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(ILLUSTRATED)

Vol. 22.] TORONTO, CANADA, THURSDAY SEPTEMBER 10, 1896. [No. 87.

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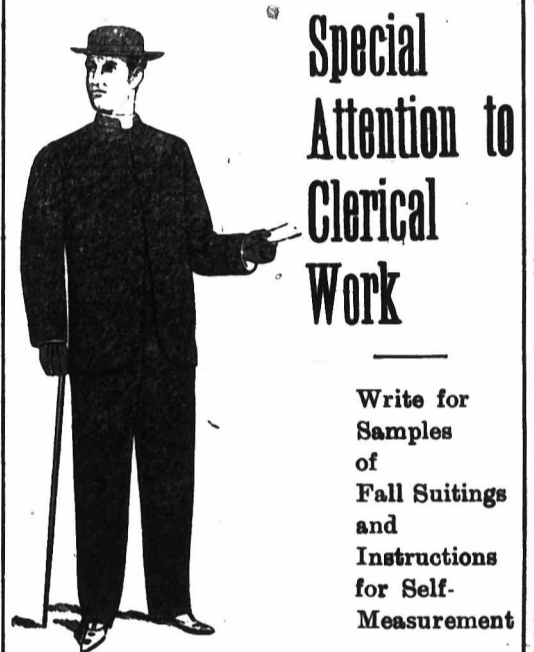
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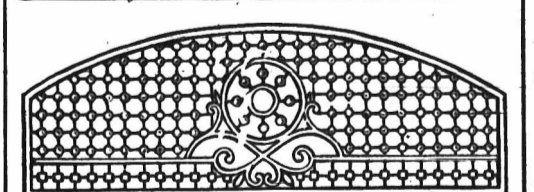


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Morning.—2 Kings 18 2 Cor. 5.
Evening.—2 Kings 19, or 23, to v. 31. Mark 11, v. 27 to 12, v. 13.

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FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 200, 318, 322, 553.
Processional: 96, 215, 471, 601.
Offertory: 240, 276, 304, 604.
Children's Hymns: 335, 339, 473, 570.
General Hymns: 37, 244, 352, 354, 477, 534.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 321, 328, 357.
Processional: 33, 221, 298, 445.
Offertory: 174, 232, 436, 530.
Children's Hymns: 228, 337, 435, 566.
General Hymns: 19, 198, 222, 420, 433, 615.

FIFTEENTH SUNDAY AFTER TRINITY.

The promises of God, though offered alike to all, are applied to us individually in the Church of Christ. It is as members of Christ's Body, the Church, that we venture to appropriate or take to ourselves the great and glorious privileges of the Gospel covenant. Having then been duly made to feel the value of these blessed privileges, now we look to the Church as the means or channel by which they are conveyed to us. We learn to love it and pray for it; we are bid to live and walk according to its rule. The Epistle, taking the words of St. Paul to his Galatian converts, speaks of the happy change which passes upon all baptized Christians, at their admission into the Church of Christ. It shows us how by our entrance into this holy society, we become partakers of the "liberty wherewith Christ has made us free," and are consequently released from the ceremonial observances of the law of Moses. Of this, the cross which was then signed upon our foreheads, is a mark or token; for circumcision,

with all other Jewish rites and ceremonies, having once for all been done away in the cross of Christ, those who bear this sign can be under no obligation to observe them. Being stamped and marked as members of Christ, they can never be required to undergo in their own persons what Christ their Head has undergone for them. From henceforth, then, we who have been baptized, glory in nothing but in the cross of Christ. That alone is to be the sign of our faith, and the rule of our lives. Thus, having been freed from the law of Moses, we have to take upon us the lighter burden of the cross of Christ. To understand this, we must remember that Christ's life in the flesh is a model of that which Christians live in the spirit. Our blessed Lord's death upon the cross, therefore, represents to us something of the manner in which we are to mortify and kill all sin and wickedness in ourselves. The long and lingering death which our adorable Redeemer endured, pictures to us the long and hard struggle which must be endured before our corruptions are overcome; and in His quiet repose in the tomb, we find an assurance to those who persevere, that all their evil affections shall be finally buried in His grave. Such is the struggle which is imposed upon us by the cross of Christ, and such the victory we must obtain before we can say, with St. Paul, that "the world is crucified unto us, and we unto the world." Let us, then, all see that we do our part towards the preservation of so great a blessing. What this part is, this day's services may teach us. First, we must pray in the words of the Collect, that God would keep His Church with His perpetual mercy, and not suffer it to fall through the frailty of weak members; for so only can we hope to be preserved from all hurtful things, and led on unto those things which are profitable to our salvation. Then, remembering the solemn vow which was laid upon us at our entrance into this holy Church, we must cheerfully deny ourselves to take up our cross, and follow Christ. This is "the promise" which all Christ's members have bound themselves to keep, and to as many as perform it, "God, on His part, will most surely perform His. (Baptismal service). This is "the rule" by which they must walk; and to as many as walk according to it, peace shall be on them, and not on them only, but on the whole Israel, or Church of God.

