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Vol. 19.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 14, 1898.

[No. 87.]

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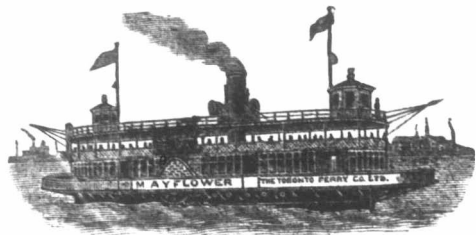
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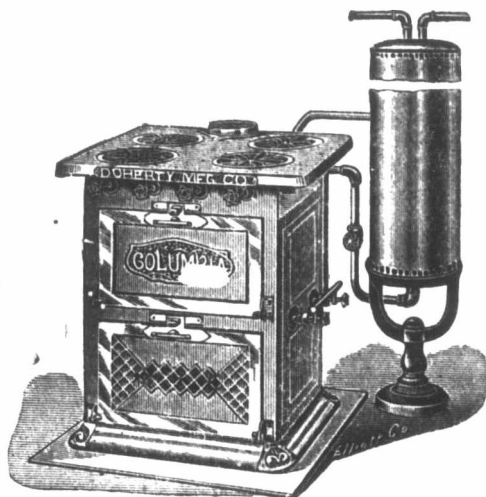
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Lessons for Sundays and Holy Days.

September 17.—16 SUNDAY AFTER TRINITY.  
Morning.—2 Chron. 35. 2 Cor. 9.  
Evening.—Neh. 1 & 2 to v. 9; or 8. Mark 14 to v. 27.

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.

CANADIAN ENTERPRISE.—Many of our Bishops have been accustomed to order their robes from England, thinking, no doubt, that they could not properly be obtained here. Last month Messrs. Geo. Harcourt & Son, the clerical tailors, made the Episcopal robes for Rev. J. A. Newnham, who was consecrated Bishop of Moosonee in Winnipeg early in August. They received a letter from his lordship highly commending their work. He says: "The robes so called will do capitally; they are well made and look well." He also adds, "the other Bishops here spoke well of your robes and I hope this may be the beginning of our getting them here instead of England."

MUD-EATING is the almost incredible vice of certain African equatorial tribes. "It binds its slaves quite as fast as tobacco." One woman had—as a kind of "dessert" after each meal—eaten away the whole of the plastering of the walls: and when she—after long struggles and many failures—managed to overcome the habit, her husband made her, as a penance, replaster the whole house! It seems absurd to us that such a habit should stand in the way of missionary success; but so it is. Anything may become a degrading vice—even eating chalk or slate pencils, or chewing gum!

WESLEYAN DECAY.—The slow—but not sure—increase of English Wesleyanism at the scarcely perceptible rate of  $\frac{1}{2}$  per cent. per annum, has led to a good deal of moralizing and investigation. The friendly *Rock* is inclined to think "that they are too 'exclusive' to grow fast. It is not improbably this sentiment amongst them (in trade) which renders the whole body so brittle and liable to splits. The more exclusiveness there is, the

more there will be of that ruinous persecution, which first aggravates, and then drives people off." We suppose it is possible to be too exclusive—at least, bad policy to place penalties on the want of it.

"THE DOG-COLLAR, now so dear to the clerical soul," is about the only badge which, in some remote watering places, certain desperate clergymen—rendered so by heat and exhaustion—venture to display. A man—if he be a clergyman of a nervous temperament—is afraid to do anything out of the routine of his profession without changing his attire. It is well, however, that some badge of an unobtrusive kind should be retained: it may prove, in extreme cases, a help in the way of restraint both to themselves and others. But how long will the ladies leave them even their dog collars? We fancy we have seen some female imitations of this already.

THE BISHOP'S "PALACE" at Qu'Appelle does not seem much more luxuriously furnished than the proverbial "prophet's chamber" mentioned in the Bible. Its furniture consists of a straw mattress, two chairs, and a table—the latter borrowed! An English newspaper is mean enough to sneer at the insinuated "delicacy" of Bishop Burns' aristocratic predecessor—as if Bishop Anson counted the discomfort of his position any reason for relinquishing its duties and cares. His "aristocracy" was too noble for such reasonings: his devotion was only limited by his power.

"AS WILY AS A PAPAL ALLOCUTION"—says the *Rock*—"are Mr. Gladstone's letters recently." He has a way of seeming to promise, while leaving himself a loophole for future failure to perform. No wonder his Welsh followers are irate at the way they have been put off. The fact is the "G. O. M. political" has an exceedingly difficult task in keeping his motley crowd of followers in any kind of order. He has managed to keep them together through the readings of the Home Rule Bill—a feat which probably no other living parliamentary tactician could have achieved. He has given 'the lords' a 'hard row to hoe.'

THE FRACTURE OF A SPRING on a Welsh Railway or the looseness of a brake on an American street car is sufficient to plunge numbers of people into eternity and maim scores of their fellows. A little oversight on the part of an inspector—always supposing that there are "inspectors"—is enough to make all the difference between time and eternity, happiness and misery, oftentimes for hundreds or thousands of people. How criminal then is carelessness, whether on the part of individuals or corporations. Mostly the employes are over-worked—hence these accidents.

"MORE BISHOPS"—*Living Church* points out that in the year 700 A.D., the population of England and Wales was less than one million, and yet they had 21 Bishops—one for each 50,000 souls. In 1,200 years the population has increased to about 27 millions, while there are only 84 Bishops—instead of 500 in the same proportion! Instead of 50,000 souls, the Bishop of Manchester has two millions more than the whole population of Great Britain at the Conquest! Is it any wonder that the Church limps painfully under such a regimen? A Bishop for every 100,000 souls is not too many.

"THE HEART OF A SCHOOL-BOY beneath the trappings of a Governor-General: always her merry-souled, laughing brother, ever the paladin of peerless chivalry"—was the way in which Miss Gordon, lately deceased, knew "Chinese Gordon," the brother whom she had always idolized. The world knew little of him, only a glimpse of his grand heroic nature that she knew so well, and had seen developed from the days of childhood, gradually maturing, but always the same.

"THE BLACK COATS OF THE CLERGY" came in for hostile ridicule and caustic animadversion during the recent "hot spell" in England. The police found the need of white helmets or some such similar protection. In some climates—such as India—the clergy as well as others are compelled to throw aside absurd traditions as to color, cut, and material in their clothing. Why England and Canada should not do so just as the seasons require, is one of those things which "no fellow," etc. Even our republican cousins are "hide-bound" by traditionary fashions.

COPYRIGHT IN PHOTOGRAPHS.—An idea has got abroad that cute "artists" are making too much "capital" out of the photos of clerical celebrities, and that it is time for such ecclesiastical heroes—as well as other kinds of heroes—to charge at least a "royalty" on the circulation and sale of their "counterfeit presentments"—sometimes, indeed, very much counterfeit! An enormous trade is driven in this line by some photographers: but it is not quite clear how the "royalty" is to be exacted, unless a law case is made the occasion of a judicial decision. A new fund for benevolent objects!

DIVORCE IN U. S.—Bishop Seymour, in his recent appeal to the laity on the subject of marriage, says: "What a frightful spectacle is present where the marriage tie is lightly regarded and readily sundered by process of law. No home is assured to remain as permanent; no relationships are sacred; no affections are secure. A wife, a mother, may be coveted by a stranger as though she were a maiden: a husband and father may seek to win the love of other women than his wife. Suspicions and evil surmises are the prolific progeny of such a state of things on every side." Social chaos is the result we see!

"NOT SO SLOW!"—An English correspondent writes in a fine vein of sarcasm about a morning service in N. E. Devon which only occupied forty-five minutes—including Litany, ante-communion and two hymns. He was scandalized by the speed and "pace" of the "talented performers," and likens the officiating minister to the "Demon telegraph clerk" or the "lightning typewriter" that we read about occasionally. Archdeacons and Rural Deans—if not Bishops—might condescend occasionally to notice such things, and moderate the pace of these performances. No wonder "the performance does not seem to draw!"

"A GROWING DISLIKE TO THE PEW SYSTEM" is reported from Australia in *Church Bells*, quoting from the *Adelaide Record* on the subject. In Canada, we have got beyond that. A pewed church has become so rare as almost to call for preservation of a specimen for future "exhibition of curiosities" among our posterity. As a substi-

tute our far-away cousins are trying to work the "envelope system," which our English contemporary rather despises: "There are better ways we think of attaining the object in view." We know no other way than the "straight offertory" besides that named above.

"THE GOLDEN AGE OF LITERATURE" is the title claimed for this generation by Dr. Doyle at Lucerne Conference, and he particularizes "fiction as the most certain and permanent part of our country's glory." *Church Bells* animadvert wisely on the concurrent effects of the Church and other press publications in moulding the thoughts of the day—for good or for evil. No one can question the brilliance and variety of the literature of romance in our time. We have no record of anything like it in the world's past: but it has much evil, as well as good, in it.

ASSISTANT BISHOP. Probably the refusal of Dr. Hodgeston as Assistant-Bishop of Oregon will check the tendency to create these offices in America. The same objection, substantially, lies against them as against assistant-rectorships. It cannot be expected that such "arrangements" can work smoothly or give general satisfaction. There are too many openings for "awkward situations," and it needs a very rare type of man to fill such a position even fairly well.

LITERARY NOTE.—Charlotte M. Yonge's very latest story, "The Treasures in the Marshes," will be published, on the 15th inst., by Thomas Whitaker, who also announces a new volume of selections for daily reading under the title of "Royal Helps for Loyal Living," compiled by Martha Wallace Richardson.

#### UTILIZING THE OCCASION.

There are not many features in the system of our Roman Catholic brethren which we are tempted to admire—generally their peculiarities are to be "more honoured in the breach than in the observance." Upon one point, however, they seem to be *facile princeps* among prominent divisions of Christendom—they "make the most of the occasion" whenever they have the slightest opportunity. They never lose a chance of advertising their—as they fondly imagine—colossal grandeur. This bit of "serpentine wisdom" was exemplified recently in the case of the dedication of England to St. Mary and St. Peter by solemn functions under the direction of Archbishop Vaughan. Then an "Eucharistic Congress" at Jerusalem has afforded another peg upon which to hang flaring notices of various papal "notions." One need not refer to the Grotto of Lourdes, the holy coat, etc.; they are almost "ancient history" now—but every year almost has some Roman sensation to attract the public attention, and prevent public forgetfulness. We do not say that they don't go *rather far* in this business—but it is "business" with them.

#### OUR METHODIST FRIENDS

are not far behind their supposed antipodes in this habit of "thrilling demonstrations" whenever an opportunity offers. They seem to contest the palm of superiority pretty closely with the original "inventors"—shall we say?—of this method of magnifying events, so as to produce the greatest possible present effects. The smaller the nucleus of material to work upon, the more credit apparently in producing the corresponding results on a large scale. They would probably consider their managing committees, etc., guilty of *criminal carelessness* if they allowed any chance for judicious

advertising to slip. They seem to pride themselves—and justly—upon "making the most" of whatever advantages they have from time to time. Why not? They deserve credit for such wisdom. Egerton Ryerson did not say without reason that "Methodism is religion carried on in a business way." Indeed, shall we not say that those who fail to use their advantages to the full do not *deserve* to have them continued or renewed?

#### "THE CHILDREN OF LIGHT"

—for we honestly think our Anglican communion has, at present at least, a very good claim to this title, though not the exclusive use to it—are somewhat slow in using *material* advantages. The "children of this world"—highest authority tells us—"are wiser in their generation than the children of light." So, the failure to make *full* use of material advantages has some little consolation in it: it suggests that the greatest proportion of energy is spent upon *spiritual* things—so that the temporal things are rather overlooked. There should, however, be better proportion observed in such matters, so that great occasions may be utilized to some extent. We write thus with special reference to the

#### GENERAL SYNOD.

The press should be full of notices, and the public made thoroughly familiar with all the interesting details of this great Anglican occasion, whereas the public is almost begging for information. There should be—is it even yet too late?—some great united meeting or service to *demonstrate* the greatness of the event, and leave a fitting impression of that greatness on the public mind. We commend this idea to those who are responsible for the use made of this "golden opportunity"—as it is indeed!—for making the Church's nature, cause, and works widely known.

#### THE GENERAL SYNOD.

The General Synod will open on Wednesday, the 18th inst., with a celebration of the holy communion at St. Alban's Cathedral, at 11 a.m. The Synod will meet for the dispatch of business in the Convocation Hall of Trinity University at 8 p.m. The Reception Committee have been busily engaged in obtaining suitable accommodation for the delegates, and a large attendance is now certain. It is the intention of the authorities of Trinity University to mark the session of the First General Synod of the Dominion by holding a special convocation on Friday, Sept. 15th, at 5 p.m., at which the degree of D. C. L., *Honoris causa*, will be conferred upon the following distinguished Churchmen: The Most Rev. the Metropolitan of Rupert's Land; the Lord Bishops of Athabasca, Fredericton, and New Westminster; the Very Rev. Dean Carmichael, Prolocutor of the Provincial Synod of Canada, and the Very Rev. Dean Grisdale, Prolocutor of the Provincial Synod of Rupert's Land.

#### THE STORY OF THE CHURCH OF ENGLAND.

##### WYCLIFFE CITED TO ROME.

Wycliffe's Bible was largely read to the people, and the Pope summoned its author to appear at Rome to answer for his actions. But he excused himself and did not go. The Archbishop of Canterbury, urged on no doubt by his bishops—against some of whom Wycliffe had been very outspoken on account of their great revenues, their rich meals, their fine clothes, their extravagance, and their intolerance, all of which charges he brought against some of the bishops—summoned him to appear at St. Paul's, in 1377, but he came in such good company, with staunch John O'Gaunt and Lord Henry Percy on each side of

him, that the Council broke up in some confusion, and, fortunately for Wycliffe, he escaped and nothing was done.

