

Canadian Churchman

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

Vol. 19.]

TORONTO, CANADA, THURSDAY, MAY 18, 1893.

[No. 20.]

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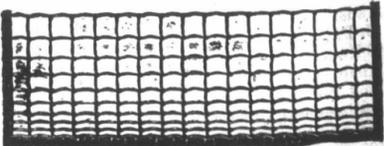
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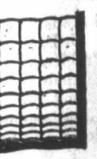
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A DUCHESS IN PRISON.—Without touching the merits of the case of her Grace of Sutherland, it is, on general principles, a good thing that one of the noblesse should occasionally be made to exemplify the evenness with which English justice holds the scales. Such instances do more than reams of argument to prove the wholesome condition of the "body politic," no member of which, however highly placed by "accident of birth," can ignore with impunity the requirements of English law.

ANGLICANS AND "DONATISTS."—In a recently published letter, written in 1845, Dr. Pusey traverses by a logical argument Newman's imaginative comparison between modern Anglicans and ancient Donatists. He points out that there is no *orbis terrarum* against Anglicans, and they do not set themselves up in schism, though in disagreement and protest against that section of modern Christendom represented by the Church

of Rome—a part of the Western Church, which is itself only a part of the whole.

CANON KNOX-LITTLE AT ST. PAUL'S "drew thousands of hard-headed business men and held them in rapturous attention," during his recent Lent sermons, so says the London *Standard*, in direct contradiction and refutation of those who have tried to depreciate him as an "emotional and illogical ritualist." There must be something more than "ritualism" in his discourses. Indeed, it is difficult to find any trace of that subject in such sermons.

THE ARCHBISHOP OF UTRECHT takes charge of Pere Hyacinthe's church in Paris, leaving the eloquent father free to devote all his time to preaching. "Such an arrangement had long been hoped for" (says the *Church Eclectic*), "but the Dutch prelate had previously been unwilling to accept all the reforms introduced into the Gallican Church—for instance, the use of the vernacular at all services, the administration of the chalice to the laity, the abolition of compulsory confession, and the marriage of the clergy. This reunion provides the Gallican Church with an Episcopal head."

A PROCESSIONAL CRUCIFIX of very unusual type was introduced at Easter in Trinity Church, New York—so peculiar as to deserve special notice. Instead of a "crown of thorns" (as usual), the figure is crowned with a circlet of gems—large rubies and other rare gems. "In this form the figure is often robed in the royal tunic, and the hands, though pierced, are yet unfastened, and are stretched out to welcome the returning sinner. In this position it certainly appeals to the senses, which must make it popular." So thinks the *Church Eclectic*.

BOY CHOIRS AND "ANGELIC CHORISTERS."—The choirs of men and boys, who have done such good service of late years by their steady devotion to plain and solid Church music, are threatened by the spirit of reaction. There is a call for more elaborate music, beyond the reach of boys' voices—so women are called in to assist in the more difficult passages of the service. If this is necessary, it is certainly advisable that they should have plain and uniform dresses—something to make them realize that they are "on duty" for a solemn religious work. This may obviate the old objection to female singers.

THE GIFTS OF THE POOR recently impressed the Bishop of Manchester very much. "One poor woman gave the cross and candlesticks; another, who had £100 left her, gave a set of Communion plate." It is indeed surprising what a large ratio the gifts of the poor bear compared with those of the rich. Such gifts as those the Bishop noted would be considered "munificent" anywhere, however rich the donors, and would be trumpeted; but the poor are constantly giving such things unnoticed, out of their penury.

"NEITHER FEE NOR EXPENSE," says the veteran champion of "systematic and proportionate giving," will be charged by him to those who invite him to lecture or preach on his favourite subject in England. He is a new edition of "Chelsea Sage," and a more wholesome plant than most people would be inclined to consider Thomas Carlyle. How is it that the movement—inaugurated here

in the first instance—has made so little progress in the place of its birth?

POOR ZANTE—Virgil's *Nemorosa Zacynthus*—has been suffering fearfully from earthquakes, more than for 50 years past. Houses, churches, theatres, prefectures, have been levelled without discrimination or partiality, in this ornamental spot of the Ionian Archipelago. Now it seems to be Sicily's turn. One wonders at the temerity of people who voluntarily abide on those volcanic islands—or take up their quarters in the home of the western cyclone! There is no accounting for tastes. Perhaps they do not realize their imminent danger.

"NOLO EPISCOPARI" is becoming rather an alarming factor in connection with Episcopal vacancies, both in Scotland and America. It is a serious matter that thrones offered to and refused by such men as Dr. Dix, or Canon Scott-Holland, or Dr. Greer, should seem to go begging for men of inferior mould to take them. But is it so? There are men who—probably quite rightly and wisely—consider themselves destitute of executive powers, so necessary in a Bishop, however clever or eloquent they may be otherwise. It is well that the Church should be saved from such Bishops by their own modesty.

"TOO MANY COOKS"—FOR MISSIONS.—A Toronto newspaper lately contained notice of a Conference called between representatives of three or four juvenile and female missionary organizations in connection with one of the most energetic Protestant denominations—this course having been found necessary on account of the hopeless confusion produced in the mission fields by their independent efforts to further evangelism. It is bad enough to have so many rival denominations of Christians, but to have a variety of missionary societies in one and the same denomination, is "confusion worse confounded."

BISHOP MOOREHOUSE ON CHRISTIAN EDUCATION.—The Bishop of Manchester made a most remarkable speech at the Folkestone Congress—only truncated by the absurd Church Congress rule of limiting the time of each speaker. He dealt squarely and trenchantly with his experience of religionless schools in Victoria, proving by figures that secular education had produced a phenomenal decay of morality, and a serious decline of religion in general in that colony. The E. C. U. deserves thanks for reprinting this speech and scattering it broadcast.

HOW SECULAR EDUCATION DESTROYS RELIGION.—Bishop Moorehouse's statement shows that the expulsion of religious teaching from the day schools by the Government is sufficient excuse for the general public to regard religion as of very little consequence. So even the Sunday-school is no longer patronized as formerly—then the Churches suffer, for "the child is father of the man." It is ridiculous to expect children, in such an atmosphere of negligence, to go early or stay late, or give up the play hour—the "stones" offered for bread!—in order to learn a study the use of which they are practically taught to contemn. So religion, at last, becomes totally ignored.

THE CHURCH IN WALES is, according to the investigations of the Rock commissioner, making

rapid progress—so rapid and solid as to account for the suspicious hurry shown by advocates of disestablishment. It is quite clear that if they do not make haste, they will have "no show at all" ere long—they have little now, and very little else than "show" anyway. The Church throughout England seems thoroughly aroused, and the Welsh protest against the Suspensory Bill proves that the real majority of the Welsh people do not desire this step, notwithstanding the misrepresentations of their representatives.

FATE OF A WELSH LADY.—The wise (?) dissenters of Bangor having concluded to make an awful example of Miss Hughes—Lady Principal of Bangor Hall, and sister of the famous Hugh Price Hughes (Wesleyan Minister), because, apparently, she is a Churchwoman and a Conservative—have managed to rouse the ire not only of Hugh Price Hughes, but of that British public which is so proverbially fond of "fair play." The ultimate result of all such high handed proceedings is *reaction* against the persecutors.

"ET TU BRUTE!" may well be the exclamation of certain zealous Irish Protestants who have formed a "Protestant Defence Association." The Primate's strong words of condemnation of what he nicknames a "Protestant Disturbance Society," are followed by Archbishop Plunkett's charge against them for terrorizing the people, and "weakening the hands of the Bishops" by bringing unfounded charges against them. With two such opponents in Ireland, the P. D. A. may as well give up its conspiracy to disturb.

THE CROSS ON THE WALL.—The Archbishop of Dublin has followed up his judgment in the altar cross case by an urgent suggestion that a canon should be passed by the Irish Church, legalizing the cross as an ornament when attached to the East wall of a church. He was very sarcastic on the inconsistency of those who object to the cross behind the altar, and howl with indignation when the Spanish authorities refuse to let them put the sign of Christian faith on the exterior of their churches!

POPE AND QUEEN.—The unprecedented action of the Lord Mayor of London in allowing a disloyal toast at his banquet in honour of Cardinal Vaughan, has roused the indignation of the Metropolis. It only shows, however, what must be expected when men whose religion is *essentially disloyal* are permitted to hold such prominent positions. It is only a question of expediency with them when and were to "show the cloven foot," which always exists in connection with them, however they may dissemble temporarily for policy sake.

DOMESTIC MISSIONS.

We confess to a special interest in this particular field of missionary enterprise, perhaps because it is neither quite "foreign" nor quite "charity at home" in its character—though we are not predisposed to *compromises*. Still there are cases in which *in media tutissimus ibis* is the maxim that strikes one as most appropriate. There can be no question, we should think, that our people are very prone to run to extremes on the subject of missions—either eschewing them altogether beyond strictly home-work at one's very doors, or flinging all their funds broadcast into Asia or Africa. Probably there is a good deal of natural *reaction* in the way in which the Canadian religious sky is "streaked" on this question. The necessi-

ties of purely home-work have been so utterly pressing in early colonial days as practically to exclude even the consideration of anything taking our money, or even our thoughts, away from home. Then, after awhile, little coteries of Church people have suddenly been awakened—in some choice residential quarter of one of our great cities—to the realization of the fact that they are as a community very well off indeed, and have quite a large amount of surplus income—not needed in the parish, not much needed apparently in the diocese, but very much needed in Central Africa or Japan. Presto, the bounds are leaped; no "pent-up Utica," no *diocesan* mission fund, is going to satisfy, or curb, or limit, or restrain the freshly awakened and very vigorous zeal. The coasts of the Indian Ocean are reached at a single bound! All this is satisfactory, as far as it goes—

ut to use an Irishism, perhaps it "goes too far."

THE ASCENSIONTIDE APPEAL

steps in very opportunely and blows a clear note of interest—a kind of "halt" and "advance" all at once, skillfully combined. At least, we think there was a "ring" about the appeal this year upon which our Bishops are to be congratulated. The plea urged in behalf of Rupert's Land, Algoma, &c., is very timely and very well put. In truth, those vast expanses of the North-west, from the Georgian Bay to the North Pacific, form a very good heritage—and a very weighty responsibility. Those regions are so closely connected with us, both by travel and by blood, that there is no possibility of our successfully shutting our ears for any great length of time to the way in which the cry for help comes home to us. Our sons and daughters, our dearest friends and our nearest neighbours are continually changing their "habitat" from Ontario or Quebec, or even Nova Scotia and New Brunswick, to those new regions—to "replenish the earth and subdue it." It is impossible to resist the force of the challenge—especially when put as this Ascensiontide Appeal has now put it. The people who have heard or read those strong warm words of affectionate and solemn exhortation to zeal for the Lord "in the high places of the field," have received an arrow of conviction in their hearts which must have its effect in increased and steadily increasing zeal for, at least, *domestic* missions.

WHAT WE ARE DOING.

No one can look over the figures in the collateral statement of the fund without feeling that there is little cause to find fault with Canadian efforts in this direction. "The general effect is good," though some individual parishes or dioceses might manage to make a better showing. Indeed, the accumulated calculations of tens of thousands of dollars spent on domestic missions during a few years past, may lead some people to ask the question whether some of this had not been better spent at home, or nearer home. A comparison of the contributions of some dioceses to foreign and domestic missions may seem out of proportion—too large—as compared with their expenditure on home missions. Perhaps this may be so; but the adjustment of the proportions would mean not that the quota for outside missions should be less in future, but that the quota of home missions should be greater. The "Grand Total" for all mission work is not large: the proportion spent at home is only too small. It is, indeed, a short-sighted policy to neglect home-work, because every field well cultivated at home, would mean presently *another* contributor to foreign and domestic missions. Besides the moral "effect" is ridiculous and bad—like that produced by a man whose home

surroundings are squalid and disreputable, while he spends lavishly on public or outside objects of benevolence. The growth of benevolence so produced is not a natural or healthy growth—it is mechanical and artificial. Let the *root* at home be well nourished and tended—the result abroad will then be satisfactory, as well as natural.

THE STORY OF THE CHURCH OF ENGLAND.

ST. MARTIN'S, CANTERBURY.

On the chalk downs overlooking the valley of the Stour close by Canterbury, there stood a little church, which has now borne the name of St. Martin of Tours near upon thirteen centuries. In that church Bertha worshipped, and here the missionaries began their labours. That church, or at least one bearing traces of Roman workmanship, if boasting little architectural beauty, yet second to none in historic interest, remains to this day, and Dean Stanley has well said that the view from the slope on which it stands is "one of the most inspiring that can be found in all the world."*

At Canterbury, at which place they soon settled, the missionaries gave themselves to frequent prayer, preaching to all within reach, disregarding all worldly matters, living in accordance with their teaching, and many who thus saw and heard them "believed, and were baptized."

KING ETHELBERT'S CONVERSION.

But the most important conversion of all was that of the heathen king, Ethelbert himself. Whether the date, Whitsun Eve, next following the entrance to Canterbury, be right or not, certain it is that the King after much consideration, and not without first consulting colleagues, was baptized, and his example was followed by a large number of his followers. [It was about this time (on June 7, A.D. 597) that "the noblest missionary career ever accomplished in Britain"† came to its end by the death of St. Columba, who, however, left disciples to carry on the work he had so nobly begun.]

CANTERBURY CATHEDRAL.

The next important step was the consecration of Augustine. At Gregory's direction he proceeded to Gaul, where he was consecrated, by Archbishop Vergilius, as Archbishop of the English, and by the Christmas following we read that more than 10,000 Kentish men had been baptized. Established at Canterbury, Augustine received from Ethelbert the gift of a palace, and on the spot where an old church then stood, he laid the foundations of Canterbury Cathedral. This was the beginning of our original and Metropolitan Christ Church, "the Mother Church of English Christianity."‡ Augustine also planned, near to the cathedral, the monastery which still bears his name. Having reported to Gregory what he had done, Augustine inquires "How am I to deal with the Bishops of Britain?" Gregory answers they are all committed to the care and authority of Augustine.

CONFERENCE WITH BRITISH BISHOPS.

But here arose a difficulty; the British Bishops positively refused to admit the supremacy of Rome. At a conference held in A.D. 602 or 603, at or near a place still called Augustine's Oak, at Austcliffe, on the south bank of the Severn, Augustine met certain of the British Bishops with a view of winning them over. The chief points of difference were as to the mode of reckoning Easter, and the due performance of the ministry of baptism. The result of the conference was disappointing to the Roman; one of the Bishops of South Wales closed it by saying that they would not do as Augustine required, nor would they own him as their "Archbishop."

