

# Canadian Churchman

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

Vol. 19.] TORONTO, CANADA, THURSDAY, JULY 13, 1898. [No. 28.

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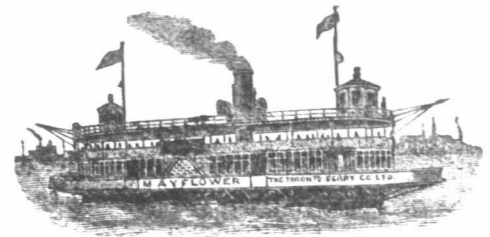
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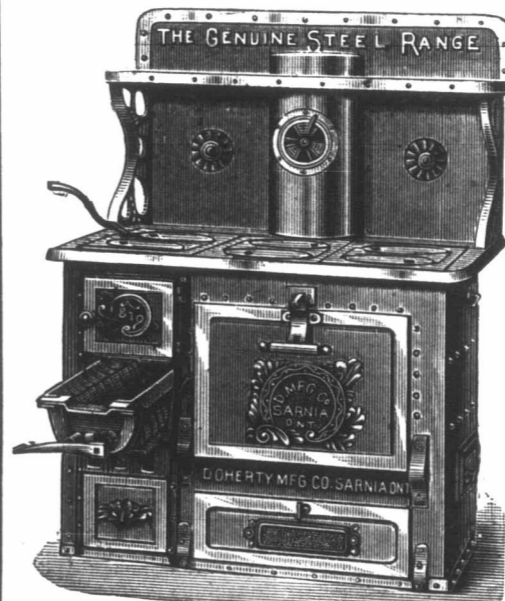
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 13, 1898.

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## Lessons for Sundays and Holy Days.

July 16—7 SUNDAY AFTER TRINITY.  
Morning.—1 Chron. 21. Acts 19. 21.  
Evening.—1 Chron. 22; or 28 to v. 21. Matt. 8 to v. 18.

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.

"PAID BY THE STATE!"—A piece of practical awkwardness connected with State "establishment" of religion in England is that the State being a kind of *treasurer of Church funds*, gives people the impression that those funds are derived from the State, from the people, by taxation, whereas the State is only guardian and manager in trust for endowments, etc., which, in unestablished churches, are managed by the church authorities solely—only, of course, with right of appeal to the State courts for right administration, correction of abuse or misuse, etc.

"ROMAN TRY-ONS" form the subject of some very apposite and interesting paragraphs in the *Church Review*, whence it is shown that it has been the Italian policy all along to try experiments ("throw out feelers" as it were) in the direction of acquiring more power in a subtle manner. The writer refers to certain illustrations in the 12th Century of English History, when "Papal legates" were turned out of England "by the shoulders," and Gervais of Canterbury told one of them "all the successors of Augustine were called and regarded as 'primates and patriarchs,' and were never subject to the jurisdiction of any Roman legate." They are at their old tricks still!

PUBLIC PATRONAGE.—Canadian Methodists of a certain stripe are not the only people who think themselves *overlooked* in the formation of Ministries and in Ministerial appointments in the various spheres of patronage. A cry has gone up that Church "Evangelicals" (so called) are overlooked in appointments to English deaneries, etc. *Church Times* well says: "Prime Ministers cannot make bricks without straw, and their nominations must bear some proportion to the proportion of pastors and individual fitness." Same here!

"HAS" OR "SHALL."—A writer in an English Church paper makes a point of the misquotation of our Church catechism as if it read, "my duty in that state of life into which it *has* pleased God to call me," whereas it really reads *shall*. Thus the idea of *slavish adherence* to one's original condition of life—discouraging all laudable ambition to "get on"—is not, as some would urge, inculcated by this venerable Church instruction.

THE SCOTT ACT IN CHARLOTTETOWN has attracted some attention in England as an experiment in restrictive or prohibitory legislation. According to figures furnished by Rev. James Simpson of St. Peter's, Charlottetown, the Scott Act *produced drunkenness* in a very large ratio; the percentage of monthly convictions have been over 23 per cent., whereas *now* (without any prohibitory measure whatever, not even license) the percentage has sunk to 18 per cent. This seems to argue the evil of legal restriction—for Charlottetown at least.

THE MIDDLE AISLE" is an expression which has "fallen among the thorns" of a corrupt use which bids fair to rob it of its original and proper meaning. The word "aisle" means "wing" and should be applied to the *side-annexes* of the naves of a church—not the passages—either middle or otherwise. *Church Review* says "a man would be deemed mad who called a bird's body its 'middle wing,' but an exactly similar statement made about a church is generally regarded as perfectly correct." The "Queen's English" is constantly in need of protection from "murderers," and each true Briton (and Churchman) should form himself into a "vigilance committee" to save it.

NO RIVALS OR EQUALS!—This is the text of Archbishop Benson's reply to the invitation to take part in the "exhibit" of Christianity at the Chicago World's Fair, by presenting one phase of Christianity in the proposed "Parliament of Religions." To appear on such a platform is—it appears to him—to surrender the whole case of "Christianity against the world," the battle which has been raging hard fought over many a field for nigh 2,000 years.

"PIECEMEAL DISENDOWMENT" is scented by *Church Times* in the cool proposal of certain local dissenters that the Rochdale surplus revenues (of the vicarage) should be applied to municipal or other schemes, instead of the proposed support of additional clergy and mission chapels for the Church people of that parish. What would be said if Church people suggested that certain existing Baptist or Independent or Methodist endowments should be "divided" for the use of the public—say to lessen taxes!

"OFFICIAL."—Since the days of "Pinafore" no such rich facetiousness (unconscious, too!) in the employment of this word has been seen as that of Cardinal Vaughan, who describes by it his dedication of the British Empire to the patronage of St. Peter. Fancy our British Christianity being handed over "body and bones" to such tutelage "officially!" Italianized impudence will go no further.

THE "LATIN PATRIARCHATE" OF JERUSALEM has been immensely puffed by the recent sensational "Eucharistic Congress at Jerusalem." It cer-

tainly was, outwardly, what is popularly called "immense." The gorgeous state procession headed by the "Cardinal and Bishop of Rheims," Papal legate *ad hoc*, was made as "imposing" as "all red" habiliments, silver crucifixes, acolytes and silver cross could make it. Since the patriarchate (?) was founded schismatically in 1647, no such "advertisement" has been devised to attract public notice to it.

"JESSICA'S FIRST PRAYER" has, for a story, found remarkable patronage—three-fourths of a million in England alone. Besides it has been translated into Arabic, Cingalese, Japanese, Bulgarian, Greek, Russian, Italian, Spanish, Portuguese, German and French. The gifted authoress, Hesba Stretton—who made her first "strike" with the simple story of *A Lucky Leg*, which pleased Dickens immensely—receives an appreciative notice in the *Sunday Magazine*. The thing that attracted Dickens was his favourite sentiment of *sympathy for helpless children*: this was the "common chord" which made the authoress so famous.

SCRIPTURE QUOTATIONS from their own pages in other parts are of the character called "substantial" without being necessarily "literal." In those days it seemed to be considered sufficient to *give the sense* unmistakably: and in the ever-changing phases of national languages and tribal dialects this is after all the principal thing. The question is not so much what precisely was said? as what for sure was meant? This is well brought out in an article in the *Religious Review of Reviews* on very Rev. Dr. Ryder's paper in the *Catholic World*. The distinction needs to be noted.

THE "CHICAGO NUMBER" of *Onward and Upward*, the Countess of Aberdeen's famous "penny monthly," is a particularly bright specimen of this society's monthly thoughts. The Countess being in Chicago, issued her monthly for June from the press of that city. The number is full of interesting matter about Irish industries, mothers' work, training of children, council of wives and mothers, etc. The area and methods of the *Onward and Upward Society* appear to run nearly parallel with those of the Girls' Friendly and similar associations of working women and girls.

"WEE WILLIE WINKIE" is the very taking title of a very pretty half-penny monthly "edited by Lady Marjorie Gordon and her mother." Though these philanthropic publications are almost unknown in Canada, the transfer of their fair authoresses to our country will no doubt give an impetus to their circulation here. We have seen nothing superior to them either in matter or style. The illustrations are singularly pretty in design and finish, while the letter-press is very skilfully kept down to the proper level.

TEMPERANCE A POLITICAL QUESTION.—Archbishop Benson recently instanced the temperance question as a remarkable instance of the way in which such matters "*slip into a political question*." A speaker (a clergyman) in the Toronto Synod very wisely and temperately warned that Synod against being mixed up with the "Dominion Alliance" here for the very same reason—the way in which politics have been "mixed in" till the composition has become of a very unpalatable character—ingredients not in the original recipe!

"A BLOOMIN' PARSON" in London recently proved a good deal too "bloomin'" for the taste of some thieves who tried to handle him in a dark lane one night. The clergyman "got on his muscle" in a way that surprised them, two being left prostrate on the field, while the rest took to flight as if they had seen a ghost. They probably *felt* one! At least, they had certainly "waked up the wrong passenger," as they say in U. S.

A SCOTCH PRESBYTERIAN AT ST. ALBAN'S.—Dr. Boyd has lately given his impression of a visit to the famous Holborn Church. "The *solitary thing* that jarred him a little was the surplice (of acolytes) reaching only to the waist. Mr. Stanton's sermon was admirable, it could not have been better. It kept up breathless attention. There was an immense amount of manner, but the impression was of simple and devout earnestness. No mortal could hear that sermon and not be the better for it." This is a good deal—surprising—to come from such a quarter. Would our Canadian "Evangelicals" say as much?

PAPOLATRY is getting some heavy knocks in the *Contemporary Review*—so heavy as to make Father Brandi S. J. probably "sorry he spoke." The *impeccability* of the Pope is the next fad, or rather newest form of the older fad, "infallibility," which is disturbing our Roman friends among themselves. Such a line of thought is bound to produce a serious change sooner or later, and lose them a Dollinger or two before they get through. Otherwise their fancies do not matter much.

"HE ONLY WORE HIS CASSOCK!"—There is a certain very Irish and Evangelical Dean at Norwich—is it not Lefroy?—who was lately described dressed as above, while holding his popular Bible class. It reminds us of the Privy Council judgment which decided that in the services a clergyman "shall wear a surplice only," and of the reporter who described a certain organist as wearing "only the hood of his degree!" It is questionable whether any of these vestments are sufficiently capacious to dispense with all the useful undergarments.

"THE CHURCH WE'ANT HAPPEN A FALL"—if church-wardens and parsons "stick alongside to t'other"—at least so says Lord Tennyson. The same idea inspired the recent scheme of the great Church meeting in Albert Hall. The church-wardens of Britain were there in force to see that the Church shouldn't "happen a fall." It was much the same when Bishop Strachan called his first "conference" with representative laymen in 1854, before the formation of synods. It committed the "lay element" to "stick to t'other!"

SIFERRA LEONE AND NIGER are two dioceses which have recently given illustrations of the tendencies of that spirit of *anomia* which thrives too much under C. M. S. auspices, on account of the looseness of their ecclesiastical teaching as to order and discipline. In the former diocese a number of the clergy have quite lately given the Bishop so much trouble by their insubordination, that he says in a congratulatory way that he regards "the loss of these malcontents as now assured and permanent." Good riddance!

"ADVERTISING PARISHES" get rather severe handling from Archbishop Benson, on account of the waste and diversion of funds which he more than suspects. Circulars are sent out by the 1,000 in a business way, one parish spending £600 per annum in the cost of these circulars, etc. The returns average—as we once heard a famous and suc-

cessful Canadian clerical "beggar" say in England—about one shilling per circular, twenty-five cents net! Still they persevere, as the only way available for getting in funds.

"SHABBY PARISHES" also get a knock or two from his Grace of Canterbury, for not contributing to missionary and other public funds from which they receive grants. There is something in the *Rock's* remarks, "Surely, if they were not poor parishes they would not ask for aid, and being poor it is 'shabby' of a society that helps them to expect much, or in some parishes, any returns, from them." The question is simply: "How can those who have not enough for themselves afford to give to others?" Still, they should at least *try* to do so.

THE DOCTRINE OF CYPRES is receiving illustration in England in the case of Rochdale, Glebe, the surplus funds of which (after giving the vicar a fixed income) have been *allocated in proportion to need* by the ecclesiastical commissioners among other incumbents of the vicinity—and still there is a surplus (!) after these have been abundantly subsidized. The question is now what to do with it—and this difficulty it is proposed to solve by building parsonage houses, mission chapels and endowing curacies for the more needy districts. Well done! A good example for the colonies.

SUNDAY IN ENGLAND is not quite the Sabbatarian ideal. Bishop Moorehouse speaks approvingly of the benefits gained by opening parks, museums and libraries to the public, affording change and refreshment to wearied bodies, hearts and minds: but he is "down" on Sunday dinner-parties, *noisy* gatherings, and "religious (?) free and easies." He claimed for every "tired toiler such *quiet* recreation as he could take without depriving others of their Sabbath rest." This rule is necessarily difficult of application, but it is the only practical one.

A "LADIES' SETTLEMENT" is the odd name chosen for a female community formed for Church work in Islington. The *place* probably accounts for the very careful avoidance of any name savouring of the "sisterhood" or "conventual" idea. However, the *name* matters very little, as it is understood to be not a saucy and independent secession of fashionable women for the purpose of living without the usual distractions of male society—as it seems at first sight to imply.

A PLEA FOR "MATINS" is made by the Bishop of Lichfield, owing to the way in which some clergymen push this service into a "corner" of the day, as it were. "Englishmen owe so much of their strength of character, of their genuine piety, and of their love of truth and equity, to their familiarity with the history of the chosen people, with the language of the Hebrew prophets, with the devotional aspirations of the Psalms, as well as with the New Testament record, which they have acquired from the daily offices of our Prayer Book, that I would earnestly deprecate any language or position which would lead to the disregard of these services."

ONE-THIRD OF THE BRITISH ARMY TOTAL ABSTAINERS!—This reads somewhat strange to those familiar with one of the favourite vices of the typical "old soldier" of our nation. It also bespeaks a vast change in the mental attitude of the present soldiery—to say the least, it betokens *carefulness* of life, as distinguished from the rollicking "devil may care" character of the ordinary British soldier.

Again, if so many as *one third* are *total* abstainers, it promises well for the rest, or a large proportion. Very few, probably, in such an atmosphere, retain the old vices.