In an age of Papal intolerance it is a wonder, indeed, that John Wycliffe died on his bed, yet such is the fact, and it was not until after his death that the storm broke. Thirty years later, John Huss and Jerome of Prague were sent to the stake, and because the Romanists could not burn Wycliffe, the great reformer, alive, seeing that he had already returned to his Maker, it was ordered that his bones should be taken up and burned, and the dust thrown into the River Swift. From thence it was carried by the Swift to the Avon, and from the Avon to the sea. "These ashes of Wycliffe," says old Fuller, "are emblematical of his teaching," which, he adds, "is now known all over the civilised world."

#### THE ART OF PRINTING.

Now an important event—the most important perhaps that ever happened in this or in any other country—occurred. The invention of printing now became first known. To William Caxton we are indebted for the introduction of the art into England. Caxton was an English boy, but spent some time in Germany acquiring a knowledge of printing from wooden letters. The invention was known rather earlier in Germany. The first printed Bible is known as the Mazarine Bible,\* and it is in such great request that a copy has been sold in England for nearly £3,000. The printers rapidly increased in number in this country, so that in a few years 850 printing presses were hard at work in England. With printing, the desire for knowledge naturally arose, and here we find the Church instrumental in founding some of our great schools and colleges. We have been told sometimes that the Church has stood in the way of advancement of learning; but the statement is wholly without foundation; for instance, in Stowe's *Survey of London* we read of three schools belonging to the Church in the reign of King Stephen, in the year 1140. At the close of the fourteenth century, William of Wykeham, Bishop of Winchester, founded Winchester School, and for the higher education of his scholars, in later days, New College, Oxford, was built by the same munificent patron. Others followed his example, and so we find that Eton College was founded by Henry VI. Long before this time four beneficed clergy of the City of London applied to the Government for permission to open schools for the boys of their parishes. The incident is mentioned only to show that the Church was foremost in the educational movement.

#### THE TUDORS.

During the reigns of the Tudors, though the Church encountered many dangers and difficulties, it never once lost its identity. The Pope's authority was rejected once and for ever, the Church was robbed of much of its lawful property, the monasteries were desolated, the King's favourites were enriched out of the proceeds—moneys given to the Church by former benefactors;—but throughout all it remained—as it still remains—the same Church of England.

Henry VII. had two sons. The elder, Arthur, was married to Princess Catherine of Arragon, but died soon after the event. The second son, Henry, afterwards Henry VIII., was then only a boy, but his father, in order to secure the worldly possessions of the lady, united him in marriage with Catherine. The marriage was irregular, and a special dispensation from the Pope was necessary to its performance. Several children were born of the marriage, but all died save one, and that one—a girl—Princess Mary.

#### "YOU MAY BAPTIZE MY CHILD AT HOME."

The minister must be very unkind indeed who does not appreciate the favour conferred upon him by the permission, and very obstinate that he does not avail himself immediately of your offer! If he continue firm in his position, be equally firm in yours, and send for some other minister who has not such scruples. But softly; are you aware

\*The first German printed Bible bears the arms of Frederick III., and was issued at Mentz, in 1462. Of another version, issued in 1466, two copies are still preserved in the Senatorial Library at Leipsic.

that the Church does not allow her ministers to baptize privately, except for weighty reasons; and even then, should the child recover, it is to be brought to church to be received into the congregation? Are you aware that you confer no favour on the minister, and if he seems solicitous as to an early baptism at the church, it is not on his own account, but on yours and the child's?—that, by baptism, Christ conveys to your infant blessings superior to the richest legacy, and that you should be thankful that you may bring your infant to Him, as He commands and invites? Would you have your minister violate rules he has promised to obey; and, for the sake of gratifying you, offend the other parents of his congregation? There is one ingenious (not ingenuous) mode by which you can secure the baptism at home: postpone the baptism until your child is dying, for then he will not refuse to come. Before coming to such a conclusion, it would be well to remember the sinful disposition it exhibits. You believe baptism of some importance, otherwise it is not desirable, a mere form being but mockery. And yet you make what is important to your infant depend on the uncertainty of its illness. You forfeit the certainty of the present, for a future which may shroud your child in death before the minister arrives. Christ calls you to suffer your child to come to Him, and, so far as you can, you forbid. You are ashamed of bringing your child to Jesus in public, but are willing to do so in private; you set at naught the prayers of the congregation in its behalf. And at the very time when you should be most grateful for deliverance from recent peril, your ingratitude manifests itself in indulged wilfulness. "Where is it mothers learn such love?" Such a disposition is not only liable to God's anger hereafter, but even here there may be a call on God's mercy for relief, but no answer: for as "He is not the God of the dead only," neither is He of the afflicted only. Let such considerations induce you on the first opportunity to take your infant to the house of God.

"Then happiest ye who blest  
Back to your arms your treasure take,  
With Jesus' mark impressed,  
To nurse for Jesus' sake."

Says Matthew Henry, "Parents should rejoice more at their children's baptism than at their birth."

#### PAROCHIAL PESTS.

BY THE REV. A. W. SNYDER.

The Catholic conception of worship is clear, definite, pronounced, but it is an idea foreign to the thought of many who call themselves Christians. The common notion is that the one great purpose of church attendance is to hear—especially to hear a sermon. The average man can hardly conceive of any other; possibly has never so much as heard whether there be any other. This notion has prevailed among the denominations so long that, among them, it is all pervasive. It made the meeting-house, filled it with pews, planned its pulpit, and ordered its observances. According to this theory, men go to church to hear preaching. It is the one great thing. Whatever of prayer or singing, or Scripture reading, there may be, is only "the preparatory service." Preparatory to what? To the preaching, of course. That is the one chief thing, the one thing to which everything else is subsidiary and must give place. But suppose a man does not care for preaching, why then go to church? Why not stay away, as in such case he generally does? The common theory and practice go together. They are perfectly consistent. But the Catholic conception of worship has no necessary relation either to a preacher or to preaching. It is founded on the relation of the creature to the Creator. It is indeed for the good of men, but above all to the glory of God. It is the bounden duty and service of all men. It builds the church, decides its architecture, tells its purpose, orders its services, places everything in it and pertaining to it. And yet we often find those who call themselves Churchmen, and think they are, and possibly pride themselves on the supposed superior brand of their Churchmanship, who nevertheless have no proper idea of worship—the worship of God.

They are invariably the disturbers of the peace of the parish and the priest. They are guided by self-will. They will rule or they will try to ruin. If only they are made much of, and have their way, all is well. If not, then all is ill. They do little or nothing from principle, at least not from Christian principle. They will attend church if they like the preacher, and possibly give a little to the support of the parish—but not much. It is always a matter of self-will and self-pleasing, honor of self. The thought of God and of His glory is not in it. They are unstable souls. No man can long count on them. They are an impediment and no permanent help. There is no parish, however small, that would not be better off without them, no matter how much money they may have. Whatever they may think themselves, they are not Churchmen. Though in the Church they are not of it. They are, in fact, heretics, that is, self-will choosers. If women—as they often are—they are never happy unless they have prominence, place, petting. If of the other sex, they must be on the vestry, or delegates to the convention, or "Superior" of the guild, or at least superior of something or somebody. They love the chief places in the parish and the praise of men. The love of God is not in them. They are good Pharisees, but neither good Churchmen nor good Christians. All our bishops know of parishes which for years these people have hindered and plagued by their presence. The bishop can flee from them. It is the poor priest that they pester, and the parish—especially the country parish—that they afflict. They are hinderers, not helpers, and should be made to know it. That they may be converted—"meet with a change" or go to their own place, should be the hope of those who have good will to Zion, and the prayer of all who pray for the peace of Jerusalem.

#### POLYCHURCHISM.

BY THE REV. JOSEPH HAMMOND.

III. *Holy Scripture knows of no Church in any city, country, or in the world other than the visible community of the baptized.* There was one way of making Church members—the rite appointed by our Lord Himself—and there was no other. Those who were baptized, however bad they might be, were members; those not baptized, however good they might be, were not members. In other words, the visible Church had, as in fact it must have, its visible form of admission. It has been said of late that "the Church consists not of the christened, but of the Christly." Yes, the Church which we evolve from our own imagination, but not that of the Bible. The Apostolic Churches consisted not of the Christly (of course the members should be Christly), but of the christened. I think it is sometimes forgotten that our Blessed Lord no sooner began to preach than He began to baptize. He formed a visible society to which men were admitted by a visible rite. Not only so, but He declared that there was no other way into the Kingdom of God than the new birth "of water and the Spirit." And so, at the close of His ministry, He charged the Apostles to "make disciples of all the nations, baptizing them," etc. We are now told that "Baptism is allowable, but optional." A Nonconformist minister has recently boasted before the London School Board that he had never been baptized. The Wesleyan "Church" contains (or recently did contain) members who declined to be baptized, and its form of admission to membership is to give a printed ticket. It was not thus that the New Testament Church was constituted. Men became members of the "one body" by the "one baptism" (Eph. iv. 4). "In one Spirit" were they all "baptized into the one body" (1 Cor. xii.) "Repent and be baptized every one of you" was practically the message. "Can any man forbid the water that these should not be baptized?" was the first question asked after the outpourings of the Holy Ghost upon Gentiles (Acts x. 47).

But I need not dwell on this point, for happily most Christians are agreed on the subject. "Entered we are not," says Hooker, "into the visible Church before our admittance by the gate of baptism." "Is not baptism," says Richard Baxter, "Christ's appointed means of admission into His Church?" "By baptism," said John Wesley, "we are admitted into the Church." "By baptism," writes Dr. Beet, "the Christians at Corinth had been united to the visible fellowship of the Church of Christ." "In baptism," says Dr. Paton, "a child or adult is associated with the Church of Christ." And such testimonies might easily be multiplied. But if this is so, then observe what follows—that all separatists who have been duly baptized have been admitted into the Church, and are still in some sense members, and that all

admitted by ticket of membership, or in any similar way, were admitted thereby into a "private society" of Christians, into what Dr. Dale calls "a private Christian club." A ticket cannot admit into the Church, neither can a Church be "constituted by faith in Christ." To a visible community men must be admitted visibly.

IV. *The churches of which we read in the "old Book of God" formed one body.* It will not be denied that the Church is described as a "body" and as "one body," nor yet that it is compared to the human body, with its head and members; but you may be tempted to think that the term "body," and especially "body of Christ," which we find so often in the two circular epistles and elsewhere, cannot refer to the visible Church, to the community of the baptized. I respectfully submit to you, however, that no other interpretation is possible, and for the following reasons:—First, it is of the essence of a "body" to be visible: an invisible, impalpable body is a contradiction in terms, especially (2) when that "body" is placed in direct contrast with spirit. "There is one body," says St. Paul, "and one Spirit"; and again, "By one Spirit were we all baptized into one body," on which Dr. Beet's comment is "Body in contrast to Spirit suggests an outward and visible community and an outward rite of admission to it," whilst he remarks elsewhere, "The Church is the body of Christ, an outward and visible form, consisting of various and variously endowed members." Thirdly, we must interpret the word when it occurs in the Bible, just as we interpret it in daily life. For, in daily life, the word "body" is constantly used of the denominations—"the Churches," as you call them—just as in Scripture it is used of "the Church." Nothing is more common than to speak of the "Baptist body" or the "Wesleyan body," and it is always employed of the visible community of Baptists and the visible community of Wesleyans. Why, then, are we to put a different meaning on the word when it occurs in Holy Scripture? It is true the Church is called the mystical body of Christ, but it is so called to distinguish it from His natural body. But, lastly, what St. Paul meant by the word "body" and what his readers would understand by it, admits of no doubt; for the word *corpus* had then recently come into use to describe the guilds of workmen—the trades' unions of the Roman empire. But these were visible communities, organized "bodies." The word must, therefore, denote an organized body in the Epistles. "It is unreasonable"—I again quote Mr. Gladstone—"to resolve the term 'body' into a metaphor, not only because we may think that the plain sense of Scripture precludes it, but further, also, because the whole primitive Church concurred in the literal sense." (p. 108). "This body is necessarily outward and historical," says Bishop Westcott, "and Christ instituted an outward rite for incorporation into it." I repeat, therefore, that the Church of which the New Testament tells was one visible body, one Church; not a congeries of two hundred discordant "bodies" or "churches." In other words, if the denominations are "separate and independent Churches," as is claimed for most of them, then they cannot form "one body," and if they form parts of the one body, then they cannot be "separate and independent Churches."

But it is quite possible that what I have said so far is largely a work of supererogation. For aught I know you may be prepared to admit, what some learned Nonconformists admit, that the Church of the Apostles was one body, one Church. But then you may plead as they do—I mention Dr. Beet, for example, one of the most candid and painstaking expositors which the present generation has produced—that many things have happened which the Apostles did not foresee. You may contend that the corruptions which have crept into the Church, the gross perversions of doctrine, the manifold abuses of later days, have necessitated a separation; have left earnest men no option but to come out of it and found new and independent "churches." You may say that polychurchism, though unknown to the New Testament (as it certainly is), has been forced on us by the finger of God. I must now, therefore, address myself to this argument. And I engage to prove that nothing, absolutely nothing, can justify a separation from the Church of God, or from a particular Church, so long as it is a Church. If it becomes no Church at all, but a synagogue of Satan, then, no doubt, you may and you must leave it, but nothing (I shall submit to you), can warrant our leaving the Church, the Church of the place, the "one body" of the baptized, so long as God has not left it. So long as He remains we must remain. The members must go with the Head. Yes, and the worse it is the more we must remain. We must remain because it is His, and because He may need our help to reform it. My next proposition, therefore, is that

V. *Holy Scripture knows of no Church which was more or less corrupt, whilst it tells of some which were grossly corrupt; as corrupt, to say the least, as any national Church of later days.* I have said that Scripture knows of no pure Church; I might have said

September 14, 1898.