Augustine returned to Gaul. Gregory had planned (on paper) a scheme for twelve bishoprics under Augustine, and twelve more under a Bishop to be sent to York. The plan failed, the Augustinian mission never succeeded in planting more than two bishoprics, *i.e.*, Canterbury and Rochester, and its efforts were mainly confined to the Kingdom of Kent.

* According to Bede this building, which had been assigned by the King for the use of Bertha, had been a church prior to the Saxon invasion.

† Canon Bright, *Early Church History*, p. 51.

‡ Canon Bright, *Early Church History*, p. 58.

It will have been remembered that Augustine came from Rome. True. But we must never forget the difference between the Roman Church of Augustine's time, and the Roman Catholicism of to-day.

Everybody, of course, knows the difference between the term Roman Catholic and Catholic; they are two very different forms of expression, possessing totally distinct meanings, but they are sometimes sadly confounded.

REVIEWS.

THE UNITY OF THE FAITH; THE SCRIPTURES AND WORSHIP. A sermon by Rev. G. H. S. Walpole, D.D., preached in the Cathedral of All Saints, Albany, N.Y., before the Bible and Common Prayer-Book Society of Albany and its vicinity, and published by the Society. Toronto: Rowsell & Hutchison.

We should naturally expect an able sermon from the lips of the professor of systematic divinity and dogmatic theology in the general theological seminary, nor in this case are we disappointed. It is a thoughtful and able discourse, in which the writer expands the idea suggested by the occasion, and directs attention to the importance of the relationship which exists between the Faith, the Scriptures and Worship. An extract from the first page will indicate the general tone and character of the discourse. "We have seen and still see how the Faith has been enfeebled when separated from the Scriptures; we have seen and still see how narrow and hard Scripture truth has become when divorced from eucharistic worship. History is full of warning for those who put asunder what God has joined together. And everywhere the Christian conscience seems to be awakening to the need of weaving afresh this three-fold cord, the strands of which cannot be separated without loss. There are signs that the Latin Church is not indifferent to the powers which the gospel story has in quickening the old faith; signs, too, that the Presbyterians are realizing the need of liturgical worship. A remarkable movement in the Scotch Presbyterian body, at the head of which the scholarly Dr. Milligan has placed himself, publishes, as amongst its special objects, 'the restoration of the Holy Communion to its right place in relation to the worship of the Church; the revival of the daily service wherever practicable; the observance in its main features of the Christian year; the celebration in a befitting manner of the rite of ordination.' Furthermore, the Eastern Church in its Assyrian and Armenian branches is at last shaking off the lethargy that has so long oppressed it and showing its zeal for knowledge by inviting the English Church to help in their instruction. These are most encouraging signs, and to us who are blessed with the primitive Faith, the primitive scriptures and primitive worship, and have long recognized their proper relation the one to the other, they bring this message of the Lord, 'That which ye have hold fast till I come.'"

CHRIST AND MODERN UNBELIEF. By Randolph Harrison McKim, Rector of the Church of the Epiphany, Washington. New York: Thomas Whitaker. \$1.00. Toronto: Rowsell & Hutchison.

This volume of 146 pages seems well adapted to the thought of the present day. It is not intended to present a complete view of the evidences of Christianity or to be a defence of the whole circle of its fundamental truths, but only to give in small compass and in popular language sufficient reasons to any candid enquirer for accepting Jesus of Nazareth as the Son of God and the Saviour of the world. His great aim is to bring men to acknowledge the one great truth that "Jesus Christ is the Son of God," and in carrying out his design he deals with the subject in seven lectures, the titles of which are as follows: "The Citadel and its Defence," "The Theistic Foundation," "The Unique Personality of Christ," "The Plan and Teaching of Christ," "The Work of Christ among Men and in Man," "Miracles and the Modern View of the World," and "Modern Theories of the Resurrection of Jesus." Amid the perplexities of the present day this little work will do good service in settling men's minds as to the

truth of Christianity, both as a revelation from God and as a living working present power in the world.

BEFORE EASTER. By Rev. Edward W. Gilman, D.D. New York: Thomas Whitaker. Toronto: Rowsell & Hutchison. Price 10 cents. \$1 per dozen copies.

This booklet is divided into four sections treating respectively of Gethsemane, Calvary, the Sepulchre and Paradise. The author follows the gospel narrative and in a reverent spirit meditates upon the experience of our Lord in the interval between the Lord's Supper and the Resurrection. The meditations are devout and thoughtful, and though the Easter season is now past, those who desire suitable reading for the few days of Holy Week next year may procure the little book now, and have it in readiness at a time when it is especially appropriate.

NEW DISCOVERIES.

On the border of Hampshire, between Strathfield-Saye and the road from Basingstoke to Reading is Silchester, or rather its site, where Constantine issued his edicts to a subdued but unconquered people, and where the barbarous Saxons despoiled the conquerors, and with fire and sword reduced this Roman city to a heap of ruins. The *New York Sun* says: "Antiquarians have long believed that a city of considerable size once stood near Reading, about thirty-five miles from London, on the acres where cornfields have been since the memory of man. The story was told, and the city almost rebuilt, year after year by the ripening grain, as it followed the line of intrenchment. . . . Desultory digging was done for some years—resulting in the uncovering of a Roman council chamber, extensive public baths, the remains of a triumphal arch, etc.; but only in the past year or so have excavations been made in a thorough and scientific manner by the Society of Antiquaries. The city is believed to be the old Roman city of Calleva, and dates back almost to the beginning of the Christian era. The Romans found an encampment and rude city when they came there, and interesting relics of the pre-Roman occupants of the site have been discovered. The Romans utilized the works already existing, and after laying out their city built a wall around it, twenty feet high and nine feet thick, surrounding the wall on the outer side with a deep moat.

"The remains of the Christian church were found in the southeast corner of the city. It is the earliest Christian church found in Britain. The present supposition is that it was built about 350 A.D., when Calleva was quite an old city. It was a very small building, suggestive of the small beginnings of the faith. Its extreme length was forty-two feet. It had a semi-circular ending, and was divided into a small nave and two aisles, with a very large porch at the east end. The church stood east and west, but, contrary to modern custom, the altar was at the western end. The position of the altar is marked by a large square of mosaic, the colours of which are black, white, red, and greenish gray, and are quite fresh. The composition of the mosaic is the ordinary red brick, Purbeck marble, hardened chalk and limestone. The floor of the church was laid with tesserae an inch square. A little tiled platform was found just east of the church, believed to have been a receptacle for water for the use of those entering the church. A well of ordinary construction, lined with oak, was found west of the end of the church. The oak is in a state of preservation."

Neale ("Introduction to Holy Eastern Church") says that reservoirs to supply water for use in divine service are sometimes found in the eastern part of Oriental churches. In his "Additions and Corrections" he also says: "There is a well open rather in front of the place where the altar once stood in the Church of St. Irene, in the Seraglio at Constantinople."

The *Athenæum* has an account of a paper, read before the English Society of Antiquaries, March 2, by Mr. W. H. St. John Hope, descriptive of the excavations made at Silchester during 1892, and dealing chiefly with the account of a small fourth century church of the basilican type discovered outside the southeast angle of the forum. The church consists of a nave with western apse and north and south aisles terminating in small quasi-transepts, also at the west end, and an eastern narthex. The place of the altar is indicated by a panel of finer mosaic than the rest of the floor, which was of ordinary red tile tesserae. Although only 42 feet in extreme length, this small building, reproduces in miniature all the parts of a Christian basilica, and has also in the atrium before it an additional proof of its ecclesiastical character in the base of the pedestal for the *labrum*, or laver, wherein the congregation washed their faces and hands before entering the church.

The water for this was supplied by a well outside the apse. The general consensus of opinion expressed in the discussion that followed was that, although it could not be absolutely proved that the building was a church, owing to the absence of any distinctive Christian emblems in or about it, it was difficult to suggest any alternative use for it.

PARISH ENTERTAINMENTS.

THE VICAR'S PUZZLE.

A great success! Not a single hitch, to speak of from beginning to end! The schoolroom crowded, the actors well up in their parts, the audience thoroughly sympathetic, at times most enthusiastic! We shall clear between three and four pounds for the parish pump! And yet! And yet!

I wish I could feel quite comfortable about these constant entertainments—I mean unreservedly satisfied that the part I take in them is not only justifiable, but expedient. I know, indeed, what my father would have said. He would have been absolutely horrified that a son of his in Holy Orders should promote, should even be the most prominent person in getting up, theatrical exhibitions and kindred popular displays. He, however, was an old-fashioned Evangelical, of a type that is fast dying out. With the utmost respect for his memory (for I think I never knew such another spiritually-minded man), I am not obliged to adopt his prejudices, any more than I hold many of his opinions. And yet!

Let me think how I have drifted into this state of things; I say this state of things, because I am conscious that our people have come to regard it as an essential part of my parochial duties, perhaps the most essential part, to provide them with a constant series of secular excitements. This particular effort is happily over; but we have a conjurer next week, and a ventriloquist, some *tableaux*, and a magic lantern farther in advance. By that time we shall be ready for another concert, and I am afraid I am more than half committed to a parish dance.

Oh! yes I know. It was my old college friend, Jack Fadden, who set me going upon this slippery, and, I am afraid, rather questionable course. Five or six years must have passed since he rushed down from his London curacy, full of the new methods of promoting the religion of Christ among our people. We must approach them from the secular side. We must lay ourselves out to amuse them, before there would be any likely chance of instructing them. We must show them that we are bent upon furthering their temporal happiness, and then by and by they might be led to take our advice touching their eternal. Let us set them to dance. Let us play billiards with them. Let us have smoking concerts and dramatic performances. Had I read Walter Besant's novels? Surely I must have heard of Toynbee Hall! If I did not already take an interest in the Oxford Mission at the East-end of London, he hoped I would at once repair the omission. And really he talked so well, and there was apparently so much good sense in what he said, that there seemed no resisting the conclusion he pressed upon me. It amounted to this, that all parish priests, including the most eminent divines, had up to this time been wrong, or at least exceedingly blind, and that the real way of spreading the power and influence of the Gospel had only just been discovered. It is true that the last time I saw him he seemed to avoid the subject. I wonder why that was.

When Jack Fadden returned to town I remember I reflected very seriously about what he had said. I think my parish work had hitherto been fairly successful, but there were numbers of people, especially the little tradesmen and wage-earning classes, whom I could not bring to church, and I had always yearned to get hold of them. But I would proceed cautiously—oh! very cautiously. There were portions of Jack's programme to which I was hardly prepared at the time to give in my adhesion; still, if I could influence people in the right direction by taking a prominent interest in their amusements, it might be my positive duty to make the attempt.

We began with penny readings. Very decorous they were at first starting off, and, as I flattered myself, even elevating. We recited some of the best short poems in the English language, as well as carefully selected extracts from popular writers. These we interlarded with social and instrumental performances, in which my wife took a leading part. It was all extremely nice, and, as long as the novelty lasted, the attendance was good.

Then the interest began to flag. When the audience dropped down to a miserable dozen or so it was plain some fresh departure must be made. With some reluctance on my part the comic element was introduced, and for a time had a considerable effect. Readings in our first style fell flat, but pieces of a facetious character, especially if given with proper action and corresponding contortions of countenance, brought down the house. It was so with our singing. The old English, Scotch, and Irish ballads were no longer appreciated, but effusions from the music-

halls and from the Moore and Burgess minstrels were welcomed with tumultuous applause. And I could not conceal from myself that both our songs and recitals got broader and broader, the young people who kindly assisted me somehow or other constantly springing upon me some fresh development, which I greatly disliked, but had not the moral courage to stop.

But even the comic element palled after a time. The attendance fell off again, and we had to seek extraneous help in the form of conjurers, ventriloquists, and Punch and Judy shows, all more or less costly, and having an alarming tendency to run us into debt. At last our young friends, after much mysterious confabulation, came forward with an entirely new suggestion. If I would only allow dramatic performances, they themselves would undertake to get them up. Everyone knew that dramatic performances were the only things people never grew tired of.

Dramatic performances! Well, there was nothing necessarily wrong in them. Of course I must be careful to look over the plays selected for rehearsal: but why should not virtue be recommended, why should not vice be condemned, why should not absurdities in popular manners and customs be held up to ridicule by such representations? I had long ago convinced myself that the old prejudices against theatricals on the part of religious people were narrow and unreasonable. Yes, I would examine without any unfavourable predisposition any plays that might be submitted to me, and the actors would be welcome, as far as my influence and authority went, to the use of the schools, both for the rehearsal and the public performances.

I had not the faintest notion what I was letting myself in for. In the first place, the plays were not satisfactory. The plots nearly always turned upon intrigues with other people's wives, or upon things equally unpleasant. I had been told, and had hitherto taken for granted, that there were plenty of innocent plays; but really after looking through a pile of suggested pieces, commended as "capital," "first-rate," "admirable," I had the greatest difficulty in meeting with one which I felt justified in placing before my parishioners. When they were not otherwise objectionable, they seemed to me to be intensely silly; no healthy fun, but positively sickening in their vulgarity or inanity. Then I got into great trouble with our schoolmaster. He protested against the schoolrooms being thrown into constant confusion for rehearsals. Was it with my permission that the desks and forms were appropriated night after night for making a stage? I was perhaps not aware of the breakages that had taken place, nor of the quantities of ink that had been spilled. And though he did not want to be censorious, he must say that the flirtations—

I need not go on with his somewhat jaundiced objections, but I am glad for many reasons that the rehearsals have come to an end, and that the play has been performed. Now for the conjurer, and the tableaux, and the ventriloquist and the magic lantern, and the concert, and the dance, all in their turns. I am conscious of spending too much time over these matters, and of having my mind called off from higher duties; but it is so difficult to observe the golden mean.

If I could see any real good that has been done by it! If I could name a fair number of people, even a small number, who have been weaned from bad habits, and brought to church, and made to feel the privilege of Holy Communion! But though I have been at it now a long time, and have certainly not increased my own spirituality thereby, I cannot say that Jack Padden's recommendations have realized his or my anticipations. Perhaps Willy Pennington—and yet I suspect Willie's increased steadiness has been brought about by his sister's death, rather than by our comic entertainments.

