

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

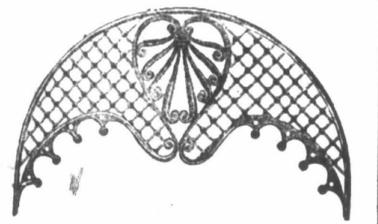
TORONTO, CANADA, THURSDAY, JULY 5, 1894.

[No. 27.

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 Men's Straws, 50c. to \$1.50; Boys, new shapes, 25c. to \$1; Children's Straws, 50c., 75c. and \$1. Light Zephyr-weight Felt Hats for scorching weather.

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Rich Cut Glass Jelly Trays, Oil Bottles, &c.

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Through Fast and Festival. A complete set of Sixty Plain Sermons for the Christian Year. Also Sermons for Guild Anniversary, Choral Festival, Harvest Festival, and All Saints' Day. Two vols. \$3.
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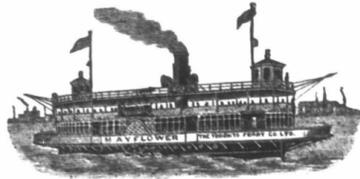
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Taking that holiday trip of yours look over this list and see if you do not require some of the articles mentioned:

A Sponge
Sponge Bag
Bath Towel or Gloves
A good Cake of Soap and a case to keep it in
Hair, Shaving, Cloth or Tooth Brush
Bathing Cap
Razor or Strop

A Bottle of Hooper's Meloderma to neutralize the effects of wind and weather, and a bottle of Hooper's Lavender to refresh you when weary.

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Steamers Chippewa & Chicora

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By the Tens of Thousands!
By the Hundreds of Thousands!
By the Million!

Will be the Output this
Fall of

Cullen's Trees AND Plants

We will make it decidedly interesting this Fall.
There's sure economy here. See, see!

Roses

Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

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Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

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We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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Canadian Churchman.

TORONTO, THURSDAY, JULY 5, 1894.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, TORONTO.
Offices—Cor. Church and Court Streets.
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Lessons for Sundays and Holy Days.

July 8—7 SUNDAY AFTER TRINITY.
Morning.—1 Chron. 21, Acts 14.
Evening.—1 Chron. 22, or 28, to v. 21. Mat. 3.

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

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

THE SYMBOL OF THE CROSS was apparently about as much feared or avoided fifty years ago in America as it is still in Ireland. *Living Church* notes that in the *Journal of Convention* for 1844, the Dean of the General Theological Seminary in N.Y. "finds it necessary to explain that he was not responsible for an evergreen cross which had been affixed to the chancel rail by the decorators on Christmas Eve; on the contrary, he had ordered its instant removal (!) and was obeyed." This reminds one of our Canadian backwoods twenty or thirty years ago. Such ideas are becoming an anachronism in these days.

"BISHOP COURTNEY'S PROTESTATION" forms the heading of a long editorial in one of our Canadian contemporaries. Notwithstanding the liberal arguments—characterized by more quantity than quality!—it is probable that the readers of the article still consider the intrepid Bp. C. a much truer Protestant than his censors. Loud protestation is too often made the cover for secret treachery to Protestant interests. Canada is not without a rather glaring instance of a Protestant (?) champion by self-election passing over good money to the Irish—r—"Home Rule" movement!

"THE PAPISTS WEAR SHOES, and Protestants do so likewise"—said the Baptist preacher Robert Hall to the Anglican missionary Joseph Wolff, in 1821—"do not imagine that wisdom has died out with us Protestants. You are going out as a missionary to the East. Direct your attention to the customs and practices of the Eastern churches,

and depend upon it that those customs, opinions and practices which are universal are of apostolic origin, for the East is not without reason called the 'unchangeable East.' And be not afraid if those customs are also practised by the Paptists: for the Paptists wear shoes, etc." Seventy years of such sound sense should have taught us some!

THAT EXORCISM STORY to which we recently referred as coming from Basutoland continues to attract attention from the readers of C.M.S. *Intelligencer* and S.P.G. *Mission Field*. The value of the story depends upon the evidence. The Church in all her "offices" assumes the probability of answer to faithful, earnest and fervent prayer—especially in the visitation office. We should look for such answers—and we continually get them. Faith-healing proper is all right! but the modern imitations of the holy process are all wrong—they leap at conclusions for which they have not worked!

COLONIAL CLERGY DISABILITIES REMOVED.—The *Church Times* in its correspondence columns refers to the fact that all the "fences" which were erected formerly against the orders of Colonial clergy have been removed. They are now simply required to put themselves on the level and in the status of the English clergy themselves as regards declarations and subscriptions, episcopal recognition, etc. These tests of qualification and fitness are only just and reasonable—no one can object to them. Every diocese needs such protection against wrong and deception.

THE CHURCH IS THE GREAT MISSIONARY SOCIETY.—This fact has been strongly emphasized by Archbishop Benson in connection with the recent Missionary Conference. But the "societies" will die hard! They have done good work somewhat badly because they were, after all, only societies—not the Church. They are wisest who recognize the fact and let the Church march with united front into territories to be won to Christ. State trammels prevented it in former times—now the state connection is so loose that such "trammels" may be ignored.

GRIEVOUSLY OVERWORKED "is the just verdict of the Canadian correspondent of an English Church paper with regard to Anglican Bishops generally—*apropos* of the recent collapse of the Bishop of New Westminster and others. A substantial increase of their order would be the means of lengthening many valuable lives. Canadians have their own lesson to learn in regard to this matter, and should not allow the strange condition (almost prohibitory) to be fixed by Canadian Bishops to hinder increase of the Episcopate. Let us save them from themselves!

"RATIONALISTIC RITUALISM" has been selected as a suitable title for the type of service affected by Mr. Hawsis: "the outward appearance being ornate in a high degree and ecclesiastically 'correct' to large extent, while the doctrine is—Haweistic!" It is a curious and original mixture of things usually considered inconsistent and irreconcilable: but this clever preacher thinks he "knows it all," and has a considerable following.

EVERY ATTACK PROMPTLY MET is adduced by the Canadian correspondent referred to elsewhere, as a proof of the substantial advance of Church

principles. This remark is *apropos* of the vigorous and stirring way in which a certain St. Catharines rector had met and refuted that "gross and vulgar attack on the Kilburn Sisters by which the St. C. press had been sullied. A few years ago this ready and fearless refutation of attacks in the secular papers was very far from being the case."

NO MORE COPPERS.—The "original" Mr. Hawsis, who always likes to follow a line of his own making, recently informed his congregation in London that no more coppers would be received in the offertory collection, the line being drawn at silver three-penny bits. Rich people could afford that much, surely: and those who could not afford so much were welcome to come and give nothing. He said "it was from the rich and not the poor that the coppers came." This is notoriously true everywhere. As people get rich they generally get mean: but the poor "respect the Lord's offering"—give silver coin as a sacred duty.

"SIT FAIR" is the motto of an article in the *Ladies' Pictorial*, wherein the writer complains of that large class of church-goers who occupy as much of their bench or pew as possible, to the exclusion of others who have an equal right to a seat. These people sit "with knees and elbows spread," as if they wish to disjoint themselves rather than oblige their neighbours with a few inches more room—so a bench meant to accommodate five people comfortably is confined to only three occupants.

"ESCAPED NUNS" are having hard times—the eye of the public is turned fiercely upon them, and is likely to be somewhat fiercely indiscriminate (as usual) in its uncritical public opinion. Edith O'Gorman, Margaret Shepherd, and Ellen Golding have been bracketed as imposters, whatever others may be. The "grain of truth" in the stereotyped anti-sisterhood tales has been magnified and multiplied until there is serious danger of reaction leading to universal discredit of all such tales.

A STEP IN THE RIGHT DIRECTION.

So we shall term a recent action of the Toronto Synod, and we hail that "first step" with delight and thankfulness. They have actually sanctioned—without argument—the system of *graded assessments* instead of the common "rough and ready" percentage plan. In that diocese—and in other Canadian dioceses to a greater or less degree—a large number of parishes have been practically *disfranchised* by the Synod requiring impossible payments of one or two per cent. for one purpose or another. About one-third of the Toronto parishes have suffered this decapitation—because they were poor! Wealth is slow to recognize the necessity of poverty: but may be influenced by persistent argument—we do not mean the argument of eloquent words and clever ideas, but

THE STERN LOGIC OF FACTS.

When a certain rule of taxation leads to the result of two-thirds of a Synod bearing the whole burden of taxation, the question naturally arises, "Why don't the other one-third do their part?" When the reply comes persistently—year after year—"because they can't," it cannot be ignored with safety or discretion any longer. It now

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appears that if they were not unreasonably taxed, they would give something and do something towards carrying the general burden. The camel whose "back is broken" by the last straw, cannot be coerced into carrying the load any longer. The income of a rich congregation is, say, \$500 per month—they give two per cent. assessment and have nearly \$400 left. A poor congregation, taxed in the same way on \$100, has only one-fourth as much left as the other, and that \$24 assessment means a whole week out of the year. Repeat two or three such assessments, and you take a month out of the year—financially. No poor congregation could stand that: docked of \$100!

MERE PERCENTAGE IS ESSENTIALLY UNJUST.

Most taxation machineries have some element of a connective or self-adjusting nature which seems to keep the machines in proper equitable working order. There is a Court of Revision or Appeal; as a system of exemptions these things tend to "restore the balance" when it is rendered unsteady or "sags" the wrong way. Church assessments are not usually so elaborate as to have such a provision in their machinery. Hence the greater need of some such *fundamental distinction* between rich and poor—a practical method of partial exemption. That is what this system of graded assessments amounts to. When "reduced to its broad terms," it is an exemption of one-half. The Rev. Dean S. Jones, who brought the Toronto plan forward, is reported to have made

PERSONAL COMPARISONS

between men of different incomes, and this method of argument has the special virtue of "bringing the matter home" more forcibly. To lay the same percentage, whether two per cent. or ten per cent., on parishes of very different financial ability, is a gross injustice, as the promoter of this admirable measure pointed out. It provides that parishes having an income of \$5,000 or more should pay the full percentage, while those having only \$1,000 or less should pay only half that rate, being assessed on only half their income instead of the whole. It is, in fact, a scheme providing exemption to the extent of one-half in extreme cases of poverty, and less as the financial ability increases. We commend it heartily to other dioceses.

TORONTO HAS SET A GOOD EXAMPLE

in this respect, although not so princely in the liberality of its merchant princes as Montreal. There is a *closeness* about the proceedings of the Western city, where there is large-handed generosity in the case of her Eastern sister. We may find out another instance of slow and apparently grudging concession on the part of the Eastern parishes in the former diocese, or rather (so little is done!) a direction in which concession should be made. We have spoken of exemptions for the poorer parishes, a kind of safety valve when their poverty becomes too pressing to afford an ordinary tax. Toronto provides generously its

EXEMPTIONS FOR THE RICH

in the canon on assessment. Some parishes have magnificent local endowments—these are exempt. Churches, school houses, parish halls, parsonages—these are exempt. A parish may spend thousands of dollars in the luxury of African or Asiatic missions—all this is exempt, while missions are languishing in Canada. They may erect palatial structures for their own Church purposes, and pay interest on gigantic debts thereon—all this is exempt. What folly, what injustice! They should be assessed according to their *ability*, no matter

in what direction that ability is manifested or chooses to display itself. Their *total* income and expenditure and their *total* capital and property should be assessed. Such exemptions of the rich are "barbarous" and should be abolished. It is their existence and continuance which transfers such heavy pressure to assessments on the poor. If they were removed, the pressure would be practically nothing. Is Toronto diocese a plutocracy?

OBITUARY.

BISHOP SILITOE.

Visitors who were present at the recent sessions of the General Synod in Toronto will remember the aspect and manner of the subject of this notice; the energetic expression usually marking his features, and the words full of spiritual feeling and religious fervour which always characterized his utterances. It was difficult to connect such a personality with the rough and bustling activities of a diocese in the far West of Canada, but enquiry would not fail to elicit the fact that his administrations as a Bishop had proved most acceptable and successful, with ever deepening and widening influences. As far as mere birth goes, he was a "Colonial," born in Sydney, N.S.W., but his education was wholly English and chiefly at Pembroke College, Cambridge, whence he graduated in 1862. He was ordained in 1869, and held various English curacies, subsequently transferring his services to the Cathedral at Geneva and Darmstadt. In 1879 he was chosen for the bishopric of New Westminster and consecrated by Archbishop Tait. His Lordship was a Mason of high degree, a fine musician, and an ardent advocate of Imperial Federation. His work among the Indian and Chinese element in British Columbia will long be remembered. It is melancholy to think how much his work was hampered by want of funds, as compared with the efforts of Methodists and Presbyterians. He is described by the *Church Review* as "a judicious Catholic, working on sound Church lines, though he was not supported as he ought to have been by Catholics at home."

THE RIGHTS OF LAYMEN.