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that we know of no such Church ourselves. The man who said that he would "join the Church as soon as he found a pure one" was appropriately reminded that that Church would become impure as soon as he joined it. Churches must be impure, however strict they may be, however stern their discipline, because they are made of men, men of like passions with ourselves, and more, are made up of "disciples," that is to say, of learners, of scholars, not of professors. The Church of the Bible is a school, not a showroom; an institution for making men better, not for pronouncing them good. "None is good save One, even God." "Brave it out as we will, we men are a little breed," and we know by painful experience that the *phronema sarkos* remains, even in the regenerate. No, we ourselves know of no incorrupt Church—"we have seen an end of all perfection"—and certainly, the Bible does not. I am not concerned, however, to prove that all the Churches of the Bible were impure: it is really enough for my argument if one was. I ask, therefore, Was the Church of God at Corinth perfect, when it not merely had its incestuous person, but when the Church members, so far from being broken-hearted over it, were "puffed up," and apparently "gloried" in their shame? Was it pure in doctrine when some of its teachers were ministers of Satan? when some of its members affirmed that there was "no resurrection of the dead"? I will ask you to hear Dr. Marcus Dods on this subject. "This [first] Epistle [to the Corinthians] is well fitted to disabuse our minds of the idea that the primitive Church was in all respects superior to the Church of our own day. We turn page after page, and find little but contention, jealousies, errors, immorality, fantastic ideas, immodesty, irreverence, profanity." And this is the premier Church of Greece, and within a few years of its foundation, and in the age of prophesings and miraculous gifts! Was the Church of Sardis, again, Christlike, which "had a name to live, but was dead," and in which were a "few names which did not defile their garments"? And if the other congregations were not as corrupt as these, was there one without its stains and blemishes? Here it was the Judaizing teachers, who "preached a different gospel;" there it was the members who "turned the grace of God into lasciviousness" and "denied the Lord that bought them." I question if even the members of this Conference, earnest Bible readers as I am sure they are, have ever realized the indirect testimony of the Epistle to the manifold corruptions of the early Church. It could not have been otherwise without a perpetual miracle, taken as the members, many of them, were, straight out of Paganism and the unspeakable abominations of Paganism, and baptized on the spot without any long preparation or probation. No wonder that we read of "fornication and uncleanness and lasciviousness"; no wonder that we read of "destructive heresies" and "doctrines of demons." No wonder that Timothy has to be cautioned against appointing "brawlers" and "strikers" and drunkards to the ministry: no wonder that St. Paul thinks it necessary to exhort Timothy himself to "flee youthful lusts." What does Calvin say of the Church of God at Corinth? Why, that "Satan seemed to rule there rather than God." I submit to you, therefore, that, bad as the Churches of later days may have been, or, let me say, corrupted as the Church of England undoubtedly has been, it has not been worse, if it has been as corrupt, as the Churches—or some of the Churches—of which the Epistles tell.

I now come to the last link in the chain, and with it to the end of my seemingly ungracious, but really charitable and necessary task. I affirm in the last place that—

VI. Holy Scripture teaches us, and in the most emphatic and decisive way, that, whatever may be the corruptions of the Church, we must on no account separate from it. I submit to you that the Book of God instructs us to put notorious and impenitent sinners out of communion; to teach us to separate from the errors and abuses of the Church (by protesting against them, by resisting them, by striving to reform them); but it nowhere teaches that we ourselves are to leave it; on the contrary, it requires us to remain in it. It does this, first, by the example of our sacred Lord, who voluntarily—when there was no inherent necessity that He should do so—became a member of the Jewish Church, gangrened as it was with hypocrisy and formalism and greed; who remained a member—just as the prophets had done before—and a conspicuously conforming member, for He religiously attended both temple and synagogue, and who lived and died in its communion. Secondly, by the precepts of our Lord, who, among other things, charged His disciples to observe and do "all things whatsoever" the Scribes and Pharisees bade them to do—those same Scribes and Pharisees whose deeds, in the next breath, He denounced in such scathing words. Thirdly, by our Lord's language and attitude towards the "seven Churches of Asia," one of which "was dead," and in another of which His servants, the Church members, were taught to commit fornication and to join in idolatries, and yet He addresses

these Churches as His, and never says one word about secession. He does threaten to remove the candlestick out of its place (as indeed He has done): He even threatens to "spew them out of His mouth," but He never counsels separation—not even as a last resort, if every other means should fail. It is now allowed by some dissenters that secession can only become a duty as a last resort—"after all means have been tried and after it is clear that a majority of the Church have ceased to keep Christ's word and have denied His name." But our Lord says nothing about secession "after all means have been tried," as He must have done, if secession is ever a duty or a remedy. Fourthly, by the attitude of the Apostles, who, as their Epistles plainly show, had to do with frightfully corrupt Churches, yet never spoke of secession. "Neither St. Paul," says Wesley, "nor any other of the inspired writers ever advised holy men to separate from the Church because the ministers were unholy," nor, we may add, for any other reason whatsoever. And not only so, but they denounce all divisions within the Church; how much more, therefore, separations from it? For, if factions and strifes which do not lead to an open rupture are condemned, how much more would the Apostles have reprobated the open rupture itself, had it occurred to them that men could or would separate from Christ's Church, God's Church? But separation is also condemned, fifthly, by the principles of the Apostles, for St. Paul clearly held the principle of the "one body" to be as fundamental as that of the "one Lord," or "one Spirit," or "one God and Father of all"; he also held this body to be the household or family of God. But if this is so—and it cannot be denied—then it follows that, whatever the diseases of the body, men must not leave it so long as the Head remains; but whatever the errors or misdeeds of some members of God's family, the others must not desert them—their misguided brothers—and set up a new family. "It is only," says Wesley, "when our love grows cold that we can think of separating from our brethren." He might with equal truth have added that it is only when we forget the example of Christ, the teaching of Christ, the prayer of Christ, and at the same time forget the example, the principles, and the precepts of the Apostles, that we can think of separation at all. I therefore submit to you that you are not entitled to say that, though there was no Dissent in the Apostolic age, and no Church other than the Church of the city or country, yet the creation of separatist "Churches" has been necessitated and is justified by the errors and abuses which have since arisen in Christendom. I say that you cannot take this ground, because those errors and abuses, in England at least—and it is with England that we are concerned—have not been greater than those of the Jewish Church, which our Saviour nevertheless did not leave; not greater than those of the Church of Sardis, which He neither required nor permitted men to leave; or than those of the Church of Corinth, which the Apostles neither left nor counselled others to leave.

And there are, of course, other arguments which I might use, had I not limited myself in this paper to an appeal to Holy Scripture. I might ask, for example, whether secession can ever be a remedy for the corruptions of the Church? Whether that remedy, as Irenaeus pointed out long ago, is not worse than the disease? I might ask whether "union is strength," or division? I might show that "our unhappy divisions" have silenced the voice of the Church, have weakened her witness, have impaired her forces, have exasperated her members, have brought her into profound contempt. But this would be to travel out of my proper province, which is the teaching of Scripture on the subject of *polychurchism*. I therefore proceed to sum up my argument, which I shall put before you in the shape of questions, to which I earnestly and respectfully solicit an answer. And I suggest to you that, lying as they do at the very root of the matter, they should be answered one way or other before I am required to deal with objections. It is in the interests of truth and of reunion that I press for an answer.

1. Is the word "Churches" ever used in Holy Writ as it is used in the prospectus and proceedings of this conference, and as it is constantly used in newspapers, in pulpits, and on platforms to designate bodies which have separated from the parent stock? Is it ever given to congregations of Christians other than the congregation of the city or country? If so, where?

2. Is there any Scripture precedent for calling voluntary associations of Christians professing a particular form of Christianity—such, for example, as Baptist principles, or Wesleyan principles, or teetotal views (we have had a "teetotal Church")—is there any precedent for calling such sectional bodies "Churches"? If so, in what Gospel or in what Epistle is it found?

3. Is there any mention of any dissenting Church, or indeed of any separatists at all, in the pages of the New Testament; or any mention except to condemn them? If there is, where is that page to be found?

4. Is it or is it not the fact that the Apostles forbid divisions within the Church? And if divisions within are sinful, can divisions which lead to separation, to an open rupture, be sinless? If so, on what grounds?

5. Is it or is it not the case that the Church is described as "one body"? But if so, how can it be composed of two hundred separate and independent "bodies"?

6. If the name of "Churches" is never given to separatist bodies, and if indeed no such bodies existed—notwithstanding the errors and abuses of the Apostolic age—then on what grounds can it be contended that such Churches can be created or must be maintained now?

7. Is the historic Church of England, from which the denominations have at one time or other separated, worse, either in point of doctrine or of morals, than some of the Churches of which the New Testament tells, or than the Jewish Church? If so, in what particulars?

8. Are its ministers, or have they been within the last 300 years—i.e., since Dissent arose in England—worse than the Scribes and Pharisees, whom our Lord charged His disciples to obey? If they are not worse, than why are they, or why were they, to be discarded? Why should their office count for nothing, when that of the Scribes counted for so much?

9. Is the Church of England, or is it not, a Church of God? Yes or no? If it is not a Church of God, then on what grounds is a name to be denied to it, which was given to the corrupt congregation at Corinth, and implicitly to the dead congregation at Sardis?

10. If it is a Church of God, if, that is to say, God has not left it, then, on what grounds is it contended that men may leave it, or, having left it, are justified in remaining aloof from it?

I submit to you, brethren in Christ, that we shall never touch bottom, in any Conference or Reunion, until these questions are faced. It is useless to assume that there are many Churches without some Scripture proof; as useless as it is to assume that errors and abuses in the Church justify secession without Scripture proof. I commend them to your candid and dispassionate attention. "Domine, nos dirige." I thank you for the patience and courtesy with which you have listened to me, and I pray God, through Him who "loved the Church and gave Himself for it," to guide us to a right conclusion.

#### THE GROWTH OF OUR COLONIAL CHURCH.

Few indications of the vitality of the Church of England are more striking than the recent growth of the Episcopate.

At the first Lambeth Conference, consisting of the Bishops of the various branches of the Anglican communion, which was convened by Archbishop Longley to meet at Lambeth in September, 1867, 144 invitations were sent out.

Eleven years later, when the second Conference was held, under the presidency of Archbishop Tait, 100 bishops were present out of the 173 invited.

At the last Conference, presided over by the present Archbishop in 1888, the total number of bishops summoned was 209. Thus the episcopate of the Anglican communion had increased, in the twenty-one years between 1867 and 1888, by the addition of 65 prelates.

The Home Episcopate, during the eleven years from 1877 to 1888, was extended by the creation of six new Sees—Truro, St. Albans, Liverpool, Newcastle, Southwell, and Wakefield. These represent an average of £76,500 each, raised by voluntary offerings, as a condition precedent to the establishment of the bishopric.

Turning to the appointment of Suffragan Bishops, we find that, from two in the year 1870, their number has grown to sixteen.

The Church in America, which is in full communion with the Church of England, became an independent branch of the Catholic Church a little more than a century ago, by the consecration of Bishop Seabury at Aberdeen in 1784, and of Bishops White and Provoost at Lambeth in 1787. The American episcopate now numbers eighty-one.

But it is, perhaps, in our own colonies that the growth in this respect is most striking.

The year which saw two bishops consecrated for the independent but sister Church in America, witnessed the laying of the foundation-stone of our daughter Churches in the Colonies, by the appointment of Charles Ingles as Bishop of Nova Scotia. His jurisdiction included all the British possessions in America, from Newfoundland to Lake Superior (an area about three times as large as Great Britain), and the total number of his clergy was twenty-four. Six years later he was relieved of the charge of Upper and Lower Canada, by the foundation of the See of Quebec, to which Bishop Mountain was appointed, with the supervision of six clergymen. His district comprised the whole territory included in the present dioceses of Fredericton, Quebec, Montreal, Tor-

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treal in 1850, Huron in 1857, Ontario in 1862, Algoma  
in 1873, and Niagara in 1875. Newfoundland became  
a separate See in 1839. Thus, in less than a century,  
the comparatively small district of our colonial pos-  
sessions in East Canada has increased its number of  
bishops from one to ten.

North-west Canada shows a similar development.  
The first Bishop of Rupert's Land was consecrated  
in 1849. Columbia was separated off in 1859, Moos-  
oche (whose first bishop, Dr. Horden, has recently  
died) in 1872, Saskatchewan and Mackenzie River in  
1874, New Westminster and Caledonia in 1879, Qu'-  
Appelle and Athabasca in 1884, and Selkirk in 1891;  
showing an equal growth in forty-two years, viz., one  
bishopric subdivided into ten.

The West Indies exhibit an equal extension of  
Church work. Jamaica led the way with a bishop  
in 1824, being followed in the same year by Barbados.  
In 1842, on the resignation of Dr. W. H. Coleridge  
(of Barbados), the See was divided into three, Bar-  
bados, Antigua, and Guiana, the respective bishops  
being consecrated at Westminster Abbey on St. Bar-  
tholomew's day in that year. In 1861 the Bahamas  
were taken from Jamaica, and Archdeacon Caulfield  
became the first Bishop of Nassau. The island of  
Trinidad was formed into a separate diocese in 1872,  
and Honduras was severed from Jamaica in 1891.  
Here one diocese has been separated into seven in  
sixty-six years.

The superintendence of congregations in South  
America was transferred to the Bishop of the Falk-  
land Isles in 1869.

The history of the Anglican Church in Australasia  
presents a marvellous record. Dr. W. G. Broughton  
was consecrated Bishop of Australia in 1836; Bishop  
Selwyn was appointed to New Zealand in 1841; Tas-  
mania had her first Bishop in 1842; Sydney, Mel-  
bourne, Newcastle, and Adelaide, each became a sepa-  
rate diocese in 1847; Christ Church (N.Z.), in 1856;  
Perth in 1857; Nelson, Wellington, and Waiapu (all  
in New Zealand), in 1858; Brisbane in 1859; the Mel-  
anesian Islands and Honolulu in 1861; Goulburn in  
1863; Dunedin (N.Z.), in 1866; Grafton and Armi-  
dale in 1867; Bathurst in 1869; Ballarat in 1875;  
North Queensland in 1878; Riverina in 1884; and  
Rockhampton in 1892. In fifty-six years the district  
that had one Bishop is now divided into twenty-two  
Sees.