A well-known clergyman in the south of England has recently said that his communicants have increased from 90 to 450, and that 300 of these he first became acquainted with through the amusements provided for them. I mention this, because I am far from saying that my failure is every one's failure, though I have a strong impression that the extraordinary personal influence of that clergyman, and his great powers of eloquence, make his experience very exceptional. On the other hand, I recently met with a clerical friend in charge of a London mission conducted on these modern ideas, who told me that if he had gone there from the first simply as his Master's ambassador, and not as a purveyor of public amusements, he believed from his heart he should have done better.

At all events I am puzzled. Of course, it is highly desirable that innocent recreation should be provided for the people; but whether the clergy of the parish should consider it part of their vocation to cater for it is another matter. It is a question that requires careful thought, and, to say the least of it, very prudent manipulation. That I have forfeited the respect of some of the Dissenters, and even provoked the criticisms of certain of the best of my own

people, I know; but if I could only win souls! Certainly many youths touch their hats to me in the streets who never did it before, and not a few girls, instead of looking sheepish, smile at me shyly but pleasantly. It is, perhaps, something to have convinced these young people that their parson takes an interest in them, and is by no means that deadly enemy that Nonconformist orators depict. But these incessant secular entertainments were not in my ordination vows, and I confess to a growing apprehension that the large share I assume in them may, from the highest point of view, be deleterious rather than advantageous. Oh! for a right judgment in all things! How difficult to steer one's course properly in this work-a-day world!

ON THE SOFA.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

The members of the Fredericton deanery met at St. Mary's Rectory on Wednesday, 3rd instant, at 4 o'clock. There were present the Rev. Rural Dean, Canon Roberts, Revs. H. Montgomery, Finlow Alexander, sub-Dean; A. B. Murray, H. E. Dibblee, and the Rector, Rev. John Parkinson. The afternoon was occupied with discussions. At 7.30 p.m., there was Evensong at the parish church. The prayers were said by Rev. H. E. Dibblee, and the lessons were read by H. Montgomery and Canon Roberts. Rev. A. B. Murray, Rector of Stanley, preached, selecting as his text St. John xxi. 22. On Thursday morning, the Holy Eucharist was celebrated at 8 o'clock, the Rev. Rural Dean being celebrant, and the Rector acting as server. At 10 a.m., after the opening service of the deanery, the Chapter proceeded to read and discuss the 3rd chapter of the 1st Epistle General of St. John. Rev. H. Montgomery was elected representative to the Board of Home Missions. The next meeting of the Chapter will be held (D.V.), at the Rectory, Fredericton, upon the 2nd and 3rd days of August next.

The 3rd annual conference of the Sunday-school teachers of the diocese will be held (D.V.) at Moncton, on Wednesday and Thursday, May 17th and 18th. His Lordship the Bishop of the diocese will preside. The conference will open with a service in St. George's church, on Wednesday evening, when Rev. V. E. Harris, M.A., Rector of Amherst, N.S., will be the preacher. An excellent programme has been arranged for Thursday, consisting of papers, addresses, and a model lesson; and it is greatly to be desired that the efforts of the committee may be rewarded by a very large attendance of S.S. teachers.

QUEBEC.

The Centennial.—The celebration of the hundredth anniversary of the founding of this diocese will take place on Thursday, June 1st, on which occasion a special sermon will be preached by the Right Rev. H. C. Patten, D.D., Bishop of New York. Immediately after the service, there will be a luncheon, probably in the C.P.R. Hotel, and in the evening a conversation will be held, when addresses will probably be delivered by some of the distinguished visitors who are expected.

The Lord Bishop.—The Lord Bishop of the diocese has just returned, after spending three weeks in England. During his stay there, he received the degree of D.D. from the University of Cambridge. He received a most hearty welcome in his old parish of All Saints, South Acton, and he was also present at a number of meetings, &c., among them being the opening of the new schools at Brentwood, by the Duchess of Teck and Princess May. These schools, connected with the parish of St. George's, have just been completed at a cost of £3,000. The distinguished party who received her Royal Highness included the Lord Bishop of London and the Lord Bishop of Quebec. After the official opening of the schools, the company adjourned to the bazaar on the ground floor. When the Royal party took their leave they received quite an ovation.

Women's Auxiliary.—It has been arranged to have the annual meeting of the diocesan branch of the W. A. on Tuesday, May 30, and there will not, as usual, be a special W.A. service, but the members will join the clergy and lay delegates to the Synod in their service at the opening of their Synod. Owing to the fact that the Synod will hold their meetings in the Church Hall, the business meeting and luncheon of the W.A. will be held in St. Matthew's parish rooms. A large attendance of delegates from the various country branches is expected.

Personal.—The Very Rev. the Dean of Quebec contemplates visiting England in July, and the Rev.

L. W. Williams, M.A., Rector of St. Matthew's, will leave for England immediately after the meeting of the Synod.

SHERBROOKE.—St. Peter's.—The erection of a new church in this parish is contemplated, and plans have been prepared by Messrs. Taylor & Gordon, architects, Montreal. A number of improvements have been made in the parish during the past year, as will be seen by the following report of the rector, Canon Thornloe: "For many years our parish was content with the traditional two services on Sundays, and one in the week, with the usual special services in Lent and on the chief holidays. But when Bishop Williams, preaching before the Diocesan Synod in 1888, drew attention to the importance of a more complete observance of the Church's round of services, as provided for in the Book of Common Prayer, we immediately began the observance of daily morning and evening prayer, and added one or two celebrations of the Holy Communion. But in the same sermon the bishop dwelt emphatically upon the value of weekly celebrations, and of the due observance of all holy days. Among other things, he said, 'I would urge upon you, my brethren, to consider with yourselves whether you are not bound to carry out the spirit and intention of the Prayer Book by endeavoring, whenever the same is feasible, to partake yourselves and to give your people the opportunity of partaking every Sunday of the spiritually strengthening and refreshing food of the body and blood of Christ.' And again, 'Every clergyman who is charged with the cure of souls ought to be careful to observe the holy days appointed by the Church.' When at length the Great Head of the Church summoned our dear bishop to his rest, it was felt that we should no longer delay the complete performance of a duty of which he had so earnestly reminded us, and which in our case at least was so easy of fulfilment. We have, therefore, acted on the suggestions referred to, and have now, in addition to the ordinary Sunday services and the daily morning and evening prayer, a celebration of the Holy Communion in the parish church on every Sunday and on all Saints' days and Holy Days, for which the Prayer Book has made special provision." The faithful and efficient curate of this parish, who, besides taking his part in the general work of the parish, has the chief care of the Magog River Mission, is the Rev. R. J. Fothergill.

ONTARIO.

KINGSTON.—The Diocesan Branch of the Women's Auxiliary will meet in this city early in June.

OTTAWA.—There is a report that the Synod this year will be held in this city, the intention being doubtless to encourage the erection of the proposed new See of Ottawa.

The Lord Bishop of the Diocese proposes to hold confirmation in some of the adjacent parishes about the first week in June.

BATH.—St. John's.—The churchwardens' audited financial statement for the past year shows that the offertory collections, ordinary and special, amounted to upwards of \$275, while the total revenue exceeded \$700, and was perhaps the largest in the history of the parish.

DESERONTO.—St. Mark's.—On Tuesday, April 25, this church celebrated the festival of the Patron Saint of the parish, S. Mark, evangelist and martyr. He is identified by some authorities as the John Mark of Acts xii. 12, though this has been questioned.

The St. Mark's branch of the Woman's Auxiliary to the Diocesan Board of Domestic and Foreign Missions met on Saturday for the purpose of electing delegates to the Diocesan meeting to be held in June.

TYENDINAGA.—Christ Church.—Forty years ago most of the women on the reserve appeared at church in sombre plug hats. Now the headgear is of the most fashionable style, with artificial flowers in abundance. Forty-three years, last Sunday, since the rector first officiated in Christ Church. Then the responses were made by one individual, John Brown, a school master; now they are general and hearty. The late chief, Joseph Smart, who died in August, 1850, was the last Mohawk on the reserve who wore leggings, the ancient Indian costume.

NAPANEE.—The interior decoration of St. Mary Magdalene are now complete, and add greatly to its appearance. Owing to the illness of the rector there was no sermon at either matins or evensong on Sunday last. At evensong Mr. Jarvis had to ask the assistance of one of the congregation, who kindly read the lessons. In many churches it is the constant practice for some godly layman to assist the clergyman in this manner. It is a great help and affords a grateful rest to an over-taxed voice. Mr.

Gladstone always reads the lessons at Hawarden church when he is present.

MERRICKVILLE.—The Merrickville branch of the Woman's Auxiliary held their annual meeting at the rectory, on Tuesday, April 11th. Excellent work was done during the past year by this branch; and it begins this year with twenty-two members. The officers elected for the ensuing year are: Mrs. Dr. Muir, president; Mrs. G. L. Jakes, vice-president; Mrs. S. Jakes, treasurer; Miss DePencier, recording secretary; Miss Muir, corresponding secretary. The Easter vestry meetings were duly held in this parish. In Merrickville the churchwardens are: G. L. Jakes, W. H. Newman; the lay delegate, Geo. Burchill, in Burritt's Rapids, churchwardens, B. D. Adams and Merrit Adams. In Montague, churchwardens, Wm. Campbell and Samuel Porter. This parish has lately sustained a very heavy loss in the death of Hamlet Burritt, who for many years has been sec.-treas. for Christ Church, Burritt's Rapids, and lay representative in synod. At a meeting held on May 8th, William H. Burritt was elected sec.-treas., and John Donoghue as lay delegate to synod.

KINGSTON.—On Sunday at St. Paul's church, the Bishop of Ontario, assisted by Canon Spence, Rural Dean Carey and Rev. Mr. Lipton, Wolfe Island, administered the right of confirmation to thirty-six candidates, and made an impressive address.

BATH.—R. V. Rogers, Esq., Q.C., Kingston, 1st vice-president of the Canadian Branch of the Brotherhood of St. Andrew, delivered last Sunday in St. John's Church, to large congregations, two very able and timely sermons, one on "True Manliness," and the other on the principles of the "Brotherhood." Lay preachers Sills and Baker assisted in the services. It is in contemplation to form a Bath Chapter shortly.

BILLINGS BRIDGE.—There is divine service in St. George's Church every Sunday instead of fortnightly Morning at 10.30 and afternoon at 3, on alternate Sundays. The people appreciate increased opportunities of worship. The Brotherhood of St. Andrew extend their operations from Ottawa to Gloucester. Dr. Leggo and Mr. A. E. Fripp have been very helpful, and deserve the best thanks of the Churchmen of Gloucester. Miss Selina Johnston, the organist, a short time ago was presented with a dressing case as a token of esteem for her valuable services. Mr. Edridge continues to lead the choir. His talent and energy are a great acquisition.

LEITRIM.—The wardens at St. James' are Mr. John Murphy and Mr. W. Smith. Sidesmen, Mr. T. Stewart and Mr. F. Green. Lay delegate, Mr. R. Halfpenny.

OTTAWA.—Confirmation was administered to twenty-seven candidates at Christ Church by the Lord Bishop of Ontario on Sunday morning. His Lordship confirmed a class at St. Luke's Church in the evening. The other churches have confirmations this week.

TORONTO.

St. John's Church.—The closing services in the old church on Victoria Square, in close proximity to the old military burial ground, were held on Sunday, April 30th. The church was crowded with worshippers, many of whom had come from a distance, that they might once more join in the services of their old church home. In the morning the rector, Rev. A. Williams, who has been in his present position twenty-seven years, gave a historical sermon in which he traced the progress of the parish from its inception, when services were held in old St. Andrew's market, down to the time when it was resolved to build their new church. It the evening the Rev. A. J. Broughall, the first assistant curate of the parish, preached an able and most interesting sermon on the subject of worship, prefacing his discourse with statements of interesting facts and incidents connected with the early history of the parish. It was a sad day to many whose hearts were bound to the old church by associations and recollections of the past. But it was at the same time a day of confidence and hope, as the congregation looked forward to the occupation of the new church, a handsome and substantial structure which had been erected on the adjoining lot. The whole design reflects great credit on architect Eden Smith, and promises to be a comfort and crowning glory to the rector's, Rev. A. Williams, unobtrusive, but devoted life. Few clergymen have earned such universal, kindly regards from all their neighbours and acquaintances, and few indeed, if any, are they who do not rejoice with him in such a climax to his patient parochial career. Although there is a debt, the renewal leases of a local endowment make it secure and easy to pay.

St. John's (new) Church.—This handsome edifice, built from designs by Mr. Eden Smith, was opened

on Thursday, May 4th, by a special service, at which Rev. Canon DuMoulin gave a sermon in his usual able and impressive style. On the 5th the musical services were admirably rendered by the choir of St. Stephen's Church, under the direction of Mr. Wedd, and the sermon on Christian hope was preached by the Rev. Prof. Cayley, of Trinity College. On Sunday the 7th, the church was densely packed at both the morning and evening services. In the morning the preacher was Rev. A. Williams, whose subject was reverence in the house of God. The evening sermon was delivered by the Rev. S. Jones, Rural Dean of Toronto, in which he first congratulated the rector and members of the congregation on the completion of their beautiful edifice, and then from the example of Mary and the box of spikenard drew the lesson that Christian people should manifest the devout feelings of their hearts by devout postures of the body, and that they should first give themselves to the Lord and then out of the fulness of their hearts give of their means and their efforts to help on the cause of God and promote His honour and glory in the world. A special feature of these services is the introduction of a surplised choir, part of whom are ladies, who are distinguished from their male companions by a small purple velvet cap. When the idea was first suggested, it was met with strong opposition, but after the trial of Thursday and Sunday, when the services were admirably rendered, and the choir a pronounced success, the opposition felt that they had been mistaken and that they were no longer opposed to this new movement, for though there are several churches in England and the United States where the women singers are vested in the usual surplice of the leaders of song, we believe this is the first church in Canada to introduce the custom. A description of the church was given in a former number after the laying of the corner stone, so that we need now only add that several memorial windows have been placed in the chancel. The central window is occupied by the figure of the Saviour, while on either side of them are the figures of St. Mary and St. John; and put in by Mrs. Prince and Mr. Risley as memorials—at the south east—is also a window representing St. Matthew, erected to the memory of the late Samuel B. and Mrs. Harman, by their four sons. In the transept there is a window representing Christ blessing the little children, and put in by Mr. E. T. Lightbourn as a memorial of a little son. This beautiful work is from the factory of N. T. Lyon, Church street, Toronto. The Bishop held a confirmation in this church last week.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts, for Rev. J. G. Brick, Peace River, Athabasca: Aylmer, Ont., W.A., \$5.00; Miss Magrath, Springfield-on-Credit, \$25; St. James', Orillia, W.A., \$5.00; All Saints' S.S., Whitby, \$3.60; St. John's S.S., Portsmouth, \$5.00; Miss F. Twohey and sister, Hamilton, \$20.00; Rev. J. C. Garth, Niagara, \$11.50; United Bible Class of St. Paul's and Church of the Redeemer, Toronto, \$5.00. Also for building fund: Hannington Boys' Mission Band, St. Philip's, Toronto, \$10.00.

