely, now scorched and blackened by sin. If sin is like fire, human lives are like trees which the fire consumes. Everyone of us has been hurt by this fire. Unless plucked out by some hand of love, our lives shall be utterly destroyed by the flames of sin which roll over all this world. But the brand may be saved. A gardener saw one day in a pile of burning rubbish a piece of root which was blackened and scorched, partly charred. But he plucked it out, and taking it away he planted it and it grew. It proved to be the root of a valuable species of grapevine, and in a few years the vine springing from it covered a

large arbor, and in the autumn days hung full of rich purple clusters. Saved lives are brands plucked from sin's burning. Thousands of them shine now in blessedness, redeemed from destruction, clothed in beauty, covered with the fruits of righteousness and holiness.

Misunderstandings.

A great deal of unhappiness in home-life comes from misunderstanding the people one lives with. Each of us is more or less affected by the personal impression of a conversation, incident, or episode. The way it strikes us is very apt to push quite out of sight the way it might strike another. In consequence we misinterpret moods or attribute to our kindred motives which have never occurred to them. The quiet manner is taken to mean irritation when it is simply weariness, or the impulsive speech is supposed to spring from anger, when it may have its origin in embarrassment, or indiscretion. At all events, life would be smoother in many a home if everybody would endeavour to understand his or her neighbour in the home, and if everybody were taken at the best, and not at the worst valuation.

A Summer Memoir.

The church was strange to me;
I never worshipped there before,
And it may hap that never more
Mine eyes that city fane would see,
Where, in the twilight cool and gray
That closed a sultry summer day,
I knelt apart and prayed for thee.

My heart was ill at ease;
For lo! thought I, I may not share
My dear one's hour of praise and prayer,
The solemn, blessed pause of peace
That waits for all on hallowed ground;
When week-days' care and work-days' round
In Sabbath rest and calmness cease.

Yea, I was sore at heart;
But as I prayed my prayer for thee,
Beloved, comfort came to me,
Soft healing to my cruel smart;
Deep peace was borne to me upon
The strain of praise that rose anon,
Wherein I, trembling, bore a part.

I think an angel spake
In the sweet pause that followed song;
Spake soft of love that suffered long,
Of faithful hearts that must not break,
Though life and fate be bleak and hard,
Though joy's bright doors be duty-barred;
And glad I listened for love's sake.

Dear heart, it is denied
To us to walk, as others may,
In winter dusk and summer day,
The world's wide pathways side by side;
But fate is limited; it parts
Our lives asunder; but our hearts,
Our souls, it never can divide.

Our voices may not blend
In singing any earthly strains,
And in our hearts some touch of pain
May linger, aching, to the end;
But we have work—a help divine—
And we have love, I thine, thou mine,
Love that doth all good comprehend.

So, comforted, I passed
With others through the ancient door;
And, though I worship nevermore
In that strange temple, close and fast
I hold the peace that came to me
That summer night I prayed for thee,
And hold love, too, while life shall last.

What Civilizes Men.

There are people who believe that civilization and education will meet the world's need, and that the Bible and Christianity are not requisite for the redemption of lost humanity. But how are men to be civilized, educated, and enlightened without the Word of God? Infidelity never has done it, and never will do it. The culture of the ancient nations was but a thin veneer over unspeakable barbarisms, cruelties, debaucheries, and idolatries; and in modern times, though savages

have been civilized and peoples have been regenerated, it never has been done by infidel theologians and philosophers. The world may be defied to point out an instance where a language has been written down, a literature created, or a tribe of savages civilized by infidels. This is the work of Christian people and Christians only.

James Chalmers, a veteran missionary, said in an address delivered before the London Missionary Society: "I have had twenty-one years' experience among natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the Gospel is preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross."

The Gospel, and the Gospel alone, is the power of God unto salvation, and nothing else can lift up men out of the darkness of a lost race into the light and joy of peaceful civilization and temporal prosperity in this world; and nothing else can give them hope of endless life and glory in the world to come.

In the Dark.

I know it is dark, my darling,
And fearful the darkness seems;
But shut your eyes! in a moment
The night will be bright with dreams;
Or better, you'll sleep so sound all night
It will seem but a moment till morning light.

