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# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, MARCH 22 1894.

[No. 12.]

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TORONTO, THURSDAY, MARCH 22, 1894.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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

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## Lessons for Sundays and Holy Days.

March 25—EASTER DAY.  
Morning.—Exodus 12, v. 29. Rev. 1, v. 10 to 19.  
Evening.—Exodus 12, v. 29, or 14. John 20, v. 11 to 19, or Rev. 5.

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

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

"JERUSALEM AND THE EAST."—What a charming sound those words have for many of us: how much they remind us about: how much they hint at the direction of her longings! Who—that has not been there by rare good fortune—but longs to extend his earthly journeys thus far, that he may look upon the background of the Gospel story? A neat little pamphlet has come to us with the above legend as its title, and with the additional words, "Mission Fund." Thereby hangs a tale!—a tale full of deepest interest about our work in Eastern fields. The pamphlet is adorned with a fine frontispiece portrait of the "orthodox patriarch and Bishop of Jerusalem" and other interesting plates. Among the items of income we see £200 sent by Canon Cayley from Canada. Keep the work in mind, and help.

"THE MISSION AND DESTINY OF CANADA" forms the title given in the *Review of Reviews* to a reprint of Mr. Stead's lecture in Toronto recently. It is impossible to agree with much of the incessant outpour from Mr. Stead's mouth and pen, but no one can deny either the enterprise or the earnestness of the man. His magazine is extremely interesting and very neatly illustrated. Portraits of the men of the day (e. g., our Mackenzie Bowell) look at us, life-like, from its pages. The articles on Labour and Relief are well worth reading this month. The best piece is probably a "character sketch" of our Governor's family.

AN INFLUX OF EUROPEAN CRIMINALS is feared this year by the N. Y. *Churchman*—those cowardly

assassins, lawless ruffians, that are being expelled from their Old World haunts. They are assured of a warm reception here—"over the left," as the boys say. "They must not be protected by the ingenious contrivances for the escape of the guilty contained in American criminal laws." They are to be appraised as "the foes of the whole human race," and treated accordingly. It is to be hoped that our Republican cousins will take this good advice, and exhibit the vigour of which they are capable.

"SINCE MR. SPURGEON there are few ministers of eminence who think it worth their while to come down to the little country places." Such is the plaint raised by an English Dissenter. It is a straw which shows the way the wind is blowing, when the evangelization of the country is "left to itself." The writer contrasts this natural and ordinary state of things among Dissenters with the great care exercised by the Church of England for the rural parts of the various dioceses. They often have the very best men in the Establishment for their rectors and vicars!

"THE IMPERIAL WILL OF THE ANGLO-SAXON RACE" is a phrase which makes our R. C. brethren "tired"—literally. It has been "rubbed in" too much for their taste. They gird at the phrase and at being accused of making a "subtle, energetic attempt" to subjugate this "imperial will." These phrases, however, originated with their Cardinal Manning in 1859 in a sermon on the perpetual office of the Council of Trent. So the *Rock* points out for the edification and comfort (?) of the *Catholic Times* and *Universe*. They started the "gag" themselves!

ST. VINCENT DE PAUL is a name which has become a synonym for fraternal charity in the sphere of Roman Catholicism. It is interesting to know—as *Church Times* reminds one of its correspondents—that this benevolent society owes its origin to the taunts of materialists in the early part of this century. One Frederic Ozanam and seven others founded the Society to prove that Christianity was not really in the moribund condition represented by these scorners of the Gospel and Church. So they established the "Conference of Charity," now world-wide.

CHURCH LITERATURE receives very appreciative notice—as an agent auxiliary to the ministry—from a certain Lutheran minister quoted by *Living Church*. "As opportunity offers I intend to press the claims of our Church literature on these good people. I believe one of my greatest mistakes in the congregation was the failure to press this subject with an unyielding persistency. Were every family to take and read our Church literature, I believe our *Church work* in every department would move on harmoniously."

MR. GLADSTONE spoke of retiring from public life nearly twenty years ago at the age of sixty-five, after forty-two years of public service as a politician. He said (writing to Earl Grenville): "This retirement is dictated to me by my personal views as to the best method of spending the closing years of my life." Would he be pleased or otherwise now if those twenty closing years could be wiped out of his record? What a difference it would have made to many interests if he

had retired and devoted those twenty years to scholarly and literary occupations! He might have served the Church well.

HOW TO CONDUCT A CONTROVERSY was admirably illustrated in the case of Archdeacon Sinclair's letters in the *Church Times* on theological subjects, responded to by such men as Going and Grueber—all of whom vie with one another in expressions of courtesy, kindness and Christian amity. It is a great contrast to the bitter vein pursued recently by Archdeacon Farrar, whom such men even as Canons Carter and Knox-Little found it difficult to treat without his own asperity.

"THE HIGH CHURCH PARTY HAVE CAPTURED the Church of England," said a leading Nonconformist on the London School-board—but he was a "lower grade" Nonconformist, as Spurgeon would say. He would not defend the doctrine of the Incarnation of God in Christ, because it was championed by a High Churchman! Fortunately, however, the said High Churchman (a layman) was ably seconded in his fight for orthodoxy by several Evangelical and Nonconformist directors, who are gifted with more sense than the one just quoted.

"CHURCH VIOLET RUSSEL CORD CASSOCKS and short linen collars" is the costume adopted by the choir of a Methodist church in the East: the ladies have in addition "rich violet velveteen college caps with long silk tassels of the same shade!" The *red rag and the bull* would be beautifully illustrated if one-quarter of this very ornate choir ritual were introduced into many a Church of England congregation—because "we used not to have such things in the old country," you know!

HOW TO HELP MISSIONS.—There were three sisters in Edinburgh not long ago planning how they could do most for the missionary cause. One of them was a teacher, one a milliner, and they two banded together and sent the third as a missionary into the Foreign field, paying all her expenses; and there she lives and labours to-day, supported by the devoted sisters at home.

MISSION TO THE BLIND IN CHINA.—A beautiful mission to the blind in China, of whom it is estimated there are as many as half a million, is that which is being carried on by a Scotch colporteur named William H. Murray, who in sixteen years has distributed in China 100,000 copies of the Scriptures. In his wide journey he became deeply interested in the numerous blind people he saw, and finally devised a comparatively simple system whereby the blind could be taught to read the Gospel story. He has opened a modest school in Peking, to which the afflicted people come from hundreds of miles around, and for the last two years he has devoted himself exclusively to this kind of Christly service.

BE YOUR OWN ALMONER.—If you would make the most of your means you design for charity, distribute them yourself. Your executors may waste them, or fail to carry out your purpose. No one can compass the end in view so well, or with so little waste, as yourself. And then, the satisfaction of seeing the work done with your mortal eyes! Wills are often made in haste. The man has come to the end and must act, without the opportunity for review and revision, if he had assumed the task personally he would have

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#### GOOD FRIDAY.

The solemn Fast of Good Friday, which from the earliest ages has been held in remembrance of the death of Christ, and the joyous Festival of Easter to commemorate His resurrection, are extending a growing influence in our country. Let us take a glimpse of some of the old-time observances.

The term *Good Friday* is comparatively of recent origin. The Saxons called it *Long Friday*, on account of the long religious ceremonies of that day; then the word *Holy* was substituted, which is now given to the entire week in which it occurs, and in more modern times we have *Good Friday*.

In England it is one of only two days, Christmas being the other, when the shops are all closed and business wholly suspended. In Rome solemn ceremonies are observed in all the churches; but shops, public offices, places of business, picture galleries, are open as usual; while in Presbyterian Scotland, Romanists shut their shops and abstain from all business. In olden times Good Friday was celebrated in England with the same religious ceremonies as in other Catholic countries, the principal one being a representation of the death of the Saviour. Another ceremony called the "*Tenebrae*," was performed to symbolize the darkness and convulsions of nature at the crucifixion. In the darkened church fourteen candles were successively extinguished as fourteen psalms were sung, and when the last disappeared, various noises were heard to represent the earthquake and rending of the rocks.

It is not easy to ascertain how the "*hot cross buns*" made their appearance on this fast day. But so it was, and wonderful was the demand for them a century ago. A small spiced bun, marked with a cross, appeared upon every breakfast table in London, was seen in the windows of every baker's shop, and in every street the early morning cry was:

"Hot cross buns,  
One a penny, two a penny," &c.

The streets were thronged with old men and young men, old women and young women, and children of all sizes, who made the air resound with this now familiar song. The English bakers vied with each other for superiority in making these hot cross buns, and Chelsea gained the victory, having at one time two "royal bun houses," where the king himself is said to have gone for the special purpose of eating them. But their fame has departed, and the excellence of the buns as well as the demand for them, has greatly decreased.

Many superstitions were attached to these buns by ignorant people, and in some houses a Good Friday bun would be suspended from the ceiling for a whole year, kept there for "good luck," and it was devoutly believed that no fire could injure a house which held one of these suspended buns.

#### HOLY WEEK AND EASTER.

We read a few days ago an account of a brief reference to some Western town—or was it called a "city?"—where the *feeling* of Christianity had grown so strong in the direction of union that the several Protestant denominations were able to throw aside hereditary prejudices against Catholicism and Episcopalianism, so far as actually to unite in a scheme of some kind for the observance of Lent and Eastertide. It almost makes one hold

his breath to *hear* of such a consummation, and rub his eyes lest he should have been indulging in a dream. But there it was, in "black and white," with a circumstantial account of names and places. It was no dream.

#### HOW MUCH DID THE FACT INVOLVE?

in the way of preparation—conscious or unconscious: precedent working of the ground on certain lines: cultivation of certain developments or phases of the spirit of unity—or shall we say *amity*? It is probable that the first steps consisted of simple *friendliness* on the part of those who were responsible in that locality for a proper representation of the old Church principles as manifested in the "old paths" of Lent and Easter observance. That was, doubtless, the "thin end of the wedge" which made successful changes in the tense and dense spirit of denominational rivalry and anti-Catholic prejudice. No less potent instrument could have effected entrance—the *thick end* of dogmatism would not do!

#### NO COMPROMISE OF PRINCIPLE

is necessary for such a process—the very nature of the process forbids it. The *result* disproves it. They arrived at a standing principle of Catholic practice—"everywhere, always, by all," has Holy Week, with its precedent period of less rigid abstinence, and its subsequent period of Easter joy, been piously observed. How could it be otherwise? Every Christian *heart* naturally inclines to remember and commemorate in some grave and solemn manner—"suitable to the occasion"—the last week of the Life of Sacrifice spent by the Lord of Christendom on earth. It is not so easy for Christian *heads* to decide at what time and in exactly what manner that observance should take place—what shall precede, what follow.

#### IT IS A GLORIOUS CONSUMMATION

to see even a small and limited section of Christendom take the matter up in the proper spirit, and carry it to a practical conclusion. It makes one more hopeful about the spread of such a spirit of *candid consideration* as would make such Lent and Easter services general and world-wide. That the basis or beginning of union should be laid on such a grave and solemn foundation is almost a guarantee of its *substantial* character. A mere summer holiday "Union Conference," or Great Exhibition "Parliament of Religions," is a very different matter. Such bright and frivolous soil cannot support any wholesome and valuable roots of religion—it "lacks moisture" and depth too.

#### CHURCH PEOPLE CAN DO MUCH

to help forward the general respect of the world of Christians for such observances. It is too much the fashion to ridicule or *make* ridiculous every attempt at self-denial on the part of Catholics of any kind. The trouble is that *some* kinds of "Catholics"—not exclusively those of the Roman sort—give too much ground for these freaks of ridicule, and go far—by their *inconsistency*—to make a "laughing stock" of the religion they profess. How do they *keep* Lent? Is their fasting a mere make-believe, a dinner table joke? We have seen people express holy horror at a person "eating meat," while they themselves revel in salmon or oysters, pastry and sweets. Absurd distinctions!

#### SO WHEN HOLY WEEK COMES

the solemnity and earnestness should tend to deepen and every such subterfuge be carefully put aside—as leaven from Israelitish houses. We may be surprised—upon candid and repeated self-examin-

ation—to find *how much* of inconsistency may lurk, all unsuspected, in the "best regulated" Church families. The impartial spectator has many a quiet smile to himself at these inconsistencies—they seem petty from an inside point of view, from outside they look glaring. In the presence of *Good Friday* thoughts, even "petty" improprieties tend to hide their heads, and this one week, this single day, sees many a strange conversion to at least temporary soundness of mind and sanctified common sense.

#### WHEN EASTER COMES!

We experience the benefit of a *faithful Lent* and *devout Holy Week*—such benefits one could not otherwise attain or even imagine as possible. It is not merely that there is a feeling of *conscience* being fully satisfied and at rest for the time being; but there is and must be a distinct access of *spiritual* strength and force. The highest sphere of human nature is uplifted and exalted, not merely by the *consciousness* of having "done right," but by the *process* of doing right. One must always pity very deeply the feelings, sensations and experience at Eastertide of those who have *trifled* with Lent, and especially Holy Week. They should feel the deepest shame and the blackest guilt. If they do not do so, it is the worst sign of all—a conscience blunted, a spirit outraged, a soul degraded, a body corrupted. We trust that our readers generally have been so far faithful that we may wish them a

#### JOYOUS EASTER!

#### GOOD FRIDAY.

[The following is copied from an English paper where Good Friday is a legal holiday. Its lesson, however, is just as applicable here.]

You are going off for a day's pleasure this Good Friday morning; you mean to join your friends and spend a pleasant day. You take no heed to the Church bells sounding on every side. They have nothing to do with you, you say; you do not trouble much about religion, it is not in your line. Good Friday is a holiday, and you mean to enjoy it.

Very well, but just give two minutes, if you can, to think what it cost to get this "holiday." I don't mean what it cost to redeem your soul; you don't think, perhaps, that it wants redeeming, but just what it cost to get this day's holiday. Just that and no more.