Grace Church.—An effort is to be made to relieve this church from its financial difficulties. There is a \$14,000 mortgage on the church. Payment is overdue and foreclosure threatened, and the old trustees of fifteen years ago have decided to contribute \$4,000. The trustees so contributing are W. H. Howland, John Irwin, Robert McCallum, H. O. Knowles, George Mackenzie, Kenneth Cerbery, Charles Duckett, Edward Merritt and the Thomas Kennedy estate. It is hoped that the congregation will be able to raise the other \$10,000. Rev. J. P. Lewis, rector of the church, is giving all his available funds.

St. Barnabas.—The Bishop held a confirmation in this church last Sunday morning.

Trinity University.—The May meeting of the corporation was held on Wednesday last. There were present: The Bishop of Niagara, who occupied the chair; Chancellor Allan, Provost Body, Dean Rigby, Professors Jones, Clark, Huntingford, and Cayley, Archdeacon Dixon, Rural Dean Carey, Canon Cayley, Rev. Dr. Langtry, Rev. A. J. Broughall, Messrs. C. J. Campbell, Edward Martin, Q.C., Richard Bayley, Q.C., J. A. Worrell, Q.C., and R. T. Walkem, Q.C. The registrar, Professor Jones, presented the voting for members of council by convocation, held in April last. Hon. Mr. Justice Osler was chosen as trustee to fill the vacancy caused by the death of the late Mr. Lewis Moffatt. The report of the Executive Committee contained the statement that positive evidence had been adduced to prove that two dental students had been guilty of personation at the matriculation examinations in October last. On the recommendation of the committee, it was resolved to cancel the certificates of the students in question and to erase their names from the register. The committee advised that the college by-law be so amended that the students who, through illness, were unable to finish their honour course, might complete it the following year on the

recommendation of their tutor. The recommendation was adopted. A resolution was carried dispensing with the compulsory meeting of the corporation in February, and enlarging the powers of the Executive Committee in regard to by-laws. It was also provided that the fee for degrees in all faculties would have to be paid by the candidate before his admission to the final examination. It was decided that the hood for the degree of D.D.S. would be of scarlet cloth lined with light brown silk. The names of Chancellor Woolworth, of the Diocese of Nebraska, and Rev. John Pearson, rector of Holy Trinity Church, Toronto, were recommended to convocation for the degree of D.C.L.

FAIRBANK.—Last Thursday afternoon His Lordship Bishop Sweatman laid the corner stone of a new church which will be known as St. Hilda's. About three years ago a mission was established at Fairbank, and has since been carried on by the divinity students of Trinity College. The mission owed its existence to the unremitting zeal of Rev. W. Creswick, now rector of St. Saviour's Church, East Toronto. For a year the services have been conducted by Mr. G. F. Davidson, of Trinity College. To each of these gentlemen Bishop Sweatman paid high compliment for their services. The new church will be constructed out of the material obtained from the old Church of St. Thomas. It will have a brick foundation and will cost, including the site, \$1,500, of which \$900 is already promised. St. Hilda's will be in the parish of Christ Church, Deer Park, of which Rev. T. W. Paterson is rector. The clergy present at the service were: Bishop Burn, newly appointed, and on his way to the Diocese of Qu'Appelle; Rev. Canon Osler, York Mills; Rev. Canon Tremayne, of Mimico; Rev. Provost Body, Rev. Profs. Huntingford and Cayley, Rev. J. S. Broughall, Rev. C. Hart, Rev. J. C. Roper, Rev. L. I. Smith, Rev. J. H. McCallum, Rev. T. W. Paterson, Rev. C. H. Shortt, Rev. Vincent Price, Rev. G. I. Taylor, Rev. F. G. Plummer, Rev. C. E. Thompson, Rev. W. Creswick, Rev. Dr. Langtry, Rev. O. Tremayne; Rev. J. H. Symons, from western Missouri; Rev. R. C. Caswell. A large number of ladies from the city and Trinity College students were also present. A large choir, comprising all the choristers from St. Matthias, some from St. Thomas', others from St. Cyprian's, together with a number of students, took part in the service, Mr. J. C. H. Mockridge, of Trinity College, acting as organist. The corner stone, which His Lordship Bishop Sweatman laid, using for the ceremony the silver trowel which served a similar purpose in the erection of Trinity College, was a block of faced Ontario marble, with "St. Hilda, 1893," cut in one side. Addresses were delivered by Bishop Sweatman, Rev. Canon Osler, Provost Body, Rev. T. W. Paterson, Rev. W. Creswick and Rev. Dr. Langtry.

NIAGARA.

THOROLD AND PORT ROBINSON.—The Bishop of Niagara held confirmation services in this parish on May 1st and 2nd. At Port Robinson four young persons were confirmed. In Thorold there was presented the largest class known in the history of the congregation, the candidates being 44 in number. Although the town and village have both suffered in consequence of removals, the attendance at the services in both churches is somewhat larger than formerly. Further improvements have been made in St. Paul's, Port Robinson; and the interior decoration of St. John's, Thorold, is in contemplation. A new church for Allanburgh is spoken of.

HURON.

PORT DOVER.—Last Sunday morning Rev. Bro. J. R. Newell preached a very eloquent, instructive and interesting sermon to the members of Erie Lodge, 149 A.F. & A.M., at St. Paul's Church. The brethren turned out in full force and were supplemented by a goodly number of the Jarvis brethren. The church was crowded to the doors, and the whole congregation listened attentively throughout, carrying away with them much valuable information about Solomon's temple and kindred subjects. Every one seemed highly pleased with the discourse. The brethren showed their appreciation of the sermon by a liberal contribution to the collection plates. Rev. Mr. Newell has the thanks of the lodge for his able discourse.

COURTRIGHT.—Rev. Mr. Waltham has been appointed by the Bishop of Huron's commissioner as resident minister of this mission. The services are changed. Mooretown and Corunna have morning and afternoon services alternately, and Courtright every Sunday evening.

BRANTFORD.—Grace Church is to have a tower and chime of bells. It was made a condition of the enterprise that, as a commencement, there should be eight subscriptions of \$250 apiece. The contribu-

tors are Messrs. J. T. Hamilton, A. J. Wilkes, G. H. Wilkes, M. J. Kelly, Mrs. Henry Yates, Mr. Henry Yates, E. W. H. Van Allan, C. H. and J. E. Waterous; this leaves \$3,000 more to be subscribed, an amount which is expected to be speedily forthcoming.

BRIEF MENTION.

More than 60,000 stamps are found every year loose in the letter boxes of the United Kingdom.

The highest main road in England is that between Huddersfield and Stockport, which crosses Holme Moss at an elevation of 1,859 ft.

London contains 90,000 paupers—known as such, and receiving relief—costing the taxpayers on an average \$50 a head per year.

The village of Roblin and its vicinity is about to be canvassed for funds to erect a church in that village.

A letter from London, Eng., says Miss Frances Willard's health is entirely broken down.

The largest sheep ranch in the world is in Texas. It contains over 400,000 acres, and yearly pastures from 1,000,000 to 1,600,000 sheep.

The apple crop of North-west Missouri and North-east Kansas will be a failure this year.

Tea is very cheap in China. In one province of the empire good tea is sold at about two cents a pound.

There is a sea on the Californian coast which is coloured vermilion by the presence of vast quantities of minute shellfish and zoophytes.

The Rev. T. Greene, B.A., late of Qu'Appelle Station, N.W.T., has left to take up work in the Diocese of Columbia.

The German and Austrian Alpine Society has erected 419 taverns on the mountains, where students can board at reduced rates.

Poe always wrote with a brandy bottle at his elbow. A wine glass full of brandy to a page was his customary allowance.

Cowper wrote best in his garden, surrounded by his flowers and pets. His favourite season for work was the summer.

Toledo and Damascus blades were very popular in the middle ages and sold for their weight in gold.

A legacy of \$50 is about to be paid to the churchwardens and incumbent towards St. John's Church, Selby.

The first wooden bridge, so far as known, was the sublimic bridge at Rome, built in the seventh century.

The first mention of the pipe organ in history is in connection with Solomon's temple, where there was an organ with ten pipes.

The pin is no new contrivance. Pins are found among the mummies of Egypt, and in the prehistoric caves of Switzerland.

It is said that atheism in England is thoroughly organized throughout the country, and is most vigilant, seductive and aggressive in its efforts.

A sculptor is at work in St. James' chapel on the busts of the different prelates who have presided over the diocese of Kingston.

Burk's works were mostly done on the spur of the moment to meet an emergency. His sonorous style was rather natural than acquired, since he gave little attention to revision.

St. Jude's church, Kingsford, is to be enclosed by a suitable fence, Mrs. James Doyle having kindly undertaken to provide the wire, and Robert Sampson the posts.

It is a pleasant fact for women that their building at the opening of the World's Fair was in a better state of readiness than was any other. It set a good example.

Martin Luther wrote steadily ten or twelve hours a day. When engaged in translating the Bible into German he often remained at his desk eighteen hours out of the twenty-four.

The bones and muscles of the human body are capable of over one thousand two hundred different movements.

Coleridge, during his later years, wrote best under influence of opium, and when without the stimulus of his favourite drug rarely used his pen.

There is no record of paper having been manufactured in England until the end of the sixteenth century.

Assertion, unsupported by fact, is nugatory. Surmises and general abuse, in however elegant language, ought not to pass for truth.—*Junius*.

Rev. Canon Curran, of St. Thomas' Church, Hamilton, has received the offer of a position in India, but has not yet decided whether he will accept it.

The terrors of the famous whirlpool of Charybdis, or Golofaro, have been much exaggerated. It is hardly dangerous even to a small vessel, while larger ships do not fear it at all.

It is said that when Benjamin Franklin proposed to start a newspaper his mother tried to dissuade him from it, because she said there were already two papers in America and there was no room for another.

The Lord Bishop of Quebec arrived from England last week.

The oldest living tree in the world is said to be the soma cypress of Lombardy. It was a tree forty years before the birth of Christ. But Alphonse Karr says of the baobab: "It is asserted that some exist in Senegal that are 5,000 years old."

Rev. F. E. Howitt, of Stoney Creek, has been appointed assistant to the rector of the Church of Ascension at Hamilton.

Gibbon practiced the cultivation of style for years, as a preparation for the "Decline and Fall." He wrote slowly and referred to authorities at every step in order to make no mistakes.

Rev. Jos. Fennell, the respected incumbent of St. George's church, Georgetown, has our congratulations on his appointment as Rural Dean for the county of Hants.

Walter Scott preferred to write before breakfast, and much of his best work was done ere the guests in his house were astir in the morning. He could, however, write as well at any other hour of the day, and even far into the night, if pressed for time.

Cortez obtained in Mexico five emeralds of wonderful size and beauty. One was cut like a rose; another in the shape of a horn; a third in that of a fish, with diamond eyes; a fourth like a bell, with a pearl for a clapper; the fifth was a cup, with a foot of gold and four little chains, each ending with a large pearl. He had also two emerald vases, worth 300,000 crowns each.

The diameter of Mars is nearly 4,200 miles. Its volume is about one seventh and its density four-fifths that of the earth. A stone let fall on the surface of Mars would fall six feet the first second. The light and heat of the sun at Mars are less than one-half that which we enjoy. Its days are nearly of the same length. Since, however, its year is equal to nearly two of ours, the seasons are lengthened in proportion.

Mr. Edward Holmes, an English newspaper man, arrived in Ottawa and started out for a tramp to Vancouver, B.C. He intends walking twenty miles a day, following the Canadian Pacific Railway track, and sleeping at the station houses at night. On his return to England he intends to write a book.

A watch in the form of a shirt-stud has been made by an artisan in Newcastle, Eng. Its dial is three-sixteenths of an inch in diameter. It is to be worn in connection with two other studs. By turning the upper stud, you wind the watch, while turning the lower one adjusts the hands.

A remarkable hollow in the midst of the hills near Koberbrun in Silesia contains about 2,600 acres, and is filled with water and emptied in quite regular periods of somewhat less than thirty years. It is almost perfectly dry for a brief season. Water then oozes in through the ground and gradually rises in the basin, which is now half full and still filling.

British and Foreign.

Bishop Littlejohn has returned from his sojourn in Bermuda.

Canon A. J. Mason, D.D., of Truro, will conduct the annual Ely-Diocesan Retreat this year at Queen's College, Cambridge, on September 4th to 7th inclusive.

The Roman Catholics have started to raise a fund of \$80,000 to build and equip a seminary in Baltimore for the training of priests who will work among the negroes.

The Queen has contributed £15, in lieu of Church rates, to the funds of Esher parish church.

The death is announced from New York of Dr. Abraham Peresia Mendes, the well-known Jewish Rabbi, formerly of Birmingham and London.

The Churches of the Wesleyan, Bible Christian, and Free Methodists of New Zealand are likely to be amalgamated, a joint committee having agreed upon a basis of union.—*Rock*.

Lord Harrowby has sent £250 in response to the Bishop of Lichfield's appeal for a fund for the maintenance and improvement of Church day schools in that Diocese.

Another posthumous work of Canon Liddon's, his explanatory analysis of St. Paul's Epistle to the Romans, is soon to be issued by Messrs. Longmans.

The Bishop of Meath has recently been elected, for the third time, one of the select preachers before the University of Cambridge.

Professor Rendel Harris and Mrs. Lewis have now returned to Cambridge, and will be busy for some time to come in preparing an edition of the newly discovered manuscripts.

The statue which the public propose to erect in Boston to the memory of Bishop Brooks will be executed in bronze, and will be placed in Copley Square, opposite Trinity Church.

A volume of lectures to young men, entitled "Oats, or Wild Oats?" by a Methodist divine, is classified among "Cereals" in the Denver public library.

The Revision Committee of the Maratha Prayer Book has just held another session, and it is expected that the revised book will be ready for the printers at the end of the next session, which is to be held in July.

Bishop Perrin, who has left for British Columbia, was, on April 11, presented at a crowded meeting with a silver inkstand, the gift of the various Temperance societies of the town of Southampton. The presentation was made by Canon Wilberforce.