NOTES ON PREACHING.

THE UNITY OF THE SUBJECT.*

Unity is an inherent need of the human mind. We see truth, good, happiness only when we see unity. In morality we want a motive principle; in institutions, harmony; in poetry, an idea; in history, a point of view; in the universe, one sole reason for all the observed effects. By unity we do not mean identity. Where identity is found, the very idea of unity disappears. We need plurality in order to unity. Unity is essential to every work of art. We might define art as the union of means to an end. Every work of art is a work of sub-ordination and co-ordination. The first brings with it the second. All the elements sub-ordinated to the same principle, are, in the same way, co-ordinated to one another. Unity, in works of art, does not consist merely in not having contradictory elements entering into a

*Chiefly from Chap. i. of the Homiletique of A. Vinet.

whole, but in relating all the parts to one single centre, to a single aim. There are two degrees of unity; the first might be called negative unity, the second, positive. Still more imperiously is unity demanded by the oratorical discourse. Not being read, but heard, it would quickly weary the attention if it had to be turned in succession to several sides. Lasting, in comparison with other productions, but a little time, it is the less permitted to bring several subjects before the hearer. Called to act upon the will, it finds its power in concentration on one thought. There is the same difference between a discourse which is full but incoherent, uncertain of its direction, and a well ordered oration, as between a crowd and an army. It would need minds of very great strength to get profit from that which is not one, or which does not of itself reduce itself to unity. Remark, if you have the opportunity, the impression made by such a discourse on the hearers, taking them promiscuously from serious thinkers. Every hearer of such a class will endeavour, without knowing it, to bring unity into a discourse where the speaker has put none; or he will fix his attention on one of the ideas and hold to that; or else he will force them all in the direction of his own thought. The very solemnity of public speech demands unity. It would be less solemn if the discourse, instead of being a march, were a walk or a stroll. It is clear that all this applies eminently to the discourse from the pulpit: it is the first quality of such a discourse to be one, or, in other words, to have a subject; for, if there are several subjects, there is none. If you tell any one that you have heard a discourse, his first question is: what was the subject? he will never say, what were the subjects? In order to a unity of the subject, real and felt, there must be a tendency or a gravitation of all the parts, even the smallest, towards the centre. But this has regard to the execution. At present we consider only the subject. Oratorical unity is distinguished from historical unity in this, that all its elements have for their end an application or practical conclusion. The idea or truth which is put forth or proved is not left to wander about in the mind; it is directed into the channel of the will, in order to produce action. In a word, the subject of the oratorical discourse is a simple imperative proposition: "Do this"; "Do not do that." It is absolutely so at the bar or in the assembly: "Release the accused"; "Vote this law." The orator of the pulpit is in a somewhat different position. Oratorical unity, in this case, resides rather in his sermons collectively than in each of his discourses. This is because he is not only an orator, like the advocate or the politician; he is also and essentially teacher and instructor; and his oratorical unity may, in appearance, be reduced to didactic unity. But, let us remark that, in religion, there is no subject of instruction which has not, directly or indirectly, practical consequences. The best orators have treated these subjects in an oratorical spirit: truth commands: the fact becomes a law. Generally, however, the preacher should not content himself by letting the hearer draw the inference; he should draw it himself, and let it be felt, more or less, through all his discourse. From all this we conclude that there will be unity in the sermon when it can be reduced to an assertive proposition, easily translatable and actually transformed into an im-

perative proposition. This granted, it remains for us to present some of the principal forms under which this unity may exist.