Why is Good Friday a holiday? Why is it a day when no work is done, and people can take their pleasure *if they choose*? Why do we have a Good Friday and not Good Monday or Tuesday, or any other day of the week?

You know why as well as I can tell you. Though you do not believe in Jesus, though you do not love Him, still you know as a historical fact that nearly two thousand years ago, He did live upon this earth. You know He lived. You know He died. You know *how* He died. You know that for years, and years, and years, this day has been kept in memory of that Death. And because the Church has told her children to keep it as a day apart, therefore the world has made it a holiday, and you get the benefit.

The benefit of what? Do you ask again? Don't you see what it cost to win you this bit of pleasure? *It cost the life of an Innocent Man.* You believe as much as that at any rate. The hours, which you can spend in pleasure, were spent by Him on that day long ago in shame and agony unutterable. The night, the morning, the day were all alike passed by Him in insult, mockery, torture, so fearful that any attempt to try and realize it makes one's blood run cold; and the slow anguish of the Death which ended that innocent Life was borne with silent endurance which even you, though you do not love Him, must admire.

This is what your holiday cost. Go and enjoy it if you can.

Don't say it is all over long ago; I need not

trouble. We know that it is for we believe again. But you don't say you don't for your special day on which to death by heedless, again, think and enjoy it

#### REFLECTIONS

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trouble. We who worship Him and love Him know that it is over.

For we believe that on the third day He arose again. But what have you to do with that? You say you don't believe it? You are picking out for your special pleasure day, the one day in the year marked out by the death of Jesus Christ, the day on which an Innocent Man was cruelly hunted to death by His enemies. How can you be so heedless, so thoughtless, so cowardly? I say again, think what your holiday cost, and then go and enjoy it if you can.

REFLEX OF A STUPENDOUS FOLLY.

Under this heading the "Christian Alliance"

says:— At the time the absurd Parliament of Religions was held at Chicago, we ventured to call attention to the stupendous folly and crime of exposing the name of the Lord Jesus Christ and the principles of Christianity to the open and invited attack of the enemy which this meeting was sure to bring about.

Before the parliament was over its warmest friends saw very clearly that the devil had taken good care to use his opportunity to the utmost, by sending his emissaries from India, China, and Japan, to denounce Christianity and Christian missions, and misrepresent the facts regarding them in this land.

But all this was as nothing compared with the misrepresentation and harm that are beginning to follow the return of these heathen delegates to their own lands, and the false statements which they are making there, respecting the conferences and the position of Christianity in America. The following sample will speak for much more. It is quoted from the address of one of the delegates from Japan at a great meeting held on their return to welcome them and receive their report:—

"When we received the invitation to attend the Parliament of Religions our Buddhist organization would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of the Christians to get us there and then hold us up to ridicule to try to convert us. We accordingly went as individuals, but it was a wonderful surprise which awaited us. Our ideas were all mistaken. The parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western people had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

No wonder that a Japanese Christian said, at the close of the address, "How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as these meetings will do in Japan."

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

The following new Chapters have been formed: No. 144, St. John's, Bervie, Ont.; No. 145, St. Paul's, St. John, N.B.; No. 146, St. Paul's, Essex, Ont.; No. 147, Christ Church, Colchester, Ont.; No. 148, Picton, Ont.; No. 149, Durham, Ont.

The Council are receiving numerous enquiries from clergy and others for information about

the order; the Convention number of the *St. Andrew's Cross* will be sent free to any clergy on applying to the General Secretary, 34 Adelaide st. E., Toronto.

It is under consideration to form a Boys' department in connection with the Brotherhood; it is felt that certain lines of work can be undertaken by boys among boys, and also that such a department would train up young men to take their place in the Brotherhood afterwards.

REVIEWS.

LEAD-WORK, OLD AND ORNAMENTAL, AND FOR THE MOST PART ENGLISH. By W. R. Lethaby. 8vo. Pp. 148. \$1.25. London and New York: Macmillan & Co.; Toronto: The Copp, Clark Co., Ltd.

This handsomely illustrated volume suggests a new idea, and the interest in the discussion never flags. The lead-work about the old churches, manorial residences, and even in the streets and squares of England, admitted of a characteristic form of artistic treatment, that the present taste in decoration has put out of sight. There was a something about it that was peculiarly English, and for outside ornamentation it was unequalled. Mr. Lethaby is evidently an enthusiast in the forgotten art, and we hope the tide of favour will soon turn again to revive it, but it must be taken up by an artist and not by a tradesman. In Mr. Lethaby's book one will find a rare treat in paths that are little pursued.

MAGAZINES.—*The Etude*.—Theo. Presser, Philadelphia, Pa. This bulky monthly musical publication gives in its March number its usual abundance of reading for musical people. The music this time, of four pieces, which is always full size, is unusually attractive, for instance, an exquisite piano piece, "Mandolin Serenade," by C. Bohm.

THE RITUALISTS AND THE REFORMATION.

BY THE REV. H. E. HALL, M.A., WITH A NOTE OF INTRODUCTION BY THE REV. T. T. CARTER, M.A., HON. CANON OF CHRIST CHURCH, OXFORD.

(Continued.)

I venture to think that I have fairly disposed of the accusation that we are holding and teaching the doctrine of Transubstantiation, and have also vindicated the doctrine which we do teach, and shown how truly we have learnt to believe that the Inward Part of the Sacrament is Christ's Body and Blood, made present by the Consecration in a heavenly way, yet verily and indeed, and objectively, so as to be given and taken as well as eaten, from the Church of England Book of Common Prayer.

- C. Under the accusation of teaching Transubstantiation, we are also accused of contradicting the Church's teaching on five points. The Church, we are told, teaches with absolute precision, that
  - i. The Holy Communion is not a Sacrifice.
  - ii. The Lord's Table is not an Altar.
  - iii. The Body and Blood of Christ are received only by the faithful.
  - iv. The Presence of Christ is not, in any sense of the words whatsoever, in the hands of the priest, or locally on the Lord's Table.
  - v. That there is no Presence *extra usum*.

I will state what we do teach on each of these five points, and it will then be possible to judge whether the above statements or our teaching is really the teaching of the Church.

i. A Sacrifice has to be first made and then presented. Christ made once for all the One Eternal Sacrifice of Himself upon the Cross. He now presents that Sacrifice, once made, in heaven for us. The doctrine of the Eucharistic Sacrifice is, that we on earth present, under the Sacramental Forms, that same One Sacrifice which He is presenting in heaven. This is the one worship which our Lord leads for all the redeemed. He presents in unveiled glory His own most glorious Body, surrounded by all those holy and blessed ones who may have already attained. We present that once-sacrificed Body under the veils of bread and wine. This doctrine is admirably stated in a prayer before Holy Communion, in one of our most largely circulated manuals, "Before the Throne," page 42. "Merciful Father, I humbly approach Thine Altar, desiring to present before Thee the one Sacrifice which Thy Blessed Son our Saviour Jesus Christ once made upon the Cross, and now continually pleads in heaven, and which He hath commanded us to show forth here on earth until He come." Is this doctrine rejected with absolute precision by the Church? Nay, surely it is plainly, explicitly taught.

Church Catechism. The Sacrament was ordained for the continual remembrance of the Sacrifice of the death of Christ.

Prayer of Consecration. The Communion is instituted by Christ as a perpetual memory of His death. This memory, memorial, remembrance is *before God*, to Whom the whole Consecration Prayer with words and acts is addressed.

(Compare Bishop Walsham How's Book for Holy Communion, published by the Society for Promoting Christian Knowledge, and which represents a large body of Moderate Churchmen, as they are styled, who it may be fairly argued are thus in agreement with us on this point, that the memorial is *before God*.)

The Consecration involves the presentation of the Sacrifice. The dual form of Bread and Wine symbolizes the separation of soul and body in death, and our Lord is thus presented as "a Lamb as it had been slain." Our Lord is not sacrificed afresh, but having been once for all made the one complete and perfect Sacrifice, is perpetually presented before God's Throne. No new Sacrifice is made, but the one Sacrifice of Calvary is presented. Hence the unintentional irreverence of those who have thought that the Sacrifice in Holy Communion consisted only of bread and wine. Christ did not make bread and wine into the Sacrifice on the Cross, but Himself. We must present only that Sacrifice which He there made. We must present Him, in His Body and Blood. The same argument removes that other commonly made confusion, that the Sacrifice in the Communion is praise and thanksgiving. Praise and thanksgiving are accompaniments of the Sacrifice, and are one object for which we present it, but they are not the Sacrifice which Christ made. We may only present That, and That is Himself. It is the very fulness and perfection of our Blessed Saviour's work upon the Cross which is thus proclaimed and safeguarded by us.

We learnt this from the Church of England. Her words at the beginning of the Consecration Prayer are with admirable fidelity represented by my quotation from "Before the Throne." My belief is that those who have criticized us, mean by sacrifice the act of killing, the act of making it; whereas, we mean the act of presentation. The first meaning would of course be erroneous, the second is, I am as confident, true, taught us by the Church of England, and essential if we are to join in the worship which Jesus leads.

ii. The Lord's Table is synonymous in Holy Scripture with Altar. Ezek. xli. 22; Mal. i. 7.

The Lord's Table is, I believe, a sacrificial term, implying, under a figure, God's acceptance of that which was offered to Him, as well as God's invitation to His worshippers to feast with Him. I do not therefore think it is fair to say that the Church of England declares that the Lord's Table is *not* an Altar. She says nothing at all about it, and the words being Scriptural, it would be fairer to take them, in the absence of any limiting explanation, in their Scriptural sense. It may, however, be reasonably asked, why, if the terms are synonymous, did the Church take the trouble to make the alteration, having used the word Altar in the First Prayer Book? The answer I think is this: the terms are synonymous, and yet their associations are different. The Church was anxious to give a different direction to men's thoughts on the Holy Eucharist. She wished to greatly emphasize reception, and the title Table certainly put that more clearly before them than Altar, both essentially, and also because with Altar had become associated the whole system of solitary masses, which she was anxious to get rid of. Further, Table was in Scripture associated with the Table of Shewbread. The Shewbread was a pre-eminent type of the Eucharist. It was a perpetual memorial before God, and was given back to be consumed by man. It therefore set forth, in the highest and most perfect form, the combination of Sacrifice and Communion, just the combination the Church has in mind throughout the Service.

It was also an "unbloody" offering, or with no shedding of blood, so pointing again to the Eucharist in which no new sacrifice is made, no act of killing repeated.

We make no sort of objection to the use of Lord's Table in its Scriptural sense. If we have emphasized the use of Altar, it is I think because one half of the true meaning has been dropped out of Lord's Table.

It is often given as an answer to objections to the use of Altar, that the word Altar is used throughout the Coronation Service. The answer is not worth much, but, so far as it goes, is in our favour. I prefer however to rest my refutation of the assertion that the Church of England declares that the Lord's Table is not an Altar, on the true meaning of the phrase Lord's Table, recognizing fairly the reasons which may have most probably guided our Bishops to make the alteration.

- iii. The Church of England teaches that in the Eucharist there are three things to be considered:
  - There is the outward part.
  - There is the inward part.
  - There is the virtue or effect of the Sacrament.

We teach that the reception of this last depends on the condition of the communicant. If in a state of grace, we receive the virtue of the Sacrament, but if in unrepented sin, we do not receive the virtue of the Sacrament, but having received the Body and Blood of Christ unworthily, we are guilty of Them.

The Presence, and the making of the Sacrament, do not depend on the recipient, but on the Consecration; the benefit does depend for each on their being in a state of grace. This, I think, is the natural conclusion to draw from the long exhortation in the Communion Service, the concluding clause of Art. XXV., and from the general teaching of the Church as regards the Sacraments explained above. Both good and evil alike receive the Body, but the former with all its priceless untold blessings, the latter to their greater condemnation. To the former, Christ is present in their souls in all the infinite significance of Saviour; to the latter, He is present as their Judge. The one sentence which seems to contradict this view is the heading to Art. XXIX., "Of the wicked which eat not the Body of Christ in the use of the Lord's Supper." But it is clear both from the Article and from the writings of St. Augustine, who is quoted by name in the Article that the eating spoken of is so eating as to participate in Christ. This distinction is well recognized both in our Prayer of humble access, where we ask that we may "so eat His Flesh and drink His Blood," as to receive the benefits; and in Patristic literature. This too would be the meaning of the passage in Art. XXVIII., where the "eating" is said to be effected by faith, i.e., receiving so as to participate in Christ. It is difficult to see how, if this be not the right interpretation, a person could ever be guilty of the Body and Blood, or be condemned for not "discerning the Lord's Body." At the same time a contrary opinion has been held that the Body of Christ was withdrawn the moment the elements touched the lips of the ungodly, and, as Dr. Pusey remarks, has not been so overruled as to be considered a heresy. We should not therefore condemn persons who so thought, although we believe that our own view is the Church's, and that which prevailed among the Fathers. Very much less should holders of this view impugn ours, or call us to account for it. Moreover this possible but improbable view, which may be permissible, equally attributes the Presence of the Body and Blood to the Consecration. There is, I believe, no serious sanction anywhere in Patristic literature, nor in our own formularies, for the view that the Presence depends on the recipient. According to the "possible" view its withdrawal at the moment of reception may depend on us, but it must first be there to be withdrawn.

iv. The introduction of the word "local" into Eucharistic controversy is unfortunate and misleading. Neither Romans nor Anglicans hold a local Presence. A local Presence would mean a limited Presence, circumscribed by dimensions and confined to one place. That which we hold is, that there is a sacramental identification of the Body and Blood of Christ with the elements, but so that He is equally present wherever the Sacrament may be celebrated, simultaneously, anywhere in the whole world. The delicate but momentous difference between local Presence and the doctrine of the Real Presence is set forth, so far as a formula can do so, by the words "Under the Form of Bread and Wine," which are preferable to the words "in the Bread" which were used in the First Prayer Book, and might more easily lend themselves to the idea of limitation. Unless we believe that the Body and Blood of Christ are present under the Form of Bread and Wine, we do not believe in the reality of the inward part of the Sacrament, and so overthrow the nature of a Sacrament much more seriously than those who may have thought that the reality of the outward part passed away; and we are thus at variance with the teaching of the Church of England.