OUIDA'S "COMPLIMENTS" TO THE SCIENTISTS.—The noted scientist, Sir John Lubbock, having uttered severe strictures on "Light Reading or Novel Reading," at the opening of the Lambeth Free Library, the famous novel writer, Ouida, falls on him thus: "Such works require for their due appreciation quite as much attentive respect in their perusal, and quite as many intellectual and perceptive qualities in their reader, as the analysis, however interesting, of a *wasp's social habits* (!) and the diary, however delightful, of a caged blue bottle's appetite. The study of *earthworms* demands no doubt the exercise of much higher faculties than are necessary for the study of human nature." Poor Lubbock!

LITERARY NOTE.—The clergy who have received the circular describing "Whittaker's Library of Church Teaching and Defence" need not fear subscribing on account of the Custom House duty that might be levied. The publisher informs us that the Canada Post Office regulations relating to the free entry of such books will be carefully complied with, so that subscribers for the library on this side of the line will receive their monthly volume free of expense.

#### "PRO HONORIS CAUSA."

Those who are responsible for the distribution of honours on special occasions are not to be envied in that position, so very difficult is it to choose the recipients judiciously, so frequently are mistakes inadvertently made, which renders the whole proceeding ridiculous and lower permanently the public estimation of the honours bestowed. One reads much *en passant* in modern English literature about families who owe their titles apparently to no higher claim than attaches to the discovery of a happy thought in pickles, shoeblackening or beer, or to the head of it having been mayor of some provincial town when royalty passed through on a certain occasion. It is difficult, nay, puzzling for Canadians and other Colonists to discover the "true inwardness" (if there be any!) of some appointments or apportionments of honour made by the imperial authorities. To those "on the ground" it seems easy to point out scores of persons more deserving of such distributions than those who have received them. All this has a serious effect in discounting the value of even imperial knighthood or baronetage. It becomes necessary to make enquiries as to the time when the honour was first attached in order to gauge rightly the true value of the attachment.

#### IN CHURCH MATTERS

the same is true. Time was when to be an English Dean or Canon *meant something* in the way of antecedent achievement in letters, if not in church work of some kind. Can we say the same now? It looks sometimes as if the question of *political service* were acknowledged to be the chief factor in estimating the claims of rival candidates for the "plums" of ecclesiastical patronage. The cool way in which the public enquires how much work of a political character so and so did to deserve to be made a Dean or Canon, tells us volumes in regard to the lowering of the standard of value attached to such distinctions. It would be no better, if men were chosen, as they are in some places apparently, for these high honours because they have pushed themselves into positions of importance—useful o

obnoxious—or because they happen to be incumbents of rich churches or ancient parishes or antique towns. A few mistakes in the way of *unfitness* in such appointments to ecclesiastical titles or honours is sufficient to "let down" the whole business to the level of absurdity and ridiculous child's play—if nothing worse. There is great significance in the question one hears so often now-a-days, "Canon, of what diocese?" It implies that something has been done somewhere to reduce that dignity below par, perhaps to utter worthlessness, because of want of proper discrimination in the appointment made.

## UNIVERSITY DEGREES

of late years have fallen into the same evil case. Even when they are not given "*pro honoris causa*," but supposed to be won in due course, the "due course" very often proves, upon examination, to be simply a course of money transactions, without any test of scholarship. Or else the fees are placed so high as to be "prohibitory" to members who could win the distinctions—or *have* practically won them—but have not the "cash" to spare. Thus the only "distinction" that a degree indicates as existing between the wearer or winner and his conferees in age, work and academic standing, is the possession of spare cash. The degree becomes practically a sign of money! Those who have not the "filthy lucre" must do without their degree! If some enterprising university will now step to the front and proclaim to the world, "We confer our degrees *only* for scholarship, and *exact no fees*," such a proceeding would place their degrees upon a pinnacle of distinction and worth which the world would soon recognize; and purchased degrees would drop to their real value—nil. They are not far from it now!

## "A LOWER DEPTH,"

however, lurks within the lowest deep (apparently which we have described—we refer to *honorary* degrees. Time was when the authorities usually—nay, invariably—singled out for this rare distinction only such personages as had *given proof* of the possession of such qualities of learning as the wording of the degree expressed. There was no need of *examination*, technically or formally; the *fitness* was patent and manifested, and everybody applauded the attachment of the "genuine stamp" by the university. Sometimes great achievements seemed to the authorities a fair *substitute* for learning, and a degree was offered; but this was a very rare event, "more honoured, indeed, in the breach than in the observance." When it happened, the public "winked" at the anomaly presented of a notoriously unlearned man wearing a proclamation of learning not actually possessed. There is a tradition that such an offer was once made to a famous parish priest whose name is immortally connected with Holy Trinity, Toronto, and that he refused to accept or wear a distinction which "proclaimed a lie"—he used strong language on occasion. The whole community applauded, and his personal popularity and influence increased tenfold. Such examples are probably "brilliant exceptions"; very few men see the incongruity plainly enough to refuse a D.D., or a Canonry or a baronetage. The "more's the pity," and the more need of extreme circumspection on the part of those who make such offers of honourable titles.

## OBITUARY.

MRS. J. SCOTT EDWARD.

In this column we are accustomed to chronicle chiefly the deaths of men or women who have had their memories deeply rooted in the Church for a generation or two at least, and who have grown

old in their faithful and loving service. Very seldom does it occur that any one is able in a short time—a few years—to gain a position of interest and influence in anything like the same degree. Yet, if we may judge from the painful sensation caused by her death, and the extraordinary amount of sympathy evoked, such was the position attained by the estimable lady whose name stands at the head of this notice. It seems but the other day since she left the associations of a happy and prosperous home to undertake the duties of a pastor's wife among people of a comparatively humble sphere, as the bride of a priest whose family name has become a synonym for thorough devotion to Church duty. And she proved herself a worthy mate for such an one, an invaluable "help-meet;" possessed of rare qualities of mind and heart, as well as no mean accomplishment, all of which became entirely devoted to the duties of the post she had undertaken to fill. Not often have so many of the Church clergy and laity of Toronto assembled in such numbers on a similar occasion, on short notice, as were present at St. Matthew's Church on Monday, 3rd inst., to see the body of the young mother and her stillborn babe carried to rest. The Women's Auxiliary, the Young Women's Guild, the St. Andrew's Brotherhood, the choir, Sunday school, &c., besides many relations and friends, testified their sense of affection and regard by beautiful gifts of flowers. The service was rendered in a manner replete with fitting sympathy for one to whose touch the organ had so often responded, and the choir filled the church with sacred melody. The attendance was exceedingly large, and reverent in behaviour. The bereaved rector of St. Matthew's has the deepest sympathy of all Toronto Churchmen, clerical and lay.

## THE STORY OF THE CHURCH OF ENGLAND.

EDWARD THE CONFESSOR.

In A.D. 1042 Edward the Confessor, who succeeded to the throne, and whose magnificent tomb in Westminster Abbey is one of the greatest attractions in that venerable pile, while he did much to elevate the condition of his people, favoured the introduction of foreigners into the Church, but was happily restrained in some measure by the famous Earl Godwin.

WILLIAM THE CONQUEROR.

In A.D. 1066 William the Norman invaded England, and having obtained a signal victory over the English at Senlac, near Hastings (though the final defeat of the English took place at Ely), was crowned King of England. The Pope at once urged the Conqueror to pay homage to the Church of Rome. His reply to the Pope's ambassador is historical, "Homage to thee I have not chosen, nor do I choose to do. I never made a promise to that effect: neither do I find that it was ever performed by my predecessors to thine"; an answer which shows that, up to the time of the Norman invasion, the Pope had no jurisdiction over the Church or Crown of England. This is an important fact which we ought to keep clearly before us when we hear it alleged that the Church in this country was Roman Catholic in pre-Reformation times.

THE GROWTH OF PAPAL SUPREMACY.

And now we enter on a new state of things in regard to the Church. Up to this time, whilst in full communion with the Western Church, the Church of this country was wholly independent of the jurisdiction of Rome. In its ecclesiastical constitution the Church was grouped under two provinces—Canterbury and York—the Archbishop of Canterbury being then, as now, Primate of All England, having no ecclesiastical superior.

GROWING INFLUENCE OF ROME

But now the Bishops of Rome were extending their pretensions, and the foreign prelates, favoured by the Confessor, and established and protected by William, greatly assisted the efforts of Rome to bring the Church under its control. Thus it was that the door was opened to encroachments of the Papacy upon the hitherto independent rights of the Church and Crown of England. The repudiation of these will be dealt with in the next chapter.

## NORMAN MONASTERIES.

The Normans gave a new impulse to the monastic system in England, and this led to a great revival of learning. The King and his nobles founded many religious houses on the land acquired from the English; and for a century after the Conquest this form of religious zeal showed itself at the expense of the Saxon endowments of parishes, which in many cases were thus diverted to swell the revenues of monks and nuns. The Normans were also great builders. They introduced a new and grand style of architecture, and the land became filled with great monasteries and stately churches, far surpassing in elegance the ruder architecture of the Saxon times.

## DOOMSDAY BOOK.

William's reign reminds us of the "Doomsday Book," in which the lands and wealth of England were enrolled. In it will be found, amongst other things, a description of some of the possessions of the See of Canterbury, and the lands belonging to the churches in various counties. For instance, in Norfolk the possessions of 243 parish churches are entered; in Suffolk the possessions of 364 churches. Such entries prove that the property of these churches has belonged to them for upwards of 800 years, this being probably a more ancient title than can be adduced by the owners of any other property in England.

(To be Continued.)

## REVIEWS.

THE FINAL PASSOVER, a series of meditations upon the Passion of our Lord Jesus Christ. Part II. Vol. III. The Divine Exodus. By the Rev. R. M. Benson, M.A., Oxford. Sm. 8vo. Pp. 453. 5 shillings. London: Longman, Green, & Co.; Toronto: Rowsell & Hutchison.

We have now the second part of the third volume completed upon the same plan. It is probably more a fault of the plan than of the writer, that there is a tendency felt to lengthening the meditation and occupying space. But when they are used, as intended, for special instruction, this feeling is unnoticed. They take up the scene from the point when Jesus is condemned by the High Priest, and upon each topic there is a cluster of three meditations, with special spiritual colloquy. The last is "The Sepulchre," and for Lenten readings they are unequalled. They are not at all of a scientific character, but purely spiritual and meditative. But they are short, pointed, and adapted for daily reading.

THE UNNOTICED THINGS OF SCRIPTURE. By Wm. Ingraham Kip, D.D., Bishop of California. Pp. 280. 50 cents. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The volume has a twofold interest. It is the first in the monthly series of "Whittaker's Library of Church Teaching and Defence," and thus it opens a cheap and useful list. It is the sixth edition of a well-known work by the newly deceased Bishop of California, and has long stood the test of popularity. It takes up the cue that is so often left untouched by ordinary commentaries, and gathers up the threads which the usual reader neglects. You cannot open the pages without lighting upon a matter of interest. For Sunday school teachers it is invaluable, and the pupils will easily grasp its meaning, as it is written with the grace of a careful scholar.

## SUGGESTIONS AS TO MAINTAINING THE INTEREST OF CHURCH PEOPLE.

I venture to say that there is not a clergyman in this diocese but has asked himself the question—How am I to keep alive the interest of my parishioners?

We will suppose that a young man, fresh from ordination, bright, intelligent and active, has been appointed to a parish. The people of the parish have perhaps been without services for some little time, and upon hearing that they are to have a new resident minister, at once all the members of the church proceed to take a lively interest in the work of the parish. The new clergyman arrives;

he calls on his various parishioners and becomes gradually settled in his parish. We will further suppose that he is liked and thoroughly appreciated and that his services are well attended. In other words, by his energy and activity; by his winning ways; and perhaps chiefly on account of his newness, he has aroused the interest and zeal of all his parishioners. They have heard him preach; they have seen him in private life; and for the first few months—before the novelty of his newness has worn off—he has nothing to complain of as regards inactivity or sleepiness on the part of his people.

But now comes the great question, the "Gordian Knot" that must be cut—How can he maintain and hold this zeal and interest; how can he keep it at this same pitch so that it may not fall off but rather increase?

It is a question of great and serious import, one to which I merely offer a few suggestions.

First, I emphatically say, you must not be lazy or idle. Show the people that you are active, energetic and positively incapable of being anything but a lively worker yourself. Never dream of being up late in the mornings, take care, even on a Monday, to rise at a reasonable hour, for be sure that such little shortcomings and weaknesses are at once perceived by your parishioners, especially any such habits of laziness. By this means, you will be showing and proving *yourself* to be an earnest and energetic worker, which will encourage your active members and bring shame on your slothful ones. Once having established your reputation as an active and energetic man, be sure that you maintain it and never give in unless compelled to do so by illness. You will, of course, find it very hard to be continually energetic and never wasting your time, but we must remember that we are keenly watched by our parishioners, who expect more from us perhaps than it is possible to do, yet by perseverance and dogged courage we can accomplish much.

In the second place, you must make a great point of your visiting. We are all aware that this is one of the most important features of parochial work. People living alone on the prairies, with very little to vary the monotony of farm life, enjoy a visit from an educated, refined, and beyond all, spiritually-minded man. Moreover, you must weave yourself into the trials and troubles, the joys and prospects of your own people. A man who can make himself pleasant and can support a bright and cheerful conversation, who can give a word of comfort and advice whenever needed, is one to be loved and respected by all grades and classes of mankind. Again, you can never tell what influence you may have amongst any of the half-hearted Christians, those who have not yet found the true depth and reality of Christianity. Those are the people you must reach, this is the class that needs your careful visitation. Should you hear of anyone being ill, if it is feasible, start off at once and watch by the sick bed, for by such acts of kindness you endear your people to you. In a word, to put the thing in a nutshell, visit systematically and take an *individual* interest in each one of your parishioners.

I now come to a feature which appears to me to be one of the most important by which we can maintain a lively interest in our church people. It is a feature which clergymen seldom thoroughly undertake, partly through inability and partly, maybe, through the fact of its being a feature that requires unceasing energy to keep in a thorough state of order. I refer to the organization of choirs. I venture to say that it is almost expedient, if you wish your services bright and cheerful, to have a thoroughly organized choir in each district where divine service is held. It is needless for me to enlarge upon the encouragement a clergyman derives from cheerful and bright singing and also to hear the responses well and loudly given. Apart from the fact that God's house is a place where we should all try to sing praises to Him and to respond loyally and gladly, it is needless for me to point out that God being our never-failing friend, our all-in-all, we should praise Him and magnify Him forever. Suffice it to say, that every congregation should be educated to know that a slovenly, ill-responded service is almost an insult to God! The only means then of making sure of having a hearty service is to pick out your best singers and to or-

ganize regular choir practices. Apart, however, from ensuring hearty services, just for a moment consider the other results attained. I again repeat that this will be found a valuable instrument of keeping alive the zeal of your parishioners. They perceive at once that it is your desire to have everything good. They meet once a week and see each other, thereby spending a pleasant as well as a useful evening. Then you must be sure to have your singing good, let there be no poor work, but drill them thoroughly and patiently and you will be teaching them the valuable lesson, "Whatever you do, do it well."