(To be Continued).

FAITH AND OPINION.

BY REV. A. W. SNYDER.

It is the duty of every Christian to "earnestly contend for the faith which was once delivered unto the saints." It is no less the duty of every Christian to know just what the faith is. It is certainly not a Christian duty to contend earnestly for the faith or anything else merely for the sake of contending. Many, it is to be feared, persuade themselves that they are contending for mere opinions,—often very small and narrow opinions. Only too many in these days seem to think that they have a zeal for God, when it is plain enough to every one else that they have a zeal for themselves, their party and their prejudices. Some allowance may be made for those who have no notion of what the faith is, but every Churchman, surely, ought to distinguish, and very clearly, between that which is of the faith, and that which is merely matter of opinion. The fact of the being of God is of the faith; so, too, are all the articles of the Creed. That God is "the maker of all things, visible and invisible," is of the faith; but it has nothing to say as to the method of creation. A Christian may, if he will, think the world created in six days, or six years, or sixty million years. All that he is required to believe is that God created the heavens and the earth. Again, it is of the faith that Jesus Christ our Lord, "for us men and for our salvation, came down from heaven;" that "He suffered, and was buried, and the third day rose again." That He died for our sins, and rose again for our justification, is of the faith; but this or that attempted explanation or philosophy of His atoning death and sacrifice, is very much a matter of opinion. John Calvin, John Wesley, Jonathan Edwards, and many others, have set forth a philosophy of the atonement, that is—their opinion as to the necessity and nature of it. But it is matter of little importance what these men have thought or said or written about it. We accept the fact set forth in the faith. We are not pledged to any human philosophy of the fact. Opinion has to do with manifold questions which may indeed be both interesting and edifying, but have never been authoritatively adjudicated by the Church Catholic. Outside the faith, there are numberless questions about which men differ, and always have differed, and, furthermore, have a perfect right to differ. Ignorance or forgetfulness of this has been an occasion of endless strife, bitterness, and misery among Christians. Because of it, Fra Dolcino was torn in pieces, Savonarola and Huss were burnt at the stake, and thousands of others hunted to the death. It is perhaps safe to say that nine-tenths of the strife and tumult, and so-called religious wars that have raged throughout Christendom, had their origin, not so much in heresy, as in differences of opinion concerning matters about which men had a perfect right to differ. For mere notions and opinions, men have not hesitated to rend Christ's mystical body, the Church, and bring in endless discord, division and strife. Not one schism in a hundred has had its origin in an explicit denial of the faith; but rather, in some small matter of opinion, contention as to some text or word, some matter of ritual observance, the mode of administering a Sacrament, or something of even less importance.

There is no opinion so small, no notion so narrow, no fancy so fanatical, but it has found minds small enough to be filled with it, almost to the exclusion of the great verities of the faith. The Russian Church has long been cursed with schisms, which had their origin in a protest against smoking tobacco and eating potatoes; or again, as to whether the officiating priest, in pronouncing the benediction, should raise three fingers of the right hand, or only two. Silly questions they seem to us, yet more foolish and incomprehensible to them seem the small and endless grounds of separation and strife which obtain with us. It is the way of the separatist and sectary to make much of mere matters of opinion, but with a Churchman it should not be so. He knows what the faith is. Every time he joins in the worship of the Lord's House he stands up and repeats it. To deny it or any article of it, would be heresy, from which we say, "good Lord deliver us." But as to that which is of opinion, it is quite another matter. Therein men may differ. But if they must differ it should be without strife or breach of Christian charity. Life is too short, and its work too serious, to spend time or strength in controversy over non-essentials. Men of another and wiser generation will, no doubt, wonder how those of this could have been so blind and narrow as to fight and wrangle, divide and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Nicene Creed should not come together and dwell together in unity of faith, of work and of worship. Our generation is not ripe for it. By denominational pride and prejudice, the eyes of many are so holden that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope the men of a near-coming day will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's mystical body? How can a broken and divided Christendom be one again? It is not at all necessary that we should hold the same opinions. Let it suffice that we gladly confess the same one faith, once delivered to the saints, and be at agreement as to those great characteristic notes of the divine kingdom which have obtained from the beginning. It is enough that it may be said of us as it was of those of the Church of the first days: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of the bread, and in the prayers."