As regards the special words, "God lying on the Altar," they are doubtless words which should be used with deepest, utmost caution; but so also should the criticism of them be. If taken as an assertion of the awful but most blessed fact that after Consecration, under the Form of Bread and Wine which are on the Altar, are truly present the Body and Blood of Christ, they contain and bring vividly before the mind the truth. But all would deprecate the rash or incautious use of any strong or startling phraseology. The truth seems to me to be just this: the Bread and Wine are locally present both on the Altar and in the hands of the priest. The Body and Blood of Christ are also present under their form, but not confined by them, nor localized in them, and yet so as by means of them, because sacramentally identified with them, to be given, taken, and received.

(To be continued.)

Perhaps one of the very oddest monuments is the tablet at Faringdon Church, Berks, in memory of a soldier who had his left leg taken off "by the above ball," an actual canon ball being inserted at the top.

#### THE CHRISTIAN SOCIAL UNION.

The Christian Social Union may fairly claim to be congratulated on having emerged out of the first experimental stage of its existence. After four years of expanding life it has now provided itself with a constitution. The union was founded in 1889 under the presidency of the present Bishop of Durham, and with comparatively little public advertising it already numbers upwards of fifteen hundred members. Branches have been formed in the Universities of Oxford, Cambridge, and Durham, in the cities of London and Manchester, and on a smaller scale in fifteen other centres. Besides these groups meeting regularly for lectures and discussions, there are individual members scattered up and down the country, with a sprinkling at most of the theological colleges. There is also, we must remember, a similar organization in the United States and Canada, numbering considerably over one thousand members, and including some of the best known Bishops of the American Church. By its constitution the whole union is definitely limited to members of the Church of England, "or of any body in full communion with her," and this is further emphasised by the clause, "members are expected to pray for the well-being of the Union at Holy Communion," more particularly on or about three stated festivals.

The general principles of the Christian Social Union will probably commend themselves to the great majority of earnest Churchmen, who will be ready to welcome every evidence of the Church's growing activity in all kinds of religious and social work. The time is happily past when it could be lightly assumed that Churchmen as such should stand outside of and apart from any question which concerns the national welfare, and the measure of success that has attended the efforts of this young society is sufficient proof that the occasion was opportune and well chosen. It is quite evident that a society of this kind may perform a very real and valuable service, if only those who are responsible for its management can steer clear of the rocks and shoals that are pretty sure sooner or later to beset its course. It is, for instance, almost inevitable that a society should be largely judged from the outside by statements, more or less accurate as the case may be, which find their way into the public press, and that perhaps the strong opinions and decided action of individual members should be taken as representative of the general attitude of the whole society. But if we are right in understanding that the main work of the Christian Social Union is educational, and that it appeals first and last to Church people as such, it would be extremely unfortunate for the Union to assume anything approaching to a partisan character.

1. It would be difficult to find fault with the first of the three formal objects of the Christian Social Union, to which alone its members are apparently committed. That object is "to claim for the Christian law the ultimate authority to rule social practice." This implies, we take it, that the principles of our faith are meant to apply to the whole range of social life, that a Christian must always and only act under Christian motives and sanctions, that, as Liddon says, "if a religious principle is worth anything, it applies to a million human beings as truly as to one."

No doubt emphasis is to be placed on the qualifying word "ultimate," as recognising the fact that the Christian law as such is not a detailed code of rules for the regulation of conduct, but a statement of certain fundamental principles based on the fact of the Incarnation which have to be applied to the ever-shifting circumstances of human life. And therefore the particular application of the Christian law at any time or place (apart from any formal decision of the Church in her corporate capacity, which would, of course, have an authority of its own), however binding on the conscience of those who have thought it out, and who recognize its validity, cannot be endowed with an absolute and universal authority like that of the eternal principles which are considered to constitute its obligation upon Christians.

2. The second object of the Christian Social Union—"To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time"—is again one about which there can be no possible disagreement. On this point at least the leaders of the Church have spoken with no uncertain voice. The report of the Lambeth Conference on "Socialism" in 1888, and the Charge of the Archbishop of Canterbury in 1889, are equally emphatic in declaring that these questions must be taken in hand by Churchmen as a matter "not merely of charity, but of social and Christian duty." It is, of course, possible to take a serious interest in modern social problems without becoming a member of this or that society; but nothing but encouragement is due to an organized attempt to deal with these subjects in a systematic way. We live in critical times, with doubtless not a few social and political changes in front of us, and therefore it is of the utmost impor-

tance that zealous Christian men, who hold to the principles upon which alone, as we believe, a true human society can be established, should be making a deliberate and resolute attempt to fulfil their responsibilities. And herein the need of sound and accurate knowledge cannot be exaggerated. There are plenty of warnings in the history of the Church as to the harm that may be accomplished by the Christian conscience when it fails to act according to knowledge. For instance, there is no more obvious Christian duty than that of charity towards the poor, and yet of recent years we have been driven to recognize the obvious evils of indiscriminate almsgiving, and to endeavour, in Arnold Toynbee's phrase, "to make benevolence scientific." There can be nothing but praise, therefore, for such work as, for example, is being done at the present moment by the Oxford and Manchester branches of the Christian Social Union, both of which, however different their immediate surroundings, are engaged in studying the very urgent problem of the unemployed, using as a text-book the recent report of the Board of Trade on that subject.

3. It is in regard to the third object of the Christian Social Union—"To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love"—that some friction is likely to ensue unless great care is shown in carrying out any practical operations beyond the strict limits of the society. In a distinctively Church society, so long as the unity of faith and worship stands unimpaired, there should be free and full scope for every variety of social disposition and of political temperament. It is intolerable that this or that scheme of social amelioration or political development should be used as a test of sound Churchmanship. As in the case of military war, assuming, *pace* Count Tolstoi, that a Christian man may lawfully bear arms in defence of his country, it is quite conceivable (though utterly shameful as an apparently necessary fact under existing conditions) that the same Christian prayer may be used by Christian men opposed to one another in battle array, so it must be equally allowable for conscientious Christian men to hold diametrically opposed views on any social or political subject. And the work of the Christian Social Union will not have been in vain if it can show that all sorts of "burning questions" can be frankly discussed, and possibly very different practical conclusions reached by men who never forget that they are first and last brother members of the body of Christ. The cause of a great deal of our mutual bitterness and jealousy is not so much what this or that man says or does, but rather his method of speech or action, and his apparent lack of anything like an honest effort to understand and sympathize with any part of his antagonist's position. And in this respect the enthusiastic Christian is by no means always free of blame. For instance, it is quite open to any one to advocate Mr. Henry George's scheme for the taxation of land values by adducing all the arguments he knows in its favour, and, in fact, these views have already received a fair hearing. But there is no sort of foundation for the assumption sometimes put forward that private property in land is a contravention of the Eighth Commandment, and any attempt to foist upon the Christian conscience as obligatory either this or any other kind of fiscal policy is wholly unjustifiable. There is plenty of scope, however, for immediate practical action in ways which would meet with general approval. It is distressing to think of the number of good laws that have been passed in quite recent years for the common welfare, which have more or less failed of their aim for lack of an educated and vigorous public opinion to insist on their being made effective.

And even beyond the range of obvious and generally acknowledged social duties, each generation requires a fresh application of the principles of the Gospel in regard to some of its own peculiar difficulties. It is through actual experience that these principles are best known and verified; and, provided only that the proportion of the faith and the requirements of knowledge are jealously safeguarded, nothing but good should result from an active propaganda of definite Christian opinion on practical affairs.—*Guardian*.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

##### MONTREAL.

MONTREAL.—*St. George's Y. M. C. A.*—Mr. Peers Davidson read a paper entitled "The Criminal," before the *St. George's Y. M. C. A.*, last Thursday evening, treating the subject from the anthropological standpoint—which regards the criminal as a distinct variety or class. Criminal anthropology has of late been much considered by scientists, led by the Italian Lombrosi and his colleagues, and by the international councils of Rome, Paris and Brussels.

By the application of the principles of the Christian Social Union, a true human society can be established, should be making a deliberate and resolute attempt to fulfil their responsibilities. And herein the need of sound and accurate knowledge cannot be exaggerated. There are plenty of warnings in the history of the Church as to the harm that may be accomplished by the Christian conscience when it fails to act according to knowledge. For instance, there is no more obvious Christian duty than that of charity towards the poor, and yet of recent years we have been driven to recognize the obvious evils of indiscriminate almsgiving, and to endeavour, in Arnold Toynbee's phrase, "to make benevolence scientific." There can be nothing but praise, therefore, for such work as, for example, is being done at the present moment by the Oxford and Manchester branches of the Christian Social Union, both of which, however different their immediate surroundings, are engaged in studying the very urgent problem of the unemployed, using as a text-book the recent report of the Board of Trade on that subject.

The Diocesan annual meeting last Monday close of a successful Anglican work were present Evans, the Rev. The secretary and were well illustrated making as her after which audience. I difference bet

"I propose remarks reading and I is a Bible read the more difficult. The Bible is frequent that with it that excuse for the being Bible world that clearly before convey a definition fully consider two important First, the mission we get value through the important is the second. It has become of thinkers willing to the among professions to religious in should pursue

Several in Carus-Wilson felicitated the to the meeting. The election President Clerical vice-Lay vice-Treasurer-Secretary-Program-vener, Miss Miss Blanch The report read: St. Ju collections, teachers, 600 scholars 82 teachers missions, an 308 scholars St. James with an average pronounced

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DENTS.

. A.—Mr. Peers... The Criminal... last Thursday... the anthropolo... e criminal as a... l anthropology... y scientists, led... eagues, and by... ris and Brussels.

By the application of anthropology or the system of corporal measurements to the study of the criminal as employed by M. Alphonse Bertillon, prefect of police at Paris, some 80,000 photographs can be classed in groups of fifty on the basis of some six or eight measurements. As a result of this system, it is coupled with an elaborate scientific analysis, it is generally agreed that the criminal type presents such characteristics as the low forehead and elongated head, the square and heavy jaw, or the receding chin; the pallor of the skin, large and prominent ears, and in general a want of symmetry of the whole head. These results were not to be accepted without question, as it often happens that the greatest villain may appear cloaked with the face of an angel.

The Diocesan Sunday School Association.—The annual meeting of the Sunday School Institute, held last Monday night in the Synod Hall, marked the close of a successful year in that department of Anglican work. Bishop Bond presided, and there were present among others the Rev. Archdeacon Evans, the Rev. Mr. Troop, and the Rev. Mr. Dixon. The secretary's and treasurer's reports were read and were very satisfactory. Miss Evans gave an illustrated model infant class Sunday school lesson, taking as her theme "Christ's death on the Cross," after which Mrs. Carus-Wilson addressed the audience. The subject of her remarks was the difference between Bible reading and Bible study.

"I propose," Mrs. Wilson said, "to make a few remarks relative to the difference between Bible reading and Bible study. Nearly every one present is a Bible reader, but probably few of us care for the more difficult and abstruse process of Bible study. The Bible is not read because references to it are so frequent that we acquire a superficial familiarity with it that passes for knowledge. There is no excuse for the people of the Church of England not being Bible students, as there is no other in the world that put Scriptures so prominently, fully and clearly before its members. Does what we read convey a definite meaning to us? We should carefully consider that point in reading. There are two important methods of studying the Bible. First, the microscopic. We cannot pursue it too far; we get valuable teaching by tracing single words through the Scripture. We should beware of basing important truths on isolated texts. The historical is the second important method of Scripture study. It has become unpopular, because confined to a class of thinkers who avow independence of spirituality and incline to the critical method. Biblical ignorance among professed or nominal Christians is a great foe to religious influence. All intelligent active Christians should pursue this method of Bible study."

Several incidents gave variety and force to Mrs. Carus-Wilson's instructive address. Bishop Bond felicitated the ladies on their valuable contribution to the meeting.

The election of officers resulted as follows:— President (ex-officio)—His Lordship Bishop Bond. Clerical vice-president—Rural Dean Sanders. Lay vice-president—Mr. J. Forgrave. Treasurer—Mr. N. R. Mudge. Secretary—Miss Blanche Macdonnell. Programme committee—Rev. E. I. Rexford (con- vener), Miss Laura Mudge, Rev. C. C. Waller and Miss Blanche Macdonnell.

The reports from some of the schools were then read: St. Jude's had 515 scholars, 44 teachers, total collections, \$344 84; St. Stephen's, 430 scholars, 20 teachers, average collections, \$4.58; St. George's, 600 scholars, 48 teachers; St. Martin's, 401 scholars, 32 teachers; the collections were all devoted to missions, and the average was \$6.59; St. Thomas', 308 scholars, 18 teachers, and they raised \$394 82; St. James the Apostle, 250 scholars, 18 teachers, with an average collection of \$2.15. His Lordship pronounced the benediction.

TORONTO.

St. James' Cathedral.—A special service of song was held in this church last Wednesday evening. The attendance was very large and the service most impressive. Rev. Canon DuMoulin spoke briefly, pointing out the suitability of the Lenten time for special prayer. The musical features of the service were of unusual excellence.

St. Simon's Church.—The Lord Bishop of Toronto held a confirmation service at this church last Wednesday evening. Over fifty candidates were presented by their rector, Rev. T. S. Macklem. The Bishop delivered a most earnest and instructive address, which was listened to intently by all present.

Church of England Temperance Society.—The committee of the diocesan society have arranged for a series of meetings at St. James' school. On March 27th, a medical evening, with addresses by Dr. Geikie, Dean of Trinity Medical College, and Dr. F.

LeM. Grasset, Professor of Surgery. On April 24th, an "At Home," for members and friends of the society, when it is hoped Dean Carmichael, of Montreal, and Rural Dean Mackenzie, of Brantford, with others, will speak, and on May 1st, the annual meeting of Band of Hope.