There are many more features one could touch on, such as the establishment, maintenance and management of Sunday schools, guilds, societies, etc., but the above three suggestions are merely offered and commented upon as being ones that every clergyman may enter into from the very beginning. In conclusion let me add that a clergyman paying marked attention to these few features, working earnestly and bravely, thoughtfully and prayerfully, and above all, placing his full trust and confidence in God, will not fail to maintain, in some measure, the interest and zeal of his church people.—*St. John's College Magazine.*

#### COMBINED EXTRACTS FROM THE LETTERS OF REV. I. O. STRINGER, B. A., MISSIONARY TO THE ESKIMO, MACKENZIE RIVER DIOCESE.

"January, 1893. I wrote you from here (St. Matthew's mission, Peel River) in July, when the steamer returned, so shall begin there and tell you some of the events that have happened since.

"For a few days after the steamer left I was busy making preparations for my trip to the coast, and in company with Mr. Hodgson (Hudson Bay Company officer in charge) and Count de Swainville, started on Monday, July 25th. They were in a skiff manned by an Eskimo and an Indian, and were on their way to the coast to find out the best channel from the sea, and to survey the east mouth of the Mackenzie River.

"The Count is a Frenchman, and has been here since 1889. He has explored a good deal in the Eskimo country, and is getting out a new map of the north. I was in a large canoe (birch bark) paddled by an Indian (Tukudh) and a half-breed, and we had about three hundred pounds of provisions, bedding, and other necessities; so when we started out the edges were only a few inches above the water; we had to be careful not to upset or take in water. That was the first thing I had to learn, viz., to sit quietly and to get in and out of the canoe carefully. It was sometimes tiresome, sitting all day in a cramped position, but I got used to it. Then sometimes it would rain and sometimes it was windy. We had to lie over a few days on the trip on account of storms, but generally we had beautiful weather. Two or three times we had to cross rough stretches of water and were in danger of being swamped, but I had a careful steersman and we came out safely, as you see. We often had to go ashore and empty our canoe, and gum the places where the water leaked through. We had two *caches* of provisions for the return journey, one about seventy miles down the river, and the other within a day's journey of the Eskimo village. The first was in a good place up the side of a tree, but where we left the second the trees don't grow; so we made a tripod of three sticks found on the bank of the river and hung the bag containing the eatables on this upon the bank, well out of sight, as we thought. Each *cache* consisted of an oil bag, in which were placed flour, dried meat, beans, rice, tea, etc., etc. We had a net with us, which supplied us with fish as we needed them, and we also shot some ptarmigan.

"Before we separated at the mouth of the river, Mr. Hodgson gave me George Greenland, the Eskimo, in place of Kenneth Stewart, the half-breed. George wanted to come with me, and was a very great help. We reached the 'Husky' village about two o'clock in the afternoon of Aug. 4th.

"The village is situated on a peninsula on the mainland. We went in a sort of inlet to reach it. In the summer time the 'Huskies' live in leather or canvas tents. These are built in a row along the water's edge. As we paddled up the inlet, a young man came out in a kayak, bringing an invitation from one of the chiefs named Towaachink (squint-eye) to go to his tent. The Roman Catholic priest was staying there, so as we had a tent with us we paddled up past the village and pitched our tent about two hundred yards away from the nearest camp. The men were all out hunting whales, but the women and children soon came around and gazed at the strange white man. I shook hands all round and gazed at them. The chief soon came, too, and we had a cup of tea together and a chat. In the

evening the men came in. They had a successful day's hunt and hauled home many whales. The whales they catch here are the white whales, averaging from eight to fifteen feet in length and very stout. These they cut up into about six pieces. Then they skin these pieces and put the fat or blubber into bags and hang up the meat to dry, first cutting it thin. This is the work of the women. The fins and the tails seem to be considered delicious, and are eaten raw. Some of the fat and meat is stowed away in *caches* for winter's use.

"These *caches* are merely holes in the ground about five feet deep, sometimes lined with logs, but generally without any lining except the frost. The whale meat becomes very strong after being in these for awhile in the summer, and then it is ready to eat.

"One day, sitting in one of the tents while the Huskies were having one of their many meals, I was given a delicious piece of fin. At least, by the way the natives were devouring it, I thought it must be delicious. I cut off a very small piece and put it into my mouth. The Huskies were watching to see how I would like it. I kept a straight face, and after awhile, through my interpreter George, declared that I *thought* I would get to like it after awhile. I *think* that was pretty nearly a lie. I slipped the rest of the piece unseen into my pocket, and after a while slyly got that piece out of my mouth. I suppose they thought I had eaten some, but I hadn't, and I nearly lost my dinner into the bargain. The thought of that mouthful of delicious whale fin haunted me for days. But, then, it was raw, and had been pickled in a *cache* for several days. That night I boiled what I had in my pocket. It went a little better, but I gave up whale fin and stuck to fish and ptarmigan.

"In the evening, when the men came in, they all came over to our camp, and I had to treat them to tea. We sat around the fire while the kettle boiled, and then I told them what I had come for. Some of them thought I was a fur trader, but I told them I had nothing to trade and nothing to give away, but that I came to tell them that which would do them good. I then told them the Gospel story. They all listened very attentively, and said they would come back the next night. I did not get to bed till 2 a.m., and was pretty well tired in body and mind. There was no darkness at that time of the year, but we generally got to bed about 12 o'clock. I had a little Union Jack with me, which I hoisted on a pole and made it known that I did not want to be disturbed from the time it was taken down at night till it was raised in the morning. In this way I managed to get pretty regular sleep.

"Taking it all round, I had a pretty pleasant summer. Of course, there were many disagreeable things, but, then, I was expecting them. Every day George and I would go round to the tents and have a talk with the people. Often they would gather to the number of twenty or thirty in a camp, and I would talk to them of God and all He has done for us. Many of them knew nothing of God or heaven.

"They would often become much interested. What are hardships or the sacrifice of the many pleasures of civilized life compared with the honour of being the one to bring the glad tidings to these people? One evening when I was speaking to them around the camp fire, and telling them what Jesus had done for them, one man said, 'Tell us about that. It is good news.' After a while, an old man, the oldest in the village, I imagine, exclaimed, 'It is the fault of the white people that we did not know this before. We have seen them a long time now, and they have never taught us this. I am an old man now, I can't learn much, but maybe there is time to learn about it yet.' Would any of you, dear friends, wish me to be any place but here while these people remain and grow old and die without even the chance of learning about God and what He has done for us and them? If I had but one year to live, I think I should like to spend it telling the Eskimo of Jesus and His love. I felt much encouraged about the work and the prospects for the future. But my visit was by no means all pleasure.

"The main cause of trouble was my refusal to give them presents. The priest had been giving them presents—mostly needles and sweeties—and of course many remarks of comparison reached my ears through my men. I could notice a growing dissatisfaction, and for a few days everything seemed going against me. I was told several times that there was no use in my staying any longer. The priest, of course, did not make matters any better. He tried to work a spirit of ill will in several ways.

"I made some mistakes, too, I know. I ran a foot race with an Eskimo, and beat him. It may have raised me in the opinion of others, but it roused his ill will, which he showed several times. One day he came into my tent, and, after a long talk about different things, I told him about heaven. He said he did not believe there was a heaven, and wanted to know if I ever saw any one going to heaven, or if I ever saw God. I tried to tell him as best I could, through George, of that part of us that cannot be seen, which never dies, but with little success, I im-

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agine. When we were about a week there, things looked rather 'blue.' My men were discouraged and stayed with reluctance. I could not blame them. It was only a determined sense of duty that kept me there. But during those dark days I was drawn nearer to God than ever before, and got wonderful assurances from His Word that made me hope. There was another young chief named Takochikna, who showed me much kindness at first, and I was much in his tent. One day when I went to visit him, he told me that he did not think I should stay any longer. It was no use. I was not giving them presents. This seemed a finishing blow, for I had hoped much from this man. George was with me at the time. After a silent prayer I spoke a few earnest words to George, telling him to be careful how he interpreted what I said, and trying to make him realize that he, too, was working for a greater Master.

"Then I told the chief why I was there; that I had come a long distance to try to tell them what would do them good, and how great importance it was compared with the few presents they expected from me, which I could not give.

"He thought a while without saying anything, and then invited me into his private sleeping tent. He spread a rug for me, and we three sat down. Then he said he wanted to know more about those things I had been telling them of. He wished to go to heaven when he died, and would like to know the way. I had a long talk with him, and told the Gospel story simply, and he seemed pleased. From that day things changed. All were more friendly, and the remaining days were comparatively pleasant. The next week, when we were leaving for the fort, he expressed the wish that I would come back soon. His last words, as we paddled away from the shore, were to be sure to come back soon, that he wanted me to be minister for those Eskimo.

"I do not know what the final result may be, but I have great hopes for the future. I trust that all who read these lines will pray for an abundant blessing on the work, and that God may guide every step taken and every humble effort made by His servant for the evangelization of the Eskimo of Mackenzie River."

Mr. Stringer reached Peel River safely on the last day of August, without mishap or misadventure, and I feel very thankful, indeed, for the measure of success which has attended this effort to reach heathen Eskimo. The young chief asked him repeatedly to visit them again in the winter. He contemplated doing so this month, or else of visiting those at Herschel Island, and seeing the whaling station there. In either case, I trust his steps will be ordered aright, and his prayer for a blessing on the work be abundantly answered.

W. D. MACKENZIE RIVER.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

WATERVILLE.—The Lord Bishop of Quebec visited the missions here under Rev. Ernest King, June 30 and July 1. He baptized four adults in Eustis and one at North Hatley, and confirmed six in one place and two in the other, also ten at Waterville, although this is the second visit within the short period of nine months.

### MONTREAL.

MONTREAL.—Ordination services at Trinity Church were conducted by His Lordship Bishop Baldwin, of Huron, Sunday morning. Bishop Baldwin was assisted by Very Rev. Dean Carmichael, Rev. Canon Mills and Rev. Canon Henderson. There was no sermon, the Dean making a short address to the candidates. A large number of the congregation took the sacrament of Holy Communion. The following six gentlemen were ordained in the priesthood: Messrs. C. Cameron Walker, B.A.; W. H. Garth, B.A.; W. A. Mugh, H. Jekill, B.A.; J. M. Coffin and I. A. Lackey; and the following to the diaconate: Messrs. T. Ball, B.A.; J. H. Lackey, B. F. Hutchings, L. J. Strong, B. S. T. Marriot, J. M. Waterson, A. Elliott and W. D. MacFarlane.

Clarendon Parish Jubilee.—June 21.—After an interval of 25 years since your correspondent's first visit to this flourishing parish, and nearly 8 years since leaving the locality—the progress to chronicle is both surprising and satisfactory. During the 17 years incumbency of the present rector, not only has a stone church taken the place of a wooden one, but a much more commodious rectory has been built on the same site as its predecessor, and throughout the deanery there has been a most cheering growth and increase. It was encouraging to be present at the deanery meeting, among such a band of

earnest clergymen and laymen. The jubilee was quite a success, although the absence of the Lord Bishop was keenly felt. Archdeacon Lindsay preached from 2 Cor. v. 20. The ladies of the parish provided for the large gathering in an adjacent grove well filled tables, which received appreciative attention; an interesting programme followed, interspersed with singing and addresses.

Personal.—The honorary degree of D.D. has been conferred on the Rev. J. A. Newnham, Bishop designate of Moosonee, by St. John's College, Winnipeg.

### ONTARIO.

BATH.—Rev. E. H. M. Baker and son, Bath, had a close call Thursday. They were on their way to Napanee, and just at Miller's crossing, near Bath, as they started to drive across the track, a freight train, without whistling or warning of any kind, suddenly bore down upon them. They pulled back and missed the train almost miraculously. Mr. Baker has instituted an investigation into the omission of the engineer to blow a warning signal.

### TORONTO.

Trinity Church.—The second oldest English church in Toronto last week celebrated by special services its fiftieth anniversary. His Lordship Bishop Sweatman conducted the morning service and preached from the text: "I remember the days of old; I meditate on all Thy works"—Psalms cxliii. 5. Sketching the church's history, he said that previous to its erection, Toronto, with 17,000 inhabitants and an incorporated city, had only one church, St. James cathedral. In the vicinity of where Trinity church now stands there were at that time about 3,000 people, mostly of the poorer classes, who were sadly in need of spiritual teaching, and the need of a church was strongly felt. On July 12, 1842, a meeting was held to consider the matter in the house of Mr. Reynolds, when there were present Messrs. William Gooderham, Ald. Dixon, J. G. Beard, James Shuter, Enoch Turner and Samuel Mitchell. To help on the work a grant of £120 was received from the S.P.G.F.P.; Bishop Strachan gave two lots, John Beverley Robinson contributed 10 acres on the Kingston road, and William Cawthra, who was appointed treasurer of the building fund, subscribed £50. At the same time a movement was on foot for the erection of St. George's church in the west of the city. The corner stone of Trinity church was laid by Bishop Strachan, July 20, 1843. Its estimated cost was £1,800. Rev. Wm. Honeywood Ripley, a graduate of University College, Oxford, became its first incumbent. He was second classical master, at that time, in Upper Canada College, and worked for the new church gratuitously. After six years Mr. Ripley died, and was succeeded by Rev. Dr. Mitchell, who remained until July, 1852, when Rev. Alex. Sanson became the pastor, a position he has held with honour and success ever since. Rev. Canon Sanson was educated in Edinburgh, but was ordained in Toronto by Bishop Strachan in 1842. Since its foundation the church has been much improved and enlarged until it is now one of the finest Episcopal churches in the city. When Mr. Turner died he left \$7,000 for its improvement, and Mr. Gooderham likewise left \$1,000 for repairs. Bishop Sweatman referred in terms of the highest praise to Canon Sanson and his 50 years' successful pastorate. In the evening Rev. Arthur H. Baldwin preached an earnest and practical sermon on the necessity of labour in the formation of a Christlike character, taking as his text: "Even as the Son of Man came not to be ministered unto but to minister."—Matt. xx. 28.