Lord Egerton, of Tatton, has, in memory of the late Lady Egerton, presented to the Dean of Manchester, for use in his cathedral, four silver communion cups, bearing date "the year of our Lord by the Virgin mother 1620," and recently exhibited to the Society of Antiquaries of Scotland. The cups, which are beaker-shaped, belonged formerly to the Scottish congregation at Campere, in the Netherlands.

The Birmingham Church Congress Committee have shown great discretion in their arrangements for sermons. There are to be three preachers—the Archbishop of Canterbury, the Bishop of Durham, and Archdeacon Farrar. There seems every prospect of the Congress being warmly welcomed in Birmingham, even Nonconformists being resolved that the honour of the city shall not suffer in their hands.

The Bishop of Japan, in a recent letter to the members of St. Paul's Guild, says: "I hope to stay in England till October, and to be in Japan again by the end of November, just in time for the next Synod of the Nippon Sei Kokwai." The "Nippon Sei Kokwai" is the name of the Japanese Church. "You will have gathered from my former letters," he adds, "that the work in Japan is now so extended as to require the supervision of more than one English Bishop. It is a great cause of thankfulness that it is so. But what can be done I do not yet know. The whole question is under consideration."

The casting of the bronze door (north) for Trinity Church, New York, given by Mr. William Waldorf Astor as a memorial of his father, the late John Jacob Astor, has been completed. The subjects are as follows: 1st, Domine, quo vadis; 2nd, Acts xvi. 25, 28; 3rd, Exodus xii. 23; 4th, Revelation xxii. 14; 5th, Acts iii. 1, 2; 6th, Deuteronomy xix. 1-6.

The Wesleyan Census.—The Wesleyan Methodist census of membership in Great Britain is now about complete, and turns out more favourably than was at one time expected by the body. The increase is not large, being about 2,750. Twenty-seven of the districts, including Edinburgh and London, report an increase, the first London, Cardiff and Swansea, Sheffield, and the second London districts being at the head of the list. In the Scottish districts the net increase in members is 69. In Edinburgh there is an increase of 40, in Glasgow an increase of 27, in Dundee a decrease of 1, and in Aberdeen a decrease of 4. The total number of members in the Scottish district is 5,357, and in the whole Connection 427,789.

The octogenarian Archbishop of Armagh, at the meeting of the General Synod of the Church of Ireland recently, made an affecting appeal to the members of the Church at whose altars he has served for more than three score of years to be at peace among themselves. For forty-four years he has been a bishop of that Church, and has ever ruled it in wisdom. And now, when his Grace is approaching what must, humanly speaking, be the closing scenes of a great career, once more his voice goes forth adjuring its members to be at peace one with another. He warns them against intolerance and fanaticism, and beseeches them to lay hold on to "that charity which thinketh no evil, that love divine which sheds its hallowed light on the worshippers here on earth," and asks for them a "Christ-like mind, free from bigotry, free from intolerance, free from narrow-mindedness." We confess that we fear that his Grace's appeal, deeply pathetic as it is, will not restrain the busy zeal of the disturbers of peace. At the present time, much discord and bitterness is being promoted by an

association in connection with the placing of a cross in the chancel of one of the Dublin churches. The sincerity of the repugnance which they have for this emblem of Christianity may be above suspicion, but the manner in which they show their dislike gives the blasphemous cause for rejoicing, and cannot fail to be detrimental to the cause of Christianity.—Church Bells.

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.

Waste of Church Funds.

SIR,—Are members of the Toronto Synod aware that some—a great deal—of the Rectory Surplus is being wasted on rectors whose congregations have parochial incomes of \$5,000 to \$10,000 per annum, while rectors of other parts of the city—with just as large congregations, but poor—have not enough to make up the regulation stipend (\$1,200 and a house), without the Commutation Fund? If the Rectory Surplus were widely distributed (in proportion to need), the Commutation Fund would soon be set entirely free, or nearly so, for the good of the senior country clergy. The ridiculous action of the last synod in passing a canon (?) on this subject by a narrow majority at a single reading (!) should be reversed. Such a method of procedure is unprecedented and absurd. The framers of the constitution could never have meant such a course to be possible—they were not such fools! They never imagined that their successors would try to alter "the canons" by adding new features at the caprice of a "catch vote," especially as such action could not be reversed inside of two years! Now that the recent modus vivendi has been upset by revolutionary rulings, we shall insist upon rich parishes receiving nothing from this fund—as in the Diocese of Huron and elsewhere.

Toronto, 10th May, 1898.

Poor Parishes in Large Cities.

SIR,—Every one who takes the slightest interest in Christian work knows that the hardest and most difficult work is really in city slums, where there is practically no local support possible for the clergy in charge. Your English news shows that peculiar difficulty is being experienced in the old country on account of the depreciation of endowments. Will you kindly inform your readers of the manner in which these endowments are managed in England? One of your correspondents, a year or two since, quoted remarks of certain English bishops, animadverting very severely on the shameful way in which the Toronto Synod has been trifling with its duty of distributing the large city mission fund which they have in the Toronto Rectory Surplus—throwing it away, a great deal of it, on rectors of rich parishes, while the lower parts of the city do not get half enough of it, and the rectors of these poor districts have to fall back on the Commutation Fund in order to work their parishes. Perhaps he would give those quotations again, and explain the English plan of distributing surplus endowments of rectories. The diocese of Huron wisely decided to give nothing to rich parishes, but to spend every dollar amongst the poor for church support. Toronto should follow this good example. It should have led the way—but better late than never. Next synod should take it up and settle it.

Toronto, 10th May, 1898.

Canadian Bishops not all Englishmen.

SIR,—Complaints have been made lately that Englishmen are being brought out to this country to be bishops, to the exclusion of Canadian clergymen. While sympathizing to some extent with this complaint, I would like to point out that Canada has been by no means a great offender in this respect, as the following historical record will show.

Beginning with the oldest diocese, I find that Dr. Charles Inglis was sent from England, but was in reality a colonial clergyman, having been rector of Trinity Church, New York, at the time of American Independence. The second Bishop of Nova Scotia (Dr. Stanser), was rector of St. Paul's Church, Halifax, and so was Dr. John Inglis, the third bishop. The fourth bishop (Dr. Binney) was a native of Nova Scotia, but educated in England, and sent from there

to be bishop. Dr. Courtney, the present bishop, was rector of St. Paul's, Boston, in the United States.

In Quebec, the first bishop, Dr. Mountain, was sent from England; the second (Dr. Stewart) was a missionary of Lower Canada; the third (Dr. G. J. Mountain) was a clergyman of Quebec; the fourth (Dr. Williams) was from Lennoxville, Quebec; the present Bishop (Dr. Dunn) was brought from England.

In Toronto, Dr. Strachan was rector of St. James', Toronto; Dr. Bethune was rector of Cobourg; Dr. Sweatman, rector of Woodstock.

In Fredericton both bishops, Bishop Medley and Bishop Kingdon, were obtained in England.

In Rupert's Land, Dr. Anderson and Dr. Machray were both sent from the old country.

The first Bishop of Montreal (Dr. Fulford) was sent from England; the second (Dr. Oxenden) was brought from there. The present Bishop, Dr. Bond, was rector of St. George's Church, Montreal.

In Huron, Dr. Cronyn and Dr. Hellmuth were both rectors of St. Paul's, London (Canada), and Dr. Baldwin rector of Christ Church Cathedral, Montreal.

In Columbia, Dr. Hills and the present Bishop, Dr. Perrin, were both sent from England. In Ontario, Dr. Lewis was rector of Brockville. In Moosonee the late Bishop (Dr. Horden) was a missionary in his own district; the bishop designate (Mr. Newnham), is from Montreal. In Algoma, Bishop Fauquier was a clergyman of Huron Diocese, and Bishop Sullivan was from Montreal. In Athabasca, Dr. Bompas was a clergyman of the district in which he is now bishop. In Saskatchewan, Dr. McLean, the first bishop, was a clergyman of Huron Diocese, the second, Dr. Pinkham, a clergyman of Winnipeg. In Niagara, Dr. Fuller was from Toronto, the present Bishop (Dr. Hamilton) from Quebec. The Bishop of Caledonia (Dr. Kidley); the Bishop of New Westminster (Dr. Sillitoe), were both sent from England. In Qu'Appelle the Hon. and Right Rev. Dr. Anson, from England, was the means himself of establishing the diocese. The present Bishop, Dr. Burn, was sent from England. When Mackenzie River was formed Bishop Bompas took it, and Dr. Young, a missionary of the Canadian North-West, was appointed Bishop of Athabasca, and when Selkirk was formed Bishop Bompas took it, and Archdeacon Reeve, also a missionary in Canada, was appointed second Bishop of Mackenzie River.

In Newfoundland (which we cannot class as Canadian, but is of British North America), the first Bishop (Dr. Spencer) was a missionary of the country, the second Bishop, Dr. Field, was sent from England, the third, Bishop Kelly, was a missionary of Newfoundland when appointed coadjutor bishop. The present Bishop, Dr. Jones, was sent from England. The result of the above will be seen readily by the following table:—

Table with 4 columns: Canadian or Colonial, England, U.S., and a list of 20 dioceses with their respective counts.

Considering that fully sixteen of the above dioceses were established purely and simply by England and English societies, and many of them are either wholly or in part supported by them, we can scarcely say that clergymen labouring in this country have been unfairly treated. The election of Bishop Oxenden, of Montreal, Bishop Dunn, of Quebec, and Bishop Perrin, of Columbia, it must be remembered, was due to the fact that the various synods, after long balloting, could not agree upon a Canadian. In Fredericton the synod put the appointment of coadjutor and successor in the hands of Bishop Medley, who, being an Englishman, naturally selected one of his own countrymen.

CHAS. H. MOCKRIDGE.

Toronto, May 9th, '98.

THE BEST SERMONS.—That is not the best sermon which makes the hearers go away talking to one, and praising the preacher; but which makes them go away thoughtful and serious, and hastening to be alone.—Bishop Burnet.

Sunday School Lesson.

Whitsunday.

May 21st, 1893.

ORDER OF CONFIRMATION.

Confirmation, or "the laying on of hands," being an Apostolic practice, should never be neglected by those who wish to "continue steadfastly in the Apostles' doctrine and fellowship" (Acts ii. 42). It, like baptism, is a foundation of the doctrine of Christ which should be once laid before the Christian can "go on to perfection" (Heb. vi. 1, 2). We find it administered immediately after baptism in Samaria (Acts viii. 14-17), and Ephesus (xix. 5, 6). S. Philip, being only a Deacon, did not confirm those whom he had baptized; only Apostles could do that, and only their successors, the Bishops, can confirm now.

In our branch of the Church, the laying on of hands directly after baptism has been discontinued, except in the case of adults, as it seems advisable to have a time when those baptized in infancy can consciously and publicly profess their faith. Jewish children were brought to the Temple at the age of twelve or thirteen, for public examination, after which they were called "children of the precept," and were personally responsible for the keeping of the law. Our Lord submitted to this ordinance of the Jewish Church (S. Luke ii. 42-46). It does not seem wise to delay confirmation much beyond this age, if the children have been properly instructed (See Preface in Con. Ser.) Many people speak of being confirmed as "joining the Church"; but we, like the early Christians, join the Church in baptism (Acts ii. 41), which our Lord declares to be the only entrance to the kingdom (S. John iii. 5). Another common mistake is to think that confirmation vows bind people to new obligations which they perhaps are not prepared to fulfil. But it is plain that all who know God's will are bound to obey it, whether they promise obedience or not, and wilful disobedience will be severely punished (S. Luke xii. 47). Illus. When a man breaks the laws of his country, the judge does not think it any excuse if he pleads that he has never promised to obey them.

I. THE BISHOP'S PREFACE.

This declares that "the Church hath thought good to order" the delaying of confirmation until the candidates are properly instructed, and have come to years of discretion, that they may publicly confirm, i.e., make strong, their baptismal vows. This rite "is most meet to be ministered when children come to that age, that, partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin" (Ancient rubric).

II. THE CATECHISING AND SOLEMN VOW.

This formerly consisted in an actual repetition of the Catechism, but the question, "Do ye here," etc., was substituted in 1661, the candidates being previously instructed by their own clergyman. The short answer, "I do," taken in connection with the first versicle, "Our help is in the Name of the Lord," is a solemn repetition of the answer in the Catechism, "Yes, verily, and by God's help so I will." Every time this answer has been repeated the children have privately "ratified and confirmed" their baptismal vows, which they now do publicly.

An open confession of Christ is binding on all Christians (Rom. x. 9, 10). He has promised to confess those who confess Him (S. Matt. x. 32) and has declared that He will be ashamed of all who are ashamed of Him (S. Mark viii. 38). The young soldier has now "put away childish things," and should follow the Great Captain gladly and boldly, even unto death. Sometimes certain defeat may seem to stare him in the face, but even then confidence in his Leader and prompt obedience will secure a victory. For an example of this, read the account of the capture of a garrison of Philistines by Jonathan and his armour-bearer, two men against twenty (1 Sam. xiv. 6-17).

III. THE PRAYERS.

There are six versicles (taken from Ps. cxxiv. 8; cxlii. 2; cii. 1) and a prayer for the seven-fold gifts of grace. Both of these have come down to us from the Primitive Church, and the collect has been used in the Confirmation office of the Church of England for at least 1,150 years. The Puritans tried to put it down in 1661, because it declares that the candidates have been regenerated and received forgiveness of their sins, which are the benefits obtained in baptism (1 Cor. vi. 11; Titus iii. 5; Acts ii. 38; xxii. 16).

The "manifold gifts of grace," viz., "wisdom, understanding, counsel, strength, knowledge, godliness, and holy fear," may be compared with those which were to rest on Christ (Isa. xi. 2); seven, perfection (cf. Rev. iv. 5).

IV. THE CONFIRMATION.

The Imposition of Hands (with prayer) is the only necessary part of Confirmation conferring the gift of the Holy Ghost (Acts viii. 17); see also Deut. xxxiv.

9. Until 1552 it was the custom to sign each person with the sign of the Cross. This sign was anciently made with oil, the symbol of the Holy Ghost (*cf.* Ps. lxxxix. 20; Acts x. 38).

V. FINAL PRAYERS.

(1) The Lord's Prayer used as a Thanksgiving; (2) A prayer that God's fatherly hand may ever be over His servants; (3) A prayer for protection; (4) The Benediction. The final rubric is founded on a canon of the Church, passed A.D. 1281.

Family Reading.

An Easter Prayer.