The first Bishop consecrated for South Africa was  
Bishop Gray of Capetown, in 1847; Grahamstown,  
and Natal (Maritzburg from 1869 to 1893) followed  
in 1853; St. Helena in 1859; Bloemfontein (formerly  
Orange River Free State) in 1863; Zululand in 1870;  
St. John's, Kaffraria, in 1873; Pretoria in 1878; Ma-  
shonaland in 1891; and Lebombo in 1892. The  
Mauritius had its first Bishop in 1854; Central Africa  
(originally Zambesi) in 1861; the Niger district in  
1864; Madagascar in 1874; Eastern Equatorial Africa  
in 1884; and Nyasaland in 1892. Sierra Leone dates  
its earliest Bishop from 1852. The bishopric with  
headquarters at Jerusalem, was formed by a curious  
compact between the British Government and the  
King of Prussia, in 1841; it lapsed, and was revived  
as a missionary bishopric, with superintendence of  
congregations in Egypt and the Levant, in 1886.

We come now to India and the East. The See of  
Calcutta was founded as early as 1814; Madras in  
1835; Bombay in 1837; Colombo in 1845; Rangoon  
and Lahore in 1877; Travancore in 1879; Chota Nag-  
pur in 1890; and Lucknow in 1892. Victoria (Hong  
Kong) had its first Bishop in 1849; Singapore, &c.,  
in 1855. A Bishop in China was consecrated in 1872;  
for North China in 1880; for Corea in 1889; and for  
Japan in 1883.

The English congregations in Northern Europe are  
under the supervision of the Bishop of London; in  
Southern Europe, under the Bishop of Gibraltar, the  
first Bishop of which was consecrated in 1842.

Thus we see that a century ago the Anglican  
Church had only two Bishops outside the British  
dioceses. In 1841, forty-two years ago, there were  
but ten Colonial Bishops. To-day our Colonial and  
Missionary Bishops, scattered in almost every part  
of the globe, number eighty-five.

These statistics should encourage all earnest  
Churchmen to help on, in every way in their power,  
the spread of Christ's kingdom on earth through the  
ministry of the Anglican Church.—*Church Bells.*

## TASMANIA.

The Bishop of Tasmania, in the seventh of his  
series of papers, entitled 'The Light of Melanesia,'  
which his Lordship is writing for the *Church News* of  
his diocese, gives an account of his visit to the  
Torres group of Islands. The following is an ex-  
tract from the paper:—"One hot and brilliant morn-  
ing I landed at Vava, and made the acquaintance of  
the Rev. Robert Pantutun. But my first intro-  
duction to the place was the arrival of the captain  
in the saloon, loaded with bow, arrows, and club.  
"Here, Bishop," he said, "you are to have the first  
chance this time." Most gladly did I pay their

price in tobacco, for both the clubs and the arrows  
of the Torres islanders are remarkable. The clubs  
are made of wood like ebony, and are rounded as  
though worked in a lathe; the arrows are pointed  
with long and very slender pieces of human bone.  
Vava is one of the places where the *Southern Cross*  
takes in wood, and a great pile was awaiting us on  
the reef. The road up to the village was broad and  
open, according to the custom of the people, for the  
sake of their burial rites. The church in this  
village is beautifully built, and is perhaps better  
appointed than any in these parts. Mr. Robin was  
away, and therefore there were no confirmations;  
but upon our return Robert Pantutun hoped to pre-  
sent a class of adults for baptism. In due time we  
were anchored here again upon our return journey. The  
heat was great once more. Mr. Palmer baptized the  
catechumens, and I confess that I felt a malicious  
satisfaction in watching Palmer's uneasiness in using  
the Vava language. I may say here that one of my  
recurring anxieties was the language in which I  
had to confirm. At each spot I had to procure the  
Prayer-book, and get up an entirely new dialect.  
Getting into a corner, I proceeded to read over and  
over again the strange words and to catch the pro-  
nunciation by constant reference to the clergyman  
in charge. There was not always much time, but it  
was extremely important that the service should be  
in a language intelligible to the congregation. All I  
could do was to mark certain words and put in  
many commas, so as to be sure in what part of the  
sentence I was; perhaps my greatest apprehension  
was lest I should miss a line and proceed regardless  
of the fact. Naturally I gave my whole mind to my  
task, and I believe I may say that not only did I  
make no serious blunder, but I was also fairly in-  
telligible; this alone is great praise. I was able to  
read every dialect where there was a confirmation  
except in Santa Cruz. He would be a bold man  
who would attempt the Cruzian tongue without  
months of practice. When Palmer, then at Vava,  
was in difficulties in the baptismal office (Palmer,  
too, the great Mota linguist), I could not refrain  
from a feeling of wicked satisfaction. Perhaps it was  
the indulgence of this evil habit which was the  
reason why I was visited by a plague equal to one  
of the plagues in Egypt. Suddenly, and during the  
course of the service, a cloud of blow-flies appeared  
and made a dead set at me. Whether it was my  
shining poll (so unusual a sight in the Torres Islands),  
or whether they wished to inspect a Bishop, I know  
not, but for the space of several minutes it was all  
I could do to keep from rushing out of the building;  
the flies formed a cordon round my head and face,  
and I could not drive them away, wild gesticulations  
and flappings of a Prayer-book not being *comme il*

*faul.*

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

ORDINATION.—The Lord Bishop intends holding an  
ordination in the Cathedral of the Holy Trinity, Que-  
bec, on the seventeenth Sunday after Trinity (Sept.  
24th), when Mr. J. N. Kerr, lay reader of the Labra-  
dor mission, and a graduate of Bishop's College, and  
three or four others, will be ordained.

CLERICAL CHANGES.—The Rev. Edwin Weary, M.A.,  
of Riv. du Loup (en bas), has been appointed to Mar-  
bleton and Dudswell; Rev. G. G. Nicolls, M.A., of  
Shigawake, to Riv. du Loup (en bas); and the Rev. R.  
J. Fothergill, curate of St. Peter's, Sherbrooke, to  
Shigawake.

RICHMOND.—St. Ann's Church, Richmond, P.Q.  
(Rev. J. Hepburn, M.A.) was crowded to the doors at  
Matins and at the confirmation service in the even-  
ing of the thirteenth Sunday after Trinity. The  
church has recently been restored and improved  
throughout, and the first service on this occasion was  
of a re-dedicating character. The Lord Bishop of  
the Diocese preached at both services, and was as-  
sisted by the rector, Rev. I. M. Thompson, of Levis,  
P.Q., and Rev. T. Rudd. The Rev. Prof. B. W. Wilk-  
inson, M.A., of Bishop's College, acted as bishop's  
chaplain for the day. The services were intoned and  
most admirable music was rendered under the di-  
rection of Mr. G. H. Aylmer Brooke, B.C.L., organ-  
ist. In the afternoon there was a baptismal service,  
conducted also by the Lord Bishop. A son of A. L.  
Lance, Esq., of the *Richmond Times*, was baptized  
Wilfrid Laurier, his god-father being G. H. Aylmer  
Brooke, Esq., B.C.L., revising barrister of the county  
of Richmond.

GROSSE ISLE.—The Rev. J. C. Cox, M.A., Incum-  
bent of Windsor Mills, P.Q., has been appointed  
Emigration Chaplain at the Quarantine Station for  
he month of October.

LAKE ST. JOHN.—The Right Rev. Dr. Potter, Bishop  
of New York, and the Rev. Dr. Mackay Smith of  
Washington, D.C., have been spending some time in  
this district, so well known as the "Anglers' Para-  
dise." On Sunday, the thirteenth Sunday after  
Trinity, the Bishop preached in the Montaguais  
Indian Church at Roberval, and was assisted in con-  
ducting the service by the Rev. Dr. Mackay Smith.  
Dr. Potter is well known in this diocese on account  
of the prominent part he took in the celebration of  
our centenary in June last. At the service in the  
Indian Church a prayer was offered up for the Presi-  
dent of the United States, and was introduced after  
those for the Queen and the Prince of Wales and  
Royal family.

### ONTARIO.

DESERONTO.—On Wednesday last the one-hun-  
dredth anniversary of the establishment of the Eng-  
lish Church on the Mohawk reserve was observed  
by a grand picnic in the parsonage grove. Simpson  
Green, a chief of the Mohawk tribe, presided. The  
occasion was in commemoration of the establish-  
ment of the Church of England and the fiftieth  
anniversary of the erection of the church edifice on  
the reserve. The speakers were Messrs. W. C.  
Mickle, Belleville; Rev. Mr. Woodcock, Camden  
East; H. Corby, M.P., Belleville; W. B. Northrup,  
M.P., Belleville; Rev. Mr. Anderson, missionary on  
the reserve; Rev. Mr. Jarvis, Napanee; Rev. Mr.  
Jarvis, Tweed; Rev. Mr. Atkinson, Selby. Mr. Corby  
and a large delegation from Belleville were present,  
arriving on the steam yacht Omata, by the invita-  
tion of Mr. Corby. The affair was a most enjoyable  
one, and resulted in much good to the church. The  
speeches were of a most loyal nature and all in a  
most happy mood. Rev. Mr. Anderson is to be con-  
gratulated in the passing of so happy an occasion.  
The members of the Mohawk band were out in full  
numbers.

### TORONTO.

Rev. Arthur H. Manning, of Queen's College,  
Cambridge, the popular curate of St. James' ca-  
thedral, in this city, and late master of Trinity  
College School, Port Hope, has resigned to accept a  
similar position at St. Luke's Church. The rev.  
gentleman has endeared himself to his congregation  
by his untiring and unselfish efforts, and the poor  
of the down town part of the city, with whom he is  
deservedly popular, will miss his genial face. His  
many friends wish him success in his new under-  
taking.

WEXFORD.—St. Jude's church on the town line be-  
tween York and Scarboro held a garden party last  
week on the lawn of Mr. E. Armstrong, near the  
church. There was a large attendance of the friends  
of the congregation. The grounds were illuminated  
and an ample tea was provided by the ladies. Music  
was supplied by the choir of the church and by the  
choir of St. Margaret's, and speeches were made by  
Rev. Mr. Walker, Mr. E. B. Ryckman and Mr.  
Maclean.

### RUPERT'S LAND.

The delegates to the General Synod from the Dio-  
cese of Rupert's Land are: The Very Rev. Dean  
Grisdale, D.D., Canon Pentreath, B.D., Canon  
O'Meara, M.A., the Rev. W. A. Burman, B.D., and  
Messrs. J. H. Brock, A. F. Eden and Sheriff Inkster.

WINNIPEG.—St. John's College lectures begin on  
September 6th; the calendar can be obtained on ap-  
plication to the Rev. Canon O'Meara, deputy warden.  
St. John's College School re-opens Sept. 6th. The  
Bishop of Rupert's Land is head master, and Canon  
Matheson deputy head master.

In the "Manitoba exhibit" at the World's Fair  
(outside the grounds), there is a model of St. John's  
College, Winnipeg.

### BRIEF MENTION.

Of British birds the cuckoo has the smallest egg  
in proportion to its size.

The Rev. J. W. Jones, of Dundalk and Maxwell,  
has taken up his residence at the latter place.

At the present day about 96 per cent. of all vessels  
built are of steel.

There are about 10,480 churches in the Dominion  
of Canada.

The Rev. C. H. Rich, rector of St. Augustine's  
Church, Lethbridge, has resigned his position.

Sarasate had 32 watches given him at various  
times, several in the shape of violins.

The Rev. H. Pollard, Ottawa, has returned from  
England.

The first map of the moon was made in 1647.

The sale of the Bible amounts to about 4,000,000 copies per annum.

The greatest naval battle in Greek history was that at Salamis, B.C. 480.

The Rev. A. Williams, rector St. John's, Toronto, has returned from England much improved in health. When it is 12 noon in England it is 9.18 p.m. in Yokohama, Japan.

The Hawaiian alphabet has twelve letters, while the Tartarian is made up of 202 characters.

Spirit Lake, Iowa, is situated upon the pinnacle of one of the most elevated regions in the State—1,650 feet above sea level.

Herring fishing employs 100,000 Scotchmen.

Rev. F. B. Hodgins, son of Dr. John George Hodgins, of Toronto, has been appointed curate of St. George's, Ottawa.

About 1,850,000 square miles of looking glasses are manufactured annually in Europe.

The Rev. C. J. Machin has resigned the Incumbency of St. John's Church, Port Arthur.

Frigates in the modern style were first built in 1649.

The largest desert is the Sahara. It covers an area of 3,000 miles from east to west, 1,000 from north to south, altogether 3,000,000 square miles.

The Rev. Arthur Murphy, B.A., rector of Holy Trinity, Chatham, has declined the invitation to Christ Church, Vancouver.

A hive of 5,000 bees should produce 50 pounds of honey every year and multiply ten-fold in five years.

Professor Holden says that the cavity represented by the largest spot on the sun is sufficient to take in the whole of our planet without touching the sides.

The population of Italy is 270 per square mile, of Germany 240, of France 190.

Rev. Thomas Godden, M.A., of Shannonville, will be made Incumbent at Stirling, and Rev. Mr. Rollins will be transferred to Hillier.

The common horsefly has 16,000 eyes. To the fly, therefore, caught by the small boy, the latter appears as an army of giants.

Edison has invented a method for reproducing phonograms that is said to be very satisfactory.

The Rev. T. L. Armstrong, who has been taking duty at Duxbury, Mass., has returned to the diocese of Huron. His present address is Strathroy, Ont.

The pain caused by the bite of a mosquito is the result of a fluid poison injected by the insect into the wound in order to make the blood thin enough to flow through the mosquito's throat.

The Bishop of Huron has appointed Rev. Mr. Corbett, of Paisley, to the Incumbency of Thorndale, in place of Rev. W. R. Seaborne, who has left the diocese.

The Japanese Government has planned for the construction of fourteen new railways. At present the railways of that country comprise some 1,500 miles.

One of the largest wire cables ever made has been completed by a Liverpool firm. The rope has a continuous length of four and a-half miles, and weighs over 25 tons.

There are 47 Chinese temples in the United States, valued at \$62,000, claiming 100,000 worshippers. Forty of these temples are in California, four in New York, two in Idaho and one in Oregon.

Steel pens were first made in 1803. The annual sales at present in the United States are estimated at 30,000,000 pens, while the world annually consumes 200,000,000.