PORT HOPE.—June 30th was the twenty-ninth annual "Speech Day" at Trinity College School. The weather was perfect and the picturesque country about Port Hope looked its loveliest in the brilliant June sunshine. The proceedings of the day began with a celebration of the Holy Communion in the chapel at 7.30 a.m., at which a number of boys were present. Visitors began to arrive by the morning trains, and at 10.30 the beautiful chapel was well filled with the members of the school and their friends from the town as well as from a distance. The service, which was choral throughout under the direction of Mr. V. E. Green, the organist, was well rendered by the choir of boys, the singing of Hopkins' "Te Deum" and the hymns being especially noteworthy. The Rev. Arthur Lloyd, head master, performed the service, assisted by the warden and the Rev. G. H. Broughall. The lessons were read by the Rev. W. E. Cooper, rector of Campbellford, for many years a master in the school, and the sermon was preached by the Rev. Canon Sprague, rector of Cobourg, who delivered a very striking and instructive address from the charge of Joshua; "Be strong and of good courage," and was intently listened to by his youthful hearers.

At 12.30 the company re-assembled in the "speech

room" for the distribution of prizes. On the platform were seated the Lord Bishop of Toronto, who presided as "visitor" of the school.

There were present the Lord Bishop of Niagara, Provost of Trinity College, Hon. G. W. Allan, and a large number of clergy and friends from different parts of the Dominion.

The head master opened the proceedings with a hearty address of welcome to the visitors. The warden read a list of distinctions won during the last year by the pupils of the school, among whom were mentioned Mr. H. B. Hollinshead, who obtained the bronze medal and a commission in the Royal Artillery, and Mr. W. F. Sweeny, who gets a commission in H.M. infantry at the Royal Military College, Kingston; Mr. H. H. Nelles, the scholarship for mental and moral philosophy at Trinity College, Toronto, and Mr. R. A. Fessenden, who has been appointed professor of electrical engineering at Purdue University, Lafayette, Indiana.

The head master read the reports of the various gentlemen who had examined in different subjects. It was gratifying to learn that the marks obtained by the boys were very satisfactory, and in many instances superior to those of last year.

The prizes were distributed by the gentlemen on the platform to the fortunate boys with pleasant and hearty words of commendation.

#### THE PRIZE LIST.

Prizes for general proficiency:

Fifth form—The chancellor's prize, H. F. Hamilton.

Fifth form—The Rev. F. A. Bethune scholarship, H. F. Hamilton.

Fourth form—The headmaster's prize, P. B. Tucker.

Third form—Mr. F. Barlow Cumberland's prize, G. H. McLaren.

Second form (upper)—Mr. F. Barlow Cumberland's prize, C. H. F. Plummer.

Second form (lower)—F. Pullen.

First form—R. Jellett.

Second prizes for general proficiency—First prize, C. A. Heaven; second prize, S. B. Lucas; third prize, H. S. Macgregor.

Divinity—Fifth form—The Lord Bishop of Toronto's prize, C. M. Baldwin. Fourth form—The Rev. Canon DuMoulin's prize, P. B. Tucker. Third form—G. H. McLaren. Second form (upper)—(not awarded). Second form (lower)—R. S. McGregor. First form—R. Jellett.

Mathematics—Sixth form—The Rev. Professor Jones' prize, R. H. Locke. Fifth form—The Governor-General's medal, C. A. Heaven. Fourth form—W. C. Walsh. Fourth form (lower)—A. L. Ireland. Third form—E. P. S. Spencer. Second form (upper)—C. H. F. Plummer. Second form (lower)—C. H. Shadbolt. First form (lower)—Arithmetic—Rev. Prof. Jones' prize, R. Jellett.

Classics—Fifth form—Mr. E. Martin's prize, H. F. Hamilton. Fourth form—The head master's prize, S. B. Lucas.

Greek grammar—Rev. A. J. Broughall's prize, H. F. Hamilton. Third form—Rev. Dr. Mortimer's prize, W. T. Renison. Second form—The warden's prize—L. Lambe.

Latin grammar—Mr. Worrell's prize, P. B. Tucker. Third form—Mr. Mackenzie's prize, W. J. Renison. Second form (lower)—Mr. Nightingale's prize, F. Pullen. First form (lower)—Mr. Marling's prize, K. von Fallot.

Latin translation—Mr. S. G. Wood's prize, L. M. Lyon.

French—Fifth form—Mr. Elmes Henderson's prize, L. M. Lyon. Fourth form—Mr. Elmes Henderson's prize, F. T. Woolverton. Third form—Rev. Sutherland Macklem's prize, A. J. D. Lloyd.

German—First prize, L. M. Lyon.

History and geography—First prize, Rev. Prof. Clarke's prize, L. M. Lyon; second prize, T. H. Cowdry.

English literature—Mr. J. Henderson's prize, C. A. Heaven.

Writing and drawing—Writing, C. N. Jackson; first drawing, Rev. Sutherland Macklem's prize, not awarded; second drawing, Rev. Sutherland Macklem's prize, W. S. Hopkins.

Book-keeping—Modern form prize, A. G. Rosamond.

Book of Common Prayer—Rev. W. E. Cooper's prize, M. Kakuzen.

Church history—Rev. J. D. Cayley's prize, M. Kakuzen.

The bronze medal for industry, courtesy and integrity—L. M. Lyon.

Cricket—Best batsman, E. S. Senkler; best bowler, E. S. Senkler; best fielder, E. J. S. Martin.

Lawn tennis—Senior singles, C. A. Heaven; senior doubles, D. F. Campbell and H. F. Hamilton; junior singles, W. R. McConkey; junior doubles, second prize, A. L. Palmer; junior doubles, W. R. McConkey and F. D. Macfie.

The following boys obtained honorable mention: Form V.—General proficiency, R. H. Locke, L. M.

Lyon; history, S. H. Cartwright, E. S. Senkler, R. H. Locke; mathematics, J. R. Warren, S. J. Dargravel; German, J. G. Macdougall; classics, R. H. Locke; English literature, C. A. Heaven, R. J. Locke, J. R. Warren.

Form IV.—General proficiency, A. L. Ireland, S. J. Dargravel; divinity, R. A. Bethune, F. J. Henderson, S. B. Lucas; English literature, F. J. Henderson; history, P. B. Tucker, W. C. Walsh; mathematics, F. T. Woolverton; classics, P. B. Tucker, H. James, A. L. Ireland.

Form III.—General proficiency, W. T. Renison; divinity, N. C. Jones, T. H. Cowdry; mathematics, M. Kakuzen, G. H. McLaren; history, G. H. McLaren.

Form II. A.—General proficiency, L. Lambe; history and geography, C. H. Ladd; Latin, C. H. Plummer, L. Lambe, J. C. Wade; Greek, C. H. Ladd; French, A. O. Merrick; German, A. L. Palmer, A. O. Merrick.

Form II. B.—General proficiency, J. S. Labatt, M. Jellett, J. F. C. Tighe; divinity, M. Jellett, W. A. Baldwin, J. S. Labatt, R. E. Macgregor; English, F. Pullen, M. Jellett, J. F. C. Tighe; mathematics, R. Dawson; Latin, H. S. Macgregor; French, F. Pullen, F. Macfie.

Form I.—General proficiency, R. B. H. Cotton, H. M. Watkins; English, H. Murphy; divinity, R. B. H. Cotton, W. MacDonald, R. von Fallot; history, R. Jellet, G. Renison, A. T. Hellyer; geography, R. B. H. Cotton, H. Murphy, R. Jellett, H. M. Watkins; Latin (upper division), G. Renison, E. A. Hammond; (lower division), Os'er Major.

An interesting and amusing feature of the proceedings was the demonstration of the boys when Mr. L. M. Lyon was awarded the bronze medal for industry, courtesy and integrity, as will be seen in the prize list. This award, which was made by the unanimous vote of the masters, is looked upon as the highest distinction which any boy can obtain in the school, and was received with loud acclamations. The winner was seized upon by his companions and carried on their shoulders up and down the long corridor with shouts and cheers of delight.

Mr. Chancellor Allan then addressed the assembly, and spoke of the deep interest he felt in the school and its welfare, and his gratitude to it for the education of his four sons. He trusted that it would long continue to prosper and send up its best scholars to Trinity in the future as it had done in the past.

The Lord Bishop of Niagara spoke of the gratification he felt as a father in finding that his son carried off so many of the highest prizes of the school. He then referred in graceful and feeling terms to the resignation of Mr. Lloyd, the head master, and his resumption of missionary work in Japan.

Provost Bodey also spoke in high terms of the good work of the school, and of the duty of the boys to maintain its character and standing in the face of the ever-growing competition throughout the country.

The Lord Bishop of Toronto, when distributing the prizes, referred especially to the case of Mr. Masazo Kakuzen, a young Japanese student, who carried off the prizes for church history and the Book of Common Prayer. He stated that Mr. Kakuzen had been accepted by the Board of Missions and was to come before him for ordination in the autumn preparatory to returning to his native land as a missionary to teach Christianity to his own people. He is a great favourite in the school and is much esteemed by all who know him.

The head master, in closing the proceedings, referred in affecting terms to his own departure from the school, and expressed his thanks to the warden and the masters for the support which they had given him during his residence here. He said that he would never forget the two years that he had spent here and that he would always feel the deepest interest in the welfare and prosperity of Trinity College School.

After ringing cheers from the boys for the warden and head master, the assembly dispersed, and shortly afterwards partook of a bountiful luncheon in the dining hall, which reflected great credit upon the capabilities and resources of the housekeeper, Miss Browne, who has been for many years in charge of the department.

It is announced that after the summer holidays the Rev. Dr. Bethune will resume his former position of head master.

The annual cricket match between the "old boys" and the present pupils was played on Thursday, with the very unusual result of a victory for the younger team by an innings and a score of runs.

COLDWATER.—St Mathias Church was consecrated on Friday evening last, by the Lord Bishop of Toronto, a large audience being assembled. After this dedication his Lordship confirmed 26 of the younger members of the congregations of this place, Waubashene and Fesserton. Rev. S. H. Sheppard, the incumbent, read the prayers, and Rural Dean I. M. Jones the lessons. Very great attention was given to both these services.

Divinity Degrees.—The examination for degrees in Divinity and "Voluntary Preliminary" in connection

with the Provincial Synod of the Church of England in Canada, will be held in Toronto on Tuesday, Oct. 3rd. Candidates will please apply without delay to the Secretary of the Board of Examiners, the Rev. C. H. Mockridge, D.D., Toronto, for information and forms of application.

#### NIAGARA.

RURAL DEANERY OF HALTON.—The rural-decanal meeting of Halton was held at Georgetown on Tuesday, July 4th, the new Rural Dean, the Rev. J. Fennell, presiding. As this was the first time that there had been a gathering since Halton and N. Wentworth were parted, some time was necessarily taken up with revising the "order of proceedings." The most important changes proposed were, however, held over till the next meeting, when they will be discussed and voted upon. They were brought forward by Canon Worrell, and are briefly as follows: 1. That two meetings be held in the year. 2. That each parish in the deanery be visited in order. 3. That the churchwardens, lay delegates and sidesmen of the parish in which the meeting is held, be invited to attend from 4 to 6 p.m., to discuss parochial matters. In addition to these technical matters, interesting and instructive debates were held upon Art. xxv, 2 Cor. ii., and other topics. Before parting, it was decided to hold the next meeting at Milton on Monday and Tuesday, Oct. 9th and 10th.

ANCASTER.—The Rev. E. J. Fessenden has been appointed the honorary secretary of the Church House, London, England, for the diocese of Niagara.

#### HURON.

Synod concluded.

Evening session.—Rev. Mr. English presented a memorial from the alumni of Huron College to the Bishop, requesting that from among the members of the Executive Committee may be appointed a Standing Committee on Education, whose duties shall be to make annual reports to the Synod on the educational work being done in the Diocese, and to devise means by which the interest of such educational work may be promoted. Carried.

The partition of the diocese.—Mr. Charles Jenkins, in moving the resolution of which he had given notice, said that the 4th chapter of the Epistle of St. Paul to the Ephesians formed his anchoring place in the thoughts of Christian unity; it pointed out the proper employment of all the agencies given by God, as one great means to the end. He believed in the increase of the episcopacy as tending to stimulate the working forces of the Church. He argued that the Diocese with 250 stations, each of which required visitation and oversight, was too great a task for one man. He believed that a Bishop possessed a special power and influence, and "a little bit of Bishop went much further than a great deal of commissioner." Mr. Jenkins concluded an address that was warmly approved of by the Synod by moving the following resolution, which was carried unanimously:—That a committee be appointed, composed of an equal number of representatives of the clergy and laity, to consider the expediency of a division of the diocese and to report, His Lordship the Bishop to be Chairman.

The Bishop then named the following committees as moved for:—

On finance.—Revs. Dean Innes, Archdeacon Marsh, Canon Smith and Young, R. McCosh, T. Davis, W. Craig, John Ridley, Alfred Brown, Messrs. Chancellor Cronyn, H. Macklin, W. J. Imlach, R. S. Gurd, Charles Jenkins, A. H. Dymond and M. Wilson.

On education.—Revs. Canon Hill, R. McCosh, H. A. Thomas, W. Craig, E. N. English, Judge Woods, Messrs T. H. Luscombe and L. Skey.

Extension of the episcopate.—The Dean, Archdeacon Marsh, Revs. Canon Young, Alfred Brown, T. R. Davis, R. McCosh, R. S. Cooper, John Downie, Messrs. V. Cronyn, R. Bayly, Judge Ermatinger, M. Wilson, Philip Holt, A. H. Dymond, and James Wood.

The Committees on Sunday schools, on Temperance and on Prison Aid Reform were re-appointed, Mr. R. S. Gurd's name being substituted for Mr. McAdams' on the last named committee.

After some votes of thanks were passed and a few remarks from his Lordship the Bishop, he dismissed the Synod with the benediction.

LONDON.—In addition to the sums already acknowledged for the Rev. F. Frost, the burnt-out missionary of Sheeguiandah, Mrs. Boomer would be glad to make grateful mention of the following:—Rev. Herbert Miller, Principal Huron College, \$5; Mrs. Dampier, \$1; Mrs. Palmer, \$1; which, including \$5 from a member of the W. A. of St. Jude's, Brantford; \$10 from the W. A. of New St. Paul's, Woodstock; \$25 from Mrs. Finkle, President of W. A. of Old St. Paul's, Woodstock (being contents of the purse presented to her with a Life Membership from her Branch),

makes a total of \$92. Besides the bales already mentioned, contributions of clothing, etc., will soon be sent from the Junior Mission Band of London South.