The development of special lay agencies is one mark of an increasingly vigorous life in the Church. Life creates vital organization, and the higher the life, the more varied are the functions in which that life expresses itself. This biological fact justifies the existence of the different societies, guilds, brotherhoods, confraternities, orders, that have sprung up in the Church, each to do some particular work, or to emphasize some portion of the one Faith and make it practically effective in daily life. But it must be made very clear that these voluntary associations do not exist to monopolize the tasks they severally undertake, to mark off a department of Christian activity and put up a sign "No trespassing allowed," or to dispense the Church at large from the sense of responsibility that ought to rest on every member of it, the responsibility for all that the Church is on this earth to do. Special agencies illustrate universal duties. The American Church has asserted this in the most emphatic way, by declaring that every man, woman and child in the Church is, by virtue of his or her baptism, a member of the Domestic and Foreign Missionary Society, and as such is under obligation to convert the nation and the world. The results of a forgetfulness of this principle are not far to seek. It was that which led to the unhappy notion, now at length passing away, that because the priesthood of the Church was specially commissioned to extend Christ's kingdom among men, therefore the laity had no particular concern in it. The Brotherhood of St. Andrew has helped laymen to see that precisely the opposite is the case, that, as the organ

of that society says, "all have priestly functions to perform. The old notion that the business of the clergyman was to dispense the blessings of the Gospel and that the people had nothing to do but to receive them, was neither Catholic nor Protestant, it was certainly not Christian." But there is a danger now lest the Brotherhood itself should cloud the conception of their privileges and duties in the minds of laymen outside that body. We do not in any way hold the Brotherhood responsible for this; we believe that its leaders are doing their best to prevent the error. Yet, through the mistaken zeal of some of the clergy, and the unguardedness of some of its members, a notion is gaining ground that the members of the Brotherhood, together with members of "lay readers' associations," candidates for the ministry, etc., form a sort of "fourth order," and have some kind of faculty to read morning and evening prayer and deliver exhortations that does not belong to any ordinary layman. We desire, then, to remind our readers that it is entirely competent for any layman to read the daily office of the Church (omitting, of course, the Absolution) and to address words of Christian encouragement to his fellow-Christians. Of course he cannot intrude into a parish church for the purpose, but if he is a member of the congregation and a clergyman is unexpectedly absent, he may recite the office in the choir, or preferably, perhaps, in his seat in the nave. For the sake of good order, a layman who intended to do this more or less regularly would apply to his Bishop for a lay reader's license, but this only recognizes a right that already exists. On the Sundays of the next three months, many laymen in the Church will find themselves in company with a few Church folk in some place in mountains or by sea-shore, or on ship-board, where there is no priest of the Church. It would be sad if any such should feel debarred from exercising that noble privilege secured to her children by the English Church of joining in her world-wide worship by saying the choir office, enshrining as it does the treasures of three thousand years of devotion in the Jewish and the Christian Church, arranged so simply that a child can follow it. Mr. Ruskin is not in all ways an exemplary Churchman, but he said once that for thirty years it had been his custom, when not at public worship, to say morning and evening prayer in company with his valet, wherever he might be. More and more laymen, every year, are following the practice of "saying office." Let them have no fear that they are breaking law in doing so.—*The Churchman*.

REVIEWS.

MAGAZINE.—We can still recommend confidently the *Expository Times* as a most valuable help to teachers and preachers. Not only have we good expositions of a standard character, but we have also hints of new views of well known passages, for example Dr. Hinzinga's exegesis of Isaiah xl. 31, which is original and suggestive, whether it is finally accepted or not. Dr. Davidson's *Theology of Isaiah* will be of great importance when complete, and Rothe's *Exposition of I. St. John* also, although in another way.

A DECLARATION ON THE INSPIRATION OF HOLY SCRIPTURE.

The undersigned, deeply sympathizing with the distress and disturbance of mind which have been widely felt among Church-people generally, and in particular by many theological students, in consequence of the unsettling effect of recent discussions on matters connected with the criticism of the Bible, have ventured to put forth the following *Theses*, under the conviction that they express truths which form an essential part of the Church's belief, and in the hope that when published they may tend to clear the issue, and be found to indicate with sufficient plainness the attitude which Churchmen may adopt in the present controversy.

1. By inspiration is meant a special action of the Holy Ghost, varying in character and in degree of intensity, upon those writers from whom the Church has received the books included in the canon of Scripture, by which those books were directed to certain Divine purposes, and protected from all defects injurious to those purposes.

2. The main purpose of Holy Scripture is generally to reveal truths concerning God and man, and in particular to bear witness to our Lord Jesus Christ.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL—Grace Church.—The Rev. John Ker, rector, has addressed the following to his parishioners:

DEAR BRETHREN,—In this parish, with its dense population of working people, we are passing through a time of peculiar anxiety and trial. The prevalent commercial and industrial depression has already left, and is still leaving, its marks, broad and deep, on many hundreds of families in Point St. Charles. Not for many years has work been so scarce amongst us, or the difficulty to make ends meet been so generally felt as now.

Still, after all, things might be worse. And, with the help of God, they will soon be better. Periods like the present have great potentiality for spiritual growth to all who use them aright. If there were no seasons of industrial and commercial gloom, there are many of us who, by the sunshine of prosperity, would be sorely tempted to forget the claims of the soul and the unspeakable realities of the world to come. Recurring waves of financial and general depression may well give point to the admonition of the Word of God: "Set your affections on things above and not on things on the earth."

Meanwhile let no one's heart fail. The day will soon dawn and the shadows flee away. Though here be little to earn and many to keep, He who feeds the birds that fly in the open heaven is still upon His throne. He is our God and Father, and in His sight and in His love we are of infinite value. Times may be hard—and they are hard—but the old assurance is still sure: "Never saw I the righteous forsaken nor his seed begging their bread." Once again I say, "Be of good cheer."

From the Lord Bishop to the Clergy of the Diocese of Montreal:

MONTREAL, 22nd May, 1894.

DEAR BROTHER,—The Executive Committee of the Dunham L. C. by resolution has requested me to write an open letter to the clergy of the diocese, urging upon the parishes of the diocese the claims of the college upon the support of the members of the Church in the diocese.

I have pleasure in doing so. The college is now being opened under the auspices of the Church in the diocese.

It will be managed by a committee of clergymen and laymen, presided over by the Bishop.

The religious teaching will be under the direction and supervision of the Bishop.

The clergyman, the Rev. N. A. F. Bourne, B.A., who is principal, is one of our own men, well and favorably known in the diocese, and in whom I have the fullest confidence. He will reside in the college, and have the pupils under his immediate and constant care.

Home life will be a marked characteristic of the institution.

There will be a competent staff of teachers, and everything will be done that can be done to make the college all that we could wish.

I therefore ask you to urge the claims of the college upon your parishes, and to aid the work by procuring pupils and obtaining collections and subscriptions on its behalf. I am, your faithful brother in Christ, W. B. MONTREAL.

P. S.—For circulars and all information, apply to the Principal, Dunham, P.Q.

ONTARIO.

KINGSTON, June 18th.—The synod of the diocese met to-day at the festival evensong with which it usually opens. Owing to wet weather the usual procession from the West (technical) door had to be omitted, and the choir and clergy entered direct from the vestry, singing hymn 160, His Grace the Archbishop (who we were glad to see looked much improved in health), preceded by the metropolitan crozier, bringing up the rear. The cathedral choir was reinforced by a select body of musical clergy who were of great assistance, though the absence of any rehearsal beforehand caused a slight raggedness of recitation in the unaccompanied portions. They

however made the serious mistake of singing the processional in harmony. The evil result was not so marked as if they had proceeded the length of the building, but was sufficiently distressing to those sitting near the processional path. When once the organ struck in, which was not until the first versicle, all roughness was lost sight of; the able and firm accompaniment of the cathedral organist, Mr. Martin, pulling the voices well together. The service was festal throughout, the responses Tallis, with a new and melodious arrangement of the priests' verses by the Precentor, the Ven. Archdeacon Jones, and the Psalms to simple Anglican chants, with Bennett's charming service in A for the canticles. We are inclined to think, however, that the severer style of the ancient plain-song suits the responses better than any modern arrangement, and the tenors, though strong, were not sufficiently predominant to lead the congregation, who sang Tallis' melody in place of their proper part. The sermon by the Rev. A. Jarvis, of Napanee, was unfortunately not very audible in the rear of the building, a misfortune for which poor acoustics and a somewhat rapid delivery were chiefly to blame. When the ear became accustomed to the sound it became evident that a thoughtful and powerful sketch of the continuity and catholicity of the Church of England from Apostolic times was being delivered, accompanied by much plain speaking, very modestly offered, on the best means of realizing that catholicity in various ways. It is to be hoped the sermon will be published. During the sermon one could not but be struck with the exceedingly beautiful appearance of the altar, which remained brightly lighted while the rest of the church was almost in darkness. The chaste colouring of the apse, the rich marble reredos (imitation alas! though from its appearance one would never guess it), the magnificent brass altar cross, and the severely plain oak altar, formed a picture which insensibly compelled a reverent and devotional spirit, as well as being most thoroughly artistic. During the offertory the familiar hymn, "The Church's One Foundation," was sung, the service concluding with the benediction. The recessional was hymn 274 to the ever fresh tune of Dr. Dykes, admirably sung, but again in harmony, which should never be heard in procession. At the celebration next morning the service was sung by the clerical choir alone, and the effect produced was for the most part both reverent and good. Every year in fact shows a marked advance in this direction, and if we criticize it is only as an assistance to those in charge, who deserve every praise for their efforts to improve the synod services and make them a model of churchly worship. Marbecke was selected for the greater part, and was admirably sung, the weakest portions being the Kyrie and Gloria. Hoyte's beautiful Pater Noster was done full justice to, and the hymns during the Communion were sung far too loud, the cause being apparently absence from practice, at which we observed only about half the choir present. An effort is to be made next year, we understand, to remedy this fault. Another excellent innovation, the direct result of the synod sermon, was the attendance of the synod in a body at the daily evening evensong, at which the synod choir was again most useful, the organ also being played by a priest of the diocese better the second day than the first. We give considerable space to these services as being worthy of special attention, setting as they do, an example of reverence and orderly care for the offices of the Prayer Book, which we hope will be widely noted and followed.

Synod and Conference.—The programme for the evening conference this year was of unusual interest, providing as it did for the discussion of "Organized Lay Work," and "The duty of the Church with regard to Social Questions." The former subject, however, was somewhat disappointing. Everything was very sound; the work of the Brotherhood of St. Andrew and the Woman's Auxiliary was duly praised, and one very interesting report given of work accomplished in Camden East by members of the Kingston Chapters of the Brotherhood. But for the most part the speakers rang the changes on the necessity for organization on Church lines, the necessity of a high standard of life among the workers, and the importance of the work, without managing to say anything very new or startling. This may be simply because, although undeveloped, lay work in the diocese of Ontario is already pretty securely founded, and loyally worked, and so is not to be taken as a reproach to the speakers. The second discussion however fairly aroused the large meeting. The Rev. G. J. Lowe read an admirable paper (which is we understand to be published shortly), bristling with humorous points, presenting many startling comparisons between old and new social problems and phenomena, and yet almost surcharged with deep thought, which for the moment appeared to escape the attention of the audience. One such point was the comparison between the Malthusian and Anarchist method of "checking the increase of population," which in itself was sufficient to discredit

It fulfils this latter purpose, as in other ways, so specially by being the record (1) of the preparation for Christ's Incarnation by the selection and supernatural training of a chosen people; (2) of His manifestation when "the Word dwelt among us;" (3) of the results of that manifestation—viz., the Coming and Presence of His Holy Spirit, the revelation of His mind in Christian doctrine, the building up of His Church on the foundation laid by and in Him, the communication of the fruits of His redemptive work, and the promise of His appearing and His kingdom.

3. The several books of the Old Testament were delivered to the faithful of the Old Covenant, to whom God had revealed Himself through the oral teaching of His messengers and prophets; and were retained as "Holy," "able to make men wise unto salvation through faith which is in Christ Jesus," when the several books which make up the New Testament were successively intrusted to faithful Christians, baptized and instructed in the Church of God, which is "the pillar and ground of the truth." The way in which Holy Scripture has been sometimes isolated, by the attempt to use it as the sole ground of faith and without the precedent condition of belief in Christ and fellowship with His Church, has been the cause of much misconception and confusion.

4. The frequent reference made by our Lord to the Old Testament in support of His own claims, or in illustration of His teaching, is decisive in favour of its inspiration in the sense defined above.

5. It is certain that all the words of our Lord were always the most perfect words for His purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

6. Since the human mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of His office as Teacher, He could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

7. The Divine revelation set forth in the Bible is progressive, and issues in the final manifestation in the New Testament of God's truth and will. The Bible, taken as a whole, possesses conclusive authority in matters pertaining to faith and morals.

8. The Church has never authoritatively formulated what she has received to hold concerning the scope and limits of the inspiration of Holy Scripture; and it may even be said that there has not been a complete unanimity of view among her accredited teachers in regard to some points connected with that scope and those limits; but the undersigned believe that at least so much as these *Theses* express has been held "everywhere," "always," and "by all."

George Body, M.A., D.D., Canon Residentiary of Durham.