MONO MILLS.—A very successful mission has just been held in St. John's Church, Mono Mills. The mission began on Sunday evening, Feb. 25th, and ended with an all-day service on Sunday, March 4th. The attendance at each of the evening services during the week was most encouraging, as also was the attendance at the children's service each day. On Sunday, March 4th, the rector was ably assisted by the Rev. G. B. Morley, of Tullamore, who preached an earnest and instructive sermon at each of the three services, and assisted at the celebration of Holy Communion at the morning service. Thirty-nine persons partook of the Blessed Sacrament of the Lord's Supper. The offertory during the day amounted to \$6.38. Both the rector and the congregation are greatly encouraged at the success of the mission.—*Gratia Deo.*

CANNINGTON.—At a meeting of our local branch of the Woman's Auxiliary it was resolved, That the sum of ten dollars should be annually granted as a first charge upon all monies raised by the association, to the widows' fund of the diocese. Would it not be as well for all the other branches to go and do likewise? They would earn the widow's blessing, and like Job make their hearts to sing for joy.

HURON.

LONDON.—At the seventh annual meeting of the W. A. M. A. of Huron diocese, which began last Wednesday afternoon in the new Cronyn Hall, the President, Mrs. Baldwin, occupied the chair. The greater part of the session was taken up by the reading of reports of the different committees and societies connected with the organization. The reports showed that the different branches of the society were doing good work. The following officers were elected for the ensuing year:—Treasurer, Mrs. Complin; Recording Secretary, Miss Haskett; Corresponding Secretary, Mrs. Faulds; Dorcas Secretary, Miss H. Marsh. Mrs. Finkle and Mrs. McKenzie of Brantford were appointed delegates for the triennial meeting. The next annual meeting of the society will be held at Stratford.

BRIEF MENTION.

The Crown Princess of Denmark is 6 feet 3 inches tall.

Phoenicians bored holes in elephants' tusks for the purpose of making flutes.

The French census shows a total of 390,000 foreign work people.

On the plains of Mamre there is an oak under which legend says Abraham rested.

Rev. Sutherland Macklem, who became a Roman Catholic in December last, has returned to the communion of the English Church.

The leaves of a tree in Dutch Guiana are so rough that they are used as sandpaper.

Wheeled ploughs were known in ancient Italy and appeared on many Roman coins and inscriptions.

The telescope was discovered by the children of a lensmaker who were playing with a couple of lenses.

Rev. M. M. Harding, late of Kingston, now of Brandon, has declined two calls to eastern cathedrals.

There are 23,000 species of fishes, one-tenth of which inhabit fresh water.

The handsomest Englishwomen are said to be found in London and the large towns of England.

Rev. Dr. Smith, of Kingston, preached the anniversary sermons at St. Andrew's Church, Renfrew, on Sunday.

In day air at 92 degrees sound travels at 142 feet a second; in water, 4,900 feet a second.

Canada's monster cheese is lying at a railway station in London. About 12 inches of the top is said to be bad, but the balance is sound.

An ordinary person can light an incandescent lamp with his own bodily electricity.

London dealers in pet animals and birds say that women buy more than half the dogs.

Chicago has 626 churches of all denominations, one-sixth of which are Methodist.

The bell Big Ben, London, weighs 14 tons; the bell of St. Paul's Cathedral new clock, set going on January 16, has a weight of five tons.

The Rev. William Hudgell, of Fredericton, N.B., has become rector of St. Thomas' Church, Methuen, Mass.

St. Crispin's Day, October 25, is still celebrated in France, when all the shoe-makers, cobblers and saddlers attend religious services.

The engine of an express train is said to consume ten gallons of water per mile of travel, and some American locomotives have a tank capacity of 3,000 gallons.

The Isle of Malta has a language of its own, derived from the Carthaginian and Arabian tongues. The nobility of the island speak Italian.

Instances of extreme old age are more common among those who exercise themselves with gardening than in any other employment.

The Bishop of Huron is suffering from an attack of hoarseness, and his voice has given out for the first time in thirty-three years.

A reward of £1,000 has been offered by the Government of New South Wales, payable on the discovery of alluvial gold fields in that colony.

Many young girls are employed as porters in Switzerland, carrying the baggage of travellers up and down the steep mountain paths.

Rev. Edgar W. Pickford, Havelock, has been appointed to succeed Rev. W. M. Loucks at St. John's south ward mission, Peterboro.

Russian military officers are said to be recklessly brave, with small knowledge of the art of war, and of great thirst for alcoholic drinks, champagne preferred.

In the Suro library at San Francisco is a copy of the Pentateuch inscribed by the hand of Maimonides in the twelfth century. It is believed to be genuine.

Rev. F. T. Dibb has been devoting the season of Lent to holding missions at all of his stations, spending a week at each place. The services have been well attended.

Wives of Siamese noblemen cut their hair so that it sticks straight up from their heads. The average length of their hair is about an inch and a half.

The house in London where Samuel Johnson wrote his "Vanity of Human Wishes," and the last of the London houses occupied by him, is being torn down.

The Austrian poor law gives every man 60 years old the right to a pension equal to one-third of the amount per day which he has earned during his working years.

The gigantic earth worms which infest the river banks of Gippsland, Australia, often grow to be six feet long and from one to three inches in diameter.

Bishop Hamilton announced in St. Barnabas' Church, St. Catharines, the other day, that the friends of the late Rev. Dr. Holland, formerly rector of St. Catharines, would complete St. Barnabas' Church by the erection of a tower as a Holland memorial.

The Archbishop of Ontario has issued an appeal on behalf of the diocesan widows' and orphans' fund, in the form of a pastoral letter. Fourteen widows and fifteen orphans are now pensioners on the fund. For them \$3,440 is required. Of this, at least \$1,750 will have to be made up by voluntary offerings.

British and Foreign.

The assistant editor of the Philadelphia Ledger is a son of Archdeacon Farrar.

The amount contributed to the Jowett Memorial Fund now exceeds £9,000.

The Bishop of Norwich has licensed Mr. John Abbey to preach in the churches of the diocese when invited to do so by the clergy. Mr. Abbey is the first layman that has held such a license in the diocese of Norwich.

An American university has conferred the degree of LL.D. upon Mrs. Dall, the relict of a Nonconformist minister who laboured for many years in Calcutta. The lady is the first one in America to receive the degree.

The Bishop of Bathurst, Dr. Camidge, expects to be in England about the middle of next month. The Bishop, when vicar of Thirsk, was one of the most popular preachers in the North of England, and his old parishioners are preparing to give him a real Yorkshire welcome.

The World says:—The churches in the West End have not been so well attended in Lent for many years. It is not only in churches with such preachers as Canon Body (who is taking no fewer than seven courses of sermons), but in many of those where the preaching attractions are not great that crowded congregations are to be seen on week days.

The Scottish Leader, in a leading article on "Anarchism," said: "In France the clergy are foolish enough to attribute the rise of anarchism to what they term the 'Godless schools,' bringing on themselves the damaging retort that Ravachol

received a pious education, and that Vaillant spent seven years as a boarder in a school of the 'Brethren of the Christian Association.'

A Bishop without clergy is, we should think, unique. The newly consecrated Bishop of Honduras can boast, we believe, of a synod of four, including himself. But his Right Rev. brother of Lebombo (the new missionary see in South Africa) cannot claim even the services of one priest. He is now in England seeking workers, and, if personal devotion to a noble cause can effect its object, then we do not think he will fail in his mission.

The newest thing in photography is photocrons—i. e., a photograph in the colours of nature. They are produced by the Photocrons Zurich Company, and are to be seen at 7, St. Paul's-churchyard. Adopting the latest mode of advertising, the company offer to contribute packets of six to sales of works in aid of churches or charities, and as they are very beautiful and effective, those who are about to take stalls in such affairs will do well to avail themselves of this offer.

Lecturing at St. Edmund's, Lombard Street, London, Eng., in connection with the Christian Social Union, the Rev. John Carter read several replies from Christian merchants to questions addressed to them on the difficulty of squaring Christian morality with modern competition. One of these gentlemen wrote with reference to a particular piece of roguery sometimes practised in business:—"I have never done this with my own hand, though my clerk does it. I do not like it, and hardly know what I should do if asked to do it myself. As it is, I leave it to their own consciences, feeling I must live somehow, and knowing I cannot afford to lose a good customer."

Professor Townsend, a well-known citizen of Boston, U. S., has been trying to convince the public of that city of the extent to which the local papers are worked in the interests of the Roman Catholics. He says there is not one of the large dailies there that has not been working almost constantly in the interests of Romanism during the several months of the late "Protestant-Jesuit controversy." The Professor concludes a trenchant protest by declaring that "the conspiracy of the press of Boston to cheat the public on news and facts to which it is entitled, is a reproach to our civilization, and deserves the derision and scorn of all honest men."

An alarming story comes from India about a landslide, or rather mountain-slip, near Saharanpur, in the Punjab, which is said to have blocked the valley of the Ganges, and led to the formation of a lake two miles long and 300 feet deep, 7,000 feet above the level of the sea. If the present rains continue the water will overflow its barriers in less than a fortnight's time, and if, as is highly probable, the dam gives way, a thickly-populated area will be devastated. The strangest part of the story is the assertion that the Government feels helpless to cope with the difficulty.

The baptism of the Rev. John Robertson in Mr. Spurgeon's Metropolitan Tabernacle has come as a nine days' wonder to the people of Scotland. Mr. Robertson has the largest Free Church congregation in Glasgow. This church of course he now for ever leaves, but he intends to form a congregation in the City Hall of Glasgow. He declares that the chief reason for leaving the Free Church is that it may serve as a protest against the rationalistic teaching in that Church, and her subversion of the Word of God in various matters. He stated to a press representative who mentioned him on the matter: "Though it breaks my heart to leave the Church of my fathers, it is a comfort to know that I join the Church of my grandfathers, namely, the Apostolic and New Testament Church of Christ. As Luther said, 'I cannot do otherwise, so help me God.'" A local paper has put the question, which seems to have escaped the notice of Mr. Robertson, or at any rate has been disregarded by him—Is the Baptist Church any more free from rationalistic error than the Church which he has left? The late Mr. Spurgeon said it was not. How, then, in these circumstances does Mr. Robertson hope to find balm for his "agency of spirit?"

The Indian *Pioneer* states that the strict enforcement of the Archbishops' rule not to institute colonially ordained clergy in livings in England unless they have passed the Cambridge Preliminary, has caused a good deal of dissatisfaction in India. Archdeacon Michell, late of Calcutta, retired in 1892 on a senior chaplain's pension, and was offered a living in England, but was refused institution until he had passed the Cambridge Preliminary. This at the age of fifty-five he declined to do. The *Pioneer* then enumerates seven well known chaplains and one Bishop who would come under the rule. But

it presses most heavily on the clergy who do not belong to the establishment, and, therefore, have either no pension or a mere pittance. On the other hand, it is urged that more understanding between the Bishops is rendered necessary by the increasing number of clergymen ordained abroad who seek residence and employment in England, though it is by no means undesirable that, for substantial reasons, some colonial clergy should for a time work in English parishes, and *vice versa*. The Bishop of one of the most important colonial dioceses thus remonstrates: "The ease with which clergy pledged to colonial work are received back in England, after but a short service, acts as a continual temptation"; and another writes: "We all know that there are individual clergymen who seek colonial orders that they may gain admission to English cures upon easy terms."

## 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.

### Acknowledgment.

SIR,—Donations on behalf of the destitute Blood Indians, already acknowledged, \$39. Further donations: Hon. Senator Gowan, Barrie, \$15; Mrs. Strathy, Barrie, \$5; Mrs. Pach, Toronto, \$5; Mrs. Giles, Blakeney, \$2; A friend, Halifax, \$1.

L. PATERSON.

General Dorcas Secretary, 305 Huron Street.

### Services for Ordaining Deacons.

SIR,—The service for ordaining deacons fixes our tradition that St. Stephen and the rest of the seven (Acts vi. 1-6) were chosen "into the Order of Deacons." Can any of your readers point to the earliest authority for this notion? It is evidently not a scriptural one, or in any way to be fairly deduced from Scripture. The management of a widows' fund is nowhere referred to as the special or natural function of bishop, priest, or deacon. Philip was an evangelist and Stephen the first martyr, but where does the diaconate idea begin to appear, and when, or on whose authority?

JAMES GAMMACK, LL.D.

### Help Us.

SIR,—May I ask again through your paper for help in this mission. Since I have been here we have placed two churches in the district and our people have given well, but none are well off and the last two bad seasons have made money very scarce amongst us. In these country districts it is very hard for the clergyman to get a suitable place to live, as of course he needs a study of his own, and this is not always convenient for him to have. I need a house to live in now, and for this purpose offering a vicarage at Rathwell I ask some help from the readers of your valuable paper; will those who can send me \$5 or even \$1 towards this object. If I can raise \$500 I shall be able to build a neat little vicarage, I think, with the ever-ready help of our parishioners. One and all, dear readers, for the welfare of the Church in this district of Treherne and Rathwell, and the comfort of who ever may in the future be its incumbent, help us as God has blessed you. Register all letters containing money.

Yours very truly,

GEORGE GILL, present incumbent.  
Treherne P.O., Manitoba.

### A Voice from Muskoka.

SIR,—Through the medium of your valuable paper, I wish to make an appeal to its readers, who are friends of Algoma diocese in general, and of this mission (Port Carling and parts adjacent) in particular. Many of the latter will, no doubt, be tourists, and know Muskoka fairly well. To begin with, on Muskoka Lake, at a tourist resort named Beaumaris, stands a neat little church, at one time termed "the church without a roof." It now has a handsome roof and is completed except being jointed. On this church there is a debt of some four hundred dollars. Now I feel sure that there are many good Church people, both men and women, readers of your paper, who would be glad to help us out of our difficulty if only they knew how much we stand in need of their assistance. I have stated one fact, viz., that we owe \$400. Another fact is we are doing, and have done, all in our power to raise money among the settlers,

but you must remember that Muskoka settlers are not overly burdened with this world's goods. On or near the 24th May next, we purpose holding an entertainment at Beaumaris for the purpose of adding a few more dollars to the credit of St. John's Church. Let me now offer a few hints as to how we can be assisted in this matter by friends in the richer dioceses:—

1. Let each reader who, if up here, would attend the aforesaid entertainment, send 25c. each, as that is the entrance fee. Four friends could send one dollar.