PETROLIA.—Christ Church.—His Lordship Bishop Baldwin held a confirmation service in Christ church on Monday evening, June 26th, and twenty-six candidates received the solemn rite of confirmation. His Lordship's address to the class was impressive to a degree. As is invariably the case when Bishop Baldwin comes to Petrolia, the church was packed with members and adherents of every church in the vicinity, to listen to his Lordship's eloquent discourse. To listen to the utterances of the Bishop of Huron is a privilege we too seldom enjoy, and when enjoyed is not soon forgotten.

On Sunday afternoon, June 25th, the members of the Petrolia Masonic lodges, accompanied by a large number of the Craft from neighbouring towns and villages, attended service at Christ church, where an appropriate sermon was preached by the Rev. Geo. M. Franklin, of Wallaceburg, late incumbent of Oil Springs. The edifice was filled to its utmost capacity, and the discourse of the rev. gentleman was listened to with interest. About 150 of the brethren were present. Shortened Evensong was said by the Rector, Rev. W. Craig.

#### BRIEF MENTION.

Rev. Canon and Mrs. Sanson, Trinity Church, Toronto, sail for Belfast on Saturday, and will be away for the summer.

Sixteen Chinese emperors are reported to have died by poison.

British noblemen frequently pay as much as \$22,500 a year for their shooting.

Of the 51,000 breweries estimated to be in the world 26,000 are in Germany.

Virginia possesses nearly 2,000,000 acres of oyster beds, and here the oysters sometimes grow as large as soup plates.

The Scotch herring fishery is now the greatest in the world, employing 12,000 boats and 100,000 people.

The Bishop of Ontario held a confirmation at Tweed on July 6th, and at Camden East on July 8th.

There are more deaths annually from hydrophobia in Sweden than in any other country.

In ancient days nearly all Grecian maidens dressed in white. Any other colour was considered immodest.

Vice-Admiral Sir Michael Culme-Seymour, Bart., has been appointed to command the Mediterranean fleet, vice Sir George Tyrone.

A million pounds' worth of fresh coined silver pieces of British money weighs over 151 tons 10 cwt.

The smoky taste of Scotch whisky is due to the use of peat in the manufacture.

The Rev. W. R. Seaborne, Incumbent of Thornedale Anglican Church, has resigned.

Distinguished doctors say the seat of dyspepsia is not in the stomach, but in the head.

The Rev. J. E. Graham, a graduate of Huron College, is about to take charge of the Church of England mission at Frenchman's Head, Man.

The organ of the Middle Ages, which, when moved into the sunshine, played tunes of itself, was a play of the mediaeval fancy.

The corner-stone of the Church of the Good Shepherd at Cornwall was laid with Masonic honours last week by Hon. J. M. Gibson, grand master.

Ellen Terry has written a volume of reminiscences, which will soon be published. It should prove to be interesting reading.

The Rev. Alex. Williams, Rector of St. John's Church, Toronto, leaves for England for a three months holiday.

The most noted female poisoners, Cleopatra, Lucrezia Borgia and Mme. Brinvilliers, were blondes with fair complexions, yellow or tawny hair and eyes gray or blue.

Rev. Mr. Baldwin, Woodstock, has been granted three months leave of absence, and under the doctor's care will spend his vacation in Toronto in the hope of regaining his health.

India has perhaps, a greater variety of plants than any other country in the world, having 15,000 native species, while the flora of the entire continent of Europe only embraces about 10,000.

Prof. Clark has consented to begin a series of Saturday afternoon lectures on Dante in connection with St. Hilda's College in the hall of Trinity College. The lecture will commence about the end of October.



The average weight of an Englishman 30 years old is 156 pounds; of an American at the same age 150.

Poisoning is believed to be very common at the present day in Turkey and Persia. Two historians say that Alexander the Great died from a dose of poison in his wine.

Dr. Samuel Hart, professor of Trinity College, Hartford, who was recently elected Bishop of the Episcopal diocese of Vermont, has declined the honour.

A copy of the first dictionary, made by Chinese scholars in the year 1109 B.C., is still preserved among the archives of the Celestials.

An ordinary transparent glass globe absorbs about 10 per cent. of the light passing through it. Ground glass absorbs about 30 to 45 per cent., and opal glass from 50 to 60 per cent.

During the middle ages poisoning, especially in Italy, was regarded as an entirely justifiable means of getting rid of an enemy.

The Rev. James Chance, of Tyrconnell, who returned from the synod at London in the best of health, has since been stricken with paralysis, and grave fears are entertained as to his recovery.

Oranges were first seen in England in 1290, so far as we can learn from the records, a large Spanish ship in that year bringing a cargo of the fruit to Portsmouth.

During a large part of the seven years' war Frederick the Great carried an ounce of corrosive sublimate in his pocket to use in case of hopeless disaster. On one or two occasions he came near swallowing it.

A live sturgeon, weighing 770 pounds, which had been caught by means of nets in the Danube, was lately on exhibition in Vienna. It was kept in a large wooden tank, the water being frequently baled out and fresh water put in.

The Rev. O. H. Bridgman, late of Millbank, in the Diocese of Huron, has been appointed by Bishop Rufin to All Saints' Church, Shenaudoah, in the Diocese of Central Pennsylvania. Mr. Bridgman succeeded at Millbank by the Rev. Charles R. Gunne, M.A.

Lord Derby will sail from Quebec for England on Saturday, and, pending the arrival of the Earl of Aberdeen, Gen. Montgomery Moore will act as Governor-General.

## British and Foreign.

The Duchess of Devonshire has for many years written anonymously in the *Saturday Review*.

Sir Tatton Sykes, who has already erected or restored over twenty churches, has decided to build a church in his park at Sledmere, Yorkshire.

The late Bishop of Norwich very generously waives his claim to half the pension to which he is entitled, so that the income available for the new Bishop will be increased by £1,000.

At a meeting at Cardiff, last week, the sum of £4,822 was subscribed towards £8,000 required for the building of a permanent church in St. Andrew's parish. This does not look as if the Church in Wales were expiring.

Dean Lefroy is about to take steps for raising a fund of £12,000 for the completion of the restoration of Norwich Cathedral by 1896, when the octogentenary of the Cathedral will be celebrated.

The Dean and Chapter of Worcester Cathedral have decided to continue permanently the daily celebration of the Holy Communion at eight a.m., which began last Ash Wednesday.

The Dean and Chapter of Durham have decided not to carry out their original intention of celebrating on July 29th the 800th anniversary of the laying of the foundation-stone of the Cathedral, preferring to mark the anniversary of the consecration in 1895.

Amidst the greatest enthusiasm and many manifestations of goodwill, the freedom of the city of Truro was conferred on Mr. Passmore Edwards, who has made so many munificent gifts to his native country, and who lately presented a pastoral staff to the diocese of Truro.

Rarely has a more remarkable spectacle been witnessed than some 7,000 people singing on their knees in St. Paul's Cathedral the National Anthem, unaccompanied, at the close of the service connected with the Guild of the Holy Standard, at which the Bishop of Dover was the preacher. The military band numbered two hundred.

At the recent Diocesan Synod of Bloemfontein an interesting discussion took place as to the right of Christian natives to attend vestry meetings and send delegates to the Synod. The *Church News* of Cape-town says that "the Bishop and some of the clergy seemed in favour of giving them full rights, but the working missionaries, who know the natives best, were generally opposed to it, and we fully agree with them. The Bishop, like every Englishman when he first comes to the country, thinks the native should be put on the same footing as his white brother. But it will only take time and experience to alter that view."

It is rather late to leave the Church because of the Lincoln Judgment, but such is alleged as the reason for Rev. Reginald Shield Radcliffe accepting the pastorate of a Nonconformist chapel at Ashford. Mr. Radcliffe has had a remarkable career. He was a student of Trinity College, Toronto, from 1876-78, and in 1879 and 1880 was ordained deacon and priest by the Bishop of Niagara. He held a variety of missionary appointments in Canada, and four years ago he became Rector of All Saints', Saginaw, in the diocese of Michigan in the United States.—*Church Review*.

A public speaker mentions that before the passing of the Sunday Closing Bill for Ireland the Sunday arrests for drunkenness in Ireland were 4,555, and that was when there were only well-conducted public-houses to be dealt with. In 1892 there were only 3,203 arrests, with all the disadvantages of bogus clubs—are duction of 25 per cent. since the public houses were closed everywhere on Sundays except in the five exempted cities, whilst, on the other hand, the general arrests for drunkenness throughout Ireland had largely gone up with a diminished population.

*Ministering Children's League*.—There are now 700 branches and 44,000 members and associates of this league in different parts of the world. The first branch was started by the Countess of Meath and the Rev. C. J. Ridgeway only a few years ago at Christ Church, Lancaster Gate. The object of the league is to draw out the sympathy of young people, and to encourage them to do what they can for the comfort of the poor and suffering, especially children.

The proprietor of the *New York World*, Mr. Joseph Pulitzer, offered, it is said, in its columns, to pay all the expenses of the Oxford crew to and from America to meet a Harvard or Yale crew, and when this was declined with thanks, on account of the heat and the feeling that the American crew ought to race in England, he repeated the offer to the crew which should win in the Harvard-Yale race to bring them to England.

There is official confirmation of the statement that open riots are to be feared in Corea against the Christian missionaries, similar to the recent outbreaks in China. On March 30th in the Corean capital, fifty members of a native secret society petitioned the King for a restoration of the honours appertaining to the founder of their organization, who was executed in 1862. Two days after the King issued a decree explaining that secret societies were produced by a falling off of morality among the people through a want of proper Government supervision over their education, and ordering the learned to teach the principles of Confucius under severe penalties against heretics.

*Church Art Workers*.—St. Cuthbert's, Earl's Court, London, is being decorated in a way which, says a writer on one of the London papers, is unique, at any rate in London. Many members of the congregation have formed themselves into classes for the study of such branches of art as stone and wood carving, working in metal, embroidery, etc., and the result of their work is to be seen in the church. Thus the walls of the aisles are diapered with stone plaques, three inches square. These are all carved by the amateur guilds, men and women. The work that is involved may be well imagined when it is realised that each takes at least six hours to complete, and several thousands are required, over two thousand being already in place. Again, the wood-carving class is responsible for the exceedingly handsome canopied stall which has been erected on the south side of the chancel for the use of the vicar, and the triptych in the baptistry. This idea of the vicar—Mr. Westall—is one which deserves imitation, for if it can be carried out in such a locality as Earl's Court it can be done anywhere. The scheme of decoration at St. Cuthbert's is evidently the work of an artistic mind, for there is nothing which jars. The stained-glass windows are exceptionally good. One of the most remarkable features in the church is the pulpit. This is essentially foreign in both position and design; it consists of a platform or ambon placed in the second bay of the nave, and approached by two flights of steps. It gives plenty of

room for an energetic preacher to emphasise his remarks, and is in general appearance somewhat like those used by Nonconformist preachers.

## 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.

### The Canadian Church Union.

SIR,—The following item is from the CANADIAN CHURCHMAN: "The Canadian Church Union is attracting notice in Britain. Its remarkable attitude—'defiance' rather than 'defence'—suggests such a different atmosphere and surroundings as to be somewhat puzzling. Is there really 'no need of defensive measures in Canada'? or do the promoters only proudly overlook the need, ignore the possibility of legal prosecution, 'carry the war into Africa, and plant their standard in that Hill of Rights?'—the Prayer Book, the *whole* Prayer Book."

Your editorial notes in last week's issue mistake the "attitude" of the Canadian Church Union.

We do not hold ourselves responsible for the misconceptions of newspaper reporters, nor are we able to answer every circulating report that in the public press may misconstrue our motives or misinterpret our sayings. The sole object of our union is stated in our constitution, viz.: "To unite communicants of the Church of England for the restoration of the full use of the Book of Common Prayer." For this object we propose to work by all and no other than legitimate means. In the meantime we "defy" nobody—we have no motto, neither "defiance not defence" nor "defence not defiance." Whatever of defiance or defiance may arise in the future will be regarded as an accident of our life, and will be dealt with when and where it shall arise.

CHAS. E. WHITCOMBE,  
Sec. C. C. U.

June, 29th, 1893.

### Diocese of New Westminster.

SIR,—May I appeal through your columns for help for a hospital for Indians that is now being built at Lytton in this Diocese. The Indian Department has granted a sum of \$500, and we have in various ways collected a further sum of \$700. These amounts will cover the cost of the building, but we need funds for furnishing and maintenance. The Indians can do but little towards the support of the hospital, and our own people have all they can do to support their church missions. We are therefore obliged to beg for help outside the Diocese. There is a medical missionary who travels about prescribing for the Indians, but his work is much hampered for want of proper nursing, unattainable in the homes of the Indians. Sister Frances, Superintendent of St. Luke's Home, Vancouver, has undertaken to supply the nursing for the first year. We estimate the cost of furnishing at about \$400, and of maintenance at about \$15 a week.

VIOLET E. SILLITOE.

New Westminster, July 1st, 1893.

### More Bishops.

SIR,—Mr. Patterson's objections to an increase of Bishops arise from (a) expense and (b) advantages (supposed or real) to the clergy. As to the first. It is quite true it is attempted to make it absolutely necessary to the creation of a Bishopric that an endowment of \$40,000 shall be raised. But however desirable this may appear to some people, it is not yet decided upon. Archdeacons may be necessary, and it would seem with our Synodical system of management, unnecessary. Anyway they are not essential to the episcopate. As to the second objection. Is the advancement of the clergy the first thought of a Bishop?

Some of us have been simple enough to think that a Bishop's chief duties were to the flock—not the shepherds. And we think we are right. We are reminded that the census reveals thousands of people—children of the Church—not known or cared for by the Church. Now I think too much is made out of the census. But supposing it is correct, what does it tell us? This, there must be—as it was expressed at the Synod of Huron—"more of the Church's fighting forces in the field." And who can send men (under Jesus Christ) but Bishops? More Bishops means more intimate knowledge of the flock. More Bishops means that the chief shepherds will seek

out, and know how to seek out, young men, whose hearts are touched, for the office and work of the ministry—instead of the young men seeking the Bishop. More clergy means more services, more teaching, more care of the young, more life, more energy, more enthusiasm, more souls won for Jesus Christ, the greater glory of God. Expense! "What shall it profit a man if he gain the whole world and lose his own soul." Expense in this wealthy country! And those for whom Jesus Christ died, not cared for, not fed, not saved.

W. CRAIG.

The Rectory, Petrolia, July 6th, 1893.