H. R. Bramley, M.A., Fellow of Magdalene College, Oxford, Prebendary of Lincoln, and Examining Chaplain to the Bishop of Lincoln.

William Bright, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History.

T. T. Carter, M.A., Hon. Canon of Christ Church, and Warden of the House of Mercy, Clewer.

W. M. G. Ducat, M.A., Principal of Cuddesdon College, Vicar of Cuddesdon, and Rural Dean.

C. W. Furse, M.A., Canon of Westminster.

David Greig, M.A., Rector of Cottenham.

Charles Edward Hamond, M.A., Vicar of Menheniot and Rural Dean, Hon. Canon of Truro.

W. H. Hutchings, M.A., Rector of Kirby Misperton and Rural Dean.

J. O. Johnston, M.A., Theological Lecturer of Merton College, Examining Chaplain to the Bishop of Oxford, and Vicar of All Saints', Oxford.

E. C. Lowe, D.D., Provost of St. Nicolas College and Canon of Ely.

P. G. Medd, M.A., Rector of North Cerney and Examining Chaplain to the Bishop of St. Albans.

W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, and Examining Chaplain to the Bishop of Ely.

F. W. Puller, M.A., of the Society of St. John the Evangelist, Cowley.

B. W. Randolph, M.A. Principal of Ely Theological College, Hon. Canon of Ely, and Examining Chaplain to the Bishop of Lincoln.

Darwell Stone, M.A., Principal of Dorchester Missionary College.

R. J. Wilson, D.D., Warden of Keble, Hon. Fellow of Merton.

A. J. Worlledge, M.A., Canon Residentiary and Chancellor of Truro Cathedral, Proctor for the Chapter, and Examining Chaplain to the Bishop of Truro.

The marvellous success of Hood's Sarsaparilla is based upon the corner stone of absolute merit. Take Hood's throughout the spring months.

[July 5, 1894.]
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Maithus' system. He was followed by Mr. J. D. Thomson, who in most earnest language spoke of the absolute necessity for some means whereby the Church might reach the poor with her healing touch, and pleaded warmly for Church sisterhoods and schools and similar methods, of which the need was pressing. The Rev. R. W. Rayson read a short paper, urging that the Church as Christ's Body was the natural successor on earth of Christ Himself, bound to carry on the work which He inaugurated of healing the sick, reforming social life, caring for men's bodies as well as their souls, and yet refusing, as Christ did, to assume the position and responsibility of judgment, which had not been committed to her. Mr. Alfred Perry, who said that he was an ignorant working man without knowledge of the first rules of grammar, followed with a very impressive address, impressive because it evidenced considerable reading and thought. He was one of the signatories of the Working Men's Memorial, of which a word must now be said.

The memorial was brought before the synod by "a meeting composed chiefly of working men and known as the working men's meeting," and set forth 1st. That the fact of a man's birth carried with it the right to live and to the free use of the common gifts of the Creator for the purpose of maintaining life. 2nd. That since the land is the only source whence life can be maintained, it follows that the monopoly of land is as unjustifiable as a monopoly of air or water would be. 3rd. That if the present system of land ownership be continued, the whole surface of the globe must in time be monopolized to the exclusion of vast multitudes. 4th. That practically this exclusion already exists. The memorial went on to hint at one or two Scriptural grounds for the position taken, but "would not presume" to do more than refer to them in approaching a body like the synod. It appealed for a declaration of the principles of land tenure, and recognized that the Church's action must be confined to such enunciation of principles, "which if true must in time be accepted by those legislative bodies whose duty it is to carry out the duty which the Church enunciates."

We will now leave the conference, to which nothing new was added by succeeding speakers, except a strong plea for Christian education in our day schools, and follow this remarkable document. It was referred to a committee consisting of the Very Rev. the Dean of Ontario, the Revs. J. J. Bogert, G. J. Lowe, W. J. Muckleston, R. W. Rayson, and Messrs. J. B. Walkem, John Bancroft, Dr. Ruttan, and His Honor Judge Macdonald. Time would not permit of its full discussion, and as it was held to be of great importance and no hurried action should be taken, the following interim report was made and afterwards unanimously adopted by the synod: "That the committee has met and organized, and has considered, in so far as the time at its disposal has permitted, the memorial sent in upon behalf of a meeting composed chiefly of working men, assembling in Kingston, and known as the working men's meeting; that it has been deeply impressed with the importance of the subjects dealt with, as well as with the prudent and reasonable manner in which the views of the memorialists have been put forward; that the Church's duty as to some if not all of the subjects is clear and undeniable, although it is a question how far this synod may have power to declare in regard to them; that it is desirable that not only the members of the synod, but the Church people of the diocese as a whole, should be afforded an opportunity of considering the whole question, and that for the purpose of enabling this to be done it is desirable that the memorial should be published in the Journal of Synod, and that this committee should be given further time to consider the matters set forth in this memorial and kindred subjects, and to report as soon as possible." A copy of this report was ordered to be sent to the memorialists.

It is surely a sign of the times that a memorial of this kind should have been forwarded to such a body instead of to an M.P., and while full of hope for the future of the Church among the working classes, it is not without an element of danger lest she should either pronounce against any alteration of the *status quo* from a mistaken conservatism, or simply bid for the support of the memorialists by saying aye to all their demands. We trust the committee will avoid both Scylla and Charybdis, and bring in such a report as will be evidently neither self-seeking, cowardly nor temporizing.

TORONTO.

COLLINGWOOD, Sunday, 24th June.—*St. John the Baptist's Day*.—Owing to the rector's absence at the synod, the Rev. G. M. Wrong of Wycliffe College took the services at All Saints' Church, being assisted by Mr. W. A. Hamilton. Professor Wrong, who preached two excellent sermons to a most appreciative congregation, is spending his summer holidays here.

NIAGARA.

NORVAL.—The annual Sunday school picnic in connection with St. Paul's Church, was held on Saturday afternoon, 23rd inst., on Mr. Glendinning's flats near the village. Running and other races (not to mention the usual bountiful repast) interested the children. Fair weather, commodious grounds and well planned arrangements combined to make all have a delightful time.

ROTHSAY & DRAYTON.—The Lord Bishop of the diocese was welcomed by a large congregation at Rothsay on the afternoon of the 18th inst.; fourteen persons were confirmed. Before presenting the candidates the incumbent briefly catechized them on the rite of confirmation. During his eloquent address the Bishop congratulated the members of the congregation on their new church. His Lordship standing, with his beautiful pastoral staff held in his left hand, administered the holy rite impressively and touchingly, conducting in an apostolic manner a truly apostolic rite.

HURON.

GALT.—St. John the Baptist's Day, being one of the two principal festivals in the Masonic Calendar, and also the installation day of Alma Lodge, was celebrated on 24th June by the Freemasons of Galt, and by several of the brethren from neighbouring places. They assembled in full regalia in their lodge rooms, and then marched to Trinity Church, where a most admirable sermon on the principles of the Order, and the duties of the members, was preached by the Rev. J. H. Fairlie, rector of Clinton, and ex-grand chaplain of the Grand Lodge in Canada. The collection, amounting to \$20.25, was handed over to the hospital.

LONDON, June 19.—The synod of the diocese of Huron met in thirty-seventh annual session this afternoon. On the roll call a large number of clergy answered to their names; the attendance of lay delegates was much below the average, owing to the Ontario Elections.

Rev. Canon Richardson was re-elected clerical secretary, and Mr. John Ransford was elected lay secretary.

Messrs. George F. Jewell and C. F. Complin were re-elected auditors on the same terms as last year.

The Bishop's Charge.—Acknowledging the goodness of God in sparing and blessing them the past year, His Lordship referred most warmly to the departed clergy since the last meeting.

The Anglican Church confederation was announced as an accomplished fact, and the whole Canadian Church, from the Arctic Sea to the United States boundary, and from the Pacific Coast to the Atlantic Coast, was practically one united whole. The diversified surroundings of this Church would require more than human wisdom to direct and govern, but the providence of God would guide His servants in all things.

A uniform scheme of legislation and canonical law may now be established, by which the working of all the diocese may be harmonized, the transfer of clergy from one diocese to another without pecuniary sacrifice on his part may be facilitated. The unification of the mission work of the Church, the re-adjustment of the Board of Missions to meet the great occasion, was one of the immediate problems of the new union. The Canadian Church had laid a grand foundation for mission work, and he hoped that those who came after would build a fair and fitting edifice on that foundation. His Lordship then spoke earnestly of the finances and needs of the Church. He pointed out that it was not money that was needed in the Church of this diocese so much as the spirit of grace and self denial by which the possessions of the people would be consecrated to God.

The finances of the diocese were dwelt upon at some length, also the large deficiency in the maintenance and mission funds. "I am a firm believer in that extremely ancient, scriptural and most righteous principle by which some are led to consecrate one-tenth of their income to the service of God and works of benevolence and charity. The laity are urged to undertake more earnestly the support of their own clergy, as one of the various causes that help to break down the mission fund is the unending cry for reduced assessments. It was impossible to go on as in the past, and the laity of all the parishes are urged to increase their efforts." His Lordship spoke of the Women's Auxiliary in his usual enthusiastic manner when referring to that society. In concluding he referred to the numerous churches recently built in the diocese, and included the improvements to St. Paul's. The confirmations numbered 2,700 last year.

Evening Session.—The Bishop read a telegram from Toronto, as follows:—"The Bishop and synod of Toronto extend to the Bishop and synod of Huron most cordial greetings."

(Signed)

J. W. PATTERSON,
GEORGE HODGINS.

Applause greeted the message. A committee was appointed to draft a reply.

The report of the Executive Committee was then taken up and passed clause by clause—it was a full and careful exhibit of the state of all the diocesan funds, and in the main considered satisfactory.

At morning session of 20th inst., the report of the committee appointed by synod to confer, at the request of the council of Huron College, with that body, as to synod and Churchmen generally taking an interest in and supporting that institution, was considered. It was proposed by this committee to the council, that the synod must be represented on the board; this it appeared could not be effected without a change in the constitution, which could only be done with the consent of the Rev. Mr. Peach of England, who had originally granted to it an endowment of \$25,000. The general feeling of the synod was that this college could hardly look for diocesan support while its franchise was controlled by one person in England. After a lengthy discussion it was left with the council to confer with Mr. Peach on the question.

Afternoon Session.—Very Rev. Dean Innes presented the report of the Committee on the Extension of the Episcopate, which was not in favour of dividing Huron diocese alone, but favoured the reduction of the size of the diocese, and to that end favours the co-operation of adjoining dioceses. The report was adopted without discussion, and a copy ordered to be sent to the synod of Toronto and Niagara.

Rev. Alfred Brown presented the report of the Committee on the Mission Fund debt. The proposed amendments to Canon 28 were explained, and the saving estimated under the different clauses pointed out. At present there were 90 clergymen securing aid from Mission Fund out of a total of about 150. Rev. Mr. Brown also spoke of the object of the Canon, rendering imperative on the synod to place responsibility upon the parishes and the clergymen for a portion if not the whole of their own stipend. After a full and detailed account of amounts required, as also the amount that might be saved through the reducing the amount and maximum grant to any station to \$300—as also the saving in adding two years to the rating of the clergy, the deficiency in these funds might soon be covered—this, with the proposal to assess every member of the Church at the rate of 20 cents per head, led to an endless discussion occupying nearly a day and a half, with a number of amendments, but was finally carried, making the rate to be assessed as \$1 for each family instead of the per capita of 20 cents.

Thursday Morning.—When the synod re-assembled at 10 o'clock this morning, Rev. Mr. Williams, M.A., of Stratford, introduced a resolution containing a congratulatory address to the Bishop on to-day, the 58th anniversary of his birthday.

The reading of the address was warmly applauded, and it was adopted by the synod, and gracefully acknowledged in a few well-chosen words by his Lordship.

Rev. Canon Hill, for the committee appointed to draft a memorial to Her Majesty the Queen, reported the following:—

"We, the Bishop, the clerical and lay members of the Diocese of Huron in Synod assembled, desire on this 57th anniversary of your accession to convey to your Majesty our congratulations on your long, glorious and prosperous reign, to give expression of our devoted loyalty to your most gracious person, and to the mighty empire of which we trust Canada will always remain a portion, and humbly pray that our Heavenly Father may grant to your Majesty to sit on the Throne of the British Empire for many more healthful, peaceful and happy years."

The following was also passed by the Synod: Rev. David Williams, by request, moved the resolution, given notice of by Rev. G. M. Franklin, in a slightly altered form, as follows:—

"To the Most Reverend the Archbishop of Canterbury.—This synod desires to extend to your Grace its sympathy with the Church of England in Wales in its present trying circumstances, and trusts that in the providence of God the attempt to deprive the Church of her lawful, just and ancient heritage now made in the principality, may be successfully resisted; and that His Lordship the Bishop be asked to forward this resolution to His Grace the Archbishop of Canterbury."

Rev. Principal Miller suggested that the resolution be enlarged to express the sympathy of the synod with the whole Church in its opposition to the forces making for disestablishment.