Within the dusky pew I knelt,
And breathed a rich perfume,
For near at hand the altar steps
Were banked with snowy bloom.
And while the people's prayers rose
Like incense sweet to God,
From underneath my drooping plumes
I watched the lilies nod.

I gazed upon their golden hearts,
Their perfect whiteness rare,
Their slender stems of clearest green,
And prayed a little prayer.
'Twas never found in any book,
Or said in any cell.
And from my soul it bubbled up
Like water from a well.

"Dear Lord," I said, "when I am dead,
And done with grief and pain,
If Thou from out the narrow grave
Shouldst call me forth again
To live once more, oh, let me, then,
A spotless lily be,
Within the church on Easter morn,
To blossom, Lord, for Thee!"
—*Minna Irving, in New England Magazine.*

Love's Mastery: Or the Gower Family.

NUMBER 3.

On leaving Mrs. Fleming, Stella made her way to Lora, who was the centre of a group at some little distance. Mr. Reyner was one among them; and Captain Flamank was also standing near, of which Stella was glad. He guessed she was coming to say Good-night, and made way for her approach. The ill-will to her sister was partially obliterated by the past minutes' conversation, and yet Stella felt mortified to be forced to break through her determination, and ask a favour of Lora, that night. But she knew it would be made too publicly to meet with a denial.

"May I go and say good-night to Tracy?" she murmured, so low that no one but George Flamank could overhear the words.

"If he is not asleep," was the sister's answer, in that gracious silvery voice of hers, which fell like music on some listening ears at hand.

Captain Flamank caught her hand as, well satisfied with her answer, Stella was flitting away. "Have you had some tea, Stella?" he asked.

"No, Captain Flamank: I did not want any."

"I am afraid you are wayward, and intend starving yourself to death; but you are not to be spared so easily. Miss Gower," he continued in a lower tone, turning to Lora—who, though professedly giving her opinion on the merits of a new opera, was heeding with far more interest every word which fell from the lips of the young officer—"will you insist upon it that this perverse young lady takes some tea or supper, or whatever she may call it, before she goes to bed? Make her promise."

"Stella, nurse will give you some tea. You will take some?" the elder sister said, in obedience to the suggestion; which, perhaps, if made by any other, would have been met with dignified silence or an ironical repartee. But Lora's inmost heart, spite of itself, recognized the power of another will, to which her own submitted, even as Stella's to herself; though from how widely-different a motive! And, as though glad to yield that willing acquiescence, her voice, as she spoke, sounded more soft, more gentle even than its wont. No one present heeded the words, nor the tone, nor the almost-imperceptible flush upon the cheek—no one but George. He heeded it all; and a sense of satisfaction and security, which, however, for

some time past he had been pretty well assured of, came pleasingly across his mind.

"You hear what your sister says, and you will promise?" he said to Stella, who was all impatience to be gone.

"Yes, I promise indeed," she answered, a little moved by the unusual solicitude on her account. Then in a lower tone, "And thank you extremely, Captain Flamank, for the walnuts."

A smile came over his handsome face as he watched Stella from the room. She was going to little Tracy, then. He would have liked to see the presentation of those nuts. It was strange; but Stella had managed to perplex Captain Flamank very much that evening, far more than Lora had ever done, with all her talent and power and graceful haughtiness; and hitherto he had known so little of the child. It was certainly high time that he should know a little more.

Across the hall, up the wide stone-staircase, and then up again, tripped Stella, till Tracy's room was reached. Outside the door she paused a moment to take breath, and then, with softened quiet footsteps, pushed aside the crimson doors and entered. Very noiselessly fell her steps upon the carpet—so noiselessly that Tracy became aware of her presence only by catching the low murmur, "Nurse, is he asleep?"

"No," said the little voice in the same breath as nurse: and the next moment the rich damask curtains were pulled aside, and Stella was sitting on the bed beside her little brother. One little arm was thrown fondly around her neck, while the other hand nestled in hers; and so Tracy held her some time.

"My little darling," Stella said, "if you only knew how unhappy I have been to-night! but they would not let me come to you after all. You did not think me unkind, did you, darling?"

"O Stella!" said the child; and just at that moment he felt a hot tear fall on his little hand; and it was more than he could bear. "O don't, don't cry!" he exclaimed with all his strength. "I can bear anything but to see you cry, Stella dear! I didn't much mind after the first; only don't cry!" and he held her closer, covering her face with kisses.

"There, darling!" Stella said, checking her tears: "I am not crying now, I am smiling. And look, I have something that will please you so, and which I should not have got if I had not gone down this evening. See, five splendid little ships! We will do them up just as we did the last; and only think how pretty they will be!"

"O Stella, how nice! how pretty!" the little fellow said, taking the shells one by one within his small fingers, and gazing at them as minutely as the flickering light would permit. "Nurse, five large nutshells for boats! only think!"

"That will be fine," said nurse. "I suppose I must set about sail-making again."

"Yes, please, if you don't mind."

"And I have got something else to tell you, dear," Stella continued, bending down her head to his again, "something you will like to hear: Mrs. Fleming is come."

"What! that Mrs. Fleming we have talked about?"

"Yes, the same: the one that knew mamma. Her name is Ethel; and she is so young, so sweet, so pretty, Tracy. And she is going to tell me all about our precious mamma, some day—and, perhaps, you too. For she said she should ask Lora to let her come and see you very often while she is in London; and I know you will like her very much."

"But perhaps sister will not—" Here Tracy paused, as though he did not like to finish his sentence.

"Not let her come, you mean. I fancy she will, darling. Mrs. Fleming is cousin to Captain Flamank; and, if he wishes her to come—and I think he will, for he seems very fond of her—it is certain she will; for Captain Flamank is like Somerset, and always will have his way when he chooses it. But he is kind, Tracy, very," continued Stella, who could scarcely refrain from wishing that George and not Somerset bore to her the name of brother: "it was he who got these walnuts for you, scooped them out and all, so nicely: was it not kind?"

"Yes, very," said the child, thoughtfully.

"And do you know, Tracy dear, I do believe Lora gets more unkind than ever. I felt this evening as though I would never, never, love her any more at all. When I told her about you, and how I had promised to be with you to-night—"

"Hush, dear," said Tracy, gently interrupting her. "I don't think you should say so."

The sweet reproof, given in a voice almost of pain, struck to Stella's heart.

"Tracy darling, I can't be good and patient like you," she said; "only, if it grieves you, I won't talk to you about it."

"You know I love you?" said the little brother, pressing her hand in his, and then kissing it.

"I know that if you didn't I should like to die," answered Stella bitterly; "for no one else does."

"They will some day," whispered Tracy, in a serious tone: "they will not be able to help it. But you will not love me any the less, will you, my little Stella?"

"Never, never!" said Stella passionately. "And now, my darling, will you lie down?"

"Yes, if you like," replied the child; "but I am not sleepy to-night."

"You must try, sweet one," said his sister, giving a last kiss, and smoothing the pillows about him. "I am going to eat some supper here, before the fire; shall I leave the curtain undrawn a little—so?"

"Yes, please," Tracy answered, smiling.

"Will you have some bread and milk, Miss Stella, my dear?" asked nurse, who had overheard Stella's remark: "that is what your little brother had."

"Yes, nurse, thank you, that will do nicely;" and, sitting down on her low seat, Stella ate her supper, gazing all the while into the fire, with many thoughts revolving in her mind.

"Clarice is waiting for you, dear," said nurse at length, coming into the room.

Stella rose slowly, and went on tip-toe once more to her little brother's bed-side. Tracy lay just as she had left him, with his eyes wide open. It was plain he was going to have one of those wakeful restless nights so common to him. There was one more kiss upon his lips, and a sweet, sweet smile in return.

"Tracy darling, when Mrs. Fleming comes to see you, she will talk to you about the Bible, as dear mamma used. You will like that, won't you?"

The boy's eyes kindled. "Yes, yes," he answered. "Only, Stella darling, you know I don't forget."

The words fell reproachfully on Stella's ears: she knew that they were true; but, alas! for herself, how sadly she had forgotten!

"I shall come to you to-morrow morning, after breakfast," she whispered; and, with that, Stella tore herself away, and hastened to Clarice.

Very soon after Stella had left the drawing-room Captain Flamank rejoined his cousin. He had heard her say she wished to leave early—knew, indeed, that it was somewhat against her usual custom that she had come to the party at all. As Stella had observed, he was very fond of and watchful over his favourite cousin; although he would not unwillingly have tarried awhile longer himself, yet he most cheerfully yielded his pleasure and convenience to hers on this occasion.

Lora, however, was before him at Mrs. Fleming's side. As Captain Flamank's cousin, every attention had been shown her on this evening; and very sweetly and graciously Lora was now expressing her hope that they should see very much of her during her residence in town.

"I go out very little," Mrs. Fleming answered; "but, if you will let me, I shall like to come and see you sometimes, and very much to make the acquaintance of the little invalid darling up-stairs, of whom your sister has been telling me. I am so fond of children, and I think they learn soon to like me," she continued, in that soft pleasant tone which had found its way to Stella's heart, "and I should like to come and sit with him sometimes, if he is able to bear it."

"You are very kind," Lora replied; "but poor little Tracy does not see many visitors."

"Ethel must come in the capacity of assistant-nurse, if in no other," remarked Captain Flamank. "She is quite *au fait* in everything of the kind, and would make a most valuable assistant."

"I am sure we shall be delighted to see Mrs. Fleming, whenever and however she may come; and so will Tracy too," said Lora, very graciously; "but do not talk of nursing, Captain Flamank, or I shall think it a reflection on some one nearer home."

"I am sure George intends nothing of that kind," answered Mrs. Fleming, in justification of her cousin, who made no attempt to justify himself. "He was telling me only to-day how unsparring you are in everything for your little brother's comfort."

Lora's cheeks glowed, and an additional brightness came into her eye. Captain Flamank's approval was a thing not lightly esteemed by her; and she had found out long ago, so different from most of his fellows, never spoke approval when it was not really felt. Stella's approachful speech might now well be treated with the contempt and indifference that it deserved.

"You must come and judge for yourself," she replied, with a little downward banding of the head; "and, if anything lacking suggests itself, I am sure I shall thank you for telling me."

(To be Continued.)

Patience.

Sometime, somewhere, sweetheart,
All will be made plain—
Why evil came of what seemed good,
Why our loss was gain;
Why the prize we fought to win
Another won in play;
Why the grief we hoped to miss
Met us in the way.
All the things mysterious,
The cross, the chastening rod,
We shall know the meaning, dear,
Among the Hills of God.

Among the Hills of God, sweetheart,
Where we shall soon abide,
How we shall smile at all past doubts,
Wandering side by side!
How short, amid eternal joys,
Will seem this life of care!
Ah! we shall find its meaning out
Sometime, Somewhere.

A Safe Guide.

In the late war, says Dr. Milligan in *Forward*, a part of the army came in its progress to a river the water of which, raised by heavy rains, had become a swollen and rapid torrent. There was a well-known ford across the stream, which led diagonally to the other shore, and which all seemed to think it was easy to find and follow, though on each side of it the waters were deep. As the soldiers passed on, they had gone but a little way from the shore when not a few, looking on the rushing and whirling waters, were bewildered, and several lost their footing, and were swept down the stream.

At the further end of the ford, on the other side of the river, was a large tree, and the officer in command, seeing the confusion and danger to the troop, cried out in a ringing voice, "Keep your eyes fixed on that tree." The order was heard and heeded, and the result was all obeying it passed over in safety.

As I read the account I thought of the stream of life through which every one of us must pass, and of the dangers to which we are exposed by the sweeping currents of temptation and the rushing torrents of impulse and self-indulgence and worldly inclination, and that our only safety is in keeping the right path; and that we may do this by keeping our eyes fixed on the one point of safety and pressing steadily on to the end to which it guides. There is such a point and way of safety to which we are plainly directed, for a voice from heaven cries to us, "This is the way—walk ye therein." There is such an object on which if we fix our eyes we shall always go safely, for "Looking unto Jesus" is the only direction we need to be kept from all the perils of our earthly course. Look then to Jesus—to His example, to His teachings, to His spirit—look to Him trustfully, continually, prayerfully pleading His faithful promises, and doing faithfully the work He has given you to do, and by His grace you are safe forever!

Colours.

Among the Hebrews, as among other nations, white was the symbol of purity, and also of prosperity and victory. Sackcloth, on the contrary, made of black hair, was the sign of mourning and affliction. Purple, often associated with blue and scarlet, was the colour appropriate to persons of rank. The Midianitish kings slain by Gideon were clad in purple raiment. Nehemiah and Daniel, upon their exaltation, were clothed, with garments of purple and scarlet. The blue and purple and scarlet colours employed about the curtains of the sanctuary and the dress of the high priest, represented the dignity and excellence of God's service, as did also the preciousness of the materials.

Hence it was that the Jews in their anger scoffed at our Lord by putting a purple robe on Him.

The city of Tyre was famous for its beautiful purple dye, which was extracted from shell-fish found on the coast. The colouring matter was taken from a small vessel in the throat, and only one drop was taken from each shell. Hence the value of the real purple dye. The whole fish was crushed afterwards to give an inferior colour. Crimson is a deeper dye than scarlet; and hence the force of the figures used by the prophet Isaiah, where the most free and perfect forgiveness is offered to guilt of the deepest stain.

The Arrow Poison in the New Hebrides.

M. Dantec has examined and experimented with the arrow poison used by the natives of the New Hebrides. He finds that it contains neither vegetable poison nor serpent virus, but consists of earth impregnated with vegetable matter taken from marshy places and containing Pasteur's *vibrio septique*, or bacillus of malignant œdema and also the bacillus of tetanus. If the arrows have been kept a long time, or have been much exposed to the sun, the *vibrio septique* may have been destroyed; the danger is then from tetanus. When the arrows have been freshly prepared and the *vibrio septique* is still active, a wound from them causes death in a guinea pig from septicæmia in from twelve to fifteen hours; tetanus, which takes longer than that period of time to develop, does not under these circumstances show itself. It is interesting to remark that the horse is unknown in these islands, consequently the theory of the equine origin of tetanus would seem to be negatived by these researches.—*Lancet*.

Colored People's Jubilee at Chicago.

August 25th is set apart as the festival of the colored people, or as they themselves seem to prefer to call it: Afro-American jubilee day. The celebration is to be given in Music Hall on the fair grounds. Its object is to show the progress which the colored race has made in speech and song in America, and to this end the brightest representatives of the colored people in oratory and music will be brought together. The orators of the day will endeavor to show the exact standing of the negro in this country, his advancement in some directions, and his lack of progress in others, and his disabilities as a citizen. There are to be 2,500 colored children in the choruses, and all the prominent colored singers of the country have been invited.