#### The Rural Districts.

SIR,—“Rural Pastor,” in your issue of June 29th, hits the nail on the head. Forty years in Ontario enables me to know something of the ways of my fellow laymen. Unhesitatingly I testify to the truth of what “Rural Pastor” says, to wit:—“The people in country districts are ignorant, on the whole, of Church principles—the fault of Bishop, priests and deacons.” It is a well-known fact that the majority of Churchmen (at least in the Province of Ontario) hold as an Article of Faith, that “one church is as good as another,” with a leaning towards the one that is liked the best. This is the result of that anti-Scriptural text, namely:—“The Church of Christ is Invisible.” I ask, could it be possible for Churchmen who believe the fiction of invisibility, that is, that the Church of Christ is composed only of the good members of all denominations—I ask, could it be possible for such Churchmen to love the Church—the visible Kingdom of Heaven—as they ought, and show their love by their words and deeds? No. It is absolutely impossible. We cannot progress either in nobility or spirituality so long as so many jeer and insolently denounce those faithful ministers who expose error, which they must do if they teach truth.

A. SLEMMONT,  
Baysville.

#### Notes and Queries.

SIR,—At a funeral the clergy are often expected to have a service in the house with friends and relatives of the deceased, while yet there is no desire to alter the Church's rule to have part of the service in church and part at the grave. What should the clergyman do? Should he satisfy this expectation, or invite them all to church?

DIFFICULTY.

Ans.—One must use his own tact. It may practically be impossible for all to go to church, and none should be left unsatisfied. But even supposing that the house of mourning is next door to the church, and it entails no difficulty for all to accompany the body, you never lose but gain for the Church by respecting the private feelings, and forming a short devotional service, with reading and prayer. The people will be better prepared for appreciating the beauty and solemnity of the Church's proper service at the Burial of the Dead.

#### Sunday School Lesson.

7th Sunday after Trinity. July 16th, 1893.

##### I. ORDER OF CONFIRMATION.

We find in the Bible two accounts of this ordinance (Acts viii. 17; xix. 6). From these we may learn four things: 1. Baptized persons were confirmed; 2. By the laying on of hands; 3. By Apostles who are now succeeded by Bishops; St. Philip being only a deacon, baptized, but could not confirm his converts; 4. The grace given, “they received the Holy Ghost.” From Heb. vi. 1, 2, we learn that “the laying on of hands” is one of “the principles or foundations of the doctrine of Christ,” and therefore should never be neglected. Confirmation is not now usually administered directly after Baptism in our branch of the Church, because it seems advisable that all baptized in infancy should make a public confession of faith when they have come to years of discretion. The vows of faith, renunciation and obedience, are not the most important part of this service, as many seem to think; they are not even a necessary part of the Apostolic rite of Confirmation. Neither do people join the Church when they are confirmed; being baptized, they are already “grafted into the body of Christ's Church.” The Holy Ghost is given in answer to prayer (St. Luke xi. 13) by the means of the outward sign. Note the fact “that through laying on of the Apostles' hands the Holy Ghost was given.” Simon could not buy this power with money (Acts viii. 17-20). The special graces asked for (see Bishop's prayer) are wisdom, understanding, counsel, spiritual strength,

knowledge, godliness and holy fear. The teacher should impress on the class the fact that these great gifts are really given to the faithful candidates. They are apt to think only of their own share in the service, the vows they are to make, and not of the blessing to be obtained. This outward sign of blessing is not peculiar to the Christian Dispensation (Gen. xlviii. 14-19; Deut. xxxiv. 9).

##### II. ORDINATION SERVICES—ORDERING OF DEACONS.

Our Orders are descended from the Apostles. As the Lord sent them (St. John xx. 21), so they also sent others, Timothy, Titus, etc., who passed on their authority in turn (2 Tim. ii. 2; Tit. i. 5). Without break, the great chain of the Apostolic succession connects the Church of to-day with that of the first century. The inward grace is still given by means of the outward sign (2 Tim. i. 6; 1 Tim. iv. 14). It is plain that there were three distinct orders in the Apostolic ministry. Notice St. Paul's greeting to the Philippians: “Paul and Timotheus,” Apostles, to “the bishops,” presbyters or elders, “and deacons,” (Phil. i. 1). Deacons were first appointed to attend to the poor, but we find that St. Philip and St. Stephen, deacons, preached, and the former also baptized. Our deacons are set apart in the very same way for the very same duties (Acts. vi. 1-6). Deacon means means a ministry, *one who serves*.

##### III. ORDERING OF PRIESTS.

After a year's probation, deacons are usually admitted to the priesthood. Priests, *i. e.*, presbyters or elders, were ordained “in every church” (Acts xiv. 23). Titus was the bishop of Crete, and had orders to “ordain elders in every city” (Tit. i. 5). The duty of an elder is to feed the sheep and protect them from wolves (Acts xx. 28, 29). They are “Messengers, watchmen and stewards” (see exhortation), and must answer to their Master for the souls committed to them. St. Paul says, “I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God” (Acts xx. 26, 27), but the watchman who does not warn the people is not pure, “his blood will I require at the watchman's hand” (Ezek. xxxiii. 6, 7). The priest is given authority to pronounce Absolution and dispense “the Word of God and His Holy Sacraments.” They should be honored as “the ministers of Christ,” for “he that despiseth you despiseth Me”; (St. Luke x. 16). When a deacon is ordained he is given a *New Testament* as a token that he has authority to read the Gospel, while a priest is given a *Bible* with authority to preach the Word of God. (See rubric).

##### IV. CONSECRATION OF BISHOPS.

Bishop means an overseer, and the elders were at first called bishops. Those now called by that name were originally named apostles, but thinking themselves unworthy of the title they gave it up. Being truly bishops (or elders), the greater office containing the lesser, they assumed that name altogether. Even Apostles sometimes called themselves elders (1 St. Pet. v. i; 2 St. John i.), so also our bishops are really priests as well. The name then is of very little importance, but it is important to find out whether there were three orders then, as now. (See sec. ii.). Any one studying St. Paul's epistles to Timothy and Titus, who were set over the Churches of Ephesus and Crete, cannot doubt that they were in command there, with deacons and elders under them. They are told what kind of men to choose and ordain to these offices, and how to receive accusations against them, rebuking those who had offended. “The angels of the seven Churches of Asia” were probably the bishops, and were praised or blamed for the good or bad deeds of their people. The letters to the churches were addressed to these angels or apostles (Rev. i. 11; ii. 1). For 1,500 years the Church was governed by Bishops, and whether this episcopal government is a necessity to its existence or not, at least we have no right now to set up another kind of constitution. It is both presumptuous and dangerous to tamper with the doctrines taught by apostles. St. Paul says that even He, an apostle, “or an angel from Heaven,” has no right to such a thing (Gal. i. 8).

##### V. SOLEMNIZATION OF MATRIMONY.

People should, whenever possible, be married in church. (a) Because in every solemn act of our lives we should seek God's blessing; (b) because He joins together man and wife, by means of His ministers, as He joined Adam and Eve in Eden; (c) because it is a rule of the Church; (d) because marriage is a religious act, being a parable of the “mystical union between Christ and His Church.”

The happiness of the family and the well-being of the state depend very largely on this marriage question. Where divorce is common, disorder and misery are certain. “What God hath joined together,” man often dares to put asunder for very insufficient reasons. Then two divorced persons often dare to marry again in spite of the warning words of Christ and His Apostles. (St. Mark x. 9, 11, 12; Rom. vii. 2, 3).

The wife should love and honour her husband, as the Church loves Christ the heavenly Bridegroom (St. John iii. 29). Marriage ought never to be merely a business contract without love. In many cases the earthly union bears no resemblance to the heavenly; then the words of Solomon seem only a mockery, “Set me as a seal upon thine heart . . . for love is strong as death.” “I am my beloved's and my beloved is mine” (Cant. viii. 6; vi. 3). Husbands too should love their wives, as Christ loves the Church—nourishing and cherishing them, protecting them in danger, comforting them in trouble (Eph. v. 25-29).

#### Don't You Know

That to have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

HOOD'S PILLS may be had by mail for 25c. of C. I. Hood & Co., Lowell, Mass.

#### Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 4—CONTINUED.

Yes, Captain Flamank and Miss Gower were engaged; of that there could be no doubt. At Lady Emily Seymour's ball that night they came together, they danced together, and together they left the ball-room, Mr. Gower escorting Lady Trevannion. And on the whole the engagement gave satisfaction to society in general. Of course there were some who regretted, some who envied, despaired; for Captain Flamank was one on whom many a young girl might well lose her heart: Lora Gower too had been the acknowledged beauty of the last season; and there were not a few who loved or thought they loved her. But the opinion and comments of all the world would have had but small effect on the parties most nearly concerned, to both of whom it was a matter of unalloyed satisfaction and complacency. Captain Flamank felt pretty much as he had done before, perfectly secure and certain of Lora's most devoted attachment; and, as for Lora, she seemed in a new world—all the conflicting feelings, miserable doubts, and misgivings of heart which a passionate love uncertain of return must encounter, all done away, and in their stead, a calm satisfied content which seemed almost too sweet and beautiful to last. For, with her feelings of deep love and devotion, there was mingled a certain fear and homage towards her lover—a fear lest, after all, when he knew her better, found her out just as she was, and none knew better what her true standing was than Lora herself—she might become less dear than now he held her; the great true love, which would now be in almost daily presence of her short-comings, might sober down, if not indeed quite fade away; and then, then indeed, Lora was too much of the woman, let the sacrifice cost what it might, to retain a divided or unwilling heart.

Still, at present she had nothing to fear. Were not his words of unchangeable affection yet ringing in her ear, clear and sweet, as when, the day before, he uttered them? and had she ever known him say one word which he did not really feel and mean? And then, he had never courted her—that was a comfort: that perhaps was one great reason of her first long-ago love towards him, never said one of the flattering things that even Somerset, in his brotherly pride and attachment, so often made use of, and which, from dozens of admiring aspirants to her regard, were so lavishly showered upon her.

And then he had said, what no one else had ventured to say, that he should tell her of her faults—this plainly intimated that he knew she had some; and was it not a proof that he would deal with them leniently and tenderly? So handsome, so attractive, so universally courted, why had not Captain Flamank chosen some one else? for, strange contradiction as it seemed, Lora, though to all others so haughty and self-contained, felt humble and insignificant as a little child when comparing herself with him. She had told him,

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with that great impulse of self-lowliness full upon her, and speaking what her heart most truly prompted, that she "was not worthy of him;" and he had silenced her with the glance of those grey eyes, and but two short words, "My love, my love." What, after that, had she to fear? And yet sometimes Miss Gower did fear.

Early the following day the Captain betook himself to his cousin. "I thought, Ethel," he said, as he seated himself at the table where she was writing, "that it would be a satisfaction to you to be assured that I am not in the unfortunate position of a rejected suitor, which, however, I verily believe you half-expected, and more than half-wished might have been the case."

"O no, indeed, George," Mrs. Fleming answered sweetly, giving her hand again to his, in congratulation. "I have been thinking it all over, and feel that my words last night in reference to Lora were unadvised. I passed my opinion hastily, and perhaps unkindly, and I ought to ask your forgiveness. She is very, very lovely, George."

"Thank you," said Captain Flamank. "If I am not mistaken, some day will see you and Lora fast friends."

"And there was no difficulty in any way or from any one. Tell me about it, George."

"No, none. Lora was—Well, I will not say what she was, for perhaps you would not believe me. Somerset as friendly and brotherly as he has always been, and more so; Lady Trevanion most gracious and agreeable to all. I went with them to Lady Emily's last night, so of course the affair will soon get wind, and I thought you ought to be prepared for congratulations."

"Somerset was pleased, I know," said Mrs. Fleming. "What a handsome fascinating fellow he is, George!"

He smiled inwardly, as he thought of Stella and the cavalier dismission to bed which Somerset had awarded her the night before. Certainly she considered him anything but fascinating just then. Was that her brother's usual style of procedure, he had several times since wondered within himself; and all the hitherto-discredited accounts of the feelings and behavior of elder step-brothers and sisters towards the younger had recurred to his mind, invested with a far greater semblance of truth than he had heretofore been accustomed to accord them. But he said nothing of this sort to his cousin.

"Yes, indeed; and his behavior throughout has been very kind and friendly. He was pleased to tell me there was no other man living whom he would so soon receive as his brother and Lora's husband as my unworthy self. And then his mention as Lora's brother and guardian of money matters was so frank and straightforward."

"Lora has a good fortune, has she not?" asked Mrs. Fleming.

"Not so much as is generally supposed, but very handsome. Owing to Colonel Gower's second marriage, a goodly portion of his property comes of course to the younger children; this, Somerset himself told me; and he spoke of it so easily and candidly, quite as if there were no uncomfortable feeling on their part about it, which I should have conceived just possible. So the greater part of the property comes from their mother, Lady Lora Gower, who secured it to them. Somerset explained all, in the most perspicuous manner imaginable; though, as I assured him times over, if he were to cut off a couple of the ciphers from the settlement, and leave me Lora, I should be perfectly content."

"I believe you would," said Mrs. Fleming smiling. "But how about your side of the business—was he content with that?"

"O yes, quite so." And he smiled, and played with his moustache as was his wont. Mr. Gower had been more than satisfied.

"And Stella," asked Mrs. Fleming, after a minute's silence, "did you see her?"

"O yes: I was forgetting Stella. She was only sorry on my account, poor child!"

"Poor child! she needs pity then, George, since you make use, on her behalf, of that appellation which you used always to be reproving in me."

"Yes, I want to speak to you about Stella, Ethel. They don't understand her, not one of them, it is my belief, and snub her fearfully. She resents it, naturally enough, and so seems all wrong, thoroughly wrong and uncomfortable; mis-

understanding on every side—a state of things which, when you are happy yourself, it is particularly annoying to witness in another. You must take her up, Ethel, and exercise your magic spell upon her."

"That is what I want to do—at least I sorely want to see the child. How shall it be?"

"I will arrange it. Are you engaged to-morrow afternoon?"

"No, there is nothing that will interfere. But will they let her come?"

"I think I may undertake that they shall; the greatest difficulty will be with Stella herself; she has a perfect horror of going out. But I think I can manage her. Shall she come about four o'clock, and I will fetch her myself, early?"

"Yes, that will do nicely. You will be in Belgrave-square a great deal now, George?"

"O, in moderation. Early in the new year, you know, I am bound for the east, with Lord Stanhope—length of stay uncertain."

"And it will be after your return, in the spring, I suppose?"

"Or summer: the early summer I should like, and a trip to Florence."

The mention of the early summer turned the lady's thoughts to Major Fleming. "He may be returned then," she said, with a fond smile for the absent one. "I should like him to be present."