Mr. Dymond moved an amendment, seconded by Rev. Jeffrey Hill, that in the absence of information about the Church in Wales, and in view of the benefits experienced here by the Church by emancipation, it is inexpedient for the synod to express any opinion. Lost.

The original motion was carried by a large majority amidst applause.

The result of the election for clerical and lay members for the Executive Committee, as also the delegates of both orders to the Provincial Synod,

were reported to the Synod.

Friday session then moved the synod that might be moved by the committee or Mr. Dy usual chairman until other Mr. R. want of p exhaustiv vestigatio the Church

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were reported by the scrutineers and accepted by the Synod.

Friday Morning's Session.—Rev. W. J. Taylor presented the report of the Committee on Temperance, and moved its adoption. He said it did not commit the synod in any way, and there was nothing in it that might be called fanatical.

Chancellor Cronyn read the report of the committee on the Episcopal and Archdeacon's fund, reciting the history of the fund.

Mr. Dymond moved that the sum of \$400, less the usual charges, be continued to the senior Archdeacon until otherwise directed. Carried.

Mr. R. Shaw Wood presented the report on the want of progress in the Church. The report was an exhaustive and fearless one, and showed careful investigation as to the causes retarding the growth of the Church in the diocese.

From the late date of the reading of this report, it was understood it would not now be discussed, but laid over for future consideration; but unfortunately on a motion to print and circulate, the Very Rev. Dean Innes made the unjust statement that it would not be well to circulate it, as the Bishop had been censured in it. This naturally led to discussion, as members of the committee had a right to repudiate so unfair a charge, as all the committee had done was to make some few suggestions to his Lordship couched in the most respectful terms. The other part of the report was made up of the opinions expressed by the 150 persons who had replied to the committee circular, of whom this rev. gentleman was one, but as a few home truths were not palatable, the committee asked leave to withdraw their report. This was granted, but the report was referred to the Executive Committee.

Rev. Canon Hill presented the report of the Educational Committee, setting forth the work carried on at Huron College Divinity School, the Boys' College attached thereto, and also Hellmuth Ladies' College.

Rev. Mr. Townie presented the report of the Sunday School Committee, which was adopted after an amendment had been passed to clause four.

Mr. Dymond presented the report of the Huron Lay Workers' Association, which was received, and will be printed.

Mr. Matthew Wilson, Q.C., moved to increase the efficiency of the General Synod, and to reduce the expense of legislating by transferring as far as practical the powers of the Provincial Synod, and reducing the number of meetings of the Provincial Synod.

Mr. W. J. Imlach's resolution to consider the question of a Provincial Synod for Ontario, was introduced by Mr. Jenkins, seconded by Rev. Canon Young, and carried.

His Lordship then named the members to act on the following committees: Reorganization—"On Extension of the Episcopate," "Archi-diaconal Fund," "Temperance," "Sunday School," "Prison Reform," "Delegates to Inter-Diocesan Sunday School," "Education," "Church Architecture."

In taking leave of the synod, the Bishop expressed the hope that the present time of adversity might pass away, as one of the speakers had said, and leave a blessing. His Lordship hoped that the finances had been put on a sound footing, and he expressed his grateful sense of the thoughtful work of Rev. Alfred Brown in preparing the new Canon.

The meeting closed with the doxology and benediction.

St. Mary's.—During the next three months various clergy will take the duty in St. James' Church here, the rector, Rev. W. J. Taylor, having gone upon a vacation during that time to England.

LONDON.—After the morning service on Sunday last (St. John Baptist's Day), the members of St. Paul's Cathedral choir took the opportunity of presenting the Very Rev. Dean with the hood appropriate to the degree of D.D., which was conferred upon him by the Senate of the University of Bishop's College, Lennoxville, Que., at its convocation on Thursday last. Accompanying the hood was an address expressive of the great regard which the choir have to the Dean as their rector, to which the very reverend gentlemen fittingly replied. The Rev. Dr. McCarroll, of Grace Church, Detroit, who was also present, afterwards spoke, expressing his pleasure at the good feelings existing between clergy and choir, and at the excellent music which was rendered by the purely voluntary choir at the previous services.

ALGOMA.

WARREN MISSION.—The Right Reverend the Lord Bishop of Algoma visited Sturgeon Falls and Warren on Tuesday and Wednesday, June 25th and 26th, for confirmation. After earnest and appropriate addresses, the Holy Communion service followed, in which eloquent and forcible sermons were preached. The newly confirmed partook of the

Lord's Supper with the older members of the Church. At the close of each service the bishop addressed the congregation in regard to local matters. His visit was thoroughly enjoyed by the congregation, and all look forward to his coming again.

We beg to acknowledge the sum of \$2, and also six paintings, and two booklets from Nova Scotia for the benefit of the church to be built at Warren; also, from T. Eaton & Co., six neck-ties, five silk handkerchiefs, two ladies' aprons, two children's aprons, for same; also, the sum of \$1 from A. Brenaugh. These gifts are in answer to Algoma appeal, and we hope more will follow; bazaar to take place July 10th.

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.

Information for "Country Church."

SIR,—Without undertaking to reply fully to your correspondent's seven points—the whole thing is contained in a nut-shell—in the subjoined brief extract: "And if any person preferred already to a Benefice shall appear to you to give scandal, either by his doctrine or manners, you are to use the best means for the removal of him"—as to what these may include to-day, it occurs to your correspondent to mention the vestry meeting, the diocesan court, and the church newspaper, all of which may be used, and behind all is the divine doctrine: "If any of you lack wisdom let him ask of God."—James iv. 5. [The above extract is from "Instructions" given to Earl Clarendon, 1703.]
 June 23rd, 1894. L. S. T.

See British and Foreign News.

SIR,—I do not wish to take the whole of your valuable columns, but I should like to notice two rather different items which appeared in this week's CHURCHMAN.

First: Your editorial on "Exorcism with the Sign of the Cross"—could you favour us with the article from the *C. M. S. Intelligencer* endorsing this. I should like to believe it, but it sounds too much like superstition, and I am afraid I should have to believe all the Romar miracles.

Second: From the *Nanticoke News*, I notice that Bishop Hamilton visits every parish twice a year, and attends each half-yearly ruri-decanal meeting. What a pity other Bishops do not do likewise! Of course Niagara is comparatively small, but the size of a diocese is no excuse for its not being overseen, but an unanswerable argument for the imperative necessity of its subdivision.

AN EPISCOPALIAN.

The Holy Communion.

SIR,—Are you quite consistent in your editorials of June 21, p. 387, with regard to the Holy Communion and a bad practice relating thereto? In the one you say that there are no benefits to Christain men in this holy sacrament except in its faithful reception; and in the other you find fault with those who cause an unseemly interruption in the service and do not wait for the Blessing. I do not imagine that any Churchman would question the truth of either statement by itself, but how is one to feel or act who has been at an early celebration and has returned to a later service when there is also a celebration? Must he communicate a second time, or join in the outward procession which you speak against, or remain, but look for no benefit in so remaining? I think you will find that in churches where communicating is discountenanced, the clergy are only trying to make a distinction in times of communicating; they urge as many as possible to make their communions at the early hours of service; they usually provide celebrations at hours that will suit even the earliest riser, so that there may be no excuse for putting off this Christain duty till midday. If any present themselves even then, they will be received at the Lord's Table, but they will be more welcome at six o'clock than at noon. In a church were this form of discipline is practised, a stranger will be scandalized to see a church full of communicants, and perhaps no more than the priest communicating. But there is a principle in the policy, and knowledge should come before condemnation. This does not touch the question of right or wrong in theory or practice.

JAMES GAMMACK, LL.D.

Plymouth, Conn.

Who is to Pay the Bills?

SIR,—In a recent article in the *Forum* the writer discusses the question "Who is to pay the bills of socialism?" The communistic idea is not confined to any section of the people, and is just as prevalent in the Church, though not so avowed. Everybody wants everything without waiting to inquire where the money is to come from—one parish wants a finer church, another a higher steeple, a third a younger and more popular pastor, another a grander manse, and so on—our wants are manifold and some one else must foot the bill. Now this is just what is going on in the Toronto diocese—as we shall see. Many a gallant bark has been lost by springing aleak; our leaks are not one, but many; the bilgewater—the debt—is gaining and must be stopped. We have found one leak, the enormous drain on our resources to pay up interest. People can only afford so much for Church purposes, and when they have a debt of from ten to many thousand dollars, they cannot give to the widow. And this is aggravated by the multiplicity of new enterprises and appeals. Years ago Toronto Synod undertook the formation of a new missionary diocese, Algoma. The Bishop staggers under the burden, the clergy fly, and yet we are asked to form another diocese before we can support Algoma. The man in the fable who had the two wives lost all his hair. We seem threatened with the loss of the scalp.

ECONOMY.

Athabasca.

SIR,—I started from Winnipeg May 22nd, accompanied by Rev. Chas. Weaver, who enters on missionary work among the Indians of my diocese; Miss Duetnal from the Deaconesses' Home, Toronto, who will take the position of matron of our Indian school at Lesser Slave Lake, and Miss Herbert from England. This last goes out to be married to Mr. A. J. Warwick, of St. Luke's Mission, Vermilion. She has obtained a nurse's certificate from the "London" Hospital, Whitechapel, England, and will, I trust, prove a valuable addition to our staff there. A Mr. F. H. Killick, of Montreal, accompanies me on my tour through the diocese, and may eventually be appointed as teacher to one of our mission schools. Mr. W. G. White, who has been doing school work on the Blackfoot Reserve, has offered for work in the diocese and will join us here about the 21st. Miss Thompson, of London, Ont., joined us at Calgary, and left here by the H. B. Co's steamer "Athabasca," June 1st, for Chipewyyn, where she will relieve the Rev. J. R. Lucas of his school duties, and so enable him to devote himself more entirely to Indian work. There will be no opportunity of leaving here before about the 23rd inst., when the H. B. Co's steamer "Athabasca" will leave with freight for Lesser Slave Lake. I hope to arrive there about the end of the month. Should a sufficient number of our clergy and laymen be able to meet, I hope to hold our third triennial synod at St. Peter's Mission after my arrival. The difficulty of leaving their missions and the length and expense of the journeys to be made, renders this somewhat doubtful. So far we have been able to hold two that have proved both useful and beneficial. I look forward at St. Peter's Mission to the presentation, by the Rev. G. Holmes, of several, both Indians and Half-breeds, for confirmation. After visiting the missions in the western part of the diocese, I purpose going on to Vermilion, where I hope to find Mr. A. J. Warwick prepared for examination previous to admission to deacon's orders. Should a reasonable prospect offer of being able to reach the Athabasca Landing before the close of navigation, I shall go in from there another 300 miles to St. Paul's Mission, Chipewyyn, and come southward up the Athabasca River. Eighty miles of heavy rapids above Fort McMurray render a journey in my light canvas canoe too risky by that route. I recall, with pleasure, the many kindnesses shown me during my last winter's stay in Canada, and the interest so warmly taken in the missionary work of my diocese. Up to date the following bales, sacks, etc., from the various branches of the Woman's Auxiliary, have been received here during this season. Sent to me: 4 bales, 1 barrel, 1 box. Addressed to Rev. J. G. Brick: 10 bags, 2 bales, 2 bundles. For Rev. M. G. Scott: 5 bales, 1 case. For G. Holmes: 2 bags, 3 bales, 1 case drugs, 1 case books, 2 bales. For Rev. J. R. Lucas: 1 bale clothing. Most of these have already gone forward, the balance will shortly follow.

RICHARD ATHABASCA.

Athabasca Landing, June 12, 1894.

Our Children.

SIR,—Every one must have remarked how closely and faithfully the Roman Catholics cling to their Separate Schools, and how they will fight to the bitter end rather than hand over the training of their children to men and women of other denominations. They do not fear that the teaching which their

little ones would receive would be of an inferior quality, but they know, as every intelligent man cannot but know, that the religious opinions of those children will be moulded, altered or destroyed by those in whose hands they place them, whether those people intend it or not. Children are so apt at imitating and so ready to follow those older persons with whom they are daily in contact, that this changing goes on without any effort or design on the part of the teacher, and it is clear that when a deliberate effort is made, the influence on the young one's beliefs will be life-long. Knowing this, a sincere man has no business to place his children in the hands of one of another denomination, for, believing that his own views are right, he is in duty bound to have his children brought up in the same belief; and it is the duty too of the Church, as a body, to see that the means are put within his reach for having this done. And yet we have made over the training of our children almost entirely to dissenters. How many Churchmen and women will you find teaching in our country schools? What a tiny number at the head of our High Schools? That the supply adapts itself to the demand, applies as much to the scholastic as to any other market, and what the demand for Church people is may be seen at a glance from the lists of Toronto University, the great training place for High School teachers—out of 850 Arts students, 125 Natural Science, and about 265 Medical students, making a grand total of 1240, there are only 129 belonging to the Church of England, and when from this very small number we deduct all the students at Wycliffe College, it is clear that the percentage of those who intend to follow teaching must be very small indeed. After hearing our people on Sundays praying to be delivered from heresies and schisms, and then seeing them on Mondays entrusting their children to those infested with them, no on-looker would be surprised in the least to find that, compared with other bodies, the progress of our Church has been backward; indeed the surprise is, that acting thus contrary to that fundamental law of men-moulding, "train up a child in the way he should go," etc., it has made any advance in numbers at all.