BROTHERHOOD CONVENTION.

The annual Convention of the Brotherhood of St. Andrew in Canada will be held at Montreal on the 8th, 9th, 10th and 11th of October next, when a large attendance of Brotherhood men and those interested in the work is expected. We publish at foot the provisional programme.

Thursday, Oct. 8th.—3.30 to 5.30 p.m., 7.30 to 9 p.m., Quiet Hours.

Friday, Oct. 9th.—7 a.m., Holy Communion; 9.30 a.m., Devotions; 10 a.m., Charge to the Brotherhood; 11.30 a.m., Organization, &c.; 1 p.m., Lunch; 2.15 p.m., Conference on "Our Difficulties"—(a) Country; (b) Town; (c) City; Address on "Our Possibilities"; 4.30 p.m., Addresses (2) on the Brotherhood Vow; 8 p.m., Public Meeting and addresses on "Citizenship."

Saturday, Oct. 10th.—7 a.m., General Corporate Communion; 9.30 a.m., Devotions; 10.30 a.m., "Conference" Work amongst Elder Boys; 12.30 a.m., Lunch; 2 p.m., Final Business Session; 2.30 p.m., Question Box; 3 p.m., Confer-

ence, "Wanted, Men for the Brotherhood"—(a) Whom to get; (b) How to get them; 5.30 p.m., Address, "Ways to Win"; 8.30 p.m., Reception (informal.)

Sunday, Oct. 11th.—8 a.m., Holy Communion; 11 a.m., Anniversary Sermon; 3 p.m., Mass Meeting for Men; 7 p.m., Evensong and Sermon; Farewell Meeting for Brotherhood Men.

THE MISSIONARY FIELD.

Bishop of Adelaide writes: "I have now been over the whole of the diocese, except Port Lincoln, and the long stretch of coast-line sparsely inhabited to the west of Spencer Gulf. South Australia proper, as you are aware, has an area of 800,000 square miles, and with the northern territory, the province consists of 900,000 square miles, but at present there is no clergyman working along the coast of the northern territory (the only part inhabited by whites), and for all practical purposes the limits of population are the limits of the railway (Adelaide to Oadnadatta, 690 miles northward, and Adelaide to Mount Gambier, 300 miles southward). Of course there are stations (sheep stations) farther north than Oadnadatta and farther south-east than Mount Gambier, and especially at the head of Spencer Gulf, north and north-west of Port Augusta. But sheep stations now do not contain one-fifth of the souls which they once embraced, before shepherds had given place to boundary riders, the result of fencing off the runs. Still, of course, much could be done which is now neglected, by itinerant clergy riding round and occasionally visiting their stations, which are sometimes separated fifty miles or more from each other. The scattered populations on Kangaroo Island, Yorke's Peninsula, and the long coast line of the west, from Franklin Harbour to Ellistown, should be treated in the same way. At present we have seventy-seven licensed clergy (including three engaged in educational work in Adelaide, and one in Mount Gambier similarly occupied), but all are working their hardest, and we have no one on Kangaroo Island, one clergyman only newly arrived from Western Australia for all Yorke's Peninsula, South of Maitland, and on the whole coast line of the west from Port Augusta to Talia, over 400 miles long, one priest (Port Lincoln), one deacon (Franklin Harbour), and one paid catechist (Streaky Bay). There is also one unlicensed clergyman, who has retired to the vastness of Ellistown, and tours in a buggy on the hospitality of the poor folk, doing what work he can. I wouldn't stop him if I could. Besides these mission areas, which are hardly touched, we have six posts unoccupied in the more civilized quarters, and though two Oxford M.A.'s (L. P. Crawford and A. G. B. West) come out in March, the former will be my domestic chaplain, and unavailable for regular parochial duties. Our chief want, therefore, is men, and we want money for the mission areas, where the population is extremely poor, and owing to the terrible droughts virtually bankrupt."