2. Let each reader who summers at Beaumaris or in Muskoka, and who therefore knows somewhat of the poverty of the settlers, send from one dollar up to ten dollars.

3. Let entire strangers, who, nevertheless, take an interest in this missionary diocese, send from one dollar up to five dollars. In this way the note which soon falls due can be met, or nearly so. Thanking you, Mr. Editor, for the desired space for this appeal, and trusting to receive ready and willing responses.

W. A. J. BURT, Curate in charge.

P.S.—My address is Rev. W. A. J. Burt, The Parsonage, Port Carling, Ont. Sums received will be acknowledged in Church papers.

### Festival of Easter.

SIR,—The great Festival of Easter falling this year on the Feast of the Annunciation, or, as it used to be said, falling in "Our Lady's Lap," may it not happen that many in the keeping of the greater feast will lose sight of the lesser, and yet the Annunciation should mean much to us all, not only as kept to the honour of the ever Virgin Mother, but as the key-note, as it were, of the Incarnation. Perhaps the practical neglect of the payment of due honour to the B.V.M., common amongst so many Churchmen, accounts for the laying, in some schools of thought, all stress upon the Atonement and so little upon the Incarnation. In the dread of Mariolatry do not Anglicans, as in the case of other Catholic doctrines and usages, fall into the opposite error of almost ignoring the Mother of God. Surely Keble's beautiful lines should find an echo in many hearts this year, who can see no dishonour to the Son in an Ave to His Mother.

AVE, GRATIA PLENA.

"Mother of God! O not in vain  
We learned of old thy lowly strain,  
Fain in thy shadow would we rest,  
And kneel with thee and call thee blest,  
With thee would, 'magnify the Lord.'  
And if thou art not here adored,  
Yet seek we day by day the love and fear  
Which brings thee with all saints near and more near.

Thenceforth whom thousand worlds adore,  
He calls thee Mother evermore,  
Angel nor saint His face may see  
Apart from what He took of thee;  
How may we choose but name thy name,  
Echoing below their high acclaim  
In holy creeds, since earthly song and prayer  
Must keep faint time to the dread anthem there.

How lost in love on thine own days,  
Thou blissful one upon thee gaze,  
Nay, every day each suppliant hour,  
Whene'er we kneel in aisle or bower,  
Thy glories we may greet unblamed  
Nor shun the lay by seraphs framed.  
'Hail Mary, full of grace!' O welcome sweet  
Which daily in all lands all saints repeat."

CATHOLICUS.

### The Term "Episcopalian."

SIR,—This most objectionable term is creeping into much more general use than is commonly supposed, and it is quite possible that before we fully realize the fact we will wake up to find it permanently fastened upon us. The Ontario Government in its "blue books" most unwarrantably, and to my mind insultingly, applies this term to the Church of England, which among all the Christian bodies mentioned in these official reports is the only one which does not get its own legal name. Why, I ask, should the Church of England have a nickname applied to it. My legal name is John Smith, but the Government in its official return of voters describes me as "Fatty," which is a nickname by which I am familiarly known among a certain class of people. There is not one whit difference in principle between these two cases. The Government deliberately disregarding our legal title, applies to us a name of its own coining or adoption. What individual but who would bitterly resent such impertinence, and yet so far as I know this action on the part of the Government has passed unrebuked. Even our bishops, to whom we naturally look as our leaders and champions, when last year asked to request the Government to discontinue this insulting practice, declined to interfere. It certainly

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will not be their fault if in the course of a few years we find ourselves in popular parlance saddled with this sectarian, misleading title, and so degraded in popular estimation to the level of a mere Protestant sect.

Anyway we have a right in common justice and common decency to our own legal name. What right has the Government to say (in effect) to us, "you don't know your name, we'll find another for you."

The term has now crept into general use I suppose in all our municipal assessment rolls, and in nearly all official reports of prisons, hospitals, etc.

Unless, therefore, a determined effort is made by the clergy and others, this name is likely in the near future to supersede the time honored title by which we have been known these last twelve or thirteen hundred years. For myself, I never in common conversation allow it to pass unchallenged. D.

Christ not Our Substitute.

SIR,—In the "Teacher's Assistant" for Lent, 1894, I find the Lord Jesus Christ set forth as a "substitutionary sacrifice," and I should be glad to have some explanation of the phrase beyond what is given in that publication.

I fail to find the phrase in Holy Scripture; for, while the word "sacrifice" appears frequently, neither "substitutionary" nor any of its relations is to be found there. Has the phrase reference only to the death of Christ, or to everything else which He became, and did, and suffered for us? If it means that we, having offended against Infinite Justice, either have to die in consequence, or some one else has to die in our stead—justice demanding that ourselves or some substitute must suffer the penalty—then what becomes of the doctrine of the forgiveness of sins? Since no judge can both inflict a penalty and remit it in one and the same case, if He inflicts it either upon us or upon our substitute, He exercises no forgiveness.

But if the above is what is meant by "substitutionary sacrifice," then one of the illustrations—that of the American schoolmaster—is particularly unfortunate. For the teacher to have punished his own son instead of the offending pupil would aptly illustrate the doctrine meant. But for the culprit to have the ferule put into his hands to punish the impersonation of offended justice (the teacher himself) would be a total perversion of it. Besides, the story as I have read it runs somewhat differently: "The offending boy is sent to the woods to cut a switch, and, thinking he is to be the sufferer, he cuts one so small that it will not hurt very much. When the boy finds that the master is to suffer substitutionally, he exclaims, 'do you really mean it?' He is assured that some one must suffer, and that the master is willing to undergo the punishment, but the uppermost thought in the boy's mind as he performs the part of 'offended justice,' is 'why, oh, why didn't I cut a bigger switch?'"

But if there is more about sin than its punishment, which there is, though this doctrine ignores the fact, and if there is more about Jesus Christ than His blood, which I think all will admit, does the substitutionary theory cover the whole, or any of the ground? Was He born in a substitutionary sense? Was He subject to His parents in the same sense? Did He fight against the falsehood and evil of the world in that sense? And so on till we come to His resurrection. Did He rise from the dead as our substitute, i. e., to save us the trouble of doing so? If His death, or for that matter anything about Him, was substitutionary, must not everything be regarded in the same light?

On the day of judgment, when the Judge of all will pronounce the awful doom of those on His left hand, and add, "For I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink," surely if the substitutionary theory is ever valid it ought to be on that occasion. But how would it sound: "Truth, Lord, we have done none of these good works, but we had a Substitute who did them for us, as we could never have done them!"

LENT, 1894. READER.

Observe the Rubrics.

SIR,—Though W. J. C. cannot accept the second reason that I gave for the custom of the *sotto voce* and *solus* recitation by the celebrant of the first Lord's Prayer in the Church of England Communion office, nevertheless that reason is the true, scientific and scholarly reason. My first reason that the prayer is in this place the preparatory prayer of the celebrant, transferred from the sacristy to the altar, is only a secondary reason. The primary and immediate cause for the non-appearance of the Lord's Prayer at the commencement in every Christian liturgy except the present English, is the one I gave, namely: that, being the prayer of the faithful or baptized—the members—as in the twin sacra-

mental office of holy baptism, it is not offered by the congregation, until, in the one office, the candidate has been made a member of Christ by baptism, and in the other office, the unbaptized or catechumens had departed out of the Church. The case of its use in the daily morning and evening prayers of the Church of England is not relevant to the consideration before us, namely, its use in the Communion office. The daily matins and evensongs are not divine offices in the way in which we recognize the office which contains the Divine service immediately instituted by Christ Himself. Nor are they Catholic services, as is the liturgy, common to the whole Church, nor are they primitive services as are the liturgies, and it is about the liturgy, and not about the Church's family daily prayers, which are condensed from the old monastic hours of prayer, that we have been writing. W. J. C.'s remarks about the charity and party spirit, etc., of my letter, are quite unjustifiable. Though my remarks do not tend to agreement with W. J. C. on the matter at issue, and though I will plead guilty to some sarcasm in them, yet there is no bitterness expressed and certainly none intended. On the question of "party," I only know of one party in the Church of England—and as I do not belong to that party, I safely repudiate the accusation of being a party man. Only one party has formed an association to prosecute and persecute the brethren. Only one party attacks the brethren in synod. Only one party, for example, in this diocese (Niagara), was ever guilty of an organized effort to drive from their missions, missionaries in good standing in the Church, but who did not agree in matters of Church doctrine and ritual with the "party." Only one party has spread broadcast through the parishes inflammatory literature, or supports a party paper whose columns daily contain accusations against and attacks upon the clergy of the Church who do not utter the shibboleths of the party. Only one party is responsible for the bitter feeling in many of our parishes, and that is the party which has banded together for the avowed purpose of sowing discord and fomenting suspicion between parishioners and their pastor. "W." belongs to no party. He has belonged to the Church of England since his baptism fifty years ago, and if God spare him twenty more years, intends still to be there when he has reached his four score and ten. He acknowledges no party name; the only name he recognizes and is willing to be called by, is that name which he uses every day in the services of the Church, viz., Catholic. No, he will never realize that there is room for both parties in the Church, because he has never seen but one party, and that party is organized to do the work of that being who created "party" in Heaven—the accuser of his brethren—and has ever since sown the motto on the world, "divide and conquer"—which is the opposite to that of the Lord who declared "a house divided against itself cannot stand." No, there never can be room in the Church for any party of men who deliberately sow suspicion and discord and hatred between the flocks and their lawfully appointed shepherds, and who stir up the brethren to do what the wicked Scribes and Pharisees did to our Lord when "they watched Him."

W.

Higher Criticism—The Authorship of Isaiah.

SIR,—The Scriptures profess to have been "given by inspiration," to have been "written for our learning," and yet in them we find many "things hard to be understood." These difficulties arise from various causes; the number of persons engaged in their composition—about forty; the different ages, embracing a period of 1,500 years; the many different countries in which they were written; the manners and customs of which, little known to us, they refer; the different languages in which they were composed, Hebrew and Greek; our ignorance in many instances of the certain meaning intended to be conveyed by the writers, in these to us foreign languages; and the fact that the teachings of Holy Scripture are not confined to earth, but extend to all ranks of spiritual and intellectual being, through angels and archangels up to God.

The Bible having been "written for our learning," was intended to be studied, in order that we might draw from it the learning it contains. The most of the difficulties of the Bible have been satisfactorily explained by means of learning and study; but there are in it "secret things that belong to the Lord our God," with which we have nothing to do, and which no amount of study or learning could elucidate. These difficulties, or many of them, are to us a strong assurance of the truth of the Bible, for if it had been written by fabricators, many of them would not exist, but everything likely to create suspicion would have been fully explained; but the writers of the Bible, knowing that they were stating the truth, never thought of explaining, or of the difficulties that might arise for want of explanation.

The difficulty—the authorship of Isaiah—to which I am about to call attention, is of comparatively

late discovery. For 2,500 years and upwards, the authorship of Isaiah was not disputed, and his claim to the authorship of half the work which bears his name is not disputed now. The discovery that has been made is this: the difference in the style between chapters i. to xxxv. and from xxxvi. to lxxv. is so great as to make it impossible, in the eyes of the critics, that the same person could have written both portions of the book; that there is a line of demarcation is undeniable, but that it is anything more than artificial has never been proved; and it might be admitted that they are distinct compositions, but that they are the works of two authors cannot be proved. The arguments are all in favour of unity of authorship.

Though Professor Huxley is not one of my authorities in the matter of Christian evidences, yet I think I may fairly use his assistance on this occasion to weaken the argument of the discoverers, if it be an argument, and not a mere unproved assertion. In speaking of Carlyle's earlier and later styles, that of the "Life of Schiller" for example, as compared with the "Diamond Necklace," Prof. Huxley says: "In reading the very positive conclusions, based on differences of style, about the authorship of ancient writings enunciated by some critics, I have sometimes wondered whether, if the two pieces to which I have alluded had come down to us as anonymous ancient manuscripts, the demonstration that they were written by different persons might not have been quite easy."

Take the poetic works of Milton and examine the difference of style between "Paradise Lost" and "Paradise Regained," explained in some measure by the difference of the themes: and still more marked is the difference of style between "Paradise Lost" and "Comos" and "Samson Agonistes."

How different is the style of "Waverley" from that of the "Black Dwarf" in the works of Sir Walter Scott. The difference of the style of these two pieces is fully explained by the difference in the circumstances under which they were severally written. The first, when in early life, the author was acquiring fame as the "great unknown," and the other late in life, when he sat down from necessity to write for money to pay off a debt of half a million of dollars which fell upon him by the failure of his publishers. Such a change in circumstances could not fail to make a marked change in style. Under this great load the giant intellect gave way, and death resulted.

In Germany, a number of years ago, a hot controversy raged as to the existence of such a person as Homer, when a person by the name of Wolf, or more likely an association of persons under that name, undertook to prove that the "Iliad" was not the work of one poet, but the accumulated labours of a sort of a poetic guild which flourished in Greece. The idea was a new one and the proof was easy. They picked out from Homer everything that might have been said by somebody else. They found words here and there that looked too new for Homer's age; the proof was all brought to one side, and the work was satisfactorily accomplished. The discussion amused the world for a time and then sank into oblivion.

Authenticity is not an essential to the truth and value of a book or any other writing. The authorship of the "Letters of Junius" has never been settled, and yet they did their work—that of political reform, and are now studied for their style, beauty and vigour of their language.