As an indication of how the slave trade survives in Africa, it is stated that last summer a caravan of 10,000 camels and 4,000 slaves left Timbuctoo for Morocco.

A new loud-talking telephone has been invented in England. The receiving instrument is said to speak loud enough to be heard all over the room.

In China all lands belong to the state; a trifling sum per acre, the same through long centuries, is paid as rent. This is the only tax in the country—about sixty cents a person on an average.

The mountains of Guatemala (meaning full of trees) are covered with magnificent forests, and the country takes its name from them. One of its principal products is gutta percha; dye woods and tropical trees abound.

It is rumoured that the Rev. Canon DeVeber, who has been rector of St Paul's Church, St. John, N. B., since 1859, when he came from Upham to succeed Rev. Mr. Lee, has forwarded his resignation to Bishop Kingdon.

The antiquity of the fan in the east, particularly in Asia, extends far back beyond the possibility of ascertaining its date. In China and India the original model of the fan was the wing of a bird, and at one time was part of the emblems of imperial authority.

Lady Derry, before leaving for England, sent a subscription to Mrs. Lewis towards the endowment of a medical missionary scholarship in Kingston Woman's Medical College. The Church of England fund for this purpose is steadily growing.

Mammoth Spring, Arkansas, which is claimed to be the largest spring in the world, is 70 feet with a diameter of nearly 200 feet. Sixty-five thousand cubic feet of water gush forth every minute, producing a thousand horse power.

Among the Arowacks, in Surinam, a son-in-law is, at the peril of his life, never permitted to look at his mother-in-law. If they happen to meet he is expected to turn his back upon her, and, if they live in the same house together, he must take care never to look her in the face.

Rev. W. J. Muckleston, curate of Christ Church, Ottawa, has been appointed by his lordship Bishop Lewis, to the rectorship of Perth, vacant by the death of Rev. Mr. Stephenson. He is clever and will be congratulated on his advancement.

The Hessian fly is so called because it was supposed to have been brought from Germany during the revolutionary war, in wheat imported for the use of the Hessian mercenaries in the British army. It has travelled west at the rate of fifteen or twenty miles a year.

Very Rev. Dean Smith, of St. George's Cathedral, was the preacher at the demonstrations at Tyendinaga Reserve on Sept. 6th, the one hundredth anniversary of the securing of the deeds of the reserve and the fiftieth since the opening of the parish church.

Much of the cheap Japanese-looking articles sold in this country are made especially for this market, and often the designs are the work of Americans living in Japan. This is true not only of china ware but of rugs. It is a direct result of the craze for all things Japanese.

J. H. Ashby, assistant principal of the Indian industrial school for about eight years, has been chosen by the government to be the new principal of Rupert's Land Indian School, in the place of Rev. W. A. Burman, who has resigned. Mr. Ashby will take charge of the school on October 1st.

## British and Foreign.

Canon Basil Wilberforce, Canon Awdry, and Canon Elliot have consented, at the request of the Bishop, to act as honorary diocesan missionaries in the diocese of Winchester.

It is stated that the trial will shortly take place at Constantinople of a further batch of Armenians who have been arrested.

A gift of \$20,000 has been made to the diocese of California for a professorship at the Church Divinity School soon to be opened at San Mateo. The donor is the same layman who gave the site for the school.

A Brooklyn Presbyterian pastor has invented a plan by which to get young men to attend his church—by having young ladies to act as ushers!

The new Anglican Primate of the West Indies, Bishop Nuttall, was for several years a Wesleyan missionary in the Islands, and is a brother of the Rev. Ezra Nuttall, of the Wesleyan South African Mission.

The use of the vernacular in divine service has been under consideration by the Dutch Old Catholic Episcopate and clergy lately gathered at Amersfoort, and a commission has been appointed to inquire and report upon the matter.

At Berlin a Protestant "African Union" has been formed in furtherance of missions and hospitals in the German possessions, and in opposition to slavery and slave trading. Prince Hohenlohe-Langenburg and other laymen of rank are among the originators.

Viscount Portman and Lord Wimborne have each promised to contribute £1,000 towards the Bishop of Salisbury's clergy relief fund for the diocese. The Bishop, who is to be an annual subscriber of £50, proposes to raise £15,000, the yearly interest of which is to be devoted to the pressing needs of the clergy.

The *World* of this week not only announced the resignation of the Bishop of Chichester, but nominated his successor. The many friends of this wonderful ecclesiastical grand old man will be glad to hear that his lordship telegraphs to us "that the statement is wholly unfounded."

The religious disturbances at Bombay between Mahomedans and Hindoos have been the gravest on re-

cord. Over forty persons have been killed, while several hundreds have been more or less injured. The military aid called in has succeeded in restoring apparent calm, but the rival parties remain in an agitated condition. As our readers are aware, the great extent of the trouble on this occasion was the result of the annual festivals of the two bodies happening together.

The following record is probably (says a *Guardian* correspondent) without parallel. The united ages of the Bishop of Bath and Wells and his three Archdeacons give an average of upwards of eighty-four years apiece. The Bishop has some assistance from Bishop Bromby, but with this exception all are doing their own work.

A Topeka, Kan., special says that on account of the financial stringency the members of the seven religious denominations at Ashland have agreed to sit in one church, listen to one minister, drop their mites into one box. This will add six clergymen to the great army of the unemployed. Other drought stricken communities will adopt the same plan.

Canon Melville, the sub-dean of Worcester, meeting one day last week in the precincts two drunken brawlers fighting, seized them and separated them, saying, "I won't loose you till you are quiet." After lecturing them soundly, the veteran Canon, who, notwithstanding his physical infirmity, behaved with great pluck, sent them finally to their respective homes.

The aboriginal Ainu of North Japan do not look upon drunkenness as wicked, or a thing to be detested. Fully 95 per cent. get drunk whenever they can obtain enough sake, and to be drunk is their idea of supreme happiness.

An official return shows that there has been of late years a remarkable decrease in the consumption of alcohol in New Zealand. There has also been a decrease of 40 per cent. in convictions for drunkenness, almost coinciding with the decreased consumption of spirits.

At the annual meeting and conference of lay-helpers in the diocese of Durham just held at Auckland Castle, there was an interesting discussion on "Open-air preaching; its methods and difficulties," and a saying of Bishop Lightfoot was quoted, that open-air addresses should be plain, simple, and natural, and not exceed ten minutes, and the preacher should not argue with people.

The Archbishop of Dublin, the Dean of Connor, and other eminent clergy of the Church of Ireland have accepted invitations to take part in the forty-seventh conference of the Evangelical Alliance, which will be held in Dublin on September 25th to 28th. The subjects for addresses will include the following, amongst others:—"The Bible our Sole Rule of Faith," "Possibilities of Faith," "Reasons for Faith," "The Adaptation of the Bible to the Moral Necessities of Man," "Life in Christ," "Christ and the Masses," "Loyalty to Jesus Christ," "Undenominationalism—not Indefiniteness," "Foreign Missions."

The coming Australian Church Congress at Hobart is exciting general interest, not only in Tasmania, but throughout the Australian and New Zealand dioceses. Preparations are being vigorously pushed forward, for it is felt that the time is short to arrange the details for so big a gathering. The Bishop's Committee have elected Executive and Subjects Committees. A large central committee has been formed of representative Churchmen from all parts of the diocese. The subjects suggested cover the whole ground of possible debate, and include matters of deep interest to the Church in the colonies. The Congress is to be held on the 23rd, 24th, 25th and 26th of January.

At St. George's Church, N.Y., the Rev. Dr. W. S. Rainsford, rector, a series of business talks have recently been conducted by business men for the benefit of the boys of the parish. The talks dealt with the experiences of practical business life, and gave the experiences of the speakers. The new organ for the chapel in the parish house will be ready for use in September, and a vested choir will then probably be organized to conduct the musical services of the large Sunday school.

The Bishop of Llandaff made an interesting statement the other day with regard to the feeling of the Wesleyan Methodists towards the Church. He said that at the recent Wesleyan Conference at Cardiff a Wesleyan minister came to him and asked him to ordain his son, who was seeking orders in the Church with his full concurrence, adding that he hoped others of his sons would follow the good example.



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.

Union.

SIR,—It is really too bad, but Mr. Ffrench's claim to originality is as weak as his logic and philosophy. The Irvingite schism has been teaching for nigh half a century Mr. Ffrench's discovery that "the crime of Christendom was enacted" in A.D. 324. But I fear that even this authority added to that of our new prophet will not induce us to repeat the 21st article, and disown the undisputed General Council, even if they are post-nicene. It seems scarcely worth while to say more about Mr. Ffrench's ideas concerning the Church of Rome. They are as "different to any yet reached" as his ideas on union, and as valuable. But when he informs my ignorance that the Church was undeveloped in Thessalonica at the time of St. Paul's Epistles, I am compelled to cry a question. Did not St. Paul preach in Thessalonica and make a great multitude of converts there? (Acts xvii. 1, 4). Did he not flee thence to Berea, and on to Athens, whence he sent back Timothy to strengthen and comfort the Thessalonians? Perhaps Mr. Ffrench has reached definite conclusions on this point different to any reached by St. Luke and St. Paul, but for myself I prefer the historical account. There is, however, one good point in his letter, viz., the frank confession that if he had fallen into a "fat living" he would be content to stay there. I fear though that until the clergy leave off hunting for such positions and are content to do the work for the work's sake, as many are doing, frequent moves and long vacancies will continue to hinder our progress, especially in the country parishes and missions.

Is it not a truism that nothing save an imperative call of duty to another sphere, or the entire loss of usefulness, should cause a priest to seek or accept a removal?

CRITICUS.

Diocese of Algoma.

SIR,—Will you kindly give me space in your journal for the following: The Church people of Burk's Falls have realized the truth of their Bishop's words in his decennial charge, that "a parson without a parsonage is a visitor—a pilgrim and sojourner—he never continueth in one stay." Liable to frequent fluctuations and removals, and largely at the mercy of circumstances, he lacks that home feeling which plays so large a part in domestic comfort and parochial efficiency. "Knowing how true this is, the people here have strained every nerve to provide a house for their clergyman." The cost of land, house (yet unpainted), and stable, has come little short of \$900, and a debt exists of very little less than \$400. The work could not have been done cheaper, and having done their utmost they look hopefully to their brethren who live in comfortable homes and amid the comforts that belong to an older settled and less rugged country, to help them pay off the debt. Believing that if they did all in their power, such an appeal would not be in vain, they, being hard pressed, ask your readers and all friends who can and are inclined to help Algoma, to do so now. Contributions may be sent to the Commissary, Rev. Rural Dean Llwyd, Huntsville; to D. Kemp, Esq., Synod Office, Toronto, or to the undersigned incumbent,

CHARLES PIERCY.

Stepping Romeward.

The Rev. J. P. Smitheman replies to the Rev. Dr. Campbell in the Ottawa Citizen on the above subject: Editor Citizen,—In your issue of 16th instant you have an article with the above title. The subject of that article seems to be to belittle the protestant character of the Church of England. As regards the testimony of the Presbyterian, Dr. Campbell, I shall simply say this,—from opponents, whether Presbyterian or Methodists it is useless to expect perfect harmony. I mean they are outside the pale of the Church, and naturally will belittle and not magnify the Church of England which existed hundreds of years before them. Therefore, I do not wish on the present occasion to regard their testimony. I desire rather to deal with the testimony of Archdeacon Farrar. Mr. Editor, you seem to think he represents the opinion of the English Church as a body. Should you not rather take the declarations of an average Churchman instead of extreme men like Farrar and Huntingdon? Perhaps some light may be thrown

on the subject by studying the reception of Farrar's views in England.

The article entitled "Undoing the Work of the Reformation," in the July number of the Contemporary Review is exaggerative. The Archdeacon never reads the criticisms of the religious press, which he considers a tyranny second only to the Inquisition, with its lurid bale-fires, so that any answer to his arguments is useless. Whatever value they may have, even in the eyes of the most bigoted partisan, is utterly destroyed by the intemperance and passionate tone of this ill-advised attack on those who conscientiously differ from him. They are well able to defend themselves and will doubtless do so, but the spectacle is a sad one for all who have the true interests of the Church of England at heart, and the harm that an article such as this causes, is, we trust, not present to the mind of its author.

Such is the substance of the criticism of the Religious Review of Reviews. Now let me give the criticism of the Guardian, which represents the average mind of the English Church: "It is hard to say how far Archdeacon Farrar is to be taken seriously in his new departure. When, for example, he warns the Bishops and the Protestant clergy and the members of the English Church Union . . . that even if they re-establish the Inquisition in all its terrors . . . there are, in spite of this tyranny, myriads of Englishmen, and not a few among the clergy, who will not, etc., etc.—is he seriously looking forward to a trial at St. Paul's with the Bishop of London and the Vicar of St. Alban's, Holborn, sitting as grand inquisitors, and the secular arm in the person of Lord Halifax waiting to conduct the condemned archdeacon to a stake set up in Victoria Park—Smithfield being now considered to be intramural for such ceremonies? If he is, we cannot for a moment jest with these terrors. A diseased fancy can make any delusion real, and we should be sorry to give the suffering archdeacon of Westminster one unnecessary pang. Perhaps, however, all this is mere rhetoric; but then, what is the object of the article in the Contemporary Review, from which we have been quoting? It can hardly be to convert those he is attacking; conversions are hardly effected by writing of this quality. It can hardly be to threaten them with legal proceedings, for even the Church association has given these up. It can hardly be to provoke a new public worship regulation act, for the House of Commons is likely to have its hands full for some time to come. Can it be that it was simply to furnish the editor with fourteen pages of copy? It seems a commonplace explanation, but really we are unable to suggest any more probable one."

From this extract you can perceive what England thinks of Farrar.