There is only one kind of darkness
That need to trouble us, dear,
Only the night of temptation,
And then we must all of us fear;
But even then, if we are but brave,
There is One who is ever at hand to save.

We have only to ask Him to help us,
And He will shield us from harm.
Only to whisper "Jesus,"
His name is a holy charm;
"Jesus, save me," we need but say,
And the night of temptation will flee away.

"How can He be always near us,
Near all of us, everywhere?"
Ah, that is beyond our knowing!
But there is no bound to His care;
And dear as the whole big world in His sight
Is the little child He bids good-night.

Taking up and Cleaning Carpets.

System is more important than anything else in the cleaning of carpets. Ingrain carpets should be taken up every year, if in a room much used. If Brussels carpets be properly swept, it will often suffice to take them up once in three, four, or even five years. Attend to only one room at a time, to avoid getting the rest of the house dusty or disorderly. Have two strong sheets made of unbleached cotton. Brush all the furniture and remove it from the room; take down all the draperies and shades. Now remove the tacks with a tack-lifter, putting them in a cup. Fold the carpet lengthwise, and roll it up and put it in one of the sheets, which tie. Put the linings in the other sheet. Take both sheets into the yard or some field near by, and after spreading the linings, sweep on both sides, pile them up, and cover with the sheet. Spread the carpet and beat with a rattan or long switch. Sweep it, and then turn it over and beat again. Let it lie on the grass, wrong side up, until the room is ready.

After sprinkling wet sand over the floor, sweep, and take up the dirt. Now sweep again; also brush all dirt from the doors, windows and base boards. Pin a piece of Canton flannel on a broom and brush the ceiling and walls. Sweep the floor once more and wash with hot water, wiping very dry. Next wash the paint and windows. Lay the linings on the floor, putting a small tack here and there to keep them in place. Put the carpet on the floor, unrolling it in the direction in which it is to be laid. Begin to tack at the end of the room which is most irregular. If there be a fire-place or bay window in the room, fit the carpet around these places first. Use large tacks to hold the carpet temporarily in place; they can be withdrawn when the work is finished. When the carpet is fitted to a place, use small tacks to keep it down. Tack one end of the carpet, stretching it well; then a side, then the other end, and finally the other side. Be careful to keep the lines straight and to have the carpet to fit tightly; for if it be loose it will not only look badly, but will not wear well.

When the carpet is laid, pour a little naphtha on any soiled places and rub with a piece of flannel until the spots disappear. Always have a window open at such times, to allow the gas to escape. put about six quarts of warm water in a pail and add four tablespoonfuls of household ammonia. Wring a woolen cloth out of this and wipe the carpet.—*Ladies' Home Journal*.

The Preacher's Wife.

Wanted: A perfect lady,
Delicate, gentle, refined,
With every beauty of person
And every endowment of mind;
Fitted by early culture
To move in fashionable life
And shine a gem in the parlor—
Wanted: A minister's wife.

Wanted: a thoroughbred worker,
Who well to her household looks,
Shall we see our money wasted
By extravagant, ignorant cooks?
Who cuts the daily expenses
With economy sharp as a knife
And washes and scrubs the kitchen—
Wanted: A minister's wife.

A very domestic person,
To callers she must not be out,
It has such a bad appearance
In her to be gadding about.
Only to visit the parish
Every year of her life
And attend the funerals and weddings—
Wanted: A minister's wife.

Singleness of Purpose.

The men who have done really great things in the world's history have invariably been distinguished by caring supremely for one object, making its attainment the master purpose of their lives. Much of their success has lain in their singleness of aim, even when the motive force was not the highest. Demosthenes became the prince of orators, not through natural endowment of fluent utterance and musical speech, but by the splendid patriotism which lived alone to denounce and defy the tyrant Philip. Napoleon marching through seas of blood drew all Europe into his baleful arms, not by charm of personal attraction nor by blaze of military genius, but by the unbending and unswerving determination of his lust of power. There is something so magnificent even in bad men in such concentrated effort that we are fain to admire it; but when we see the same simplicity of purpose arising out of pure hearts in loving devotion to God, we stand in presence of the natural monarchs of our race. It may be Noah building an ark amid the mockery of a doomed generation; it may be Abraham abandoning his fatherland in search of the city which hath foundations; it may be Moses accounting the reproach of Christ greater riches than the treasures of Egypt; it may be Paul suffering the loss of all things and counting them but dung that he may gain Christ and be found in Him; or it may be some more modern hero—a William Penn venturing unarmed upon the good faith of the Red Indian; a John Howard, sacrificing ease and comfort to face the horrors of European