Bishop of Zululand writes: "I much hope that things are going on fairly well here. The Rev. T. Hayes Robinson is now at Noadweni Goldfields. I was there last week, and to use a gold expression, he is, I think, 'panning out well.' At present we have a small iron church which holds about seventy people. The Government has just marked out a small township, and we have applied for two lots for Church purposes. I do not think that things will develop very fast, but this is perhaps well. There are now some 250 people on the fields, and we have established a small school under Mr. Robinson, which will be Government aided. Here at Utrecht there is now a priest who keeps a school, and the English Churchpeople, who are few in number, have fitted up a very nice room for Church purposes. The name of the priest is the Rev. J. R. Barley. The Government (Zululand) have made a grant of £100 towards the building of a school-room at Etalaneni; this is mainly because the people, the Enekloes (natives) have contributed so much towards it. Next week I have to be at Isandhlwana for a reunion of the old school-boys. We are hoping to have a quiet day on Friday, the

26th, and special services on Sunday, the 28th. Then I hope to go back to Eshowe via Etalaneni, and after a few days at Eshowe I want if I can to start up north to Vambana's country, and on to the Usatu and back by Enhlozane and New Amsterdam. I do not expect that I shall be back at Eshowe much before towards the end of September for our Synod the first week in October, and the consecration of our small church at Eshowe in the Octave of St. Michael."

The Rev. Copeland King, in a letter from New Guinea, says: "The work is growing here, apparently faster than our ability to grapple with it, and I do not see my way to leave it, at any rate, for a few months yet. If I were able to set to work at it now, I suppose I should be able to do some translation—say, one of the Gospels. But other things are pressing. For instance, we are now engaged on the finishing touches in the preparation for the catechumens for baptism, and I am working at translations, and type-writing copies of the Creed and the Lord's Prayer in native; and also trying to work out the other parts of the Church Catechism. The vow of renunciation must not speak of 'world' or 'flesh,' so we have had to make the threefold division of temptation as follows: (1) those of the devil; (2) those which come from contact with other people; (3) those which we make for ourselves. It was not at all too easy to work out such an alteration into teachable form. And so on. Meanwhile, our candidates are—most of them—exemplary in behaviour, and looking forward to baptism with a very fair comprehension, so far as we can judge, of what it will mean for them."

It is interesting and encouraging to note in Melanesian affairs, as tending to show how the old feeling of antagonism between the trader and missionary is dying out, that a trader at Florida has placed his schooner at the disposal of the Bishop of Melanesia. The schooner will be of great use during the absence of the "Southern Cross." In it the bishop may be able to visit all the large islands lying to the westward, and perhaps reach as far as New Guinea.

Nurse Rees, of the Universities' Mission to Central Africa, gives the following account of baptisms in Holy Week: "I think there were fifty in all, adults with their witnesses. They formed a circle at the west end of the church, the front being prettily decorated with flowers, and placed in the middle, with a red mat for them to kneel upon. Mr. Glossop officiated, whilst Messrs. Smith and Wimbush conducted them to and fro. These are three of the clergy connected with the mission. Everything was done in such perfect order that in little over an hour the whole number of the newly baptized were walking up the nave of the church, where they had not been allowed to tread before, singing most heartily, and arrayed in the pretty garments sent us by our kind friends at home. I have started a mothers' meeting. Mr. Wimbush kindly opened it for me last evening. He spoke very simply and earnestly to the women, and then I gave them a tea, consisting of sailors' biscuits and jam."

A correspondent writes from Auckland: "The 'Southern Cross' returned to Auckland on the 20th ult., bringing Revs. Percy Williams and F. G. Ivens, and Misses Farr and Ivens. Once more the ship had been in trouble, having grounded near Bugotu, Ysabel, and damaged her copper. Subsequently she had rough weather off Santa Cruz, and lost her jib-boom. Thank God, no serious damage has been done." Dr. Welchman writes: "We had a successful time at Siota in God's mercy. Mr. Cousins has now forty boys there, from neighbouring islands." The bishop says, "Parents from the large islands around are very ready to part with their youngsters. Food is cheap, and little clothing is required. Dr. Welchman believes that the school will not cost the mission more than £150 or £200 a year extra, and we shall be able to sift out useless lads from those going to Norfolk Island; to prepare the more backward; and to train in whole or in part many new teachers, of whom we are in much need."