If this letter is not too long, may I further say that it would be well if people knew and realized that the Church is Catholic as well as Protestant. Please distinguish between Catholic and Roman Catholic. Would you receive the testimony of the present Archbishop of Canterbury as that of a fair-minded man? Last month at the Canterbury Diocesan Conference he said: "We have to be thankful for the harmony and peace of this diocese. There is very little attempt to depart in any quarter from the true and sound use of the Church. There is an enormous difference between the Church of England and the Church of Rome in the matter of services. A large part of the work of the Reformation was directed to making the services of the Church simpler, and within the comprehension and interest of every single member of the congregation; there can nothing be more wrong in theory and more foolish in act and more untrue in principle, and more certain to bring a recompense of alienation, than to take customs which are not existent among ourselves, to imitate them from any other Church and introduce them into the ritual of our Church. There is nothing more rebellious against the honour and rights of the Church, and at the same time more unpractical and more sure to produce an indignation which will alienate our best and soundest laymen."

Please notice particularly the last sentence about alienating the laymen. I have no time to write more now.

J. P. SMITHEMAN.

Incumbent of Billings' Bridge.

August 17, 1898.

Summer Weakness

And that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

Sure, efficient, easy—HOOD'S PILLS. They should be in every traveller's grip and every family medicine chest. 25c. a box.

Sunday School Lesson.

16th Sunday after Trinity. Sept. 17th, 1898.

FORM OF PRAYER FOR 20th OF JUNE.

The form of prayer now under consideration is the only one in the Book of Common Prayer which is without the sanction of either Church or State. It is in the Prayer-Book only by authority of a Royal Proclamation. Canada is a portion of the British Empire, long may it be so. The Sovereign of England is our Sovereign. She is no more to the boy or girl in the English Sunday-school than she is to the boys and girls in the Sunday-schools of Canada; "with heart and voice" the Canadian boy or girl can sing "God save the Queen."

But it is by God that kings and queens reign (Prov. viii. 15; Rom. xiii. 1). Man may choose the form of government which he may wish, but when that form of government is established, then God's law requires us to be obedient to it (Rom. xiii. 2).

When Israel came out of Egypt God was their King. After settling in Canaan they chose a king from among themselves, but he was appointed to his office by Samuel, who anointed him with oil to signify that God set him apart for his office, and that his authority was not of man but of God. It is just the same with ourselves. When the Sovereign is set apart for his office the Archbishop of Canterbury pours oil upon his head at a very solemn service in Westminster Abbey, to signify that God gives him authority.

Our present Sovereign came to the throne on June 20th, 1837, and the form of service appointed to be used on this day every year reminds us that her authority comes from God, and that if she is to rule her people well, she needs the help of God, for "apart from Him she can do nothing" (S. John xv. 5; Ps. cxxvii. 1). The opening sentences of the service remind us of the duty of prayer and thanksgiving on behalf of kings, and all in authority.

That which is appointed to be sung instead of the Venite is taken from various Psalms, and gives very appropriate words for such a service. The Psalms (xx. xxi. and ci.) set forth the truth that in God does the strength of kings lie. The first lesson (Josh. i. 1-10) speaks words of encouragement to one entering upon so responsible a position, promising the presence and assistance of Almighty God. The second lesson (Rom. xiii.) reminds both sovereign and subject that God is the source of all authority, and that obedience is due to the sovereign as to God.

As is fitting, provision is made for the celebration of the Holy Communion at this service in accordance with S. Paul's words, "I exhort that . . . giving of thanks be made for all men." The Greek word "giving of thanks" is one of the names which we use for the Holy Communion, viz.: "Eucharist." We might read 1 Tim. ii. 1, thus: "I exhort that Eucharists be made for all men; for kings."

We have reason to give God thanks for so good a sovereign as we have. She has been an example to the nation as a woman, but it does not matter, so far as our duty is concerned, whether the sovereign is personally good or bad. S. Paul wrote his First Epistle to Timothy and Romans xiii. when the profligate Nero was on the throne.

The Collect is a prayer that the sovereign may defend the true faith. The Epistle sets forth the same lessons as the second lesson. The gospel reminds us that we have a duty to perform both toward God and the earthly sovereign.

The whole tenor of the service is that since the sovereign reigns by God's authority and obedience is to be rendered unto him as unto God, that therefore the sovereign must govern in accordance with God's law.

I'm after you, sufferers from Dyspepsia, with K. D. C. It is a guaranteed cure and sells on its merits. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 7—CONTINUED.

"I think Lora does, very often," said Stella mournfully.

"And Somerset? O Stella, Somerset seems to me just such a brother as a young girl like you might well be proud of, and dote upon. So handsome, so attractive, such a deep beautiful voice, and eyes so like your own, Stella darling!"

A strange flush passed over Stella's face as Mrs. Fleming spoke, and then faded.

"I think I could love Somerset, if he would let me," she whispered; and her heart echoed inwardly, "I know I could." "But, O, Mrs. Fleming, he would not care for my love. If you only knew his feelings towards me! I do not believe he would care if I were to die to-morrow. I am not speaking hastily now, indeed I am not. O tell me, is it not hard to have to love so?"

"Yes, it is hard," she murmured, laying her hand caressingly on the fair head turned towards the firelight, which brightened its golden colouring. "It is hard, my little Stella, but not impossible. O may Christ, through His examples and His love, give you the mastery!"

The remembrance of the lonely suffering boy came afresh into Stella's mind just then, and softened yet more the heart which never before had felt so painfully conscious of its own shortcomings. With the new world of unconceived misery, glimpses of which had dawned that afternoon for the first time upon her mental view, came also faint flickerings of the pathway to a new and brighter life, the ruling impulse of which was love, its influence love, its reward love. O, if only her footsteps should be guided into it!

"You will try, my darling?" murmured Mrs. Fleming.

"Yes, I will try," Stella answered humbly; then, after a pause, "How must I try?"

"Ask help, dear child, from Him who alone can give you strength now, and victory in the end. Ask Him to help you bear with meekness and patience anything which in your daily lot seems harsh and unjust, and to quench, before indulged in, the angry and recriminating thought and utterance. Above all, my darling, pray that you may love even as you have been loved; forgive, as you have been forgiven. Yes, it will be a conflict," she continued, as though speaking to herself; for Mrs. Fleming did not underrate the struggle which she knew her words involved; "but are not the most precious things purchased at the dearest cost? and is it not through conflict and tribulation that we enter the kingdom?"

A servant just at that moment knocked at the door, and announced dinner. Stella had been sitting for some time with her face turned from Mrs. Fleming, her gaze directed to the fire. But she rose as the man left the room, and the countenance, turned upon Mrs. Fleming, was wondrously changed in aspect: it seemed as though some faint ray of the new life had left its touch there. She threw her arms around Mrs. Fleming's neck, and held her fast a minute. "I shall always love you now," she murmured; then, after a pause, "Please tell me, dear Mrs. Fleming, where those texts you repeated are written? I shall want to find them for myself."

Mrs. Fleming complied, directing her attention very particularly to St. John's first Epistle. "I will tell you about your mamma after dinner," she added; and then, taking Stella by the hand, she led her to the dining-room.

The evening conversation was not without its tears, tears which Mrs. Fleming mingled with those of Stella, as she dwelt upon the last days of one very dear to her, young and beautiful, who had faded slowly away in a lingering, yet, from the first, a hopeless malady.

And it was very affecting to see before her the darling child of that friend, and to know that, so young, she had tasted already too much of an orphan's bitter cup, and missed, O how sadly, a mother's tenderness and love. But at length the clock struck nine, and Mrs. Fleming rose.

"I bargained for this quiet evening, Stella darling," she said, with a smile; "but I shall not be thanked for my extreme monopoly. I daresay we shall find my brother in the drawing-room, waiting for you." Which proved to be the case; and Stella, under the escort of Charlotte Fleming, the younger of Mrs. Fleming's sisters-in-law, was taken up-stairs to dress.

"As sweet and beautiful a girl as I have seen for a long while," remarked Sir Gordon. "More strictly beautiful than Lora, eh, George?"

The captain smiled. "You expect me to allow it, I daresay."

"Papa has not seen Lora lately," remarked Mrs. Fleming.

"But I intend to give myself that honor next week. Meanwhile, a thousand congratulations, Captain Flamank."

"Thanks," said the captain, giving his hand heartily. "I deserve them all."

He did not tarry long after Stella had made her appearance, ready equipped; and very soon they were driving through the wet streets in the direction of Belgrave square.

A quiet little companion was the young girl as she sat back in the corner of the carriage, thinking on all that had been heard and said that afternoon, wondering whether Marian was gone to the home of the sick child, or whether any one of those hurrying foot-passengers pacing bravely on over the wet slippery pavements, and through the thick drizzling rain, might not be the compassionate self-sacrificing young bible-woman hastening along on her errand of love.

"Stella, you are quiet," said Captain Flamank at last; "but, that you had not spent an altogether wretched evening, I saw by your face the moment you came into the room."

"O, I am very glad I went," she answered.

"Then you have been happy?"

Stella hesitated. It did not seem exactly the right word; and she could hardly say she had.

"And Ethel has been giving you chapter and verse, as I promised," he added, laughing. He was a little curious to know the topic of the prolonged conversation.

"Yes," replied Stella earnestly; but, O Captain Flamank, they were very solemn ones; and I cannot forget."

Captain Flamank felt rebuked; not that he had intended to ridicule anything his cousin might have said, but perhaps his words had sounded so to Stella. He took her hand across the carriage. "Mind, Stella, I was not joking. Whatever Ethel has said to you is true and good, I know; and you are right in not forgetting it."

"And I thank you for sending me to her," Stella continued, not heeding his last words; for she had intended anything but reproof, poor child.

"And I hope I shall go again, very often."

"I hope you will," said the captain.

"I saw Marian, a friend of Mrs. Fleming's, and whom I think she called a bible-woman," Stella said, after a little consideration. I suppose, Captain Flamank, that Mrs. Fleming goes with her sometimes, to visit the poor?"

"Very often, I should think, at least she did last winter. Why?"

"I was thinking how much I would like to go with her once, if she would take me. Do you think she would?"

"Yes, I am certain she would—only," here Captain Flamank hesitated. He foresaw, what Stella had not as yet remembered, that there might be difficulties in some other quarter.

"Only what?" continued Stella anxiously.

"You must not go without your sister's consent."

"O, of course not! I could not, even if I wished; but I do not think Lora will mind; and Tracy, I know, would like me to go and see that poor unhappy little boy. O, Captain Flamank, I cannot help thinking of him and all those poor miserable suffering people! I never heard about them before;" and Stella shuddered involuntarily, as she sat in the corner of that soft luxurious carriage.

"It is a pity Ethel has been telling you about it now," said he. "What good can it do you or them? And I don't know that you particularly require any more troubles to brood over, and make yourself miserable about."

"O, but I am glad to know; I ought to know," interrupted Stella. "And I might help a very, very little, you know, Captain Flamank. I could speak kindly to that poor sick child, and try to comfort him a little. When you spoke kindly to me, the other day, in my trouble, it did me good; though of course I do not mean to compare myself to him," she added apologetically.

"Not knowing who 'him' is, I cannot fairly judge," said the captain gravely, but very kindly, for Stella's allusion to himself touched him greatly; "but any one failing to derive comfort from such a visitor would be ungrateful indeed. So you have my full permission to go wherever my cousin may see fit to take you."

"Thank you," answered Stella warmly; for

she was beginning to understand and appreciate the growing weight of his home-influence. The carriage drew up in Belgrave-square.

(To be Continued.)

You don't know how much better you will feel if you take Hood's Sarsaparilla. It will drive off that tired feeling and make you strong.

#### A New Theory Teacher

The Toronto Conservatory of Music has (through Mr. Edward Fisher, who recently visited England for the purpose,) secured the services of Mr. J. Humfrey Auger as teacher and examiner in the theory department of this institution.

Mr. Auger comes highly recommended as a gentleman of superior talents and attainments; he is a Mus. Bac., a graduate of Oxford University, Fellow of the College of Organists (Eng.), and one who has had much experience in teaching the theory of music, being also a composer of much merit.

The directorates of this growing institution are to be congratulated upon securing one so thoroughly qualified for the duties of this department of the conservatory: the students may feel well assured of most thorough and careful training at his hands. There has also been added to the staff of the Conservatory the following names: Miss Lena M. Hayes, A.T.C.M., the Violin department; Miss Jennie E. Haight, Miss Frances S. Morris, A.T.C.M., and Mr. W. O. Forsythe, the Pianoforte department; and Mr. W. H. Hewlett, A.T.C.M., the Organ department. Everything is in readiness for the opening of the seventh academic year on Sept. 4th; many applications have been received, and several have already registered for the coming season.

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

#### Tired Feet.

The close of every day finds a great many persons with feet tired and sore. There are some people whose duties require them to walk all day. There are the men who patrol the city streets, the guardians of our homes; there are the postmen, there are those who follow the plow or perform other parts of the farmer's work. Sales-people in great busy stores scarcely ever have time to sit down; the same is true of those employed in many factories and mills. Thousands of women in their home-work rarely ever sit down during the long days to rest.

No wonder, then, that there are many sore and tired feet at the ending of each day. How welcome night is to the armies of weary people who then drop their tools or their yardsticks or their other implements of toil and hurry homeward. How good it is to sit down and rest when the day's task is done.

But what comfort is there for such? For one thing there is the thought of duty done. It is always a comfort when one is tired to reflect that one has grown tired in doing one's proper work. A squandered day, a day spent in idleness, may not leave such tired feet in the evening, but neither does it give the sweet pleasure that a busy day gives even with its blistered or aching feet.

There is a great deal of useless standing or walking about that gets none of this comfort. There are young men who stand on the street corners all day, and oftentimes far into the night, who must have weary feet when at last they turn homeward, yet they have in their hearts no such sweet satisfaction as have those who have toiled all the long hours in some honest and honorable calling.

Another comfort for tired feet is in the coming of night when one can rest. The day's tasks are finished, the rounds are all made, the store is closed, the horses all put away, the children are in bed, the house-work is done, and the tired peo-

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ple can sit down. Suppose there were no night, no rest—that one could never sit down, that there could be no pause in the toil—how terrible would life be. Night brings rest, and the rest is all the sweeter, too, because the feet are tired and sore.