Were I to dispute the authorship of Euclid—and he has been fortunate in escaping this sort of thing so long—I suppose it would not have a very sensible effect on the teaching of geometry in schools and colleges, or its application in practical science.

The Rev. Professor Stanley Leathes, in his Bampton Lectures of 1868, in note D, has pointed out similar admixtures of prose and poetry to that discovered in Isaiah, or a similar insertion of parts of a different style from the rest of the books of Scripture, where unity in construction is not destroyed. Out of a number of instances, the xxvi. chap. of Leviticus may be taken as an example, as compared with what goes before and with what follows after. The Professor also points out that there are five distinct divisions in the book of the Proverbs; that Ecclesiastes has different styles; that the style of Jeremiah differs very materially, part being purely historical and part poetical; that Ezekiel bears marks of great difference in style, the last nine chapters sounding more like an echo of the latter part of the book of Exodus, than a sequel to the rest of the book; that the diversity in Daniel is patent; and that the same may be said of Hosea, Amos, Jonah, and Habakkuk, and he takes it for granted that the mere occurrence of historical portions in the book called Isaiah, of itself, proves nothing, being eastern composition, which is entirely different from western, and that nothing occurs in the writings of Isaiah to warrant the assumption of two authors.

WM. LOGAN.

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

## Family Reading.

### The Lord is Risen.

The Lord is risen indeed!  
There is no gloom,  
Nor any darkness in the tomb,  
Since He hath left it open to the skies:  
It hath no power  
To hold its dead a single hour  
When Christ shall say, "Arise."

The Lord is risen indeed!  
To weep and lay  
Sadly our precious ones away;  
Since for a time they vanish from our eyes:  
Yet without fear  
We look to see their faces dear  
When Christ shall say, "Arise."

The Lord is risen indeed!  
Look up and see,  
Listen! He speaks to thee,  
Faint heart, weak hand, that still to reach Him tries,  
Though yet 'tis dark,  
The Lord thy grief and pains shall mark,  
And Christ shall say, "Arise."

### Love's Mastery: Or the Gower Family.

The aspect of the church was bright and cheering, with its wreaths and symbols; but Stella's thoughts were too much engrossed with the joyous service to take much heed of the effect of the previous afternoon's occupation. Dr. Lyon preached from the words, "To give light to them that sit in darkness and in the shadow of death, and to guide our feet unto the way of peace"—the well-known, often-repeated words, but which seemed to come with new force and depth of meaning to Stella's heart that morning. There was no opportunity of giving a Christmas greeting to Mary or her father. Lora had expressed her wish that Stella should not absent herself from home on Christmas-day, and the rectory party were always the last to leave the church; so that one glance of love directed towards her friend was all that the young girl could venture in the morning. But she left the luncheon-table early, and, protecting herself well from the cold, set off with Alice across the park to the afternoon worship.

Notwithstanding all her speed, the bell had ceased for some moments when she reached the churchyard, and the service was just commencing. To her surprise, Stella found an occupant already in the great pew. Mr. Luxmoor, whom she had not seen before during the day, and whom she had fancied ill, was standing there, gazing abstractedly about him at the wreaths, the drooping festoons falling upon the windows, and the text above the chancel-arch-way. A look of much surprise passed over his countenance as he opened the pew door for Stella's entrance; and then the wandering gaze returned and settled itself upon his prayer book. Service ended, they left the church together. On reaching the porch,

"This is a pleasurable disappointment," he said; "I had looked for a solitary walk. I need not ask whether you are well to-day, Stella; your facing the united attractions of frost and this charming east wind having given the answer."

"May we wait a minute or two? I should like to speak to Dr. and Miss Lyon," Stella asked, feeling she could not a second time refuse his escort. "Alice, you can, please, walk on."

"I shall be only too happy to await your pleasure, and to receive an introduction, if you will give it," Mr. Luxmoor answered politely; and the next moment the rector and his daughter came out into the churchyard.

With almost childish diffidence Stella complied with her companion's request; and then she walked on with Mary, leaving the two gentlemen to follow and converse together for the few moments that their paths lay in the same direction.

"Dear Mary, I have been wanting to see you, and give you this," she said, eagerly, taking a little sealed box from the pocket of her velvet jacket. "It is a tiny Christmas remembrance, which you must wear very often, please, and think of me. You need not open it till to-morrow; but I am not sure whether I shall be able to come and see you then, and I would not put off longer. Tell Dr. Lyon that I have had a happy Christmas-day;

though I should have liked to come to you for the evening," she continued, thinking of her pleasant last Sunday, spent at the rectory.

"Dear little Stella, you are not half so disappointed as I am, I had so looked forward to it. Come to-morrow if you possibly can; even if it is only for a little while."

"Indeed I will. And oh, Mary, I have heard from my little darling again, and I will lend you his note till I see you next time. It is so sweet and loving, and so just like himself."

Mary fully appreciated Stella's confidence in lending her, even for a short time, so precious a document; and, the turn from the village to the park being just reached, the party separated. "I hope your arm is better to-day, Mr. Luxmoor," Stella said, after they had walked a little way in silence. "And I have been thinking about last night: if I appeared the least indifferent or ungrateful about your present, I am very sorry."

She was a child that could not endure the thought of wounding the feelings even of a stranger in the smallest measure; and she had fancied him a little vexed the night before. "I think it very beautiful; and I am going to wear it this evening," she added simply.

"I did not observe that you were indifferent to my gift; so pray do not disturb yourself, Stella," Mr. Luxmoor replied, with a smile. "Only I suppose it is pleasant in offering a trifle to a friend to feel that you have exactly suited their taste and fancy. And now may I ask in which of the church-decorations you took so active and skilful a part?"

"How did you know I helped?" asked Stella, smiling.

"Why, I amused myself by going early this afternoon that I might look round, and a little bird told me."

"O, I can guess, though I think it was rather a large bird, Mr. Luxmoor. It was the text over the chancel that I helped in making."

"I thought as much. The decorations are very well for a country church. It is part of your creed going twice a day, I suppose?"

"It is very pleasant to me, the very pleasantest part of the week," Stella replied warmly.

"Little enthusiast! Do you not think, Stella, one might make an excellent *religieuse* of you?"

"Might I not be one even now, Mr. Luxmoor? Ought we not all to be so?"

"Explain yourself, please. Would you have us all retire without further ceremony beneath the sheltering and pious walls of some convent or monastery, as the case may be? That would scarcely suit the sociable tendencies of some, the Misses Raye, for example."

"No, not in that way, Mr. Luxmoor. Religion does not consist in going out of the world, does it?"

"It was I who asked for the definition. In what do you imagine the religious life, or religion as you call it, to consist?"

"I cannot explain very well what I mean, in my own words; but I was reading what was said about it in the Bible the other day."

"Well, and what was that?"

"It says that pure religion and undefiled before God and the Father is to visit orphans and widows when they are in trouble, and to keep ourselves unspotted from the world. And I think it is those people who have the love of God the Father and of Christ always present to them in everything, who are really religious; and they are very happy."

Mr. Luxmoor did not reply. The child's simple calm belief and mode of expression seemed very strange to him: he could not conceive where she had learned it. And presently he said so.

"I think God has taught it me Himself," she answered reverently, "by His word and in answer to my prayers and the prayers of others for me."

"Perhaps you will think differently when you grow older, and see a little more of the world," said her companion, while words came into his mind, sometimes heard at church, but to which he had attached but slight significance, about "receiving the kingdom of God as a little child."

"I hope not. I am sure not, Mr. Luxmoor; for every day, and the more I see of life, the happier these things make me."

"And you do not think it wrong to be happy, then?"

"No, indeed; oh no! Do I appear so very-unhappy, Mr. Luxmoor?" she asked with a questioning smile.

(To be Continued.)

### Economy and Strength.

Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently.

### The Light of the World.

Simple, yet beautiful, is the picture which Christ presents in these words: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." A poor lost soul gropes about in the dark, hungry and cold, lonely and sad, stumbling over jagged rocks, plunging into thickets of thorns, afraid that the next step may be upon the edge of a precipice! What that wanderer needs is light. Without it he must suffer, he must die. To such a lost soul the Saviour comes. He is the incarnation of light. He reveals just what the dark world needs; a plain path, a safe path, a path along which flowers bloom, and over which trees bend loaded with all manner of fruit. That path is the path of life, for angels minister to those who walk in it, and it ends at the portal of the place which Christ has prepared for them that love Him. But the light shines only on the path. He will not follow Christ who wanders from the way of His commandments, gets into darkness, and knows not whither he goeth.

### Time Enough.

No, there is not, if thereby is meant that you may postpone the good deed which conscience commands you to do. The monitor within brooks not delays or postponements; to hear its voice, and to delay to do its bidding, is to have a perverse, rebellious spirit. Boswell says that Dr. Johnson, speaking one day of pious resolves of which the performance was delayed, used these words: "Hell is paved with good intentions." And pious George Herbert, in his *Jacula Prudentum*, puts the thought in this form: "Hell is full of good meanings and wishes." But we may be sure that no good intentions, meanings, or wishes are in that place where "hope never comes." One aptly says, "such things are all lost or dropt in the way by travellers who reach that bourne." But we may truly say that the road to hell is paved with good intentions which have never been executed. And, indeed, there is always reason to fear that where obedience is delayed to a monition of conscience, the delay will be indefinitely protracted. About the doing of the things, then, which ought to be done, there is not *time enough*. Repentance of sin should not be delayed a moment. One cannot too soon be sorry for his evil, confess and forsake it. One cannot too quickly cut loose from all evil associations. The neighbourhood of iniquity defiles and even paralyzes a good purpose. One cannot sunder himself from such a vicinage too widely or too soon.

There is also a new element of goodness in the doing of a good deed *at once*. Promptness shows heartiness, displays the obedient spirit which hears quickly and heeds at once the voice of God. On the other hand, delay evidences of sloth and reluctance. It shows that the heart is not fully decided to yield itself to good purposes and pursuits.

Such persons also reap as they sow. He who is slow in doing the duties of religion, finds the consolations of it very slow in coming into his heart. But he who is always shod with the preparation of the Gospel of peace—that is, is always ready to do the will of God, finds the consolations of that Gospel always largely granted unto him.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

Intercede for Me.

O blessed feet of Jesus,  
Weary with seeking me!  
Stand at God's bar of judgment  
And intercede for me.

O knees that bent in anguish  
In dark Gethsemane!  
Kneel at the throne of glory  
And intercede for me.

O hands that were extended  
Upon the awful tree!  
Hold up those precious nail-prints  
Which intercede for me.

O side from whence the spear-point  
Brought blood and water free!  
For healing and for cleansing,  
Will intercede for me.

O head so deeply pierced  
With thorns which sharpest be!  
Bend low before Thy Father  
And intercede for me.

O sacred heart! such sorrows  
The world may never see  
As that which gave Thee warrant  
To intercede for me.

O holy, scarred and wounded,  
My sacrifice to be!  
Present Thy perfect offering  
And intercede for me.

O loving risen Saviour,  
From death and sorrow free!  
Though throned in endless glory,  
Still intercede for me.

—Trans. from a pillar in a little church in Italy.

Cutting Mica.

At the glass-house the mica is put into shape for shipment. The blocks vary greatly in size. One from the Wiseman mine, near Spruce Pine, is reported to have been six feet long by three wide. Pieces a yard in diameter have been obtained at the Ray mine, in Yancey county, and similarly large plates have been found in Siberia, but these are exceptional. The average block is little larger than the page of a magazine, and is generally less than six inches in thickness. It separates very readily into sheets parallel to the base of the prism. It is estimated that this cleavage may be carried so far that it would take three hundred thousand of the mica plates to make an inch. It is needless to say, however, that such a thickness is not suitable for service in stoves and furnaces. The mica is generally split into plates varying from about one eighth to one sixty-fourth of an inch in thickness. In preparing these plates for market, the first step is to cut them into suitable sizes. Women are frequently employed in this work, and do it as well as, if not better than, the men. The cutter sits on a special bench which is provided with a huge pair of shears, one leg of which is firmly fixed to the bench itself, while the movable leg is within convenient grasp. It is requisite that the shears shall be sharp and true, for otherwise they will tear the mica.

The patterns according to which the mica is cut, are arranged in a case near at hand. They are made of tin, wood or pasteboard, according to the preference of the establishment. Generally they are simple rectangles, varying in size from about four square inches to eighty.

The clergy have tested K.D.C. and pronounce it the best.

The Dog in the Earthquake.

A gentleman was sitting alone with his dog when the recent earthquake at Casamicciola took place, and they were buried, but not crushed. The dog, within twenty-four hours, scratched a hole large enough to get out. He reconnoitered around and saw a peasant carrying bread. He rushed at him, seized a large loaf, and ran away. Bread being scarce, he was pursued with sticks and stones, but he fled till he reached the hole, and then plunged in and gave the bread to his master. The peasantry at once understood that there was something there, and they dug until they rescued both master and dog alive.

"Saying One's Say."

It has for a long time been taken for granted by certain worthy people that silence under provocation is a feminine virtue which it behooves all wives and mothers to cultivate. May a woman be allowed to express a doubt as to whether it is always desirable for them to do this? The best-managed and happiest homes are not those in which women quietly endure what is wrong, but those in which they try to mend what is wrong. Without denying at all that patience, forbearance, and good temper are virtues beyond all praise, we may still hold the opinion that mutual love and respect flourish best in the homes in which women kindly, but honestly and bravely, say their say. For the benefit of those who find it difficult to accept this opinion, the following sentence is quoted from the writings of Ida Alden: "Married life is too often traversed single file. John leads, and in the rut behind him walks Martha at her leisure, expecting that he will steer clear of mud-holes that she may go dry shod. How much better for Martha to muster courage, and step forward to walk by John's side in tracks of her own; to keep his warm, loving hand in hers at every faltering step, and with clear eyes look forth with his, upon their little world. The woman who could do this would be neither a weak wife nor a timid mother."

A Halt in the Desert.