THE ADVANTAGES OF STUDYING CHURCH HISTORY.

BY F. C. POWELL, H. S., KINCARDINE.

There is in man a natural desire to enquire into the past; that desire existed, so far as we know, from the earliest times, and seems to have increased as the race advanced in wealth, power and intelligence. Concurrent with the desire to enquire into the past, and its events, came a desire to transmit to posterity not only the records of the past, but with them, the current events of each successive period. The product of these two desires gives us history in all its varied forms. One of these forms is called Church history. Since the different kinds of history are more or less intermingled, it is only natural that some difference of opinion should exist as to what should be regarded as Church history. I shall not therefore attempt to define it exactly, but content myself with calling it a record of events, conditions and actions of individuals bearing directly or indirectly upon what historians call the Church. This somewhat broad definition will include all the materials necessary for the purposes of my short paper, on the advantages of studying Church history. At the present time everyone seems to be seized with a desire to read—hence we have our daily papers, our weekly papers, magazines, reading circles, different kinds of libraries, and many other sources of reading supplied by scientific and commercial enterprise, from which we may get endless amusement and boundless information. Now there are many and strong reasons to conclude that the amount of time spent on newspapers, magazines, fiction, and some other forms of literature, is far in excess of their value as sources of information and as character builders; while the time devoted to Church history and kindred subjects is decidedly inadequate for the best interests of Christianity in general, and the English Church in particular. Since the best interests of these are intimately associated with the best interests of the race, it becomes the sacred duty of every Christian, and more especially of every Churchman, to adopt every reasonable means, and employ every suitable opportunity, to so interest the reading masses in Church history, and all that it includes, that they will give the subject the full attention that its importance demands.

The Correction of Errors.—Since our public and high schools are not under the special direction of the Church, the teaching or studying of Church history in them is necessarily very general and very limited, and the small amount taught in them is frequently misleading and incorrect. The teachers of these schools are, in most cases, the product of the schools, and unless they study history beyond the prescribed limits, they will be unable to give correct and complete explanations even in political and social history, when Church history is involved. Incorrect and imperfect impressions will therefore be given in childhood, and this false colouring and warping of the facts of history will usually be perpetuated and increased, as our sons and daughters advance through the different stages of their education. Most of the teachers in our national schools and colleges in Canada, are wholly unacquainted with the English Church or its history, and are therefore neither able nor willing to give her historic justice, nor the advantages to which she is fully entitled on account of her origin, age, and historical associations. Some Protestants are fully alive to the advantages of placing in the schools teachers of their own faith, for they well know that by so doing they are at least protecting the interests of their Church from the disadvantages consequent upon having their children taught by men and women belonging to other churches. In this particular the Church of England has, no doubt, more to watch than any other Church in Canada. Her historic advantages are numerous, but are seldom turned to good account. Her members in many parts of Canada, at least, have not watched her interests in our schools, at all in proportion to their opportunities. In not a few cases they seem never to have accepted our educational system with open arms, and for better, for worse. The Church of Rome clearly understands the situation, and shows consummate wisdom in exerting all her influence to secure and perpetuate her separate school system, for she is thus enabled to instruct her children in direct accordance with her views, not only in Church history, but in all kinds of history, and to protect them from the evil consequences of imperfect teaching as well as misrepresentations. No doubt some of the best Churchmen in Canada would willingly follow the example of Rome in school matters, and in that way correct the imperfect historical instruction given in so many of our State schools, and do full justice to our Church and her history. But the difficulties in the way of such a course are almost

insurmountable, except in cities and large towns. In the meantime all who are anxious to advance the Church's best interests, should do their utmost to get for her all the advantages of a careful and correct study of her long and eventful history.