"And so should I," rejoined Captain Flamank, heartily. "But now, Ethel, I must be gone."

(To be continued.)

Substitute nothing for K.D.C., the perfect cure. It acts like magic on the stomach. Free Sample, K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

A Vacation Rhyme.

O for a glad vacation rhyme,  
Set to a song of joy!  
Ho for a rhyme of the happy time  
That comes to the girl and boy!

To the tide-washed shore we find our way;  
We run on the beach and plunge in the spray,  
Or over the craggy rocks we roam,  
And watch the waves as they break in foam,  
Till the ebbing ocean reveals the home  
Where the tiny barnacle dwells,  
Where the starfish lie on the dripping sands,  
And where, as if waiting for eager hands,  
Are curious, fluted shells.

We spin along on our flying wheels  
With a thrill that the soaring swallow feels,  
And under the shining moon we make  
A glittering path on the silvery lake  
With our dipping oars, as we merrily take  
A row in our little boat.  
Oh! the song of these beautiful summer days  
Should ripple with laughter like runcundelays  
Trilled from a bobolink's throat.

Then, ho! for a glad vacation rhyme,  
Set to a song of joy!  
Ho for a rhyme of the happy time  
That comes to the girl and boy!

K.D.C. cleanses and strengthens the stomach without weakening and destroying the tissues.

Dancing Birds.

The love of dancing is found throughout the animal world, shown conspicuously in butterflies and other insects, also in large birds, and even in beasts. The "Naturalist in La Plata" has lately added some very curious instances to those accumulated by Darwin and others, showing the delight that certain birds take in moving together on the ground after a set fashion, which does not vary.

The Jacana, an aquatic bird, with very long toes and beautiful greenish-gold feathers under the wings, stops feeding every little while, six or a dozen of them rush to one spot, and then all move about in a cluster with wings raised. One species of rail does the same, but prepares smooth places beforehand for the dances, as the prairie chicken is said to do. Both these birds scream loudly while dancing. The most novel, as well as the most singular performance, is that of the spun-winged lapwings. These have a ceremonial for the reception of a visitor. They live in pairs, but often one lapwing will leave its mate and approach a pair. The latter advance to meet it, and place themselves side by side behind their guest. All

three begin to march in that order, the leader emitting loud notes at regular intervals, the pair keeping up a continuous sound like the roll of a drum. Then all three stop. The leader raises his wings and stands erect and motionless, still uttering loud notes; while the other two, with puffed-out plumage, and standing erectly abreast, stoop forward and downward, until the tips of their beaks touch the ground, and sinking their rhythmical voices to a murmur, remain for some time in that position. The guest then departs to its mate, and they in turn receive a visitor with the same ceremonies.

Eating Between Meals.

When a man or woman has sufficient appetite to eat three meals a day, it is more than unnecessary—it is suicidal—to eat between meals. But this does not apply to children, who have not yet brought their appetites under control, and cannot, or will not, do equal justice to each meal. The child is often called early in the morning, long before it has had its natural sleep, to eat its breakfast. Of course it has little if any appetite; a few mouthfuls is sufficient; and then think of going from five to seven hours without tasting food! But, you say, the child will eat a hearty dinner, and make up for the breakfast. Possibly; but be assured if it does it will overload the stomach, causing derangement and inflammation. But it is more than likely that the child will have passed the time when dinner would relish, and again very little food is required. The consequence is, that by and by he becomes pale and thin, and loses vivacity and colour, and puzzles prudent mamma by falling into confirmed ill-health. Now we argue that nature is a safe teacher, and when a child feels hungry his stomach is crying for necessary food. It may do very well for physicians to make rules, but people should remember that all rules have various exceptions. There is no doubt but the digestive organs should have time to perform their allotted duties. We are told, too, that we should rest at least an hour after eating, before attempting physical or mental labour. Who obeys this injunction? Not one worker in fifty; certainly not the little active one, who has houses to build, farming tools to make, mill-dams to erect, doll houses to care for, flowers to gather, butterflies to catch, birds' nests to hunt, and a thousand and one steps that mamma knows nothing about, besides as many more for parents, brothers, and sisters. Moral: Let the children eat when they are hungry, and because they are hungry; don't create false appetites by providing dainties for them at unseasonable times; a hungry child will enjoy a substantial piece of bread and butter more than a slice of cake or piece of pie; and if he refuses the bread, rest assured he is in no need of food, and can "wait till dinner time."

Do you read the testimonials published in behalf of Hood's Sarsaparilla? They are thoroughly reliable and worthy your confidence.

Mites.

They are some people who get weary of life's work and become disheartened because they are kept all the time doing little things. They see here and there a man or woman doing great things, and their lives seem very unimportant in comparison. They long to be doing great deeds. They think God does not care much for the little they do. To all such the blessed Master says: "He that is faithful in that which is least," is the faithful man. Whoever does his lowly, humble work well and faithfully, day by day, and hour by hour, is pleasing God just as well as he who does great things. And nothing is small in God's sight which is done for love of Him.

Great men came far with their wealthy offerings for the temple treasury. There were gifts of gold and gifts of silver. The very smallest offering that day was the gift of the poor widow who came, sandal-shod, wearing tattered garments, and bearing on her face the stamp of hard, grinding poverty. Her gift was so small that it would hardly be counted among the great gold and silver coins that were poured into the treasury.

But Jesus sat by and watched how men cast in, and He said that she had done more than they all. Her gift pleased Him most.

**Look High : Be High.**

Look high, O soul! for what is earth but dust—  
The fleeting shadows of the better things?  
The heavens are thine if thou wilt use thy wings,  
And sighs are songs if thou wilt only trust.

Aim high, O soul! for on the higher forms  
Is always room, while lower ranks are filled;  
Who climbs the heights finds all earth's noises  
stilled,  
And a sweet calm and light above the storms.

Be high, O soul! scorn what is low and base;  
"Child of a King" they call thee; be a king,  
And troops of vassals will their tribute bring  
To crown thee heir of glory, child of grace.

**Personal Work.**

All persons have their own particular work in life to do, and it must be accomplished by their own individual labour.

No other helper can relieve them of the responsibility or share in the work given them. Others may encourage and sympathize, but they cannot take part in the work. What is done by each one may be much or little; the quantity does not count for as much as the spirit with which the work is entered upon and the faithful devotion to its performance. It is God's will and purpose that this personal work should be done personally, and His name is more truly glorified by everyone who does his own work in his own sphere, without asking for or expecting another to do it for him.

K.D.C. is specially prepared for the cure of indigestion and dyspepsia. Cure guaranteed. Try it, and be convinced of its Great Merits.

**How to Enrich Character**

Who doubts that Christian character would be far richer, and church activities tenfold more successful, if Christians generally would put in practice the most familiar suggestions concerning the use of the Word of God? I submit these:

1. To read the Bible regularly every day.
2. As nearly as possible at a fixed hour.
3. Alone in your room.
4. Never when in haste.
5. The morning is the best time; but if you have found no other opportunity during the day take time immediately before retirement at night.
6. Read in course.
7. Select, in addition, from any part of the Bible such passages as you especially need.
8. From time to time, read largely—several chapters, or a whole epistle or other book at a sitting. In this way give your Bible a chance to pour into your soul its great tides of truth.
9. Above all read devoutly, as for your soul's life. Prayer is the key that unlocks the Word.

**Eternal Vigilance**

Is the price of health. But with all our precaution there are enemies always lurking about our systems, only waiting a favourable opportunity to assert themselves. Impurities in the blood may be hidden for years or even for generations and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood Hood's Sarsaparilla is the unequalled and unapproached remedy. It is king of them all, for it conquers disease.

**Painting on Lace**

An excellent lamp-shade may be made of silk or other lace that has a large and distinct floral design, by painting the figures in their appropriate colors, leaving the ground work untouched.

Water colors are used, and those which come in tubes or pans, known as moist colors, are most convenient. Bristle brushes of two or three sizes are required, and some fine camel's hair brushes. To prevent the paints from spreading, mix them with a medium prepared by one-half ounce of gum arabic and one teaspoonful of sugar in a pint of tepid water. It is well to prepare at one time as much paint as will be required for the piece, otherwise the tint will not be uniform. The prepared paints, if any are left over, may be kept in small vials, tightly corked, and to be well shaken before using.

Lay two or three thicknesses of cotton cloth over a drawing board, and stretch the lace smoothly over this, securing it with thumb tacks. With a small quantity of the required color, thinned with the medium, moisten a bristle brush, and rub the paint into the lace, working the brush with a circular motion, using as large a brush as the figure will allow, for the sake of evenness and rapidity. Shade from the center of the flower or leaf toward the edge, going over the work afterward with a camel's hair brush for veining, shading and finishing the outlines. When the painting is finished, it should be left to dry by the action of the atmosphere, but, if necessary, it can be dried more rapidly by covering it with a fine cloth and passing a warm iron lightly over it.

For curtains, scarfs, bureau sets or doyleys, that are made of fine muslin, or mull, a pattern may be placed under the fabric, both tacked to the drawing board and the design outlined upon the muslin, which is then painted in the same manner as the lace; a very delicate but effective style of ornamentation.

The stomach defiled by poorly cooked food can be cleansed by K.D.C. Restore the stomach to healthy action by taking K.D.C., the King of Dyspepsia Cures.

**What Christianity Means.**

If Christianity stands for all that is Christ-like in humanity, it will show its true meaning in the lives of all those who call themselves by His name.

In the world of business it will shine forth in honesty of all dealings; at home and in society it will be noticeable in courtesy of manner and purity of conversation; with the poor and needy it will be manifest by a quiet charity, which blesses both the giver and recipient; it will produce a spirit noble, yet gentle; an integrity as unflinching as the everlasting hills; a sympathy as tender as that of a little child; a humanity as broad as all mankind, and a loyalty to friends, country, Church and God that will be unmistakable.

**Senses of Owls.**

The hearing of all species of owls known to me is marvelously keen, so keen, in fact, that I know of no way of testing it, since it is so much more acute than that of man. If owls have the sense of smell, I am unable to find satisfactory evidence of it. I have tried various experiments with them, hoping to prove that they could smell, but the results are all negative. They dislike putrid meat, but they bite it to ascertain its condition. They will not eat toads or frogs which yield an unpleasant odor, but they did not reject these species until they had tested them by tasting. They may be ever so hungry, yet they do not suspect the presence of food if it is carefully covered so that they cannot see it. This test I have applied with the utmost care to the great-horned, snowy, and barn owls. The latter are shrewd enough to learn my ways of hiding their food, and when they suspect its presence, they will search in the places where I have previously hidden it, pouncing upon pieces of wrapping-paper, and poking under feathers and excelsior with amusing cunning. I tested them with the fumes of camphor, ammonia, and other disagreeable smells, but they failed to show that they perceived them, unless the fumes were strong enough to affect their breathing or to irritate their eyes. Finally, I put a cat in a basket, and placed the basket between the two owls. They were utterly indifferent to it until the cat made the basket rock, when both of them fled precipitately, and could not be induced to go near the basket again. Although Puffy will put a cat to flight when on his mettle, Fluffy is frightened almost out of his wits by them.

A Japanese toy-bird, made of a piece of wood and a few scarlet feathers, was eagerly seized by Puffy, indicating not only a lack of power of smell, but the presence of an appreciation of color. I have fancied that an appreciation of color is also shown by barn owls in their frequent selection of beech trees as nesting places, by great-horned owls in their choice of brown-trunked trees, and by the snowy owls in an apparent preference for gray backgrounds.

**Sowing and Reaping.**

Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labour save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day. It may be necessary for his own spiritual welfare that he should be kept in this ignorance. And certainly he renders no small honour to the Master when he perseveres in the face of all discouragement.

**Hints to Housekeepers.**

**LEMON SPONGE.**—Cover one box of gelatine with a cupful of cold water and soak for an hour; pour over a quart of boiling water and a cupful of sugar and stir until dissolved; strain into a basin and set on ice, stirring occasionally until cold, when add the whites of eight eggs whipped to a froth; turn into a pudding mould to set and serve with a sauce made of one pint of milk, brought to a boil in a double boiler; add the yolks of four eggs and two tablespoonfuls of sugar; stir for two minutes, flavor to taste and remove from the fire.

**LEMON SYRUP.**—This is an article to make when lemons are twenty-five cents. Grate the rind of sixteen large lemons over eight pounds of granulated sugar; add the juice and two quarts of boiling water; stir until the sugar is dissolved, strain through a fine flannel bag and cork up in pint bottles.

**LEMON BUTTER.**—Beat together the yolks of five eggs, one pound of powdered sugar and four ounces of butter, until very light; stir in the whipped whites of four; pour into a double boiler and stir until it thickens, when add the juice of three lemons and the grated rind of one. Turn into a bowl to cool, or put up in tiny jars. Delicious with thin bread and butter for afternoon tea.

**STRAWBERRY TAPIOCA.**—Wash a cup of tapioca and put to soak in cold water over-night. In the morning pour over a pint of boiling water, and set on the back of the stove to simmer gently until the tapioca is perfectly clear. Stem a quart of strawberries and stir into the boiling tapioca with a pint of sugar. Take from the fire, turn into a glass dish, and set on ice. Serve very cold with sugar and cream.

**STRAWBERRY SPONGE.**—Cover half a box of gelatine with half a cup of cold water, and let soak for thirty minutes; add a pint of boiling water and a cup of sugar; stir until dissolved, and pour in a pint of strawberry juice; set on ice until thick. Beat until stiff, add the frothed whites of four eggs, and mix until smooth; pour in a mould and set to harden. Serve with whipped cream.

**LOCAL OPTION.**—This term should be applied to the choice every intelligent person has between Burdock Blood Bitters, the natural and certain remedy for dyspepsia, biliousness, constipation, headache and bad blood, and the various imitations offered by unscrupulous parties as being "just as good." There is nothing else as good as B.B.B. It is an honest medicine.

**EGG BREAD.**—Two cups white Indian meal, one cup cold boiled rice, three eggs well beaten, one tablespoonful melted butter, three cups sweet milk, teaspoonful salt, and a pinch of soda. Stir the beaten eggs into the milk, add meal, salt, butter, last of all the rice. Beat well a few minutes, and bake in a shallow pan.

**ANOTHER RECORD MADE.**—For nearly forty years Dr. Fowler's Extract of Wild Strawberry has been the leading and surest cure for cholera, colic, diarrhoea, dysentery and all summer complaints. It is a record to be proud of.