There is still another comfort for tired feet in the hope of the rest that is waiting. This incessant toil is not to go on forever. We are going to a land where the longest journey will produce no weariness, where "tired feet with sandals loose may rest" from all that tires.

Cure that Dyspeptic with K. D. C. and bring happiness to the home again. Free Sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Manliness and Chistianity.

Is Christianity opposed to manliness? Most assuredly not! And yet some very excellent people seem to suppose that when a man accepts Christ and His Gospel he is to become a poor miserable weakling, without backbone or bravery, a nerveless creature, deaf to all music, blind to all art, and ignorant of all pleasure.

There is no more dangerous and misleading sophism than to suppose that a sallow-visaged dyspeptic, with a morbid solemnity of manner, is more acceptable to Jesus Christ than a bright, true-hearted, athletic fellow, whose very sport is consecrated by a manly, muscular Christianity. The Christian life is no dark and sepulchral existence; it is full of buoyancy, freshness and vigour. Christianity ennobles and develops our manhood; it elevates, dignifies, and exalts everything it touches.

We must rid ourselves of the erroneous idea that when a man becomes a Christian he ceases to think for himself, and that he bids farewell to all secular literature, music, and art, all intellectual enjoyment and physical recreation. The fact is that no man is so well able to enjoy life and to appreciate its beauties and blessings as a thorough-going and whole-hearted Christian.

Christianity takes nothing from a man but what is irredeemably bad and baleful; it gives him a life of joy and happiness and peace here on earth, and at last "pleasure at God's right hand for evermore."

K. D. C. offers you an opportunity to enjoy your meals without after-suffering. Try it. Free Sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

The Woman who Laughs.

For a good every day household angel give us the woman who laughs. Her biscuit may not always be just right, and she may occasionally burn her bread, and forget to replace dislocated buttons, but for solid comfort all day and every day she is a very paragon. Home is not a battlefield, nor life one long, unending row. The trick of always seeing the bright side, or, if the matter has no bright side, of polishing up the dark one, is a very important faculty, one of the things no woman should be without. We are not all born with the sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a cheerful sense of humour if we only try.

—Landseer, the wonderful animal painter, often told an amusing story, of which he was the hero, to illustrate that a man must go from home to learn the news about himself. One day, while walking in London, he saw in the window of a picture-dealer a good specimen of his own work. Stepping inside, he asked the name of the painter. The salesman said the picture was a genuine Landseer, and one of the best he had ever painted. Taking up the picture and critically examining it, Landseer asked if the dealer would warrant it. "Most certainly," replied the salesman, and, what is more, he'll never paint another." "How's that?" asked the painter. "Gone, sir, gone," answered the man, putting his finger to his forehead: "gone, sir, completely off his head, and not likely ever to recover." Landseer hurried out, that he might have a good laugh without betraying his identity.

A Noble Sentiment.

Some true heart has given expression to its generous nature in the following beautiful sentiment: "Never desert a friend when enemies gather round him. When sickness falls on the heart, when the world is dark and cheerless, is the time to try a true friend. They who turn from a scene of distress betray their hypocrisy, and prove that interest moves them. If you have a friend that loves you and studies your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated and that his love is not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its powers? They deny its worth who never loved a friend, or laboured to make a friend happy."

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

"Jesus Called a Little Child unto Him."

Oh! ye angels, ye who flutter,  
Whitest wings, unstained with clay,  
Ye who endless praises utter,  
Wherefore bore ye him away?

Wherefore? That his soul may be  
Cleansed from all impurity.  
Wherefore? That his opening mind  
Wisdom's only spring may find.  
Wherefore? That his heart be filled  
All with love from God distilled;  
That his body never know  
Throb of pain, or pang, or woe,  
But all beautiful and wise  
In the Resurrection rise.

Oh! ye angels, ye who flutter,  
Whitest wings, unstained with clay,  
Ye who endless praises utter,  
Whither bore ye him away?

Whither? To a world so bright  
That its darknesses are light!  
Whither? To a life so blest  
That its weariness is rest.  
Whither? To a Home so fair  
Praises, only, form a prayer.  
There the little children meet,  
Gathered round the Saviour's Feet;  
There the little children rest  
On the tender Saviour's Breast;  
There the little children dwell  
In His love ineffable;  
Far from earthly care and woe  
Suffer thou *this* one to go;  
Far from tears and eyesight dim,  
Let him closer be to Him;  
To His glory, free from blot,  
Spare him, and "forbid it not."

Conscience.

The wounds of conscience never cicatrize; the wings of Time himself do not cool them, but his scythe only opens them the wider.

—In Chicago there is a bell exhibited with a wonderful history. It is about the size of a railroad restaurant dinner bell. It is a dark greenish brown in color and bears on one side the letter F. It is placed in a show case with several other relics, but it is the most precious of the lot. It is the first bell that was ever rung across the waters of the New World. It was the church bell of Isabella, the city founded by Columbus in San Domingo in 1492. This is the story of the bell. It is bronze, of excellent workmanship, and was presented to the church in Isabella by King Ferdinand. In 1494 the discovery of gold in the mountains of Cuba caused a general movement toward the interior, and everything portable was removed to the new tower at this place. The city was destroyed by an earthquake in 1564. More than 300 years afterward, in 1868, a shepherd who was nosing around among the ruins found this bell near the tower among some tangled vines. A big tree growing near by had thrust its branches into the ruined bell tower and had by growth forced the bell from its place and held it in the tree. It is a venerated relic, and is called the "bell of the fig tree."

Queer Facts about Money.

There are 119,900,000 old copper pennies somewhere. Nobody knows what has become of them, except that once in a while a single specimen turns up in change. A few years ago 4,500,000 bronze 2-cent pieces were set afloat. Three millions of these are still out-standing. Three million 3-cent nickel pieces are scattered over the United States, but it is very rarely that one is seen. Of 800,000 half-cents, which correspond in value to English farthings, not one has been returned to the Government for recoinage or is held by the treasury. Congress appropriates from \$100,000 to \$150,000 yearly for recoinage of the uncurrent silver coins now in possession of the treasury. These are mostly half-dollars, and are not circulated, because there is no demand for them. Not long ago the stock of them amounted to \$26,000,000, but it is only about half that now. The money set aside for recoinage is not intended to pay for the cost of the minting, but is required to reimburse the treasurer of the United States on account of the loss of weight which silver pieces have suffered by abrasion. This loss amounts to \$30 on every \$1,000, and it has to be made good in order to set the treasurer's account straight.

Carrying God's Sunshine.

There are some places in the world where the sun rarely shines, and others where the sunlight is almost perpetual. So it is with people; some lives are so clouded that the sunlight only peeps through once in a while, and is soon eclipsed by some obscuring event. The silver linings are so tarnished by sin, or affliction perhaps, as not to be visible to them. Then there are others, God bless them, that to look upon does one good; such sunny, happy faces, made in the very image of God, carrying joy and peace wherever they go, weaving a net of happiness about them, and drawing people into it unawares, who, if they have any trials and disappointments, never let any one know them; who

"Give others the sunshine,  
Tell Jesus the rest."

What boundless good these fortunate ones do when they consecrate the sunshine in their lives to Christ, when it is God's sunshine which emanates from them instead of merely a sunny nature. In everything in nature there is a counter agent, a destructive and a restoring agent. In electricity, the positive and negative poles meeting produce the desired result. There are contrary forces all around us. So people are differently organized; one nature offsets another, one disposition, perhaps, with which we are brought in contact, supplies a need which we feel in our own. God, with His infinite knowledge, has ordered all things and has ordained the counter influences to which we are subject. God has given these sunny natures to be used for Him; He never means a light to be hidden under a bushel, and so, if you are a bit of His sunshine, you are meant to go out in the world and illuminate the sad natures, you are to bring healing to the sin-sick soul, you are to carry consolation to the afflicted, oh, you are to be used in so many ways!

We must remember it is not the great things alone that count, it is the little things, the homely, every-day acts of our lives. Do not be discouraged if you do not see great results of your labours; do your part. However small and insignificant it may seem to you, it does not seem so to God. It's a part of His great plan. If the niche God has given you to occupy is not an exalted one, make it one from which the love of Christ will shine forth as a beacon in the world.

—Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have the sorrowful first seen the gates of heaven.

Drive out Dyspepsia or it will drive out thee. Use K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

## Baby's Bed.

So straight and narrow is the quiet bed  
In which my precious little darling sleeps,  
I could not leave her there, in peace, alone,  
Without the knowing—God doth mark His own,  
And keeps safe watch o'er all these little beds  
Which cast short shadows in the morning sun,  
Ended their pilgrimage ere day begun!  
And throws soft coverlet of summer's sheen  
Bordered with daisies, and grasses green,  
Or winter's pure white sheet of drifted snow  
Above the dreamless form that slumbers low.  
And so, I could not leave my tender lamb alone,  
Without the knowing—God doth mark His own.

## A Vanished Illusion.

One is almost sure to be disappointed when he first enters the interior of Jerusalem. However carefully he may have prepared himself against surprise, he will scarcely escape it in more directions than one. The filth of the city will surprise and annoy him. One who comes to Jerusalem from Egypt can endure a good deal in this direction; but even he will have attained to a high degree of equanimity if he does not occasionally lose his temper amidst the superabounding filth of this city. And what is worse, it seems to gather most about the most sacred places. You cannot with any comfort approach through the old bazaar of the cotton merchants—what was doubtless the "Beautiful Gate" of the temple—without holding your breath. The Mohammedans, whilst guarding with keenest vigilance the sacred enclosure from the pollution of infidel feet, seem quite regardless of the intrusion of filth. Yet it must be confessed that the Jewish quarter of the city is quite as unclean as any part of it; and it often gives one relief, when traversing these dirty streets, to think that the Jerusalem of the Bible lies half a hundred feet or more beneath the present surface.

## Trust the Children.

None are so proud and happy as young children when they first understand that their parents have confidence in their honour and in their faithful performance of such duties as are committed to their care. The feeling of responsibility, awakened by this knowledge, in little children, brings to them their first sensation of self-respect. They soon learn that faithfulness is absolutely necessary to the satisfactory execution of any work they may be called to perform. Thus good seed is daily sown, which, in after years, will yield abundant harvest, and repay all the trouble it may have cost to prepare the soil to receive.

It is not easy to train children into such habits, and if conscience would absolve the mother she would, doubtless, prefer to do herself all the work she assigns to the child. But such lessons are a part of a mother's mission, and should never be delegated to another.

As soon as a young child has learned how to do certain things, it is wise to leave these small "chores" for the child to do alone when the mother is not looking on. Should some trivial thing be not done exactly right, no great loss will follow. Just say to the little three or four-year-old child, "Mamma must go out for a little while. I don't like to leave the room in such disorder. But Willie is such a helpful little man, I'm sure he will put all these playthings up nicely before supper; and when Jennie has finished her play she knows just how mamma likes to have her doll things folded and put away. When I come back the room will be very nice, I know."

This proof of their mother's confidence will make the little ones very happy, and they will try to merit their mother's approbation. It may be necessary to be a little short-sighted when overlooking the work. Let all criticism wait awhile. Appear pleased, nay, be pleased, with their childish efforts. Give as much sweet praise as is judicious—and perfectly truthful—to gladden their hearts and make them eager for other efforts. When not called to put playthings away, it may be well to say, in an easy, but not fault-finding, tone, "I think you had better put these books on this shelf instead of putting them in the box with the other things. They might get injured there, you know. And Jennie, dear, I would fold this little doll's dress this way."

Gentle hints, interspersed with as much approval as can be conscientiously given, will so fix the lesson in their minds that it will not be long before they will be proud to do such a good work without being told, yet knowing that mamma always has a general oversight of it all.

Year by year increase the trust and responsibility; but accept the work they do, and the care they try to take, as a love-offering to save your time and strength, and it will not be long before willing hands and happy hearts can readily lighten your labors. At the same time your children are learning the lessons which will prepare them to be useful men and women, and a joy and honour to their parents.

As early as possible, teach your children to do errands outside of the house, in time out of town—if need be—to buy groceries, or a little shopping just important enough to tax their taste and discrimination a little, the first step towards more important work later on.

A child can be taught, through love and confidence, to enjoy labour and responsible cares. But if, instead, parents sternly command a child, watch every act with constant suspicion and fault-finding, then labour is made a drudgery, and care of any kind becomes a terror and a loathing to the young. Under such training, children become stubborn, or, if naturally timid or loving, they are nervously fearful of being blamed, and this fear leads to deceit and falsehood as the means of escape, and only by special providence are the children saved from shipwreck and ruin.

## Golden Silence.

Long ago wise men perceived the idea that while "we are masters of our unspoken words, our spoken words are masters of us," and that silence may sometimes be more serviceable than speech. He is a wise man who can practice self-restraint at the right time. It may save him many a bitter regret, not having to remember hasty words which he would gladly recall and have unsaid. Silence may sometimes be the most effectual reply to unjust reproach; for actions speak louder than words, and will convince the gainsayer more quickly than mere argument. Nor is silence necessarily a sign of cowardice, though there is such a thing as a cowardly refusal to speak up where a principle is involved. It may often require the highest sort of moral courage to press the lips tightly together and keep down the ready retort, at the risk of being misjudged. Many a man regrets for years afterward that he forgot at a critical time to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

## The Locust.

This well-known and far-famed insect is common in the East. The Syrian locust is about the size of a full-grown grasshopper. The following account of a flight of locusts, seen and described by M. Olivier, gives us an insight into the effect of the plague of locusts upon the Egyptians:

"With the burning south winds (of Syria) there come from the interior of Arabia, and from the most southern parts of Persia, clouds of locusts, whose ravages to these countries are as grievous and nearly as sudden as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides, and to a great height, by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain: the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets, and all the fields, were covered by these insects, and in two days they had nearly devoured all the leaves of the plants."

Locusts were used as food by the Jews and are eaten at the present day by the Bedouin Arabs, and by the poorest people in Egypt and Nubia.

Sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked, boiled, or roasted; stewed or fried in butter.

## Hints to Housekeepers.

The only two foods which contain all the substances necessary to human life are said to be milk and the yolk of eggs. A man can live in health on these two foods.