Church Architecture.—In studying Church history, Church architecture should have its place. The various stages of its growth and development should be noted. The part taken by the laity, the priesthood and the State, in those magnificent achievements in architecture which still stand to give evidence of the Church's greatness and progress in the past, and to command the admiration of the present, would be intelligently grasped. A more minute study of the subject would supply a vast amount of knowledge of the circumstances under which each particular church was erected, its particular history, its changes and improvements during the lapse of centuries, and the many pious and noted men and women associated with its history and its sanctuary, or buried in its crypt. Pictorial illustrations with suitable explanations would give pupils and students the origin and exact meaning of such terms as font, pulpit, lectern, credence, altar, altar cross, reredos, chancel, nave, aisles, transept and similar Church terms. The general effect of the study of such things would be to remove ignorant prejudice, to increase interest and awaken a desire for a fuller knowledge which would demand careful study and wide reading along the lines thus opened out. Good results would follow—such as increased respect for churches and their surroundings, fuller and more worthy ideas of our duties to the Church and her ministry, more devoted ideas of the priesthood, higher and nobler conceptions of Christianity in both a temporal and a spiritual sense.

The Creeds and Liturgies.—The early forms of the creeds and liturgies should receive proper attention. The various stages through which each passes, its modifications at different times, in different countries, and by different councils, should be fairly well understood by every Churchman. He would then surely enter into the spirit of the different services of our Church with becoming earnestness, and weak responses and poor attendance would give place to hearty responses, full churches and attentive listeners. Men would then surely cease to be so conspicuous by their absence from Sunday services at least. They would learn that they, as Churchmen, possess a Prayer-Book second only to the Bible itself in importance, and that their whole duty to the Church is not discharged by meeting her financial demands. They would learn that the framers of our Church's services, acting in accordance with the spirit of the Bible and the teaching of Christ and the apostles, have given them the privilege and imposed upon them and all Church worshippers the duties of assisting in the services. They would realize that there is a priesthood of the laity as well as of the clergy, and they should show that they are neither ignorant of their priestly rights, nor incapable of performing their priestly functions. They would learn the true and deep meaning of Holy Communion, and would cease to be absent from the ministrations of the altar. They would enter into that lovely service with deep and becoming reverence and genuine Christian faith, and would receive spiritual benefit and realize the approval of Him who instituted the sacraments of our Church.

The Growth and Development of Church Government.—Matters falling naturally under this head would form a very interesting and instructive part of Church history. The outlines of Church government given by Christ, and developed by the apostles and their immediate successors, should receive sufficient attention to be fully understood. Such a course could not fail to give clear and definite views respecting the three orders in the early Christian ministry and the special duties of each, and to set at rest, to some extent, at least, the disputes in modern times on the validity of priestly orders. It should also supply all necessary information on the purposes served by the early councils, and on the gradual formation and development of National and State Churches, and the advantages connected with them. Considerable attention should be paid to the great divisions that sprang up in the Church, including a careful study of their causes and consequences, and of the reformations that in some cases followed them. The study of the whole field here briefly outlined should certainly broaden our views, strengthen our faith and increase our love and reverence for those principles of truth and right that have withstood all the tests and strength of Jewish hate, heathen customs, old superstitions, pagan philosophy, powerful combinations, and the fires kindled by bigotry and usurped authority. The study would also make us more liberal and less suspicious and distrustful, and would enable us to be just, tolerant and even friendly, with those who may not see as we do on some points of doctrine and Church government. It would beget in us a deeper love for and more intelligent conception of the Holy Catholic Church and the historic episcopate, and

*Read at the Sunday-School Convention of the Rural Deanery, held in the Church of the Messiah, July 30th.

would attach us firmly and forever to the good old Church of our fathers.