Perhaps the most useful animal known to man is the camel, which is called the "Ship of the Desert," as it conveys men and merchandise over long distances. In the countries east and south of the Mediterranean Sea, the great, lonely deserts can only be crossed by the aid of this most patient beast, which in spite of its slender legs and awkward build, is very fleet, and able to abstain for days from food and drink.

This is why the camel is so superior to the horse in those countries where water is found only in the scattered oases, often several days' journey apart.

Traders who wish to sell their goods in the interior, travel in large companies called caravans. This is for protection from the Bedouins, who live in the desert, and often subsist by plundering passing travellers. A caravan frequently contains a thousand camels, travelling in single file, some carrying the goods to be sold. The Arabs are very kind to these valuable creatures, and instead of beating them to increase their speed, will frequently sing cheerful songs for their encouragement. The camel kneels to receive his burden, and if too heavily laden will complain of the cruelty in bitter cries and refuse to rise.

Trifles.

The massive gates of circumstance  
Are turned upon the smallest hinge,  
And thus some seeming pettiest chance  
Oft gives our life its after-tinge.

The trifles of our daily lives,  
The common things scarce worth recall,  
Whereof no visible trace survives,  
These are the mainsprings after all.

—Secretary Langley, of the Smithsonian Institution at Washington, has been experimenting for some time past with fireflies from Cuba. He says that the light they give is the cheapest in the world; produced, that is to say, with the least heat and the smallest expenditure of energy, and he believes that a successful imitation of it would prove a most profitable substitute for gas and electricity. The insects are beetles two inches long, and belong to the family of "snapping bugs," so called because when one of them is laid on its back it snaps itself into the air with a clicking sound. The secret of the light this firefly gives is as yet undiscovered. Apparently, it is connected in some way with the mysterious phenomena of life, and chemists and physicians have sought in vain to explain its origin. On each side of the animal's thorax is a luminous membranous spot, and these flash at intervals, so the Cubans put a dozen of the insects in a cage together, and so obtain a continuous illumination bright enough to read by comfortably.

Treasures in Heaven.

Work for eternity, then you can afford to wait for results. Serve God as having your eye on the judgment seat. The servant who is working for eternity and not for time, will expect to have his work tried of what sort it is by the fire that shall try every man's work. It is a small matter to him, therefore, to be judged of man's judgment. He does not stand, like the time-server, before the judgment seats of time and men, to gain their plaudits of success or fall before their verdict of failure. The wood, hay and stubble, the perishable work, may easily pass inspection and be acceptable among men; but if we have worked for eternity, we are more likely to find our work gold, silver, precious stones, that the fire of that judgment does not injure.

An Image of Gold.

Two miles out from Kamakura and about twenty miles from Yokohama, Japan, on a terrace, near the temple of Kamakura, sits the most gigantic idol, or heathen god, now known to exist. This immense brazen image of a deity was built or made during the reign of Shomu, who was forty-sixth in the present line of Emperors, and died in the year 748 A.D. This idol, which has been prayed to daily for more than 1,200 years by the crowd of devotees that hourly cluster about it, is still in perfect repair, and justly reckoned as one of the greatest wonders in the Orient. Frank Dobbins, who visited Dia Butsu the same summer that the writer worshipped (?) at the shrine, and has given the best description of the god that has yet been written, says:

"The dimensions of the god are truly colossal. His height from the base of the lotus flower, upon which he sits, to the top of his head, is 63½ feet; and above this rises an aureole 14 feet wide, and above which again rises for several feet the flame-like glory which encloses or arches in the whole figure. The face proper is 15 feet long; its width 9½ feet. The eyes are 8 feet 9 inches long from corner to corner; the eyebrows 5½ feet, and the ears 8½ feet. The chest is 20 feet in depth, and the middle finger is exactly 5 feet long.

"Around the sides, shoulders and head of the god, in front of aureole, are 16 figures, each in a sitting posture, and each 8 feet in height. The leaves of the immense lotus, upon which the god sits, are each 10 feet long and 6 feet wide, there being 56 of them in the cluster. The casting must have been wonderfully well executed, although the fineness of the leaf edges and other parts which I was able to examine, and the elaborate engravings which can still be traced upon the lotus flower itself in the uninjured parts, leave no doubt that the founder's art was supplemented here and there by artists with file and graver. The right hand is open and raised upward; the left rests upon the lap."

The image weighs about 450 tons, and is made of a combination of gold, tin, copper and mercury in these proportions:

	Pounds.
Gold .....	500
Tin .....	16,827
Mercury .....	1,954
Copper .....	986,080

Total .....1,005,361

All the other existing colossal images are pigmies compared with Dia Butsu, whose hard visaged face has looked down on the meaningless rites of heathen idolators for more than twelve centuries.

Personal Aims.

It is neither necessary nor possible that we should penetrate into each other's secret aims and thus judge one another; but it is essential that we do so for ourselves. Our motives are so mixed and entangled that we may find it very difficult to set them in orderly arrangement; but we may at least discover for ourselves whether upon the whole our general aims are selfish or altruistic. While fully admitting the need of self-care and self-culture to ensure the good of others, as well as the need of seeking the good of others to ensure our own, and while ever welcoming the increasing intelligence that reveals to us more and more of

the methods by which both these objects can be secured, we should remember that deep down beneath all this lie our own cherished aims and ends, and that in them, not in the methods to secure them, lie the pith and marrow of our characters.

#### Day by Day.

Charge not thyself with the weight of a year,  
Child of the Master, faithful and dear.  
Choose not the cross for the coming week,  
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load—  
Thou may'st leave that to thy gracious God.  
Daily only He saith to thee,  
"Take up thy cross, and follow me."

Sour tempers sweetened by the use of K.D.C.

#### Death is Yours.

Oh, death, how bitter is the remembrance of thee to a man who is at rest in his possessions—unto the man who hath nothing to vex him, and who hath prosperity in all things! Oh, death, how sweet is the remembrance of thee to a man who is alive to God—dead to the world—who longs to be "absent from the body and present with the Lord"—to see the glory of Jesus, and to reign eternally with Him!

Christian, here is a precious legacy left thee by the Lord—a covenant gift from the God of thy salvation. Death is yours. He is your conquered enemy—your faithful friend.

1. Your conquered enemy. You need not fear him. He has neither strength nor sting. Christ, the victorious Captain of your salvation, has disarmed him of both, he can neither destroy nor wound your soul. Yea, "He has abolished death." There is no substance in Him. He is changed into a shadow. It is not the enemy, death, which seizes a believer, but the shadow or emblem of it—sleep.

Weary soul, tired out with the burden of sin, lusts, corruptions, afflictions, accusations, temptations, &c., is sleep an enemy to you? Do you dread sleep? Are you afraid of rest? What! Fear to fall asleep in Jesus, to awake in His presence to be satisfied with perfect likeness to Him, and eternally enjoy Him? "O fools, and slow of heart to believe" the victory of Christ over death!

And thou, too, O my soul, take the rebuke to thyself, and be ashamed of thy folly! "But I am not afraid of death, but of dying." Why? Afraid of sleeping? or for the insupportable pains of the body in that hour? Who told you they are insupportable? How many have sweetly sung "Victory!" in death.

"Oh," says one, "is this dying. Oh, it is sweet—it is pleasant!" "Though I pass through the valley of the shadow of death, Thou shalt be with me." That is the claim of faith, upon the warrant of the Lord, "When thou passest through the waters, I will be with thee." The presence of the Saviour will beguile all thy pains, and fill thy soul with comfort, for—

2. Death is thy faithful friend. Hast thou not found sleep so to thy weary body? Just so, and no more is death to thy weary soul. It will at once deliver thee from all thy burdens and sorrows, and introduce thee into joys unspeakable and full of glory. Death is that, and no more, to the soul than what God calls it in His Word, and faith makes it to the heart. If you do really and truly believe that death is swallowed up in the victory of Christ—if you firmly believe His precious blood has atoned for sin, and His righteous life has fulfilled the law—you may undauntedly sing, "Oh death, where is thy sting? O grave, where is thy victory?"

—In the "Brief Narrative" published by Mr. George Muller relative to his famous Orphan Houses at Ashley Down, near Bristol, the simple figures bear a marvellous testimony to the spontaneous benevolence of the religious world. Mr. Muller, as is well known, has made it a rule never to apply personally to any one for a contribution to these important institutions; yet there has been sent to him—"the result," as he expresses it, "of prayer to God"—since the com-

mencement of his work, the enormous sum of £848,588, irrespective of £361,424 forwarded for other objects. At the time, according to his fifty-third annual report, when he entered upon this labour, the total accommodation in orphanages in this country was for 8,600 children only, and there were at that time, according to official statistics, 6,000 orphans under eight years of age in the unions of England. Now there are at Ashley Down alone 2,050 orphans. "The result of this," continues Mr. Muller, "has been that, by means of other individuals, or through societies, one institution after another has been open for the reception of twenty, thirty, fifty, or one hundred orphans; or that orphan houses have been built for two hundred, three hundred, four hundred, and even five hundred orphans, so that now, I am happy to say, there is accommodation in England alone for at least one hundred thousand orphans."

#### Sorrow.

Without suffering life would have no meaning, and that is for this reason, that the human heart is essentially an organ of suffering. Suffering attends our very entrance into the world, and our last breath is a tribute to its constancy and power. Sorrow is our life-long companion upon earth, and the saddest keynote of the heart is the one that is oftenest struck. Even remembering happier things is proclaimed by the poet to be sorrow's crowning sorrow, and when the light in which we live is brightest, its rays are quenched the sooner. How often does not a smiling countenance mask a breaking heart, and how often is the heart ache revealed in the bitterness of a jest while black-browed care is seated on the croup behind the flying horseman. Tot equitem atra sedet cura. It were the height of madness, consequently, to attempt to view life under any other aspect than that of a condition into which sorrowing and suffering essentially enter. To strive to eliminate these elements from life's portion would be like striving to take away its saltiness from the sea, or to remove its spots from out the sun. And this is precisely what the advocates of suicide attempt. They would have life without suffering or no life at all. Skies of unclouded sunshine, a path strewn with roses, and an unbroken round of pleasure, are the only conditions of an endurable life, and when these are not present, then indeed life becomes a walking shadow, "A tale told by an idiot, full of sound and fury, signifying nothing." Sound philosophy, therefore, accepts life with its inevitable concomitants, and seeks to make the best of them. Christianity alone holds the key to the situation and teaches us how grapes may be gathered from thistles, how sweet are the uses of adversity, and how victory can be snatched from the jaws of defeat. To the Christian, suffering is a blessing in disguise, the harbinger of happy days to come, when in very truth, the wicked will cease to trouble and unending rest will be the happy lot of the weary. The remembrance of the Cross, and the awful agony that was endured upon Calvary's hill, not only reconciles the Christian to suffering, but sanctifies and endears it to his heart, and points it out to him as the sole gateway to the life and resurrection that lie beyond the tomb.

#### Certificate of Analysis.

Laboratory of Dr. R. Bryce-Gemmel, Consulting and Analytical Chemist,  
228 Boylston Street,  
Boston, Mass.

I hereby certify that I have carefully examined the sample of K.D.C. submitted by the K.D.C., Ltd., Feb. 10, 1893, and have been unable to detect any objectionable or injurious ingredients therein. It is a compound prepared from pure drugs, and it is my opinion that, if properly administered, it will give ready relief to sufferers from the different forms of the disease for which it is intended. It is a perfectly safe remedy.

Respectfully,  
R. BRYCE-GEMMEL,  
"Late Analyst Surgeon's Hall," Edinburgh,  
Scotland.

#### Hints to Housekeepers.

**CAMPORATED OIL.**—The best application for a cold on the chest. Warm the oil, rub the chest and back well with it, and cover with cotton batting, secured with safety pins on the shoulders and under the arms.

**LIME WATER.**—A quart bottle of this may be kept in store, as it does not easily spoil. It can be made by pouring cold water on a lump of lime until it is dissolved. Add it to milk in the proportion of one spoonful to eight, whenever the digestion is out of order. Mixed with one third oil it is excellent for burns.

**GLYCERINE.**—Half a teaspoonful doses relieve the irritation of the throat caused by coughing. Mixed with powdered tannic acid and diluted with water, it is a good gargle for relaxed sore throat. Mixed with four times as much rose water it makes a healing wash for chapped hands.

If a new tooth brush be too stiff, it may be softened by placing it for a few minutes in moderately hot water, the length of the time being determined by the rapidity of its softening. Brushes vary in this respect.

To cure unbroken chilblains, take of oil of turpentine a quarter of a pint, crushed camphor one ounce, cajeput oil two drachms; mix, agitate till solution is complete, and apply the liniment with friction twice or thrice daily.

Cookies are more tempting when baked a delicate brown than when white. Jumbles made with sour cream are also excellent. Cream a cupful of butter with two of sugar, and add a cupful of sour cream to which a teaspoonful of soda, dissolved in a little hot water, has been added. Separate the yolks and whites of two eggs, beat both until light, then mix them, and add to the other ingredients. Add enough flour to make as soft a paste as can be rolled, not a particle more. Roll as thin as you can without breaking and bake in a hot oven. The grated rind of a lemon added to either will improve the flavour.

Any cold vegetable may be made into salad. I wonder that anyone eats cauliflower hot, it is so good cold. Boil it very soft, lay away carefully till cold, then take French or mayonnaise dressing and pour over.

It may be pleasant and appetizing to smell the coffee brewing in the morning and catch the aroma of the dinner soup when hungry for that meal, but it is now known that these heralding flavours mean a distinct loss to the article when served. The preservation of all gases is one of the chief points of the several new "ovens" and "cooking methods" now being advocated, and a test of the food prepared under such protection emphasizes its value.

**GERMAN PANCAKES.**—Grate twelve raw potatoes into four beaten eggs. Stir well together. Add a little salt, and one cupful of sweet milk. Eaten hot with sweet sauce these are fit for a king.