Suggestions for the cure of this unhappy state of things, so dangerous for the future, I must leave, Mr. Editor, to others; though perhaps I may be allowed to say that, to a plain man, the only sure remedy is to have separate schools of our own; our trustees, in the meantime, who are Churchmen, taking a leaf out of the so-called "undenominational" book and working sturdily and manfully to get teachers appointed who belong to our own Church, so that the increased demand will encourage more and more, to take up the work and thus pave the way for regaining the ground which we have so heedlessly lost.

THE FUTURE.

Bishops.

SIR,—As so much has been written in your excellent paper on the multiplication of Bishops, may I be allowed to express my doubts as to the desirability of this course. Many of your correspondents seem to reason that the more Bishops the better. If this is sound logic, then why not go the whole length, and advocate the advancement of *all* presbyters to the Episcopate? Gore says "nobody could maintain that the continuity of the Church would be broken if in any diocese *all* the presbyters were consecrated to the Episcopate and governed as a co-ordinate college of Bishops without presbyters" . . . "something equivalent to this very arrangement has been commonly believed in the West to have existed in the early Church" . . . "No one can maintain that moniepiscopacy is essential to the continuity of the Church" (See page 73—The Church and the Ministry). In this case no difficulty as regarding funds need trouble us, and we should satisfy the democratic temper of the age—perhaps we should stem the tide of popular opinion which runs not in our favour, and in a short time have gained the vast mass of our fellow-countrymen. Knowing how this plan would dash the ideal of the historic Church to atoms, and having *very grave* doubts as to its success, and believing that the Church should be allowed to grow, and not continually tinkered, I may acknowledge I have no faith in this plan. If this be not the ideal at which many are hinting, then how large would their ideal diocese be? An ordinary rural deanery would seem to be the desired thing by many. The great difficulty in procuring the capital to give our present Bishops an assured income shows that it is clearly out of the question to multiply Bishops with \$2,000 or even \$1,500 a year assured. Then would we ask each congregation to come forward to find the Bishop's stipend? In this case the Bishop would in many cases be in receipt of an income very much less than more than one of his presbyters, and he would be dependent for a large part of his income from the congregations of these very presbyters. Human nature being what it is, I would ask is this

a desirable thing, in the present state of the Church? In the early Church each parish (modern diocese) was an actual community with a *common fund* of which the *Bishop* had the chief control. This plan would be to turn the tables indeed. Then would anyone propose to divide the incomes of our present sees, as opportunities presented themselves, and thus secure this object? This would mean again that a Bishop should preside and govern presbyters, many with larger incomes than his own. Now, although I have never lived in the United States, I am certain from what I have actually seen there, this is one of the weakest and most miserable spots in their system. Some time ago in England it was pointed out that many of the judges seemed powerless to restrain the unbounded license of many of the counsel pleading before them. The reply was made that the large incomes of many of the counsel made it impossible to procure the brightest among them for the bench, and that learning and wealth together actually overcame the majesty of the judicial office in the person of the judge. I am aware that all this will be called worldly utilitarianism—that we should trust in God and endeavour to divest our Bishops of all feudal traditions. But after all, there is such a thing as a sanctified common-sense utilitarianism, and social changes will work themselves out without any violent aid from us. We make a great mistake if we argue this matter as if every one (or the majority) of these extra Bishops, would be John Wesleys in power of will and organization, Francis of Assisi in devotion, and Augustines in theological attainment, and this would all have to be so if this plan is to work with any success. Very much of the time and energy of our Bishops must be at present used up in mere routine work. If they could each be supplied with a good clerical secretary, or domestic chaplain, at \$650 or \$700 a year, it would set them much freer for such work as some of your correspondents would desire to see done more effectually. When a clergyman gets on really well in his parish the demand for the Bishop's presence to put things right does not exist, and when a clergyman does not get on well it may often be because, like the Jewish prophets, the Apostles, and even our Lord Himself, he has a very disagreeable habit of giving expression to unpalatable truths. Of course I admit this is not by any means *always* the reason, but when it is, then as an actual fact, in nine cases out of ten, the Bishop burns his fingers when he interferes even with a godly admonition. Would the Bishop of the proposed small dioceses, better known, and far more familiar with the people, succeed better? Of course he may if he be endowed with all the qualities I have mentioned as necessary to make the plan a success—but if not? Then again, when for really good reasons a change is necessary, and a clergyman not disposed to make the change, would the Bishop of the small proposed diocese succeed better than our present Bishops? Then as to the practicability of the scheme. Something may be done by making our dioceses in Ontario more uniform in size and re-arranging them with a view to that important mode of locomotion the railways, so that Bishops would not need travel through parts of each other's territory in getting to their own; the many obstacles even to this modest change should show the impracticable nature of proposed plan of indefinite multiplication of Bishops. Beside all this it must be remembered that the Episcopate as an order has clearly set its face *against* this proposal. Would the reverence of those brethren who are agitating against the well known judgment of the order be vastly increased if Bishops were more numerous? What we need is *obedience*, and our internal jealousies and schools of thought have well nigh destroyed the whole thing. The increase of Bishops would be no panacea for disobedience, and we shall never regain the lost jewel of a happy contented obedience until unity among ourselves makes it impossible for heads of contending schools of thought to usurp Episcopal authority, leaving our authorized rulers an office without any real power. I have not mentioned the possibility of a clergyman holding the oversight of a congregation and being a Bishop at the same time, because that a man should be pastor of a congregation and chief pastor of a large community of which that congregation forms a part, would be utterly opposed to all ecclesiastical order, and for the plan to work at all, the rector of the most important church would necessarily have to be Bishop. Then we must remember we are *part* of the Anglican communion. As to our representation in such a body as the Pan-Anglican Synod, what would be the consequence of such an extension of the Episcopate in a Church embracing so small a number as our own? I may conclude with the observation that the diocese of Indiana is exactly twelve times as large as the diocese of Niagara.

Mount Forest, 23rd June, 1894.

W. BEVAN.

K.D.C. the household remedy for stomach troubles.

BRIEF MENTION.

Only 9 per cent. of surgical operations in amputation are fatal.

The Hebrew language is reviving in Palestine. Before the days of coined money the Greeks used copper nails as currency.

The spring and autumn manoeuvres of European armies cost annually over \$10,000,000.

On the march European soldiers are strung out in the proportion of 2,000 men to the mile.

In London there is a fur company which was established during the reign of Henry VIII.

In Australia the climate is extremely dry in summer, and in winter there is a succession of heavy rains.

The pay of sailors in the British navy is inferior to that of men in the merchant service.

It is estimated that in Japan, out of a population of 87,000,000 people, there are less than 10,000 paupers.

Mr. Arthur Gammack, M.A., was ordained by Bishop Williams, of Connecticut, on June 6th.

The rock of Gibraltar is an exact representation of a lion lying in a resting position.

The starfish has no nose, but the whole of its underside is endowed with the sense of smell.

There are 4,500 different species of what are popularly known as wild bees, of which 3,200 are found in North and South America.

Folding fans were invented in Japan, and were suggested by the way in which a bat closes its wings.

All known chemical elements are represented in sea water. They are not always capable of being detected by chemical analysis.

In one auction room in London during a single season over 500,000 birdskins from the West Indies and Brazil were sold.

Ernest Longfellow, a son of the poet, who resides in Manchester, Mass., has no literary ability, but is an extraordinarily good painter.

During the last five years 1,000 acres have been added to the open space of London. Whatever makes life happier and people healthier makes for the incoming of the Kingdom of Heaven.

In the British navy is the most singular ship in the world, the "Polypemus." It is simply a long steel tube buried deeply in the water, the deck rising only four feet above the water's level. It carries no masts or sails and is used as a ram or torpedo boat.

Although Queen Victoria rules over an empire that embraces possessions of every part of the world, she has never travelled outside of Europe, and even there her trips have been short ones, to France, Holland, Germany and Italy only.

The Czar of Russia, so the story runs, has among his household an understudy, singularly like him in appearance, who shows himself at the windows of railway carriages when his Imperial Majesty does not wish to disturb himself.

The largest collection in existence of the smallest books in the world is said to be that owned by M. Georges Salomon, a Parisian amateur, of whose seven hundred little volumes none is larger than one inch wide by two high.

Malaysia has a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has seven European colporteurs at work and twenty-five who are natives. At Singapore Bibles are furnished in forty-five languages.

Although the French president travels free on the railways during his official tour in France, his secretary calculates what it would have cost if paid for at the regular rates, and this sum is handed over to be distributed among the poorest paid of the railway men.

A device for producing dimples has come into use in London. It is applied in connection with a wire mask which is to be worn on going to bed. A number of screws are so arranged that they force pencil points to press against the chin just where the dimples are desired.

The Princess of Wales has been studying art at Copenhagen, having taken lessons from both an English and Dutch painter. Her two daughter

take great pride in decorating their own rooms, and own a collection of bibelots from all parts of the world.

It is stated that the Manchester ship canal will have 400,000 tons of traffic yearly, and that the traffic of the United States, Mediterranean and India will increase the canal company's revenue by £120,000 per annum.

If a lion and a horse were to pull in opposite directions, the horse would win the tug of war easily; but if the lion were hitched behind the horse and facing the same direction, he could easily back the horse down upon its haunches.

During the reign of Solomon the taxation of the Hebrews became so heavy that immediately on the accession of his son a demand for a reduction was made, and upon its refusal the chief tax collector, Adoram, was stoned to death and the secession of the ten tribes at once followed.

Nine private letters from Motley to Bismarck were sold at auction in London recently for \$300. The incident excited some curiosity and comment. It is not known how these letters left the custody of Prince Bismarck, but the fact that they are not only familiar, but even confidential in their character, heightens the mystery.

Here is a remarkable testimony concerning the power of the Bible, when carefully studied, to produce conviction: Gen. Lew Wallace, in telling of how he came to write "Ben Hur," says, "At that time (the beginning), speaking candidly, I was not in the least influenced by religious sentiment. I had no conviction about God or Christ. I neither believed nor disbelieved in them. The preachers had made no impression upon me." Further on he adds, "Long before I was through with my book I became a believer in God and Christ."

Probably the oldest clergyman in the world was the lately deceased priest in Trikala, in Thessaly, Greece, who died after completing his one hundred and twentieth year. During all these years he has never left the place where he was born and where he died. He never used wine except in communion, and had never used tobacco in any shape or form. He was accustomed to begin his priestly offices before sunrise and retire promptly at nine. His sight and hearing were in excellent condition to the day of his death, and he never made use of glasses. Only in his last year did his memory show signs of weakness. He was in the active ministry for ninety-nine years.

British and Foreign.

The Rev. Canon Ainger is mentioned as the probable successor of Dr. Vaughan as Master of the Temple.

The third volume of Dr. Liddon's biography of Pusey will be issued by Messrs. Longman in the autumn.

The Rev. Charles Gore has again been ordered away for the benefit of his health—this time for six months.

The S.P.C.K. has just published Miss Leigh's second little volume, entitled *Our Dayspring*, wherein is deduced from the nature and properties of light a series of lessons that will not only attract young folk, but will leave them in possession of a great central idea which may yield even more and still better fruit as years go by.

In the Rev. Dr. Story's closing address as Moderator of the Assembly of the Church of Scotland, after speaking with approval of the efforts of the Scottish Church Society in the way of a more advanced ritual, he goes on to recommend that the churches should stand open all day long for private prayer or meditation, and that one of the ministers should be in attendance to give "either ghostly counsel or material help." Is there not a suspicion of the "confessional" in this?

Hopes are entertained that the "exquisite Cathedral of Clonfert," as Professor Stokes calls it, may soon be restored in a fitting manner. The

ground on which the church stands has been the site of a place of worship since the sixth century, and there is a Norman Gothic doorway in the present building believed to date from the tenth century. Mr. Skipton, district architect to the representative body, is at work preparing plans for some really needed repairs and improvements. Several friends have promised subscriptions for this work, and others have promised gifts of new books and church furniture. Both the late and the present Bishop of Killaloe took great interest in the work.

On the Foreign Missions Day in the Church of Scotland the case of alleged ritualistic practices at Blantyre was before the Assembly. The Rev. A. Hetherwick, Domasi, acknowledged that "it was true that they had old boxes dignified into altars, and their choir boys' white shirts called surplices; but surely there was nobody afraid of these things in these days. He should like to see anyone stand up there and say he was afraid, so that when he went back to Africa he might tell that he had seen a man who was afraid because their boys wore white shirts. But the great fact of their work was that they were in Africa to raise it morally and socially. In Africa civilization and Christianity must go hand in hand, and hence he emphasized the value of the industrial work which their missions were carrying on."