SCALLOPED POTATOES.—Butter the bottom and sides of a dish. Put in a layer of cold boiled potatoes, sliced, season with pepper, salt and small pieces of butter and dust with flour. Put in another layer of potatoes in the same way, and when the dish is filled cover the top with a layer of cracker crumbs half an inch thick. Pour a cup of cream over the whole, and bake in a moderate oven for half an hour. This may be varied by the use of a seasoning of finely chopped celery or parsley.

China may be mended so strong that it will never break again in the same place. Make a thick solution of gum arabic and water, and stir in some plaster of Paris until the paste is very thick; apply it with a brush to the edges of the broken china and set them carefully together, tie a string around them and set away for three days.

Milk is better for being kept over night in small tins than if a larger quantity is kept over in one vessel.

CREAM OF SALMON.—Boil soft in salt water one pound of salmon and chop up very fine. Boil hard two eggs, mash the yolks and press them through a strainer, add to the eggs one ounce of butter, one ounce of flour and soften with half a pint of soup stock, adding pepper and salt: boil up and when smooth add one quart of soup, boil up again and strain, and then add the salmon meat and serve with toast.

VEGETABLE SOUP.—Cut in pieces, half an inch square, a carrot, a turnip, a parsnip and one head of cabbage, and fry them in one ounce of butter. Heat up one quart of No. 1 soup stock, put the fried vegetables in the soup tureen, add a little pepper and salt, pour over the hot stock and serve.

It is better to keep baked pastry in a cupboard rather than in a refrigerator, as it would be apt to get damp and heavy in the latter place.

PEACH JELLY.—Select freestones and a juicy peach; peel and cut in quarters, crack the stones and blanch the meats; chop fine and add them to the peaches, put in a covered tin pail or jar, set them in a kettle of hot water and cook until tender, pour in a jelly bag and let drain; allow three-fourths of a pound of sugar for every pint of juice, boil together fifteen minutes, then test with skimmer, raising it out and in; when it drips off in two or three places it is done.

WORTH READING.—Mr. Wm. McNee, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Druggist Sanderson, of St. Marys, Ont., certifies to these facts.

DINNER ROLLS.—Cut the dough, after rolling one-third of an inch thick, with a large round cutter, about four inches in diameter, then roll the two opposite edges over and over until they meet in the middle, stretching it a little as you roll, then rise and bake as usual.

LOOKED LIKE A SKELETON.—Gentlemen,—Last summer my baby was so bad with summer complaint that he looked like a skeleton. Although I had not much faith in it, I took a friend's advice and tried Dr. Fowler's Extract of Wild Strawberry. He soon got better. I truly believe it saved his life. Mrs. Harvey Steeves, Hillsborough, N.B.

If you wish to clean and brighten your carpets after they have been beaten and put down, wipe with a cloth wrung from water to which a little ammonia has been added.

NOW WELL AND STRONG.—Sirs,—It is my privilege to recommend B.B.B. For two years I was nearly crippled with an inflammatory disorder of the kidneys from which six bottles of B.B.B. entirely freed me. I am now well and strong, and gladly recommend the B.B. Bitters, which cured me after I had almost given up hope. Edward Johnson, Aberdeen, B.C.

Children's Department.

A Cat's Letter.

I am Elfie. I am never known by any other name. Though I am a cat, I do not answer to the name of puss. In point of fact, I ignore it. I am quite white, my dears, with a very long thick dress and a beautiful ruffle; and my eyes are blue, a deep shining blue. Though born in England, yet I spring from ancestors who came from a far-off land, somewhere in Asia I am told. And I, too, have been a traveller in my time; but I have never been so far as my grandsire has. When we were very little, I and my twin-brother were both commended at an exhibition of oats. I am so happy here. I am getting old. I have not a tooth in my head, but I have not a sign of old age about me. I am told I am in "very good keeping," and I am a first-rate mouser. You must know that I am very honest and never touch what I ought not. I sleep at night on a little carpet in the kitchen, except now and then when I am frightened at the sound of strange footsteps, and then I hide myself in a cozy nook of dead leaves all among the ivy. In the kitchen they put on the table the cream for the next day's churning, but I—no! not I—I never touch it: and the dickie bird goes to sleep, and sleeps beautifully covered over with his little shawl; but I never think of him. I know better than that.

My great hero is Mr. Romanes, and my reason for thinking so is that he attributes to our race so much intelligence and sense. "Brain-power" I believe is the proper word. I am sure he is right. It is true my experience is limited, yet it seems to me sufficient so as to form an adequate judgment on the matter.

Talk of "acting without words," which is one of the great attractions in London! Ah, if these good people, who are so excited by it, would but

Indigestion

Horsford's Acid Phosphate  
Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.  
For Sale by all Druggists.



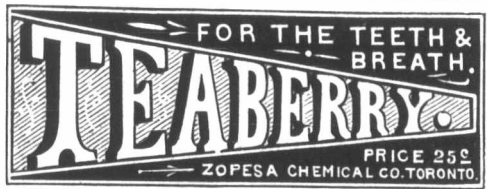
Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner Pills. They assist digestion and cure headache.



come and see me, or watch some of my English cousins very closely! We can act without words. I want to go out of the room. I go to the door, I put myself in an attitude, and I look at it and wait, and it is presently opened for me. Then there are several ways to go: so I walk on a little further to the door which I want opened, and I look at it and wait, and presently it opens. Sometimes they open a wrong door, but I know my own mind and I want my own way, and I wait till they see what I want. It is the same at meal time. If it is a pudding I like very much, or the servant brings in cream or milk, I jump up on the corner of the table and look straight into my mistress's face in a wistful tender manner; then I look down at my little dish, and then at the servant, and then at my mistress, and then I wait. This is the way I act, and this is how I get what I want. On one occasion I followed my master for half-a-mile along the high road. I was so glad when he turned. I followed him so close. I don't think I could have gone so far, but that he kept on calling and comforting and assuring me. So you see, my dears, what affection can do. Yes! affection and pluck are of much use in life. I dare not say they are better than, but they are indeed great helps towards, principle and rightmindedness. This is my opinion. Then I am only a cat: I should like you to see me when I am going to sleep. I curl myself up, and rest my head on the ground, so that my face is quite hidden, "comf" and warm, close to my own tail, and I look like a round mass of fluff and hair. And this is more than one of you can do, my dears.

Baby Days in Africa.

In that dark heathen land where mothers know nothing of the comforts of a home, or anything of Jesus and the home He has prepared for us all, God sends tiny black babies, just as He sends tiny white ones to the mothers in the comfortable American homes.

There are no pretty little white dresses or warm blankets for the little stranger; sometimes it has a string of beads for its neck or waist, and beads around the wrists and ankles.

While the babies are too young to sit alone, the mothers hold them on their hips, one little leg in front and one behind, mamma's arm about the little neck. Baby is very happy in this position, and would cry if the mamma tried to hold it as babies are held in our land.

When baby is able to sit alone, he is left very much to himself. Now I hear some one ask: "How does he amuse himself?" He does not have any of the pretty toys so common in every home in America, but he is quite contented to play with shells and leaves.

As baby begins to toddle around, the older children of the little town take him in charge, and every little boy and girl who has the care of a baby brother or sister in America, could learn a beautiful lesson from these little heathen children. They are very watchful, gentle, and patient with the babies. They are taken to the seashore to play in the sand, gather shells, and hunt the crabs, which they take home to make soup for their dinner.

When the African mother can buy a piece of print she at once makes a dress for baby, not a neat fitting dress such as our children have, but a straight piece of print wrapped round the body. While playing on the seashore the children often use their dresses as fish nets, then spread them on the grass to dry.

The children receive cruel punishment for disobedience; sometimes they are severely whipped, or red pepper is rubbed in the eyes, or a piece is cut off the ear. These severe punishments are not so common since the missionaries have been in Africa.

The parents of these little heathen children take pleasure in having the faces and bodies of children tattooed. One boy, who has learned of Jesus and loves Him, said: "I will not have these ugly tattoo marks when I am in heaven with Jesus."

When only six or seven years old, the boys and girls are allowed to smoke pipes, and often come to church and school with their pipes. I think it is very sad that a Christian people should send tobacco to those poor heathen.

The parents rejoice at the coming of missionaries, for they are glad to send the children to the mission schools. They want them to learn to read and write, and are willing to have them learn of Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

Remember that this precious saying of our Savior's is for all those little black boys and girls, as well as for the white ones.

The Vain Old Woman.

There was once an old woman so very poor that she had no house, but lived in a hollow tree. One day she found a piece of money lying in the road. Full of joy at her good fortune, she began to consider what she should buy with the money.

"If I get anything to eat," she said to herself, "I shall quickly devour it, and that shall be the end of the matter. That will not do at all. If I buy clothes, people will call me proud, and that will not do; and besides I have no closet to keep them in. Ah! I

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indeed is he whose blood is poor, who has lost his appetite and his flesh and seems to be in a rapid decline; but

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have it! I will buy a broom, and then everybody that I meet will think I have a house. A broom is the thing. A broom it shall be."

So the old woman went into the next town and bought a broom. She walked proudly along with her purchase, looking about her all the time to see if people noticed her and looked envious, thinking of her house. But as no one seemed to remark her, she began to be discontented with her bargain.

"Does everybody have a house except me? she said to herself, crossly, "I wish I had bought something else!"

Presently she met a man carrying a small jar of oil.

"This is what I want," exclaimed the old woman; "anybody can have a house, but only the truly rich can have oil to light them with."

So she bartered her broom for the oil, and went on more proudly than ever, holding the jar so that all could see it. Still she failed to attract any particular notice, and she was once more discontented. As she went moodily along she met a woman with a bunch of large flowers.

"Here, at last, I have what I want," the old woman thought. "If I can get these, all that see me will believe I am just getting my house ready for a brilliant party. Then they'll be jealous, I hope."

So when the woman with the flowers came close to her she offered her oil for them, and the other gladly made the change.

"Now I am indeed fortunate!" she said to herself. "Now I am indeed somebody!"

But still she failed to attract attention, and happening to glance at her old dress, it suddenly occurred to her that she might be mistaken for a servant carrying flowers for her master. She was so much vexed by the thought that she flung the bouquet into the ditch, and went home to her tree empty handed.

"Now I am well rid of it all," she said to herself.

#### "Little Bits of Hymns."

BY THE RIGHT REV. THE LORD BISHOP OF CARLISLE.

Ruskin, the famous writer and poet, tells a touching story which happened in the Lake District in Cumberland.

He used to visit from time to time the family of a laboring man in a little village on the shores of Coniston Water, and there was one little boy of whom he was especially fond. After an absence of some weeks, he came to the house one day, and, missing the little fellow, he said to the mother, "Where is Harry?" With tears in her eyes, she told the tale how, a few weeks before, the little boy had been taken to his rest.

His big brother was mowing one day in the meadow, and he went to him. He was going very softly and gently to surprise the brother, and the older one never saw him. As he crept behind, the scythe swept round and severed the sinews of the poor little boy's legs, and he fell. His brother found out his presence too late. Hurriedly catching him up, he ran with him to the house, and the doctor was sent for.

Harry lay all night very still on the little bed; but just as the morning broke he began faintly to sing. "What did he sing?" asked Ruskin. "Oh! just little bits of hymns." And he sang on, until as the sun was rising he

stopped, because he had gone where the angels always sing.

Yes, it is just the bits of hymns, just the texts of Scripture that are committed to memory in our Sunday schools which in after years, when the scholars are scattered far and wide on the face of the earth—it may be on the broad waters—will come back to them, and it will be found that they are words which, implanted in the heart and quickened by God's Holy Spirit, "shall not pass away."

#### Respect for Parents.

If children could realize but a small portion of the anxiety their parents feel on their account, they would pay far better respect to parental wishes. A good child, and one in whom confidence can be placed, is one who does not allow himself to disobey his parents, nor do anything when his parents are absent that he has reason to believe they would disapprove of were they present. The good advice of parents is often so engraved on the heart of a child that after years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of a child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish Prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or a mother is one of the best traits in the character of a son or daughter. "Honour thy father and thy mother, that it may be well with thee, is the first commandment with promise," says the sacred Book, and happy is the child who acts accordingly.

#### Giving is not Losing.

One day last summer, a clergyman called on a lady who had a very fine collection of roses. She took him out to see them—white roses, red roses, yellow roses, climbing roses, and roses in pots, the gay giant and the modest moss rose—every species he had ever heard of, and a great many he had never heard of,—all were there in rich profusion. The lady began plucking right and left. Some bushes with but a single flower she despoiled. The clergyman remonstrated: "you are robbing yourself, dear madam."

"Ah," she said, "do you not know that the way to make the rosebush bear is to pluck its flowers freely? I lose nothing by what I give away."

#### The Power of one Good Boy.

"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying just as if I had been there; while a general buzz, and the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy, a member of the church. Come what would, he would be for the right.

"There were two other boys who wanted to behave well, but were sometimes led astray; these two began to

look up to Alfred, and I saw they were much strengthened by his example. Alfred was as lovely in disposition as firm in principle. These three boys began to create a sort of public opinion on the side of good order and the master. One boy, and then another, gradually sided with them. The foolish pranks of idle and wicked boys began to lose their popularity. They did not win the laugh which they used to. A general obedience and attention to study prevailed. At last the public opinion of the school was fairly revolutionized; from being a school of ill name it became one of the best behaved schools anywhere about, and it was that boy Alfred who had the largest share in making the change.

"Only four or five boys held out and these were finally expelled. 'Yes,' said the teacher, 'it is in the power of one right-minded, right-hearted boy to do that. He stuck to his principles like a man and they stuck to him, and made a strong and splendid fellow of him.'"

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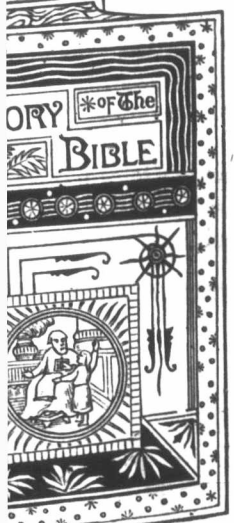
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