dungeons; a John Brown, martyred for the slave; a Livingstone, breathing his last in the forest solitudes of the Dark Continent; a Gordon, dropping at Khartoum; or any brave soul unknown to fame, for Christ's sake enduring unto the end with out another eye than God's upon his nobleness. But wherever and whenever the pure in heart have wrought out their task, they have done their utmost, and have done well by reason of that simplicity which in singleness of aim has finished their service. Let this be our first apprehension of the nature of purity of heart. It means that single eye to the glory of God which aims, whether at home or abroad, to be well-pleasing unto Him, works heartily as unto the Lord and not men, and craves no other recognition than the promised recompense from the Lord's own hand.

Hints to Housekeepers.

CYMLINGS.—Peel and boil. Run through a colander. Season with pepper and salt, cream and butter; cook very slow, until nearly dry.

FRIED CYMLINGS.—Boil, slice, dip in beaten eggs, then in grated crackers, season with salt and pepper; fry in boiling lard until brown.

POKE STALKS.—Wash and lay in cold water for one hour; tie in bundles. Put in a kettle of boiling water; add a tablespoonful of salt, and boil three-quarters of an hour, drain, lay on buttered toast, sprinkle with pepper and salt. Cover with melted butter, and serve hot. Poke stalks, when very young and tender, may be used as greens.

BAD, WORSE, WORST.—Cold, cough, consumption, to cure the first and second and prevent the third use Hagyard's Pectoral Balsam, the never failing family medicine for all diseases of the throat, lungs, and chest. A marvel of healing in pulmonary complaints.

CYMLING FRITTERS.—Boil and mash, mix in flour batter, to which add sugar to sweeten slightly; fry in butter, sprinkle while hot with sugar and grated nutmeg.

CYMLING PUDDING.—Boil cymplings and mash dry; add milk, butter, eggs, pepper and salt to make as thick as batter. Put in a baking-dish, cover with grated crackers and bits of butter. Bake one hour and serve hot.

BURDOCK BLOOD BITTERS for the blood.
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STRING BEANS.—String half-a-gallon of young, tender beans, break into pieces an inch long and put in cold water for twenty minutes. Drain off the cold water, and put in a pot with boiling salt water; add a small pinch of soda, let boil an hour or more until perfectly tender, take up, drain, return to the saucepan, season with butter, pepper and salt. Set on the stove, let heat, add a little cream or milk, and allow to boil five minutes.

SOUTHERN SNAP BEANS.—String the beans, break in two and drop in cold water. Put a piece of fat bacon in a pot with boiling water, let boil one hour, put in the beans, boil slowly until well done and cooked very low.

FATHERS AND SONS.—Fathers and sons as well as wives and daughters need a purifying tonic medicine in spring to prepare the system for the hot season and drive out the seeds of disease accumulated in the winter. B.B.B. has no equal as a spring purifier and costs less than a cent a dose; there is healing virtue in every drop.

EARLY CABBAGE.—Cut a firm head of summer cabbage in slices, put in a saucepan with boiling water, let boil fifteen minutes, drain off the water, and make a dressing of half-a-pint of vinegar, an ounce of sugar, a teaspoonful of salt, a pinch of cayenne pepper, a teaspoon of made mustard and one tablespoon of salad oil. Set on the fire, let boil; add a teacup of cream and one beaten egg. Mix the cabbage in hot dressing and boil five minutes.

Children's Department.

My Lamp.