The Help of Prayer.

Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection; but prayer preserves the strength of the whole spiritual fibre, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the devil's temptation: you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim Him as your Father, though He seem cruel, and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the

trial dignifies and blesses your life. The answer to prayer is slow; the force of prayer cumulative. Not till life is over is the whole answer given, the whole strength it has brought understood.

The Sower.

When an Eastern farmer goes out into his field to sow seed, which is always in the rainy season, he has a bag fastened round his waist to hold the seed. Taking a handful out, first with one hand, then with the other, he scatters the grain over the land, taking one step forward after every throw.

Sometimes the seed is sown in rows; at others, as in the parable of the sower, it is sown broadcast. The seed is sometimes covered now by cross ploughing, as harrows are not used in the East. But very often the seed is left exposed, and is liable to be carried off by sparrows and other small birds. In Egypt the seed is trampled in by the feet of pigs or goats, and in some parts of the south of Europe a flock of sheep are employed to do the same work.

Fields were protected by thorn hedges in our Lord's time, and these are still used to secure the crops from the Arabs. As the thorns are hardly ever pruned, they grow in wild luxuriance, and very often choke the wheat which grows near them.

Barley and wheat are often sown side by side in one field.

The Unequal Yoke.

It is not at all uncommon now to see different kinds of animals yoked together in the East. Niebuhr says that three times he saw an ass put in a plough with oxen.

Moses made a law that this should not be done by the Jews, probably because the two animals, being of different size and strength, could not work fairly together; and also because if the animals yoked together are not evenly matched in size, they cannot pull evenly, so that the ploughman cannot keep his furrow straight.

The "yoke" used in the East is made of wood, and fastens on the neck of each animal. It is not left in the fields, but is carried there by the workman when he goes to plough in the morning.

Touching the Hem of the Garment.

"To kiss the border of a king's dress, or of any consecrated robe, is an act of the most profound reverence."

When the subjects of some Eastern ruler have any petition to present, or any request to make, they kneel before him, and touch the hem of his garment, or press it to their lips, to show that they come to him in all humility, to ask a favour.

As the woman mentioned in the gospel touched only the hem of Christ's garment, we may perhaps learn from that fact that His humble dress was not adorned with those elaborate fringes which were so much in fashion.

The Human Race.

Various forms of classification of the human race have been adopted. "Great Britain" classifies our race as follows: In Asia, 800,000,000; in Europe, 320,000,000; in Africa, 210,000,000; in North and South America, 110,000,000; the island world, 10,000,000. About one-third of the race are white, one-fifth black, and a little less than one-half brown and tawny. About 500,000,000 are well clothed, and live in houses somewhat furnished; 700,000,000 are semi-clothed, living in huts and caves, with no furnishings; 250,000,000 are practically naked, having nothing that can be called a home. The portion of the race not living under civilized conditions is, at the very least, three-fifths of the whole, or 900,000,000.

ROOTING SLIPS.—If you look your stock plants over carefully, you will notice on the verbena and some others near the joints, little white or light-colored points. These are "eyes," and given heat and moisture will soon be fine roots. Ten days or two weeks before you want to start your geranium slips go over your plants and partially break or cut off such portions as you decide to use for rooting. The wound will heal and form a callous, and when the cutting is fully separated from the parent plant and placed in damp sand the calloused portion will very soon send out roots.

The First Tangle.

Once in an Eastern palace wide
A little girl sat weaving,
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl and tangle it instead
Of working smooth and clearly."

"Our weaving gets so torn and soiled,
Our silk so frayed and broken;
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled
Before the King has spoken."

The little child looked in their eyes,
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the King,"
She said, abashed and meekly,
"You know He said in everything—"
"Why, so do we," they cried, "we bring
Him all our troubles weekly!"

She turned her little head aside,
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children—weavers all!
Our 'broidery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle!

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Unspoken Prayers.

Every thought that flies through your brain is heard in heaven. God hears wishes, heart-longings, aspirations, soul-hungerings and thirstings. Do not grieve, then, if you cannot put into well-defined thoughts the hopes and hungers of your heart. When words and even thoughts fail, pray in silent yearnings—in unutterable longings—and God will understand just as well as if you spoke in common language. Much of our best praying is done when we sit at God's feet and do not speak at all, but only let our hearts talk.

"Longing prayer; upon its wings we rise
To where the breath of heaven beats upon our brow."

A Wonderful Clock.

A curious clock, destined for the World's Fair at Chicago, has been made by a clock-maker at Warsaw, named Goldfaden, who has worked at it six years. The clock represents a railway station, with waiting-rooms for the traveller, telegraph and ticket offices, a very pretty, well-lighted platform, and a flower garden, in the centre of which is a sparkling fountain of clear water. Past the railway-station run the lines. There are also signal-boxes, signals, lights, and reservoirs—in fact everything that belongs to a railway-station, to the smallest detail.

In the cupola of the central tower is a clock which shows the time of the place; two clocks in the side cupolas show the time at New York and Pekin; and on the two outermost towers are a calendar and a barometer. Every quarter of an

hour the station begins to show signs of life. First of all the telegraph official begins to work. He despatches a telegram stating that the line is clear. The doors open, and on the platform appear the station-master and his assistant; the clerk is seen at the window of the ticket office; and the pointsmen come out of their boxes and close the barriers. A long line of people forms at the ticket office to buy tickets; porters carry luggage; the bell is rung, and then out of the tunnel comes a train, rushing into the station, and, after the engine has given a shrill whistle, stops. A workman goes from carriage to carriage and tests the axles with a hammer. Another pumps water into the boiler of the engine. After the third signal with the bell, the engine whistles, and the train disappears into the opposite tunnel; the station-master and his assistants leave the platform, and the doors of the waiting-rooms close behind them; the pointsmen return into their boxes, and perfect stillness prevails till, in a quarter of an hour, the whole is repeated.

Signature of the Cross.

The mark which persons who are unable to write are required to make, instead of their signature, is in the form of the cross, and this practice having formerly been followed by kings and nobles, is consequently referred to as an instance of the deplorable ignorance of ancient times. This signature is not, however, invariably a proof of such ignorance. Anciently, the use of this mark was not confined to illiterate persons, for amongst the Saxons the mark of the cross, as an attestation of the good faith of the person signing, was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write. In those times, if a man could write or even read, his knowledge was considered proof presumptive that he was in holy orders. The clericus, or clerk, was synonymous with penman; and laity, or people who were not clerks, did not feel any urgent necessity for the use of letters. The ancient use of the cross was, therefore, universal, alike by those who could and could not write; it was the symbol of an oath, from its holy associations, and generally, the mark. On this account the ingenious editor of "Pictorial Shakespeare" explains the expression of "God save the mark!" as a form of ejaculation approaching to the character of an oath. This phrase occurs three or four times in the plays of Shakespeare, but hitherto it had been left by the commentators in its original obscurity.

Take God's Will.

You may have seen a heifer that has been restive, but he has to carry the yoke. While he chafes against it, it makes a sore place in his neck. It is better to take the yoke at the first start, yielding your neck to it. God's will has to be done on earth as it is done in Heaven; it has to be done in your life; it has to be done through you. If you fret and chafe and kick, you will only hurt yourselves. How much better meekly to say, "I will take Thy yoke, my Father." Mind and look for the handwriting of your Father in every letter; look for your Father's will in every message; seek for your Father's will in every circumstance—a wet day, a crowded assembly, a lost seat; all these things, and all the crowded incidents of daily life, are the will of God, and that man is happy who has learned to answer, Yes.

Supposing a man does an ungenerous action towards you; supposing a debtor, by failing, causes great loss; supposing men and women are the second causes from which trouble comes to you, can you see God's will then? Certainly, because God's permissive will is equally His will with the will which directly sends you sorrow or discipline from His hand. Remember God's permissive will, and understand that you are environed so with His presence that nothing can come through the atmosphere of that presence around you but that which He permits; and when an unkind word or an unkind act reaches you, that word, that act, in coming through the atmosphere of God's permissive providence, has become God's will for your soul.

Hints to Housekeepers.

APPLE CUSTARD PIE.—Peel sour apples and stew until soft, beat two eggs for each pie to be baked, and one cup of sugar, one-half cup butter, season with nutmeg. Bake as pumpkin pies and frost the top.

Dress skirts wrinkle less if folded right side out. Dresses should be carefully folded in newspapers, each one separately, and placed in the drawers of trunks with a good sprinkling of fresh cloves between them. The newspapers must be pasted securely to prevent the moth or any of his tribe from entering.

EGG SAUCE FOR RICE.—Three eggs, one cupful of powdered sugar, and a teaspoonful of vanilla or lemon extract. Beat the whites to a stiff froth; with a silver spoon slowly stir in the cupful of sugar and the flavoring, then the well-beaten yolks of the eggs. The directions must be followed exactly and the sauce not allowed to stand after making.

The use of tarred paper is very disagreeable to most people, and clothes packed in it retain the repulsive odor for a long time after they are removed from contact with it, or with the ill-smelling tablets sometimes used. Newspapers, paper bags, and cloves are just as beneficial in keeping the moths away as are the obnoxious odors caused by such agencies.

GLAZED BEEF TONGUE.—Boil a large tongue, and as soon as it is done remove the skin and trim away the unsightly parts of the root. Then with thin iron skewers, one through the tip and two through the root, fasten it firmly to a board. This will give it a good shape when cold. It should then be glazed and ornamented in the same manner as the ham, though the designs must necessarily be smaller. A very pretty one is a running vine with fruit and leaves. The butter may be tinted green with spinach juice, or pink with cochineal, and sometimes the tiny silver pellets are used, stuck in the centres of the butter dots.

DATE CAKE.—One cup of butter, two cups of sugar, four cups of flour, two-thirds of a cup of milk, four eggs, one and a half pounds of common dates, stoned but not chopped, two teaspoons of baking powder. This makes two loaves.

SPICE CAKE.—One cup sugar, one cup molasses, one cup sour milk, two-thirds of a cup of shortening, three eggs, three large cups flour, one and one-half teaspoons soda, one of cloves, two of cinnamon, one of grated nutmeg, raisins or currants, many as you please. This makes a large cake, and is we think just too good to keep, but if not eaten will keep good.

FOR FROST BITES.—Sirs,—For chapped hands, sore throat and frost bites I find nothing excels Hagar's Yellow Oil. I had my feet frozen three years ago and obtained no relief until I used Hagar's Yellow Oil, which soon healed up the frozen part. CHAS. LONGMUIR, Alameda, N.W.T.

CHEAP SPONGE ROLL.—Two well beaten eggs, one tumbler of sugar, one tumbler flour, spread thin in a long pan and bake in a brisk oven. Take up and spread quickly with jelly and roll while hot. Eat with sauce. You will find it both cheap and convenient when in a hurry.

PERFECT SATISFACTION.—Gentlemen,—I have found B.B.B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine.

E. BAILEY, North Bay, Ont.

HOME MADE CARAMELS.—One-fourth pound Baker's chocolate, two pounds granulated sugar, one cup milk, one lump of butter size of an egg. Mix all together and boil twenty minutes, pour in a buttered dish and cut in squares, before quite cold.

IT HAS BEEN PROVED.—It has been proved over and over again that Burdock Blood Bitters cures dyspepsia, constipation, biliousness, headache, scrofula and all diseases of the stomach, liver and bowels. Try it. Every bottle is guaranteed to benefit or cure when taken according to directions.

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Children's Department.

Pussy Willow

Before the bluebird wings its way
To northern glade and dell,
There comes a dear and happy day
When buds begin to swell.

Perhaps they see (we know not how)
Some secret, beckoning sign,
For soon on every willow bough
The silvery catkins shine.

By singing streams so lately dumb
The merry children shout
(Oh, joyful news!) "The spring has
come
The pussy-willow's out."

"It will Clear up Presently."

"It will clear up presently!" said little Kate to her brother Frank when they started from home on that wet Sunday morning for their walk of a mile or more across the fields to the Sunday-school.

"I'm afraid it's going to be wet all day," replied Frank rather sulkily.

"Mother's big umbrella will keep us nice and dry," said Kate; "besides, I am sure it will clear up presently!"

But it kept on raining all the way, and the March wind whistled round about the little folks, and every now and then blusteringly shook the big umbrella and almost turned it inside out. Yet Kate kept so very cheerful that Frank soon lost his moody tone, and they both felt so glad that they had not stayed at home when their teacher met them at the school-room door, with a bright "Good-morning; I hardly expected to see you on such a wet day!"

Yes, it is so. A sprinkling of rain, or a few inches of snow, keeps many from the Sunday-school. But when the Christmas party is to be held, and every scholar expects something from the Christmas tree, the wind may blow, the snow may fall, the rain may pit-

eously pelt all day and all night for the matter of that, and yet boys and girls will hurry along to be in time, and the school-room is packed from end to end! All the children are at such times ready to say with little Kate, "It will clear up presently!"

But it didn't clear up on this particular morning of which we are speaking, and when school was over and Kate and Frank walked along the well-worn path to the old church, the rain still came down, and the wind still blew in angry gusts, making the trees sigh and sob as if they seemed to say, "Why can't you leave us alone and let us rest on Sunday of all days in the week?"

Ah! what a difference the wind and the rain made to the congregation that day! The clergymen were there—it was not too wet for them; the bell-ringers were there—it was not too wet for them; the organist was there—it was not too wet for him; the organ-blower was there—it was not too wet for him; the singers (well, nearly all of them) were there—it was not too wet for—well nearly all of them! But the "dearly beloved brethren," oh, how few were there! The big, strong, burly men and youths, who on the week days scorned umbrellas, and were out in all sorts of weather—oh, they could not come out to God's house on this Sunday morning, it was so very wet! Those stalwart heroes would go through fire and water, if needs be, on week days to seek their living—why, they couldn't possibly venture through the rain on this wet Sunday to seek God's blessing in His house! And the women too,—the mothers and sisters who had wraps, and cloaks, and rubbers, and all kinds of warm clothing and contrivances for keeping themselves nice and dry when they went out on wet Saturdays to do their shopping, or on wet Mondays to have a cup of tea and a pleasant chat with their neighbors—had positively nothing at all suitable to protect them from the weather on wet Sundays, and so they stayed at home; yes, and made it a rule to stay home on wet Sundays!