WEST INDIES.—As the result of a meeting recently held in Hamilton, Bermuda, at which nearly three hundred members of the Church of England were present, and many others were represented, the desirability was considered of converting Trinity Church in that city from a chapel of ease to the parish church of Pembroke into the Cathedral of Bermuda. A committee was appointed to prepare and frame a constitution. This committee held several meetings, and prepared a draft of the proposed constitution, and, with the approval of the Bishop, submitted it to an adjourned meeting of Church members of Bermuda, held on April 26. It was by them unanimously adopted, and a petition and draft of a proposed bill have been submitted to the Legislature.

Gloynce Cathedral, which has just been re-opened after the carrying out of extensive alterations, is one of the oldest in Ireland. It is believed to have been erected in the twelfth century, although the exact date is not known. It bears traces of great antiquity in the rude and archaic nature of the carvings on some of its stonework. Like many other Irish cathedrals it has its round tower, a structure of more than the average height of those relics of a former age. It has also what is not to be found elsewhere in Ireland, the walls of the ancient Fire House. The choir alone has been the part of the building which has from the first been used as the place of worship, the spacious and lofty nave not having been ever so used—a practice in keeping with the old cathedral custom. In pre-Reformation times, and for a considerable time after the Reformation, the choir extended to a screen at the east of the transept arches. This was still the choir in the time of Bishop Berkeley; but the Chapter records contain entries which show that very soon after Bishop Berkeley's time—about the year 1770—the ancient choir-screen, with "the great arch," was taken down, and the present screen, taking in the transept arches, was erected. The interior of the structure has been much improved and beautified by the changes; £1,200 have been spent and further funds are needed to complete the work of restoration and improvement.

The question of the division of jurisdiction between the Bishops of the Church of England in Japan and the Bishops sent by the Church in the United States to that country, has not yet been finally settled. In 1892 the American House of Bishops decided that it would be well to leave the Bishops concerned to mark out the limits of their respective areas of action, reserving the final determination of the whole question of missionary jurisdiction for the proper authorities in both Churches. This decision did not, however, commend itself to the American Missionary Bishop of Tokyo, and the American Board of Missions on hearing of this recommitted the matter for his

further consideration, with a statement that the Board would consider favourably a division leaving Tokyo, Osaka, and Kyoto in the care of the American Church, and otherwise dividing on lines to be agreed upon by all other parties concerned. They add to this that in their judgment the interests of missionary work in Japan require territorial division, and that in making such division regard should be had to the ancient canon providing that two bishops should not exercise jurisdiction in the same city. The Rev. Dr. Hoffmann, of New York, is now in this country, and as the representative of the American Board of Missions has communicated these views to the Archbishop of Canterbury, with a request that his Grace will use his influence to effect such a settlement as is suggested, and we believe that some definite delimitation of boundaries between the two Churches is likely soon to be agreed to.—*Church Bells.*

AFRICA.—The C.M.S. *Intelligencer* says: "A remarkable story appears in the S.P.G. *Mission Field*. That periodical is not one to make wild statements. The strange experience of Canon Widdicombe, of Basutoland, may therefore be accepted the more readily as to the facts, although the interpretations put upon it will no doubt be various. Mamotlabelo is a young Fingo girl, about eighteen years of age. A year ago she went to the mission at Thlotse Heights, and was greatly moved to give herself to Christ. Her parents, who are staunch heathen, tried to prevent her doing so by taking her to a number of heathen dances. They succeeded, but at a terrible cost. The girl went mad. The words used in the Gospels to describe demoniacs to a great extent apply to her case. On Shrove Tuesday she came into the church during morning prayer. She began uttering the most piercing and unnatural cries, so that it became impossible to go on with the service. Canon Widdicombe went down the church to her, and held up his finger in warning to her. Then he signed her with the sign of the cross upon her forehead, and she howled no more. She cried a little outside the church after the service, that was all. From that day she began to recover her reason, and within a month was perfectly sane and well. She was again desirous to become a Christian, but her bigoted parents still refuse to allow her to go near the mission."—*Scottish Guardian.*

Rev. George J. Lowe,

The Rectory, Almonte, Ont., writes: "I must ask you to send me another bottle of your invaluable medicine, K. D. C. I think your last bottle has cured me entirely, but some members of my family, whose cases are worse than mine, insist on me getting some more. Indeed we all think it an indispensable article in the household."

Family Reading.

Love's Mastery: Or the Gower Family.

"Thoughts came into my mind; and I could not very well help it," she said in a low tone.

"Thoughts of your brother?" Somerset asked.

"No, not Tracy: I was not thinking about him then," and the flush on her pale face deepened yet more; and still farther from the fire-place Stella turned away to hide it.

"It was of your other brother, then, that you were thinking, as you cried?" Somerset asked. "Just tell me, Stella."

But Stella could not speak, her heart was too full.

"Let me answer for you," Somerset continued, after a minute's pause; "for I think I can guess what was passing in your mind. You have been thinking what a wretch your elder brother has always been to you; cross, ill-natured, over-bearing in former days; stupid, indifferent, and ungrateful now, ever since he has been ill. And you have been wishing, almost wishing, that he had never got better to vex and worry you again, but that you could have seen the last of him, and for the future been free to live on in peace and happiness alone with Tracy."

"O Somerset, Somerset!" the poor child cried pitifully, "what have I done to make you speak

so?" Now that it was really at hand, she could not understand or comprehend the joy.

"You done! Nothing, nothing!" Somerset answered bitterly. "But, if these were not the thoughts which made you cry, what were they, Stella?"

"O Somerset, I was thinking if you would only love me!" As soon as the words were out of her lips, Stella would have recalled them: they seemed so strangely, so utterly presumptuous, coming from her to him.

Somerset raised himself from the sofa; and the tone in which he spoke was one which Stella had never heard before. Coming from any other but him, she would have conceived it low with tears.

"Is it possible, Stella, that you would care for or accept such love as mine, now, after all that has gone by? I did hope that you might forgive; but not that you would love me. If you only knew how I hate myself!"

She was on her knees beside him in a moment then, checking the self-reproachful utterances, and with the thin white hand in both of hers, covering it with kisses.

"Nay, do not waste your kisses there," he said huskily, stretching himself towards her: "let me feel your lips on mine, Stella."

The sweet radiant face was pressed to his; and in that long silent embrace the coldness and neglect, the indifference and hardness, the bitterness and rebellion of by-gone years were all swept away, and became as though they had never been.

"You shall never want my love again," he murmured presently; and that was all that ever passed between the two on what had been.

Radiant in her own beauty, in her fair white dress, and with the halo of love triumphant encircling her as with a diadem, Stella stood and gazed upon her brother—she, the weak timid child, the conqueror; he, the strong proud man, the vanquished; and yet both, at the moment, wholly unconscious of their position, so content and satisfied was each in the new-found happiness.

And Dr. Lyon's words on Christmas-eve flashed back on Stella's mind: "Sometimes, when it is winter with the spirit, and all is darkness and sadness around, the most precious unknown blessing may be speeding to us." Yes, it had been speeding even then, while she knew it not; and, all clear and manifest to her vision, as in a mirror, came now the purpose of the past months' trials, the bitter separation from her idolized darling, the long, sad, waiting weeks. O, how sadly, solemnly thankful was Stella now, that the sorrow had been sent her, since such had been the blessing.

"I am going to sit up to my tea, supper, or whatever you may call it, this evening. I feel quite well to-night," were Somerset's next words. "You must be awfully tired of bringing every scrap to me here."

"Tired! I feel as though I should never be tired again," Stella exclaimed; for the land into which she had so suddenly emerged was all brightness and buoyancy; and difficult indeed it seemed to realize that the present was not a strange and beautiful dream, too good and strange to last.

And, that first hard avowal over, Somerset too seemed in a new world. He could scarcely believe how he could have gone on so long indifferent to the sweet bright young creature, who hovered about him now, watchfully, lovingly; her sweet smiles and graceful joyous bearing giving a touch of sunshine to the smallest action. He had felt the calm of her presence ever since his illness; but conscience had not permitted him to rest or be glad in it. Now the cause of estrangement was removed, and every word and look told so plainly—what indeed actions had proved to Somerset during the past gloomy weeks—that all was freely forgotten and forgiven, and that the little loving heart was entirely his own.

It was later on in that same evening that a servant unexpectedly announced Dr. Argyle. This gentleman almost started on entering the room at the very new sight which met his vision, and he had to look twice before convincing himself of the identity of the personages. Somerset, in a low easy-chair before a little table, playing dominoes, his arm around Stella's shoulder; the latter kneeling on a cushion at his side, her face in a glow of rapturous content and happiness, and,

just at his entrance, raised towards her brother with a laugh of childish mirth at some small triumph in the game. Prudently, however, controlling his notes of exclamation to the strictly mental, the physician advanced, and congratulated his patient on the progress which the past few days had made manifest. And, while he was talking, the little white figure slipped away, and in the secret of her own room gave full vent to the tide of joy and gratitude which that night had brought her.

From thence she went to her sister's apartment. Dr. Argyle was just taking leave of Lora, and saying if all went well he should not be coming down again on her account. "Your brother insists on my eating some supper with him; and, as the mail-train leaves D—at 11 o'clock, I shall not have much time to waste. Miss Stella, I was to bring you back if I found you here."

"In five minutes, Dr. Argyle."
"All well. You see what it is to be such an important personage."

"Stella dear," Lora said, as soon as Dr. Argyle was gone, "tell Somerset I should like to see him to-morrow—some time in the afternoon, when I am on the sofa. I feel quite able, now; and auntie coming the next day I shall have to see her, and would rather begin with Somerset. And you come with him, darling, and talk cheerfully, won't you? Somerset must have change, the doctors say, as soon as possible; and Dr. Argyle has been talking of little Tracy coming down before very long, when the weather is quite settled. So that I must really rouse myself, and see about getting well as fast as I can." And Lora smiled.

Stella did not know all the effort it cost her sister to speak cheerfully as she did; and the thought of her little brother being really able to come to her seemed almost too good to be true.

(To be continued.)

The Superiority

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood which, the source of health, cures dyspepsia, overcomes such headaches and biliousness. It is just the medicine for you.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients.

Intercession.

Some one is praying for me to-night;
Some one kneels at a holy shrine;
In the quiet gleam of a taper's light
Two cheeks with starting tears are bright,
And a name that is uttered is mine.

Some one is praying for me I know;
Ah! hard was the battle I strove to win,
Sharp was the onset, bitter the blow,
That drained life's fountain and laid me low;
And heavy my weight of sin.

Some one is praying for me this night;
In an earthly temple he kneels alone;
Some one wrestles with words of might
That a heart so black may be washed and white,
And his word mounts up to the throne.

The sound of the Angelus heard in the air;
The strain of the choir in a sainted tower,
The song of a child untouched by care,
Are not so sweet as the peace of prayer
That comes to my spirit this hour.

Some one on earth and One on high
For a passing soul with pierced hand pleads;
This night of battle, when I must die,
Is bright as a pageant of victory
With its trumpets and neighing of steeds.

In Palestine.

The London St. James' Gazette says: The report of Mr. Dickson, British Consul at Jerusalem, on the trade of his district, contains several items of interest. Trade with Great Britain in 1893 showed some falling off as compared with 1892; but notwithstanding there has been a steady increase for several years past. It is noted that English ale, which had been driven from the

market by the lighter beers of Austria and Germany, are again finding favor. It is sold at from 9d. to 1s. per quart bottle. The Jaffa-Jerusalem Railway hardly appears to carry as much traffic as might have been expected. There is a daily passenger train each way and also two goods trains. Still a considerable amount of merchandise is conveyed by camels between the two places, on account of both the Jaffa and Jerusalem railway stations being situated at some distance from the town. The railway company, in order to give further facilities to merchants, employ camels for the transport of goods from the warehouses to the stations. It is rumored that the line will be prolonged to Nablous and Gaza. Buildings of various kinds continue to be erected in the vicinity of Jerusalem, and the city is fast outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly fields and vineyards existed. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. The latest enterprise suggested is the placing of a steam launch and lighters on the Dead Sea. If this were done, the produce of Moab, which is a country rich in cereals, fruit and cattle, could then be ferried across in a few hours in the lighters in tow of the steam launch, instead of having to be conveyed in caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days.

A Swiss Maiden.

Down in one of the loveliest valleys among the Swiss mountains lived little Marie. How she loved her home! She had never seen any other place, but she always declared no place could equal her flower-filled valley. And I don't think she was far wrong.

In the summer time, flowers of every scent and colour grew in the warm air, and filled every nook and corner with brightness. Marie loved to go out in the freshness of the early morning and gather the flowers with the dew on; often she would make garlands and wreaths, and then return home with both hands full. These flowers she would make up into lovely bouquets, large and small, and take them to the hotel in the village, where the foreign ladies and gentlemen would buy them.

In this way she earned a little money, of which she was very glad, for her great ambition was to be educated for a schoolmistress; but her parents were so poor that Marie would not have been able to complete her education if she had not been industrious and tried to earn a little. What a busy, happy girl Marie always was! She had learned the secret that if you would be always glad, you must always have something to do. There is no pleasure in idleness. I wonder if you have found this out!

Walking in Darkness.