A number of little maidens were trooping along in the early spring morning. They were all alike clothed in white, but some of these children had kept their garments much cleaner than others: indeed some among them were so stained and soiled that at first sight they scarcely looked as if they had ever been white. Each child was crowned with a little wreath of flowers gathered by her own hands, and each carried in her hand, or safely fastened around her waist, a small lamp. Near to each child hovered a beautiful angel, who looked lovingly at the little one under his care. Sometimes the angel was over the child's head, sometimes before her as if to lead her on; and sometimes, if the child would do wrong and determine to have her own way, the angel would follow with clasped hands and with a sad and pitying face. It was clear that the children did not see the angels, yet now and then they seemed to know they were there, for if they needed guidance the angels would gently whisper to them, and the children would pause and listen, and it was well for them they followed the advice given them. Even when they were not tractable the angels never left their little charges, but always watched them tenderly.

Two of the little maidens were talking earnestly together. One was a steady looking child, with an earnest trustful gaze, and on her head was a wreath of the deep blue gentian. The part of her lamp which contained the flame was pierced, so that the light was seen through the holes; and like words of fire might be read, "Fight the good fight of Faith." The other child held her head very high, and talked in a loud voice; she had placed on her head a crown of scarlet poppies, and as she spoke her face seemed to

grow nearly as red as the flowers. Her lamp gave out no light, the words pierced through it were rimmed with rust all round their edges, and her angel looked at it with sorrowful eyes, as the words were a sad warning. "Speak no more so exceeding Proudly." It was about these lamps that the children were speaking, and indeed the warning was much needed just then, for the words of *Pride* were grievous to hear.

"I am tired of my lamp, and of the words round it. Why should not I speak as I like! And as to lighting it, there's no need of that, I can do very well without."

"But," said *Faith* gently, "the King gave us our lamps, and He put the words round them. I think He knew best what words to put; and if the King's son were to come and find our lamps not lighted, what should we do?"

"Oh, as to that," answered *Pride*, "He won't come yet at any rate, and I shall do as I choose, and not spend so much time about my lamp as you do with yours. It is not at all necessary. I have a great mind not to carry my lamp at all." And a proud and defiant look was in her face which seemed to say, "I am, and there is none beside me." And her angel watched and listened with bent head and drooping wings, as if in shame at the bold look and words.

At this moment the sun burst forth, and while *Faith's* robe shone and seemed to sparkle in the light, the spots on that of *Pride* showed more clearly than before.

"What are you talking about?" asked another child, who came up and joined them. She had a mocking sneer upon her face: her head was wreathed with the fair but poisonous nightshade; she had her lamp, but alas! there was no light in it; the socket for oil was empty, and she seemed to take no notice of the words through which the light should have shone. They were, "Take heed, lest there be in you an evil heart of Unbelief."

"We are talking of our lamps," said *Pride*. "*Faith's* is trimmed and burning, as if she expected the King's Son to come now directly; but I say that the lamps are no use. What do you think?"

"Oh! I don't believe the King's Son will come at all," answered *Unbelief*; and her angel drooped his head, and hid his face in his hands in bitter grief when he heard the child's words.

Faith looked up and said in a firm but gentle voice, "He will surely come, He will not tarry."

"But," said *Unbelief*, "He has tarried. I see no sign of His coming, everything goes on just the same as it did when we were first told that He would come down some day. I don't believe He is coming." On the robe of *Unbelief*, just over her heart, was a large black stain which seemed to spread and become larger as she talked.

"No, He will not tarry," said *Faith*. "He will not tarry after the appointed time is come, but we do not know when that is."

Unbelief laughed; it was a scornful sneering laugh. "Well, do as you like," she said, "keep your lamp burning if you think 'tis any use." But she only said it to mock.

"I should be just as fit to meet Him without my lamp," said *Pride*, "as you would be with yours, so all your trouble goes for nothing."

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Faith looked at her lamp and read the words through which the flame shone. "Fight the good fight of Faith," and she signed herself with the sign of the Cross, in token that she was not ashamed to confess the Faith. And when the other children saw it, they turned and went away together, *Pride* with a toss of her head, and *Unbelief* with a jeering laugh. For a moment *Faith's* face was troubled; it was not that they had made her doubt, but it vexed her to hear such bold, sad words; and her angel came very near to her and looked at her tenderly. And all at once *Faith* raised her trustful eyes to the blue sky above and said in a low voice to herself, "From thence He shall come to judge the quick and the dead!" And the look of trouble was gone, and a sweet smile was on her face, and the angel spread his wings lovingly over her as if to shield her from the evil words of *Unbelief*.