How much better to make it a rule to go to church on wet Sundays. God sends the rain as well as the bright, warm sunshine, and if He sent us one whole year of bright, warm weather, without a single wet day, oh, how those very people who now forsake His house because of the wet Sundays, would grumble and complain of the drought and sigh for the sweet refreshing showers! "God knoweth best," and the showers are of His own good bounty just as much as the sunshine.

"We plough the fields and scatter
The good seed on the land;
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes, and the sunshine,
And soft refreshing rain.
All good gifts around us
Are sent from Heaven above;
Then thank the Lord, O thank the Lord
For all His love."

Beautiful words! how glorious they sounded at the last harvest festival, and yet how many of those who sang them then stayed at home last Sunday because it was a wet Sunday, and God of His great goodness, had sent the "soft refreshing rain."

No, it is surely time for young and old to turn over a new leaf, and to shake off that God-dishonouring habit of staying at home on wet Sundays.

"She Spoke so Kindly."

Dick Martin was very hungry, and he looked in at the confectioner's window with longing eyes. A white card, inscribed in large letters, published the fact that fresh, hot buns were to be had for twelve cents a dozen. "That's a penny apiece," reckoned Dick. But what was the use of reckoning? They might as well have been twelve cents apiece, for all of his having.

Daisy Lee, tripping lightly down the street to the bakery for her mother just then, caught sight of Dick's pale, pinched, hungry-looking face, and her own saddened for a moment. She had been sent for a dozen of those same hot buns, and in one hand held a dime and two pennies—the money for the buns—and in the other hand a single penny, given her for herself.

Dick watched her enter the store with wistful eyes, and watched the owner as he counted out the buns into a clean, white paper bag. It seemed to the hungry boy as if he could smell their goodness through the window-pane.

"Wouldn't you like one, boy?" asked a sweet voice at his elbow the next moment.

Dick started. He had not heard Daisy step up to him. He blushed and stammered, but his hunger overcame his bashfulness, and he said, "Thank you, miss," and took one. As Daisy saw it disappearing so quickly, it came to her that he must indeed be very hungry to take so large a bun in three bites. She never remembered having been so hungry as that herself, and she thought it must be a dreadful feeling, so she asked:

"Would you like another?"
"Your mother mightn't like your giving 'em away," Dick suggested—he knew his mother would have objected; but then, his mother had so little.

"Oh, no, mamma won't mind, when I tell her how it was. Please take another, and—and—" Daisy's voice faltered—"you can have this too," and she pushed her penny into Dick's hand, and hurried off.

Dick stood as though petrified for a moment, and then he said slowly,—"She's just an angel, that's what she is!" and he devoured the second

Cottolene
A SHORTENING.

Down the street through the busy way
A lady passed on marketing day.
Who, pausing at a grocery store,
Stepped quickly in at the open door.
With bated breath and anxious mien
She queried: "have you COTTOLENE?"

The grocer, leaving off his work,
Interrogated every clerk;
But none up to that time had seen
An article called "COTTOLENE."

"What is it?" said he to the dame,
"That answers to this curious name.
What is it made of? What's its use?
My ignorance you'll please excuse."

"You're not the merchant for my dimes,
I see you're quite behind the times.
For COTTOLENE, I'd have you know,
Is now the thing that's all the go,
An article of high regard;
A healthful substitute for lard.
Its composition pure and clean;
For cooking give me COTTOLENE."

As from his store the lady fled,
The grocer gently scratched his head—
On his next order, first was seen,
"One dozen cases COTTOLENE."

Ask Your Grocer for it.

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

ARTISTS



Be sure you choose your Oil and Water Colors with this trade mark. It stands for the celebrated makers.

WINSOR & NEWTON

Manufacturing Artists' Colormen to
HER MAJESTY THE QUEEN AND ROYAL FAMILY

These colors are within reach of all. Don't risk your picture by using cheap stuff. If your art dealer will not supply them send direct to

A. RAMSAY & SON,
MONTREAL,

Sole Wholesale Agents for Canada and
Manufacturers of White Leads, Col-
ors, Varnishes, &c. &c.

bun as eagerly as he had done the first, and went on his way, clasping the penny in his hand, and thinking long and gratefully of the little girl who had spoken so kindly to him.

"Did I do right, mamma?" asked Daisy as she told her mother of the circumstance. "I didn't know whether I ought to take the buns or not, but he did look so hungry; and I thought if there wasn't enough left, I could do without any."

And what could the mother do but answer "yes," as she looked down upon her daughter's anxious face.

In doing kind actions, we often accomplish more good than we ever hoped for. When Dick Martin obtained a position as errand-boy that day, he laid it all to the little girl's account, telling his mother, "She spoke so kindly as to put heart into me."

THE INVESTMENT ANNUITY POLICY
—OF THE—

North American
Life Assurance Co.

Provides that at death, or if on the Endowment Plan, at the maturity of the endowment period, the Company will pay the amount of insurance in 20 or 25 equal annual instalments, the first of such to be paid on the occurrence of the event, or at the expiration of the endowment period. This plan at once secures to the beneficiary an absolute guaranteed income for the period selected.

The particular features of this plan are not embodied in any other policy of insurance offered to the insuring public of Canada. It contains elements which no company has yet offered to the insured.

A much lower rate of premium is chargeable on it than on the other plans of insurance on account of the payment of the face of the policy being extended over a period of twenty or twenty-five years.

The favorite method of accumulating the profits is equally applicable to this plan of insurance as to the other investment plans of the company.

For further particulars apply to any of the Company's Agents, or to

WILLIAM McCABE,
Managing Director.

A Tonic

For Brain-Workers, the Weak and Debilitated.

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

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

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

Beware of Substitutes and Imitations.

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Good Intentions.

Fred Russell was exceedingly busy. He had only lived in the city three years, and was already known as a "rising young man." The only trouble seemed to be, he told himself, that he had no time for anything except his daily business.

He could not even write to his mother. For the last year, indeed, he had sent her only an occasional, hurried note.

One night, having finished his work unusually early, he sat by the fire thinking about her, and it was "borne in upon him," as she herself would have said, to write her a long letter.

Just now there did seem to be an unoccupied hour for it, and he went to work with zeal. He described his mode of life at great length, inquired with careful interest about all the home affairs, and even tried to tell her at the end that he really loved her dearly, though he had seemed to neglect her of late.

"There," said he, when he had finished; "I don't believe I've been so soft on anybody since I was a boy; and here I register a vow that I'll write every week—as good letters too as I know how to concoct!"

When he came home from work the next night, he found a telegram awaiting him:

"Mother is sick. Come at once."

He hurried down to the quiet country village, and by the time he reached the desolate home, the message should have been changed to read "Mother is dead."

Just as those words were uttered by his sobbing sister, he chanced to glance at the table, where lay his letter—unopened.

She would never read it. The dear eyes were not now to be brightened, nor the faithful heart cheered by seeing, in those loving words, the record of his good intentions. It was too late.

It Cannot be Done.

"Gather up my influence and bury it with me!" were the dying words of a young man to the weeping friends at his bedside. What a wish was this! What a deep anguish of heart there must have been as the young man reflected upon his past life—a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men whom he had influenced for evil!—influences which he felt must be eradicated, and which led him, faintly but pleadingly, to breathe out such a dying request, "Gather up my influence and bury it with me." Young men, the influence of your lives for good or evil cannot be gathered up by your friends after death, no matter how earnestly you plead. Then, remember, your influence is going out from you; you alone are now responsible; you have now the power to govern and shape it. Then live noble, true, heroic, God-like lives.

Don't Sneer.

We pray you not to get into the habit of sneering. You may indulge this tendency until it utterly destroys the spirit of Christian gentleness and kindness in your hearts. Your neighbours are full of faults, to be sure; your fellow-Christians fail to come up to the standard of their professions, it is true. But are these good reasons why you

Scott's Emulsion

of Cod-liver Oil and Hypophosphites is both a food and a remedy. It is useful as a fat producer and at the same time gives vital force to the body. It is beneficial in

CONSUMPTION

because it makes fat and gives strength. It is beneficial for

SICKLY CHILDREN

because they can assimilate it when they cannot ordinary food. It is beneficial for

COUGHS AND COLDS

because it heals the irritation of the throat and builds up the body and overcomes the difficulty.

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.

Canada gets it, too!

Five years ago an English scientist discovered a method of making a weather and waterproof paint. Large factories for its manufacture were soon established in Australia, Mexico and in the United States. A number of enterprising Torontonians last year recognizing its merit, bought the Canadian patent and have opened a factory in this city, at 122 and 124 Richmond street east. The paint has wonderful wearing qualities, is exceedingly adhesive and finishes with a gloss almost equal to varnish. On wood-work, iron, brick or plaster it works equally well. It does not crack, blister or peel. Canvas and muslin painted with it hold water and still retain their pliability. It is made in all colors and prices as low as is consistent with a first-class paint. Its great covering capacity makes it the cheapest paint on the market. It is a really good article and may be had from the

Weather and Waterproof Paint Co., LIMITED,

122 & 124 Richmond St. East, Toronto.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS, CHIMES & PEALS IN THE WORLD. PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.

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No Duty on Church Bells. Mention this Paper

should become sour, censorious and malignant? What about yourself? Are you perfect? Suppose that God should judge you as rigorously as you judge other people? In that event where would you stand? Be forbearing; be magnanimous; be Christ-like. Remember that it is not easy to reach the highest levels of conduct, and do not expect of others what you fail to do in your own life.

What a Little Girl did.

A good many years ago a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window and heard a weary voice asking her to please bring him something to read.

For many weeks after she went to the prison every Sunday, carrying the prisoner a book to read from her father's library. At last one day she was called to his deathbed.

"Little girl," said he, "you have saved my soul; promise me that you

will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and of the great number of whom she has helped, 600 are now, to her knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.—*The Sunbeam.*

In Paradise.

Children do not, of course, care much for rest. They love to frolic and frisk about, like young lambs in spring. They enjoy their lives to the utmost; and so they are apt to regard death as something too gloomy to think about. But it is not really a gloomy thought if we remember that the body is only the garment of the soul, and that the real self is not there. The dear little one that is called away from us is not dead: only his body is dead. The real baby, that we kissed and petted, is in Paradise. The grave holds nothing but the frail weak frame, with its weary cry, its pain, its nervous irritability. This indeed is laid to rest, and blossoms into flowers on earth; while the loving soul and busy spirit are beyond. A little child once heard of the death of a dear friend, who had been always especially kind to the children, and said, "How glad I am to think that when we leave this world we shall have our dear P—waiting ready to meet us!" How much more glad shall we be when we meet that best and wisest and strongest of all friends, the risen and ascended Jesus!

-- JAMES PAPE --

FLORIST:

Greenhouses:—Carlaw Avenue, King street East. Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations for Funerals a Specialty. TELEPHONE 1461. 78 YONGE ST., Toronto

SEEDS, PLANTS, BULBS.

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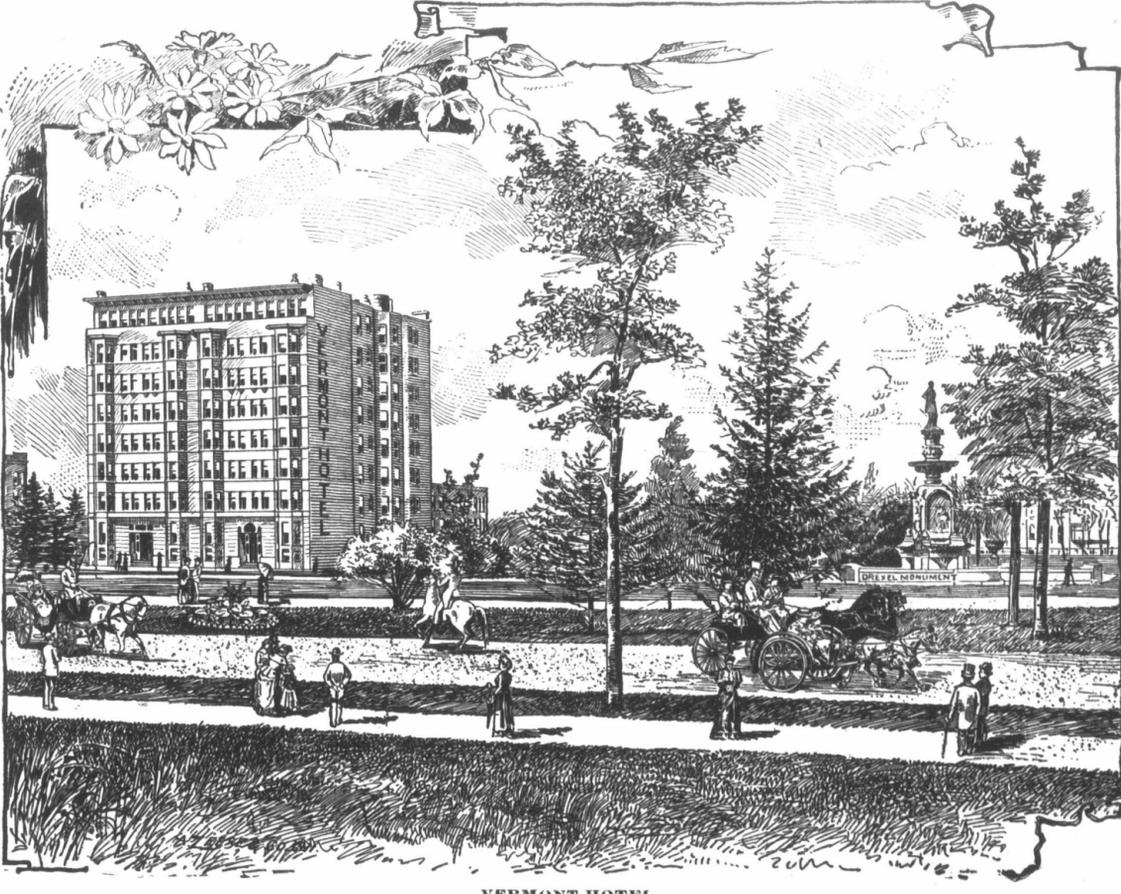
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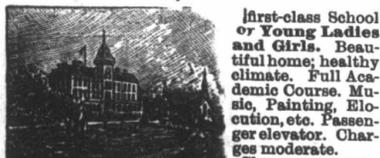
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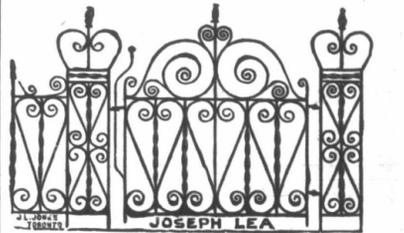
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