Sometimes we have an experience in life that seems like walking through a long, dark tunnel. The chilling air and thick darkness make it hard walking, and the constant wonder is why we are compelled to tread so gloomy a path while others are in the open day of health and happiness. We can only fix our eyes on the bright light at the end of the tunnel, and we comfort ourselves with the thought that every step we take brings us nearer to the joy and the rest that lie at the end of the way. Extinguish the light of heaven that gleams in the distance, and this tunnel of trial would become a horrible tomb. Every week a pastor has to confront these mysteries in the dealings of a God of love. To the torturing question, "Why does God lead me into this valley of the shadow of darkness?" we can only reply: "Even so, Father, for so it seemed good in thy sight." We are brought into the tunnel, however we may shrink back. There is no retreat; we have nothing left to us but to grasp the very hand that brought us there, and push forward.

When we have reached heaven, we may discover that the richest and deepest and most profitable experiences we had in this world were those

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which were gained in the very roads from which we shrank back with dread. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that as the lesson and rod are of His appointing, and that as His all-wise love has engineered the deep tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.

If Thou Couldst Know

I think if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain;
How just our anguish brings
Nearer those longed for things
We seek for now in vain—
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think that they would all seem clear, and wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and light are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest.
Wisdom and Light are well, but Trust is best.
—*Adelaide A. Proctor.*

For immediate relief after eating use K.D.C.

About Your Boys.

Treat your boys as though they were of some importance, if you would have them manly and self-reliant.

Be careful of the little courtesies. You cannot expect your boy to be respectful, thoughtful, and kind unless you first set him the example.

If you would have your boy make you his confidant, take an active interest in all that he does, don't be too critical, and ask for his views and opinions at all times.

Don't keep your boys in ignorance of the things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired that ruins many a young man.

Don't act as though your boy amounted to nothing, nor be continually making comparisons between him and some neighbor's son to his disadvantage; nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they don't care for nice things; have their rooms fixed up as nicely as possible; let them understand that they are to be kept in order, and the result will justify your pains.

Furnish your boy with good, wholesome reading matter. Have him to read to and with you, discuss with him what you read, and draw out his opinions and thoughts on the subject. Help him to think early for himself.

Make home a pleasant place; see to it that the boys don't have to go somewhere else to secure proper freedom and companionship.

Take time to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends whom you know nothing about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy. He will not be slow to appreciate it.

Treasure-Ships.

God's ships of treasure sail upon the sea
Of boundless love, of mercy infinite;
To change their course, retard their onward way,
Nor wind nor wave hath might.

Prayer is the tide for which the vessels wait
Ere they can come to port; and if it be
The tide is low, then how canst thou expect
The treasure-ship to see?

The Best Way.

Christ saw that man took life painfully. To some it was a weariness; to others, a failure; to all a struggle and pain. How to carry this burden of life had been the whole world's problem. It is still the whole world's problem. And here is Christ's solution: Carry it as I do. Take life as I take it. Look at it from my point of view. Take my yoke and learn of me, and you will find it easy.

Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light. Attached to the oxen in any other way than by a yoke, the plow would be intolerable. Worked by the means of a yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make labour light. It is not meant to give pain, but to save pain.

And yet men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—*Drummond.*

A Man in the Moon.

On the surface of the moon the force of gravity is only equal to one-sixth of what it is on the earth. A man who can jump five feet here could easily manage thirty feet on the moon, and a strong man who can lift a couple of cart-horses at a London music hall, would almost be able to walk off with the music-hall itself on the moon.

Another interesting fact is that as the moon only turns on its axis once in 27.3 of our days, the lunar day is more than twenty-seven times as long as ours. What would an inhabitant of our globe see were he suddenly transferred to the moon, and were able to exist long enough to make observations?

It is not easy to give any adequate idea of the grandeur of lunar scenery. But suppose a man perched on the edge of the crater of one of the largest of the volcanoes. Around him and down the mountain slopes lies thick the dust, ashes and scoriol (cindery fragments) ejected from the crater, with here and there the lava streams showing at the surface. Farther down huge masses of rock in inextricable confusion, as though some giant had been playing at bowls and left his game during the glare of the noonday sun. Beyond, the mountain slopes into a broad and deep valley containing several miniature volcanoes and half choked with jagged rocks. Still farther on, another and smaller mountain rises, and then the eye travels over peak after peak and crater after crater until, in the far distance, sky and rock meet and become one. On both sides the man would see the edge of the crater on which he stood extending in a mighty curve as far as the eye could reach. Terrace after terrace, marking the successive risings of the lava, descends into the crater itself, until, 15,000 feet below, the rough uneven floor is at last reached. Overhead shines the sun with a brilliancy never equalled on our earth. There are no cooling breezes to fan the hot cheek, or water to moisten the parched tongue. A hand is laid on a rock only to become covered with blisters.

The mountain peaks are bare and black—no snow ever falls on the moon. Not a blade of grass is to be seen, not a flower, not a tree, only dust, ashes and rock, rock, ashes and dust. Above all broods the most profound silence, not a stone ever becomes dislodged from its place, not a breath of air moves the dust. For millions of years that silence has been unbroken. For twenty-seven of our days the moon receives the scorching rays of the sun, and then for twenty-seven of our nights it is exposed to the most intense cold. The difference between the temperatures of day and night has been estimated at 500 degrees Fahrenheit. Overhead shines the moon's moon—our earth appearing several times as large as the moon does to us. The beauty of an "earthlight" scene on the moon must be grand; here is a chance for the imaginative artist; my pen cannot do the subject justice.

Hints to Housekeepers.

CHERRY ICE.—Stone two pounds of ripe cherries, mash them, let them stew for a few minutes with a little water and one-half pound of sugar, and pass them through a fine sieve into an earthen pan. Pound a handful of the kernels and put them into a bowl with the juice of two lemons. Add one pound of sugar to the cherries, and strain on them the juice of the lemons and kernels. Mix well together and freeze. Serve in glasses.

CHERRY ROLL.—Roll a nice puff-paste into a very thin sheet, spread over it a thick layer of rich stewed cherries (with as little juice as possible). Commencing at one side, roll carefully until all the fruit is enclosed in the paste. Pinch together at the ends, tie up in a strong cotton cloth, and drop into boiling water. The water must be kept boiling until the roll is done—about half an hour. Serve with sweet sauce.

CHERRY JELLY FOR IMMEDIATE USE.—Stem and stone two pounds of sweet dark red cherries; put them into a bowl; pound the kernels and squeeze over them the juice of four lemons. Mash the cherries with a wooden spoon, add a small tumbler of red currant jelly, the kernels, and lemon juice. Boil together one pound of sugar, two cups of water, and half an ounce of gelatine, previously dissolved in a little hot water. Put the cherries into a jelly bag, pour the sugar and gelatine over them, and run through several times till quite clear. Add sugar or lemon juice if not sweet or acid enough. Wet the mould, place it in ice, pour in the jelly, and do not turn it out until the last moment. Delicious.

CHERRY SYRUP.—Stone the cherries, mash them, and press out the juice in a crock or bowl; let it stand in a cool place for two days. Filter, add two pounds of sugar to one pint of juice, stir well over the fire until it boils, and bottle. Excellent with hot cakes.

CHERRY COMPOTE.—Boil together for fifteen minutes five tablespoons of sugar with half a pint of water; add one and a quarter pounds of ripe cherries, and let them simmer gently for from five to seven minutes.

PICKLED CHERRIES.—Put cherries into a jar and pour over them as much hot vinegar and sugar as will cover them. To each gallon of vinegar allow four pounds of sugar. It should be boiled, skimmed, and while hot poured over the fruit. Let stand a week; pour off the vinegar, and boil as before; pour hot over the cherries a second time. As soon as cold, seal closely.

DELICATE CAKE.—Two cupsful of white sugar, whites of four eggs, one-half cupful of butter. Beat these together. Add one cupful of milk, two and one-half cupsful of flour, into which one heaping teaspoonful of baking powder has been sifted. Flavor. You may use one cupful of cornstarch in place of the flour, and add half the beaten whites of eggs last.

ORANGE CAKE.—Rub thoroughly to a cream two cups of sugar and two-thirds of a cup of butter, adding three eggs beaten separately. Squeeze the juice of two large oranges into a cup, adding water to fill it. Stir this in a mixture, together with three and a half cups of flour, two even teaspoonsful of cream of tartar, one of soda, and a little of the orange rind grated. Bake in layer tins. For the filling use one egg, yolk and white. Grate a little of the orange rind into this and the juice of the orange, adding sugar enough to thicken.

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Nelly, the Stable Cat.

Once upon a time, there lived in a pretty cottage home in the Isle of Wight, three little girls, named Mary, Frances, and Dorothy Trent.

Their father, Major Trent, was far away in India with his regiment. He had been so long parted from his wife and children that these little girls could scarcely remember their father, though they never forgot to pray for him when they knelt by mother's knee before going to bed.

Mrs. Trent was in poor health, so that there were few visitors at Rose Cottage, and no children's parties; but these little girls did not mind that, they were quite happy with each other, and with their dear mother. Their nurse, whose name was Hettie, was very kind, and took good care of the children when their mother was too poorly to have them with her; while a young lady, who came for two hours every day, gave them lessons in English, reading and grammar. Mary was eight years of age, Frances was six, and little Dorothy four years old.



Rose Cottage was indeed a pretty home, the front of the house being quite covered with ivy and creeping roses; while a large garden was at one side, which in summer time was full of strawberries. Behind the house was a stable-yard, with several outhouses, in one of which there was a fine cow. In this yard, too, lived Nelly, the stable cat. And now, my dear children, I am going to tell you a story about this cat, which I think will amuse you. Nelly had been the children's pet and plaything when she was a kitten, living in the nursery with them through the day, although she was always sent down to the kitchen to sleep. One day, when Nelly had grown to be a large and handsome cat, she was crossing the stable-yard, perhaps going to visit the cow—for Nelly and the cow were great friends—when quite suddenly a rat darted from a hole and ran past her. Now some cats are quite afraid to touch a rat, for a rat is a vicious little creature, with sharp teeth, and always ready to bite, but Nelly did not seem to be the least afraid. She attacked the rat at once, and though she was terribly bitten on the nose, she gained the

victory and killed the rat. But not content with this feat, she resolved to let the children know how clever she had been. So with a good deal of trouble, she dragged the dead rat upstairs to the nursery, and laid it down on the rug in front of the fire, where, you may be sure, it caused quite a sensation.

Hetty thought puss had been clever indeed, but the children felt sorry for the rat.

"Poor little thing!" said Dorothy, almost ready to cry. "Perhaps it has some little children to take care of, and who will feed them now?"

"Why, of course, their father will," said Frances. "It is a father's duty to feed his children."

"Ah, but if he is in India, like our father!" said Dorothy. "Oh, I do wish Nelly had not killed the poor dear rat!"

"Well, Miss Dorothy," said nurse, "I am glad Nelly has killed the rat, but I am not pleased to have the ugly creature brought up to the nursery. So Nelly must just go down to the kitchen, and

take the rat with her. Puss is really too large to be made a pet of now. She is quite a stable cat."

When mother heard about the rat, she agreed with nurse that Nelly should not be allowed to live in the nursery any longer.

"She can sleep in the kennel in the yard," said mother, "where she will be very useful in keeping down the rats. I believe there are a great many. Children," she added, turning to her little girls, "do not invite pussy into the nursery any longer; she is quite a stable cat, and must remain in the yard."

"Yes, mother," said the children. They intended to obey mother, but still they were sorry to lose Nelly as a playmate.

A whole month passed away after this, during which Nelly never once came near the nursery; but at last she appeared once more, and with something in her mouth! Was it another dead rat? No, it was a sweet little grey kitten, which the children seized with transports of joy.

The noise they made upon this occasion was, however, so great that mother came to see what was the matter.

"Now, my dears," she said, "I knew that Nelly had a little kitten, but I did not tell you, lest you should wish to keep it in the nursery, as I suppose you do?"

"Oh, yes, indeed!" cried all the children. "Do let us keep it, mother."

"No, my dears, I am sorry to disappoint you," said Mrs. Trent; "but if I allowed the kitten to stay, Nelly would insist on staying too, and I cannot allow a stable cat to be upstairs. Now, dears, you must promise me never to call Nelly up, and never touch the kitten either. Will you try to please me in this?"

"Yes, mother," replied the three girls, though they all felt very much disappointed.

But do you suppose that Nelly intended to obey her mistress? No, indeed; before six o'clock next morning the children were aroused from sleep by hearing Nelly mewing at the nursery door. The little girls sat up in bed and listened sorrowfully to their old favourite, who wished to get in.

"We can't let you in, dear Nelly," cried Mary. "You must just go away again."

But puss would not go.

At last the mewing became so loud and disagreeable that Hetty grew quite angry. She went to the door, opened it, and seizing Nelly with one hand, she gave her two or three hard cuffs with the other, and pushed her downstairs, along with the poor little kitten, who had done no harm. Well, it does seem a little cruel, but Hetty did not like cats. Then nurse returned to bed, as it was not yet six o'clock, but the morning being bright and sunny she first opened the window to let in some fresh air. A quarter of an hour passed quietly after this, and then the children were roused again. Nelly was mewing loudly, but this time she was underneath the window, and evidently in deep distress, while the poor kitten was actually shrieking, evidently with pain. Up jumped all the children, and Hetty too, and running to the window they peeped over, and then saw a very curious scene.