Continued.

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A Brave Girl.

Emily Lacy, a young girl under sixteen years of age, was one of the few passengers who survived the wreck of the *Quetta*, and the story of her escape, endurance and pluck is almost past record. She had learned to swim from her earliest days, and in the unparalleled test to which her powers were put she came off victorious.

Emily Lacy, in company with her young sister, a girl of thirteen, was going to England to complete her education. When the *Quetta* struck on the sharp rock, twenty feet long, which was the cause of shipwreck, Miss Lacy was in the saloon writing to her mother. She rushed downstairs and got her sister out of bed. In the confusion, however, on deck, the girls were separated, never to meet again, for this little sister, May, was drowned, in company with the clergyman who was taking the girls to England.

When the *Quetta* sank, Miss Lacy went under the water, but quickly rose to the surface. She describes the horrible time when many drowning Cingalese and sheep almost pressed her back under water. She managed to get away from them, and swam towards a raft occupied by the ship's purser. He was very kind to her, and she stayed with him about twelve hours. He could not swim, and Miss Lacy for a great part of the time swam by the side of the raft, trying to tow it towards the shore. She thought the shore was only two miles off, and at last, notwithstanding Mr. Grey's remonstrances, determined to swim to it, for the purpose of bringing him back food and water. The brave girl struck out boldly, but soon got into cross-currents, where she made little or no progress. She was swimming for twenty hours before she was picked up, a burned and terrible object, from exposure and the heat of the sun.

At the time of her rescue her strength was nearly gone, and she could only feebly raise one arm when she saw the boat approaching. She said that she had often to keep her head completely under water to avoid sunstroke. Only the thought of her parents sustained the heroic girl in her valiant efforts to keep afloat. She said that she had no fear of death, either from drowning or sharks.

There are few girls who would have the physical strength or bravery of heart to do as Miss Lacy has done; but the value of learning to swim well has been abundantly illustrated in her case.—*New York Ledger.*

When the Breath

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Gulliver and the Pigmies.

You may have heard that famous story of Gulliver? He was a giant, they say. He lay down to sleep one day amid the pigmies. They began binding their little threads around his fingers. He said:

"This is fun; I can break that at any minute with this great muscle of mine. I can break a hempen rope; and can I not break a spider's web?"

The little pigmies tied another finger, he laughed. By and by they tied another and another, until both his hands were tied and fastened down to the ground. He could have broken off then, for they were only gossamer tissue—only spider's webs, that's all.

But they bound another around his wrist, another around his arm, another around that wrist and that arm, and one around his body, so that little by little they climbed over his knees, over his breast, on his face, and upon his nose.

He was looking at them, and said: "My dear boys, I am bigger than you are; go ahead."

By and by they got him tied down in every possible place. He tried to rise, but didn't rise. He didn't laugh any more; they laughed that time.

He did not look at them with a twinkle out of his eye, saying: "My muscle is big," but he looked as much as to say, "Whatever has been done to me?" There he was tied fast and absolutely helpless.

Now, so it is, dear young people, with indulgence in any wrong habit.

For instance, it is not one drink that kills a man; it is not two drinks that destroy him. These are only little threads, each one a thread, and you laugh to yourselves and say "I can break off at any time, I can take care of myself; I am able to control this habit whenever I choose." But by and by when you try to do it, you find that it is utterly and absolutely impossible. It cannot be done without the help of Heaven, and it requires a large measure of that.

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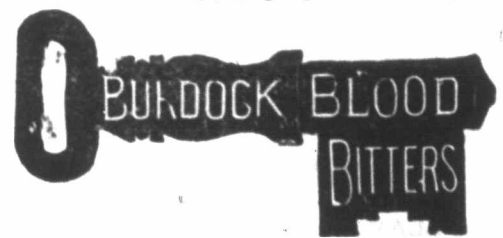
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