**SCHOOL CAKE.**—Beat together until foamy the yolk of one egg, one cupful of white sugar, a piece of butter the size of an egg. Add one cupful of sweet milk, one pint of flour into which has been sifted two teaspoonfuls of baking powder, and the beaten white of the egg. Flavour with lemon or vanilla. Butter a piece of white paper and put in the bottom of cake pan. Bake in a hot oven.

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

Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to any one suffering from this complaint.

MRS. CHAS. BROWN, Toronto.

Norway Pine Syrup is the safest and best cure for coughs, colds, asthma, bronchitis, sore throat, and all throat and lung troubles. Price 25c. and 50c.

Going up stairs, such a wonder it is who was down in a red any sham, to like a small

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### Children's Department.

Dr. Mouse's Great Cure.

Going up and down, up and down stairs, such a tramping it was! No wonder it caused poor little Annie, who was dozing, and would soon have been in a real downright sleep without any sham, to start violently, and quiver like a small aspen leaf.

"There you are, you boys, waking any one up when they are just going to sleep," piped her little weak voice through the half-opened door, without any particular regard to correct grammar. But who ever thinks of grammar when thus rudely recalled from dreamland to actual wide-awake life? A curly head peeped in at her room door. "Old Crosspatch!" were the words it uttered.

Another head came upon the scene. "I didn't know that folks wanted to go to sleep at this time of day," said head number two—this time of day was two o'clock in the afternoon.

After making these not very feeling remarks, the heads disappeared, and their owners went patter, patter, patter down the stairs, as they had tramped up. I wonder why boys, with strong legs, heavy boots, and a sick sister, cannot try to step lightly. Annie heard them go out into the sunshine, heard their feet on the garden path, heard the wicket swing open, and shut again, and then turned to the wall and cried. Poor Annie!

George was nine, Freddy six, and Annie came between the two. She was but young to bear the weary time of getting well—so tiresome even to grown-up people—after the fever had loosened its hold on her. That was a dark dreary time when Annie was struggling with the fever, when the doctor came and went with a very grave face, and that same fever seemed to laugh at the clever man and his medicine. George and Freddy were quiet and sorrowful in those days; the thought was so dreadful that perhaps their blue-eyed sister was drifting away

## A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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

Beware of Substitutes and Imitations.

## Like a Miracle

In Very Low Condition With Consumption

Physicians Said She Was Incurable

Wonderful Results From Taking Hood's Sarsaparilla.



Miss Hannah Wyatt Toronto, Ont.

"Four years ago while in the old country (England), my daughter Hannah was sent away from the hospital, as the doctors there could do nothing to help her, and said she would never be any better. She was in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feel better for a while. Then she began to get worse, and for 14 weeks she was unable to get off the bed. She grew worse for five months and

### Lost the Use of Her Limbs

and lower part of body, and if she sat up in bed had to be propped up with pillows. She would go ten days without a movement of the bowels. All medicine seemed to do her no good. She would have spells when her heart would pain her, and then, with the outside door open in mid-winter, would faint away. Physicians, after holding a consultation,

### Said She Was Past All Help

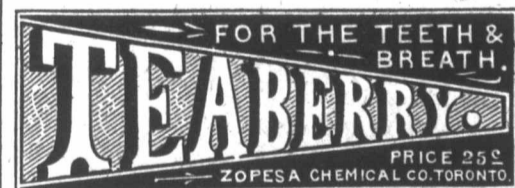
and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go, and about this time a kind neighbor came in and asked me to get a bottle of Hood's Sarsaparilla and try it. We did so and she has taken the medicine regularly. She is getting strong, walks around, is out doors every day; has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite,

## HOOD'S Sarsaparilla CURES

is gaining in flesh as well as strength, and does not look pale. Our doctor says he is glad she took Hood's Sarsaparilla as it has done so much for her. We regard her cure as nothing short of a miracle." W. WYATT, 89 Marion Street, Parkdale, Toronto, Ontario.

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other.

Hood's Pills are purely vegetable and perfectly harmless. Sold by all druggists. 25c.



## ALTAR LIGHTS

CLASSIFICATION OF FEASTS ACCORDING TO THE USE OF SARUM.

By the REV. W. S. ISHERWOOD. Also The Shapes and Ornamentation of Ecclesiastical Vestments. By R. A. S. Macalister, M.A. Being Vol. I., Parts I. & II. of "The Transactions of the Society of St. Osmund." Price, 35c.

W. E. LYMAN, Cor.-Secretary, 74 McTavish St., Montreal

from them—going away, moaning, moaning, without one word of good-bye. If it was to heaven she was going it seemed hard to let her go without one word. But God was above all; the enemy was conquered, and now poor little Annie lay weak and weary with the struggle, waiting for health and strength to come back. No wonder she needed sleep in the day-time! No wonder she cried at her brothers' thoughtless words—cried because she was so tired, because the room was so hot, the day so glorious, and she could not be out amid all the summer gladness! It was weary work lying there getting well, and her mother had no time to amuse her, for her husband was dead, and she had to wash to earn a living for them all—and washing for a living for four is no joke, and takes a great deal of time. So Annie lay and cried, and did not heed that the birds were chirping of patience, contentment, and hope, in the elm trees opposite the open window. By-and-by she fell asleep, and forgot the summer brightness without and the weariness within.

And while she slept the strong legs of George and Freddy had carried them down to the brook, where the waters gurgled, rippled and sang in the sunshine; where the trees waved and stooped down, as if to kiss the sunbeams; the wind whispering and frolicking through the leaves the while, through the reeds and tall grass, here, there, and everywhere. And then there was the forget-me-nots and other flowers bowing and peeping shyly at themselves in the sun-bright waters—a good time the boys promised themselves when they came to the brook! And a good time they had, running at full speed over the stepping-stones, throwing stones into the water, making "ducks and drakes," and eddying circles ever growing larger and larger. The poor minnows, meanwhile, scudded away in shoals, wondering, in a dizzy fish-like way, what enemy was upon them. Then they fell to wading in the water with trousers turned up to the knee; peeped into rats' holes, shouted, laughed, watched the serpent-like eels wriggle out of their holes to take a look at them, and wriggle back again; climbed the few trees near; and by-and-by thought of Crosspatch Annie, lying so weak and sad at home. They were not unkind brothers; only in their sturdy health, they could not understand their sister being weak and somewhat fretful now that the danger was over.

"I say, wouldn't it be nice for Annie if she was here this jolly afternoon?" quoth George.

"Yes," said Freddy, "it would put her in a better temper."

"Yes; I don't think 'tis good for folk's tempers to lie in bed so long," remarked George.

"Nor yet to sleep so much," observed Freddy.

"No, they sleep their senses away."

"But I suppose she must," said Freddy.

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"Must what?" questioned George.  
 "Lie in bed and sleep."  
 "Yes," said George, thoughtfully.  
 "And she's as cross as cross," grumbled Freddy.  
 "Well, I suppose you wouldn't be very pleased if you had to do it."  
 "Do what?"  
 "Lie in bed all day and sleep."  
 "No, thank you," said small Freddy.  
 "You'd be savage; I know I should," confessed George.  
 "And I called her Crosspatch," said Freddy.

Both boys were silent; and George threw stone after stone in the brook.  
 "I'll pick some flowers for her," said Freddy; and the little fellow began to gather a bright posy of flowers, George adding a flower now and then, but thinking it rather girlish work.

"Whe-e-ew! Fred! Fred! Fred!" he shouted presently; and Fred hastening, flowers in hand, to his side, found him with very round eyes, and a real live mouse in his hand. Mr. Mouse opened his mouth in a very threatening way, as if not half liking to be held a prisoner after that fashion.  
 "Where did you find him?" questioned Freddy.

"Among the green leaves," said George.

"How did you catch him?"  
 "Grabbed hold of him."  
 "What will you do with him?"  
 "Take him home, and tame him."  
 "Let us go at once," said Freddy, in transports; and so they did, running helter-skelter all the way, Mr. Mouse going likewise, whether he liked it or not.

"Tramp they went up stairs, flowers, mouse, and all—but Annie had slept off her fretfulness, and smiled on and welcomed them all, even Mr. Mouse. The sight of a field-mouse was some change from the monotony of a sick-room, so she smiled and stroked the poor little prisoner's head. The boys thought her a sensible girl, and promised that when they had made him a house he should stay in her room for her to look at. So Annie was glad, and lay all the evening in a glamour of pleasant expectation, while George made a cage of wire lattice.

The next day Mr. Mouse began his work of amusing Annie, and in amusing her he began to cure her. The light came back to her eyes, the fretfulness died out of her voice. Crosspatch! She was no such thing with Mr. Mouse for company—she was Annie the lark, Annie the sunbeam; Annie the mouse-lover, the doctor called her; declared Mr. Mouse to be a better Doctor than he was, and pronounced the little girl getting well as "a perfect mouse-cure." Poor captive Mr. Mouse! he had done a great work, but one could fancy there was a wistful longing in his bright black eyes for his sweet, pleasant out-of-door life. And do you know what Annie asked her brothers the first day she was able to go down to the brook? "Let us take Dr. Mouse with us"—they had named him Dr. Mouse, with the real doctor's approval. So down to the brook they took him—cage and all.

Oh, it was pleasant to be alive and well again, out among all the glad sights and sounds of summer! Annie's heart yearned over Dr. Mouse; it would be cruel to take him back again and keep him in bondage.

"Let me open the cage, and set him free; I know he wants to go to

his old real home," she pleaded with wistful eyes.

Would you believe it? They allowed her to have her way. Good little sisters can coax their brothers to do almost anything sometimes. So, the doctor was set free, and went back to his old life among the reeds and rushes. Dear old Dr. Mouse! You had done a great work—cheered a small sick girl. I wonder if any of the little folks who read this will take a lesson from your life, and try to shed a ray of gladness somewhere, for somebody, as you did.

The Robins.

Poor little robins! They went to sleep comfortably on the branch of a tree one night, and, when they awoke early next morning, quite ready for breakfast, lo! everything was covered with a thick layer of snow; and of course there was no breakfast for them.

But Mr. Robin Redbreast was of a cheerful disposition; so he decided to sing his usual morning song, and then have a look around to see if there was food or shelter to be had anywhere.

Mrs. Robin felt depressed. She could not keep her little feet warm. She stood on one leg, and put the other under her feathers as far as it would go; but she lost her ballast, and nearly toppled over. So she gave that up, and as soon as Mr. Robin had finished singing what she considered a ridiculously long, and cheerful song under existing circumstances, they flew off to try and find breakfast and bed.

Snow, snow everywhere! Even the friendly ivy could afford them no shelter, for its leaves were bent beneath the weight of the snow. At last Mrs. Robin felt as if she could fly no longer. Just then Mr. Robin gave a cheerful chirp, as much as to say, "Cheer up! our troubles are over." And so they were; for amidst the endless fields carpeted with snow, and bounded by hedges of dazzling whiteness looking like thick walls, was a cottage with a thatched roof. There, under the friendly shelter of the overhanging thatch, the robins rested their tired little bodies; and they had some supper, too, if they hadn't had any breakfast, for some kind children scattered crumbs for hungry birds every day, and our little friends came in for their share.

There are hundreds of cold, hungry, and homeless children in our cities, who, like the robins, know not where to look for food or shelter. We hope that our young readers will think of them, and try to gather together a little money towards feeding and clothing them; for, "It is not the will of Our Father which is in heaven that one of these little ones should perish."

Pride and It's Fall.

"Look at me! ain't I a handsome bird, and haven't I got a fine voice?" crowed old Farmer Rye's Chanticleer as he proudly perched upon a hamper in the farm-yard.

"Ah!" said a fox that was passing at the time, "you're nice and fat, that's what I admire in you; your gay feathers are no attraction to me; but, if I can only get an opportunity to carry you off, my wife, my little ones, and I will have a capital supper off your nice plump body."

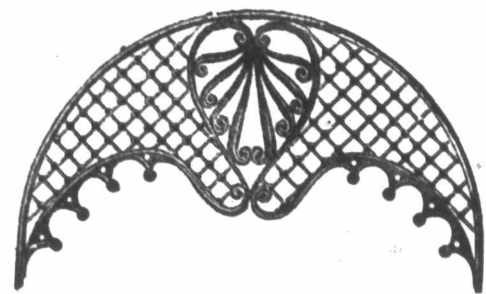
But Chanticleer was too intent upon making his voice heard, and proclaiming his charms to the world, to hear this soliloquy. He spent a happy day

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strutting about the farmyard, as he imagined, the admired of all beholders, and went to roost in a perfectly self-satisfied frame of mind. He was awoke from dreams of the splendid scarlet tint of his comb, and the charming curve of his glossy black tail feathers, by a deep sigh.

Looking down he perceived the fox gazing at him with an expression of admiring awe. He felt flattered. "Why do you sigh, my friend?" said he.

"Ah!" said the fox, "I am trying to get a sight of your handsome self, but in this dim light I can scarcely see the beauty of your feathers."

"I shall only be too happy to come down, that you may have a better view of me," said the silly bird.

"Do, there's a good fellow," said the sly fox.

Of course no sooner had Chanticleer descended from his perch, than the fox pounced upon him, and carried him off to his den, where he and his family soon disposed of him for supper.

This little story teaches us that pride and vanity lead to spiritual death. How careful we should be to check them as soon as they appear.

The love of dress and love of praise in children, if not guarded against, become almost unconquerable in the man or woman. How many, like Chanticleer, have listened to the voice of flatterers; and how many, like him, have been destroyed by so doing!

A Busy Colony.

Rooks belong to the family of crows, for which they are occasionally mistaken. They have over the base of the bill a roughish skin, which grows whitish in old age. They build their nests on the top branches of high trees, and people call a colony of rooks a rookery, and the birds like to come to the same place year after year. Sometimes these rookeries are in the middle of a city, and they also like groves of trees near old fashioned mansions. They start off in flocks to get their food, and if they return early in the day, it is a good sign of a coming storm. The young birds are used for food. Sometimes they are tamed, and then they acquire cunning tricks like crows.

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