Nelly, being quite resolved to get into the nursery along with the kitten, had taken the little creature in her mouth, and began to climb up among the ivy and roses, evidently with the view of entering by the open window. But alas! the kitten was fat and heavy, and poor Nelly had found the weight almost more than she could bear. But as she was a self-willed cat, she would not give in, but had still toiled upwards through the roses, with their sharp and clinging thorns. At last a sad accident had happened. The kitten stuck fast between two rose stems, and was so tightly wedged between them that puss could not move her any farther. Then Nelly, not knowing what else to do, leaped down to the ground, where she sat mewing dismally. Meanwhile the kitten, finding itself deserted by its mother, mewed loudly in return. When the children looked out of the window and saw what had happened, their tender hearts were full of compassion, for the weight of the kitten had dragged the rose-bush from the wall, and there it hung, swaying about and mewing terribly. After a while, nurse was kind enough to get a ladder, and then the poor little creature was rescued from its position.

When mother heard the sad tale and saw how her little girls loved the kitten, she said,—

"Well, my dears, you may keep it as a nursery pet. It is quite old enough now to leave its mother; but as I cannot keep two cats about the place, Nelly must be sent away to Farmer Jones, who will be glad to have her, as he is much annoyed by rats."

Then the little girls, feeling how true it was that a kitten in the nursery was better than a cat in the stable-yard, made up their minds to the necessity of parting with dear old Nelly. But you may be sure that she was not sent away without first having been offered a saucerful of sweet milk from her friend the cow. Then, as she was carried away, the children watched her with tears in their eyes.

"Poor Nelly," they said, "I hope your little kitten will grow into as nice a cat as you have been."

Indigestion is stubborn, but K.D.C. overcomes it

Children's Department.

A Would be Sailor.

Many years ago a lady was traveling by coach to Glasgow, and on the way noticed a little boy with a large sou' wester hat, trudging along the road. He looked footsore and weary, so she asked the coachman to take him up, saying she would herself pay his fare.

The boy was grateful, and soon chatted away to his new friend. He told her that he was an orphan, and had not been kindly treated by his uncle, who was a fisherman at a village some distance off, so he intended going to sea.

"You look so young," said the lady, touched by the sight of the sad face underneath the large hat.

"I can do lots of work though, and I shall grow bigger," said the boy hopefully.

The lady gave him a half a crown, and hoped he would do well.

Some twenty years passed away, when a sea-captain, journeying near Glasgow, saw an old lady walking slowly along the road; he stopped the conveyance, and offered her a lift. They entered into conversation, and the old lady thanked the captain for his kindness to a stranger.

"I always feel I must give a seat to a weary foot traveller," he said, "since a lady paid for a seat for me when I was a youngster, first starting for sea, and had got sore feet from walking so far. Kindness begets kindness, you know, ma'am, and I have always tried to do kind acts for the sake of my unknown friend."

"God bless you!" said the old lady, looking earnestly at him. "I gave a seat to a boy once, and I have often prayed for him. I cannot do a kindness like that now, for I am too poor to pay for myself."

A little more conversation followed, in which they recognized each other.

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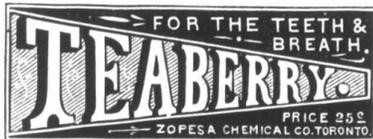
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Hood's Sarsaparilla Cures

Hood's Pills cure liver ills. 25c.



The captain said her kindness had been the beginning of his prosperity, and now he must take care of her, which he did to the end of her life.

Fascination.

The power which dangerous snakes possess to fascinate their trembling prey before they destroy them is very wonderful. Often one of these reptiles will hold pretty young birds enthralled for some minutes, rendering them perfectly incapable of escaping from the great danger which threatens them, until the favourable moment arrives, when the dangerous neck is raised aloft and the head of the reptile shoots down, with a sharp and deadly blow, upon the pretty creature, whose song is over for ever.

Take care, little readers! That is just the way sin first fascinates, and then bites with its poisonous teeth, those who are held captive thereby. There is no escape for the poor birdies, and there is but little escape for us, unless God helps us. If the birds could close their eyes, they might be saved, for it is through the eye the fascinating power works. We may close our eyes and ears, and, as the Apostle says, "Flee temptation." Moreover, God's grace will help us to resist and overcome, if we seek it aright and trust in Him with all our hearts.

A Little Pair of Housekeepers.

Before the steamer 'Sovereign' had commenced her daily trips between Montreal and Carillon, a pair of swallows inspected her, and finding a cosy niche for a nest in a hole beneath a board just above the paddle-wheel, they built one; and had scarcely given it the finishing touch, when to their surprise the boat changed places.

They were not to be frightened into the desertion of their house, however, by this trifling incident. Finding themselves unmolested and that they could prosecute their housekeeping as well in one place as another, they decided to move with the boat.

And so they have made their trips daily to Carillon with the 'Sovereign,' the laying of eggs and incubation going on meanwhile.

While madame sits quietly on her nest and views the beautiful Lake St.

Louis scenery as the boat speeds on her course, her lord flies alongside, anon skimming the surface, and now and then darting upon an unsuspecting insect. When she prefers exercise and recreation her dutiful spouse assumes the task of housekeeping, and she flits and forages in turn.

The nest of this happy couple can be seen by any one who chooses to lean over the railing of the 'Sovereign.'

A Kind Sister.

"Bertie, are you not coming yet?" cried a bright girl of about thirteen, with a fishing-basket strapped over her shoulder, and a fishing rod in her hand, to her brother, who sat writing at a small table in the study.

"Not just now," he answered. "I have got this to do first," pointing to an exercise which lay on the table before him.

"Oh, what a pity!" said Neily. "What did you do to deserve it, Bertie?"

"I did nothing," her brother answered; "it was Frank Singer's fault. He would keep whispering the next words in my lesson, though I told him I knew them. The master called me up, and gave me this exercise for a punishment, because he thought I had asked Frank to help me with my lesson—which I had not."

"I will stay and help you," said his sister.

"You, Neily! I thought you were very anxious to go with the fishing party?"

"So I was," said Neily; "but never mind; I would rather help you, so please let me. Listen! They have come here to see why we have not joined them. I will run and say we cannot come just now."

Running into the hall, she told her companions that they could not come then, but would follow soon. Without waiting to hear their exclamations of dismay, she ran back to the study, and sat down to help her brother.

With hard work the task was soon finished, and then away they ran to join the fishing party. They had splendid fun; but I think Neily enjoyed herself most, for she knew she had done right in helping her brother.

A Wrong Turning.

"I shall take my chance!"

The two boys had started at early morn to visit a distant village. They were cousins, and their homes lay in the same pleasant valley. At noon they had reached their destination. They were about to return immediately when their attention was attracted by a travelling circus, and in one way or another the time slipped by until the sun was rapidly declining. Then they hastened towards home.

"Let's try another road," said the elder lad. "It will be pleasanter than returning by the way we came."

His younger and wiser companion endeavoured to dissuade him; but he was obstinate, and declared that he knew the road perfectly. On they went, and now the sun had disappeared, night was creeping on quickly. Presently it got quite dark, and the boys halted, for the elder had to admit that they had lost their way. Before them the road branched off to the right and left.

"I shall take my chance!" said the foolish lad, and he went off to the left.

The other waited until a countryman passed, who informed him that

the proper way was that to the right. He reached home in safety, while his companion was found next morning exhausted and weary, lying under a haystack.

Two paths lie before us, dear children! The broad road that Christ tells us leads to destruction, and the narrow road to life eternal. Let us not say, "I will take my chance, and follow my blind impulses," or take the way that seems pleasantest; but let us rather ask God to lead us, and be our Guide. The narrow path with Jesus is always the happiest path.

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In the Orchard.

What a merry time little Grace Darnley was having in the orchard! She had no brothers or sisters, yet no child had more playmates, or chatted away more merrily to her dumb companions.

She never thought them dumb. No; to her they talked away fast enough, and funny conversations they had. As for "Snuffy" the terrier, he really could nearly talk; and Grace understood everything he would say.

She placed her four dolls on the seat under the apple-tree, and made "Snuffy" stand on his hind legs, grasping a long stick in his paws, to guard them.

"Now, stand there, Snuffy; you are a soldier, you know, and must guard the ladies from harm. I am going to fetch some biscuits, and when I come back you shall have some. But don't move."

Snuffy gave a sidelong glance at his little mistress, as she picked up her large straw basket and gave him a parting admonition, with uplifted finger, to "behave like a brave soldier, and stay there."

But alas for the game! Snuffy soon got tired of his cramped position, he dropped the stick, and curled himself comfortably round for a short nap on the grass, leaving the dolls on the seat to take care of themselves as best they could. What will Grace say when she comes back!

Two in a Crib.

"Oho, brother Richard, the sun's very high?" called mamma, on her way to the bath-room.

Evelyn turned over in her pretty brass cot and yawned. She knew very well what this quotation from Mother Goose meant, for mamma generally roused her lazy little girl in some such merry way in order to put her in a good humor at the start.

Sometimes this plan succeeded, and sometimes it didn't; to-day it didn't. Evelyn lay still, and watched the ladder of sunshine made by the light coming through the half-open venetians, and wished she was a "big lady," so she could lie in bed all day.

But when mamma came back from the bath her tone was quite different. "Get up, Evelyn, at once," she said, and passed through the nursery without another word.

There was still time for a brisk little girl to get dressed before the prayer-bell rang, but our little girl quarreled with the tangles in her hair, with every button on her shoes, with all her hooks and eyes, and so she was too late for prayers. This meant going to bed a half-hour earlier than night.

"Mr. Alexander," said mamma, serving the coffee-urn while she spoke, "are there any gypsies about?"

"Gypsies? What makes you think so?"

"Well," said mamma soberly, "I've heard stories about gypsies changing little children in their beds, and I think somebody has changed mine. I put a dear little daughter to bed last night. She said her prayers, gave me twenty hugs and kisses, promised to be a good girl to-day, and let me put out the light without a word. But this morning the little girl who woke up in that crib was cross and disobedient; she hasn't kissed me once, and I don't believe she has even said her prayers."

"O that is easily explained," said

papa; "you put two little girls to bed in the same crib last night, and the wrong one woke up this morning."

"Two little girls?" exclaimed Evelyn, surprised out of her sulkiness.

"Certainly. Don't you know there were two little girls inside of you? They take turns in looking through your eyes, speaking through your mouth, using your hands and feet. The one who is good and sweet and merry and loving is our dear little Evelyn; the other—suppose we call her 'Neverlyn'—hates Evelyn, and would kill her if she could. But we hope Evelyn is going to drive her out some day, and have her crib, and her eyes and mouth, and her hands and feet, all to herself."

The idea of being two little girls seemed so funny that Evelyn could not help laughing.

"Ah!" said mamma, "that's a good sign, for I have observed that Neverlyn never laughs."

Evelyn quickly forgot that second little girl when she got to school. Dear me! it takes all a little girl's thoughts to remember when the *e* or *i* comes first in "believe," and what part of speech "such" is, and how to divide by five figures. But the day-card had "Excellent" written on it, and mamma looked pleased enough when she read it.

"You must have left Neverlyn at home, locked up," she said slyly.

"If I thought she'd help me to say my lessons, I'd take her along," laughed the little girl.

"She never helps," said mamma, shaking her head, "her business is to hinder."

The day went by with quick, silent steps; night took her place, and lighted up the star-lamps, and Evelyn's bed-time came a whole half-hour earlier than usual. It was rather hard on the little girl, for Susy Belt had lent her that charming book, "Lady Jane," to read, and she barely had time to finish her lessons before mamma whispered:

"Bed-time, deary, but don't let Neverlyn know it."

This brought a smile to drive away the coming frown, and Evelyn followed the mamma upstairs, singing over the Mother Goose rhyme mamma had used in the morning:

"Richard and Robin were two pretty men;

They lay in bed till the clock struck ten. Then up jumps Robin, and looks at the sky,

"Oho, brother Richard, the sun's very high!"

"Mamma," she said suddenly, leaving the rhyme unfinished, "does everybody go double?"

"Yes, everybody," answered mamma, "as long as they live in this world. Everybody has an evil nature, a Neverlyn, which wants us to be mean and disagreeable, and a better nature which wants to do right."

Evelyn listened soberly, and then mamma tucked her up in the soft white bed.

"Good-night, mamma," she said, smiling to herself as the light went out, and the saucy stars peeped in at her. "Call me early in the morning, so you won't wake Neverlyn."

—Pie-crust is always better for being rolled up a day before it is baked. Keep it in the ice-chest or in a very cold place. The shortening seems to diffuse itself better for standing over a day, and it is more flaky when again rolled out.

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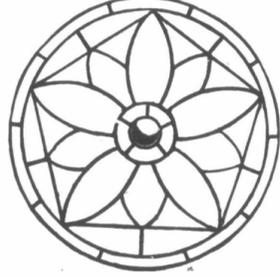
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