**FROZEN STRAWBERRIES.**—Stem a quart of ripe strawberries; add a pound of sugar and the juice of two lemons to the berries; let stand one hour; mash, pour over a quart of ice-water, stir until well mixed, turn in a freezer, and freeze.

**HAVE YOU HEADACHE?**—Headache, which is usually a symptom of stomach trouble, constipation or liver complaint, can be entirely cured by B.B.B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

## Children's Department.

### Patricia's Thank-Offering-

"And I may ask the Gwynn girls and Tommy Stevens, aunty?"

Patricia Conway's voice was sweet and pleading, and her big blue Irish eyes—inherited from her lovely mother—were fixed entreatingly upon the delicate face of Miss Lorne.

The latter, who was presiding at a tea-table drawn close to the bed-side of her niece, waited to drop a lump of sugar into a dainty china cup before answering:

"Yes, your grandfather said we might do as we liked, and you may have all the children you wish, only by degrees. It will not do to tire you too much at first."

"Dear grandpa! how good he is to me!" said the girl lovingly, as she watched her aunt's slender white fingers moving among the dainty appointments of the table. "But then, you all have been, for that matter. And you know, aunty," lowering her voice and speaking softly, "I can't help feeling that mamma sees and knows all that you are doing for me."

"And knows what a comfort you have been ever since you came to brighten your grandfather's and my lonely home," said Miss Lorne, tenderly, as she raised the tea-pot preparatory to filling the cups.

It was many weeks since Patricia had stepped foot outside the home that had been hers from the time she had been left motherless, a long, lingering sickness having kept her a prisoner through the spring months. But now, with the first warm breath of summer, a decided improvement had manifested itself. For a few days, Patricia had walked feebly around the house, yet gathering strength. And then, the doctor had advised fresh air and sunshine. "Stay in bed in the

What fills the housewife with delight,  
And makes her biscuit crisp and light,  
Her bread so tempt the appetite?

COTTOLENE

What is it makes her pastry such  
A treat, her husband eats so much,  
Though pies he never used to touch?

COTTOLENE

What is it shortens cake so nice,  
Better than lard, while less in price,  
And does the cooking in a trice?

COTTOLENE

What is it that fries oysters, fish,  
Croquettes, or eggs, or such like dish,  
As nice and quickly as you'd wish?

COTTOLENE

What is it saves the time and care  
And patience of our women fair,  
And helps them make their cake so rare?

COTTOLENE

Who is it earns the gratitude  
Of every lover of pure food  
By making "COTTOLENE" so good?

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

mornings; and in the afternoons for an hour or so, you might have a place arranged under the big elm on the lawn, where you can catch a glimpse of what is going on in the outside world," he had said. And Patricia's heart leaped with joy at the prospect of the welcome change.

This was to be her last day spent wholly indoors—to-morrow, she was to be taken out to the cozy spot beneath the shade of the elm tree, from where she could look off to the placid water of the river that ran lazily along at the foot of the long, sloping lawn.

"But, aunty," said the girl, as, having finished her tea, she leaned back among the soft pillows, "I don't see why grandfather and you could have been so very lonely, with this big house, and the garden, and the park, and the flowers, and all the lovely things that are round you."

"Not lonely in that sense, dear, but lonely for someone to brighten the house with the sunshine of her loving ways, and whom we could love and say she is ours. But there, you must rest. Nora will take away the tray, and I must run off to my duties now," answered Miss Lorne, as she stooped over the pale face and smoothed the pillow underneath it more comfortably. "It is not long before to-morrow comes," she added, noting the wistful look in the blue eyes, "and then for the sunshine, and the little girls, and Tommy."

"You are such a comfort, aunty," said Patricia, following the slim, departing figure with a loving gaze.

A last ray of sunshine was making its way through the western window to reach across the foot of Patricia's bed, and turning, she looked off

through the casement to the peaceful scene without. She could see the trees, and the green lawn with its bed of geraniums in the centre, and by straining could even catch a glimpse of the nook where she was to rest on the morrow.

A sigh of contentment came from the girl's lips as she murmured, "How good He is to me! Can I ever be thankful enough?"

And then she thought over again all that she had been planning ever since the morning that Nora had dropped a word while dusting the room—a word that had set Patricia to thinking as she had never done before.

"And wouldn't poor little Molly Gwynn be giving her heart for such a beautiful room as this to be sick in, Miss Patty!"

"The girl who used sometimes to come and see you, Nora? Is she sick?" Patricia had asked.

"Yes, the same. And indeed she has been sick, in the stiffest, tiniest hole you ever laid eyes on. She's getting better now; but poor child! its hard work for her," Nora had replied, feelingly.

"Tell me more about her, Nora please," Patricia had said, interestedly.

And Nora, nothing loth to talk as she worked, gave an animated description of the cheerless lives that most of the children led who lived in the tenement district about a mile away from the Lorne house.

"And do you mean there is no sunshine in their houses and they have no green grass to play on?" Patricia had asked with dilated eyes, as Nora stopped to take breath.

"There isn't as much grass as would feed a bird, and a sight of sunshine they never get unless it's away from their own home," had been the decided reply.

A wave of pity for the children came over Patricia's tender heart at this revelation of want and poverty. Sunshine and flowers were as essential to her nature-loving soul as the clothes she wore, and that one ill as she had been should be deprived of them seemed to her a very hard thing indeed. When Nora had left her alone, she lay very quiet, and a thoughtful look rested in her blue eyes.

A little later in the day, when her grandfather came for his usual visit, she talked long and earnestly with him, and some of Nora's words were related; and as she finished speaking, Mr. Lorne said,—

"Do as you please, dear—that is, if your aunt approves."

"It seems so good to be getting well again, grandpa, it makes me feel as if I must do something to show Him how thankful I am."

The grandfather's voice was slightly husky as he said, laying his hand tenderly on the girl's head,—

"We all feel like giving a thank-offering that we have you given back to health again."

No day could have been more beautiful than the one that was to see the result of the long talk that Patricia had had with her grandfather, and the little convalescent was full of bright anticipation.

Children whom Nora had selected with full knowledge as to their needs, were to spend the afternoon upon the green lawn as Patricia's guests, having a tea such as they had never even dreamed of, under the elm. And every week through the bright sum-



Mr. Chas. N. Hauer

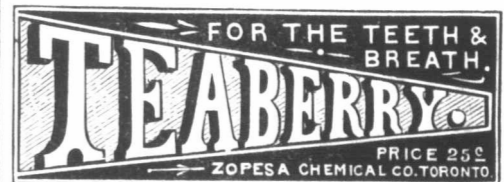
Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

### Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address

C. I. HOOD & Co., Lowell, Mass.

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



## Stained Glass

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Churches, Halls,  
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Special Artists  
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We are pleased to submit designs and quote prices at all times.

**A. RAMSAY & SON,**  
MONTREAL,  
—Established 1842—

Glass Painters and Stainers.

mer, Patricia was to have children who needed just such outings, to share the enjoyment of her beautiful home.

"How lonely it has been!" said the girl, as she looked around her and drew a long breath of content after her guests had departed. "How they did enjoy it! I never want to keep it just to ourselves after this; the grounds are so big, so beautiful, so life-giving, it would be a shame not to share them with those less fortunate. If only I can succeed in making these children think this the most beautiful summer in their lives, how glad I shall be!"

And Miss Lorne, looking at the pale, sweet face, sent up a prayer of thanks that their dear one had been spared them, and resolved that not alone should it be Patricia who rendered thanks to the Father for His bountiful goodness.

### The Best Things.

The best thing to give to our enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

## Delicious Drink.

Horsford's Acid Phosphate with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

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

Beware of Substitutes and Imitations.

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## Thou Knowest.

O Thou who seest beyond  
The smile of trembling lips,  
Give me Thy grace, and save  
My soul from black eclipse.

Thou knowest all my woe  
From human knowledge kept;  
The steps that I have missed,  
The tears above them wept.

Thou knowest all my hopes,  
My battles with despair;  
Thou seest all my strife  
With sin's alluring snare.

Bend near me, thou who hear'st  
The hapless sparrow's call;  
Beneath me place thine arms,  
Uphold me lest I fall.

Lord, if I vanquished be,  
Be pitiful, I pray;  
Bear me on wings sublime  
To Thine eternal day.

## The Master's Touch.

Let your life show that it has been sealed to the right. The pupils of a great artist were left alone for some weeks, on account of the absence of their teacher. But one morning as they entered their study-room, they beheld upon the crude work of this and that one of their number the discerning touches of a practiced hand which had traced in here and there the delicate shades and lines that approached the perfection their less skilful hands had failed to achieve. "The master has come," they cried, looking about them for the form of their admired and revered teacher, for well they knew that none of their own number could have done the work they saw before them.

So let our work in life appear. The Master's hand is ready to assist us. Let us not disdain the aid, but, accepting His willing guidance and counsel, let us so labour that the world will know who is our helper and guide. The Master's touch gives life and beauty to the handiwork of the humblest of His creatures.

## Controlling One's Temper.

Do you not sometimes feel as if you had a hyena or some other wild beast within you? It is so hard to control your angry passions. Recently in a meeting where there was a grave question under debate, a man who has a very acute mind and who had a good deal of truth on his side, did harm to himself and his cause by getting angry, so that even his friends had to admit that he had done wrong. Everybody interested in the truth felt that it was a great pity.

Young persons may learn a valuable lesson from this man, and begin now to hold their passions in check, so that they will be able to control them when they grow older. If you become angry in defending the truth, people will be apt to think that you are more concerned for yourself and your own reputation than for the triumph of the right. You will gain nothing and may lose everything by flying into a passion. It will cloud your mind, so that you cannot think clearly, and then you are apt to say things that are not true, things that you may have to recall or make an apology for.

How often, when angry, we say things of which we are afterward ashamed! How we wish we could unsay them! Had we been calm we would have been able to think twice, and the unwise words never would

have escaped our lips. Many a person has said or done things in the heat of passion that have been remembered against him as long as he lived.

Have you not noticed, too, that those persons who "fly all to pieces," as we say, when they are provoked, are never looked upon as very reliable persons when some great work is to be done or some great cause to be defended? It is the person who can hold himself well in check, who is trusted in trying times. Even on the play ground you are always in trouble with the boy or girl who is like a tinder-box or a case of dynamite.

But remember you can be earnest without getting angry. A boy or girl who is not in earnest about his play or study or work, will not amount to much; but you can be good-natured and yet be very earnest in what you do.

## "Be Ye Kind."

"Be ye kind to one another,"  
Little sister, little brother,  
Hear the gentle Master saying,  
Heed His words, no more delaying:  
"Be ye kind."

"Be ye kind," for tears are falling,  
"Be ye kind," 'tis Love's voice calling,  
Little lives are often dreary,  
Little hearts grow often weary:  
"Be ye kind."

"Be ye kind," lest your to-morrow  
May bring bitter pain and sorrow,  
For the words of cheer unspoken,  
For the links of love's chain broken:  
"Be ye kind."

## His Own Judgment.

"Oh, come on!"  
"Well, I don't know," said Jim.  
"I want to awful bad."  
"Your father didn't say you couldn't,  
did he?"

Jim slapped his book-strap against the gate post.

"No, he didn't. He said to use my best judgment. But he'd rather I wouldn't, I know. That's just the point. If father said right out I couldn't go I might growl about it. But it's forty times worse this way. He's just got the better of me every time! You see I don't want father to think my judgment doesn't amount to what he thinks it does. Besides, you know, if father really wants anything, why, I'm bound he'll have it—and that's the end of it. So I don't see any way out of it. 'I'll have to not go!'"

Dick nodded good naturedly. "It does look like that, doesn't it? Well, all right!"

## No Excuse.

There is no excuse so trivial that it will not pass in some men's consciences to excuse their attendance at the public worship of God. Some are so unfortunate as to be always indisposed on the Lord's day, and think of nothing so unwholesome as the air of a church. Others have their affairs so oddly controlled as to be always unluckily prevented by business. With some it is a great mark of wit and understanding to stay at home on Sunday. Others, again, discover great fits of laziness that seize them particularly on that day, and confine them to their beds. Others are absent out of contempt of religion; and, lastly, there are not a few who look upon it as a day of rest, and therefore claim the privilege of their cattle to keep the Sabbath by eating, drinking and sleeping after the toil and labor of the week. Now, in

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all this the worst circumstance is that these persons are such whose company is most required and who stand in most need of a physician.

## Use Care

If the people about you are carrying on their business or their benevolence at a pace which drains the life out of them, resolutely take a slower pace; be called a laggard, make less money, accomplish less work than they, but be what you were meant to be and can be. You have your natural limit of power as much as an engine—ten horse power or twenty or a hundred. You are fit to do certain kinds of work, and you need a certain kind and amount of fuel, and a certain kind of handling.

## George and His Raven.

Little George was very fond of birds, and in the winter he used to feed the robins and sparrows, until they grew so tame they would eat from his hand.

One day in summer George's father brought home a fine glossy raven.

"Here, George," he said, "is a present for you; the man who gave it to me said it could whistle several tunes, and do many tricks. But you must keep it in the cage till it knows you."

George was much pleased, and soon became very fond of the raven, and the raven was very fond of George, and soon he was able to let it hop about where it pleased.

If George were eating his breakfast or supper, the raven would perch on his shoulders, or sit opposite to him, and open its beak to be fed.

It was a very clever bird, and could say a great many words, and George was always teaching it something new.

One day George was in great trouble, for his raven was nowhere to be found; he called and whistled, but in vain, and began to be afraid it was lost.

He went sadly through the garden and looked under the shrubs, and up in the trees; then he passed by the fowl-house and the stable, and searched there, and at last he came to the orchard, but nowhere was the raven to be seen, and he sat down under a large cherry-tree and began to cry.

Soon he heard something flutter up in the branches; he looked up, and there was the raven, eating away at the cherries, and evidently enjoying itself very much. George got up hastily.

"Ah you rogue!" said he, you are stealing all my father's cherries, and that is why you would not answer me

when I called you. Come down at once!"

When the raven saw that George had found him he hopped quietly down, as if nothing had happened; and George was so glad to find his raven again that he did not scold him for taking the cherries.

One day, when the winter came on, George missed his raven again, and spent days in searching for it in vain; but at last he discovered the poor bird lying dead, frozen with the cold, in a field some little way from the house.

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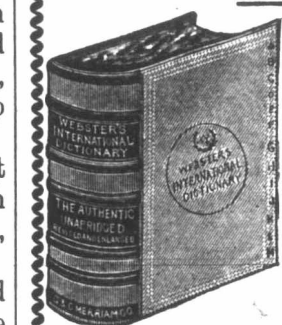
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