The British and English Church's History.—The various accounts given of the introduction and establishment of Christianity in Britain during the Roman and Saxon periods, though imperfect and sometimes conflicting, should be of peculiar interest to every English Churchman, no matter in what part of the world his lot may be cast. The accounts we have of such men as Saints Alban, Aidan, and Augustine, the organizing Theodore and the venerable Bede, full of trials, incidents and discouragements, yet showing genuine zeal and perseverance, followed in many cases by unparalleled success, should strengthen our faith, increase our zeal, revive our spirits, and encourage and extend our missionary efforts. The associations with which Iona, Lindisfarne, Whitby and Canterbury are entwined, should awaken in us feelings akin to those called up by Nazareth, Capernaum, Jerusalem and Antioch. The study of the history of the Church during the six centuries which preceded the Reformation, would supply reliable information of vital importance to every lover of truth and liberty. The knowledge thus obtained, if properly understood, with its social and political surroundings, should bear excellent fruit in dealing with the men and events of those dark and troublous times. By the careful study of the history of these times we get clear and intelligent ideas of investiture, first fruits, Peter's pence, Church courts and trials, Rome's provisions respecting clerical livings, interdicts, and appeals to Rome; all of which are instructive and give wide opportunity of studying the methods adopted by the Bishops of Rome to secure the mastery in Church and State in England. We there learn how our ancestors nobly defended their rights and liberties in Church matters, against the secret and open aggression of Rome, and how these rights and liberties were, for a time, partially subverted. The information thus obtained supplies us with both the remote and immediate causes of the great changes during the time of the Tudor sovereigns. It affords reasonable explanations for the successful manner in which Henry VIII., with the full consent of most of his subjects, was enabled to become the head of the Church, and thus paved the way for making it State as well as National, and for enabling her to regain her former liberties, together with her primitive simplicity and purity, while the chain by which she is connected with the early Church lost none of its links, so that she still, in the fullest sense, has apostolic succession, and with it all the rights and privileges that are possessed by any branch of the Catholic Church. The further study of our Church's history shows that England's wealth, her liberty, her progress in the sciences and the arts, her educational advancement, her general intelligence and her commercial and colonial expansion, as well as her spiritual condition and missionary success and enterprise, may be traced directly or indirectly to the spirit of honest, manly freedom, intelligent toleration, solid and untiring zeal, so characteristic of her Church. A broad and comprehensive study of these features of our Church's history and of the characters of the men and women intimately associated with them, if properly understood, would cause continual admiration on our part, and would lead us to exert all our influence, to give liberally of our means, and to consecrate our talents, for the advancement in the widest sense of a Church that has stood the test of ages, that has been great and successful in the past, and is still pure, vigorous and progressive; a Church that has not sacrificed Scripture for tradition, nor allowed individual interpretation of Scripture to supersede that of the Church; a Church whose creeds, collects, and entire liturgy are models, in fact, form and expression, and, while not contrary to reason, are in strict accord with the spirit and teaching of Scripture; a Church whose clerical orders, sacraments and government come down to us, with slight modifications, from the first centuries of the Christian era. A proper knowledge of the history of such a Church should surely do much to keep within her pale all who have been confirmed by her bishops, or baptized by her priests; all who have been taught her catechism or have attended her Sunday-schools; such knowledge should be a powerful agency in bringing back to her fold the thousands who for want of knowledge of what she has done for them, their fathers and their nation, have been drawn to sectarian communions possessing neither historical nor strictly Scriptural foundations; as well as the thousands who have been too easily influenced by their surroundings, or have listened too attentively to new and unscriptural doctrines whose supporters have either ignorantly or wilfully denied the superior claims of our Church, belittled her rites or misinterpreted her actions and her history. There are many matters which I have not touched, that could be legitimately introduced into this paper; but as I am quite conscious that I have already trespassed too long on your time, I shall not deal with them on the present occasion.

THE PETERBORO LAKES.

In my last little sketch I alluded to some of the flowers of these lakes, and the shores and margins which enclose them. This will refer to the animal kingdom, as far as a hurried opportunity could observe their manner of life. So far as observation goes, the awful and mysterious law of one living by the death of others universally holds sway. It is indeed a weird scene that you are introduced to when you go out on the verandah of your little island cottage at the silent hour of midnight, and listen to the various sounds that strike the ear; the hoarse, grating screech of the heron, the roar of the bullfrog, ending in that peculiar teeth-grinding noise which this "biggest toad in the puddle" utters ere his voice drops into silence. In the neighbouring woods you hear the peculiar bark of the fox as parent Reynard calls to his mate that he has been successful in his last ruse against some quail or partridge, whose roosting grounds he has, with stealthy step, invaded. Reynard is the only prowling animal of any size whose haunt and habitat are in these forests; his larger brother canine—the wolf—has long since vanished. The government reward for "prosecution to conviction" of this cowardly creature was too strong an enemy, and the wolf, in consequence, is a thing of the past. Bruin now and then comes this far south, but the journey is full of risk, and generally ends in a fine robe and toothsome bear steak for some good rifle marksman. Deer in large numbers are here in the season, and some of them pass the summer as well as winter in the woods around these lakes in the townships of Smith and Harvey. When we were on the island, a farmer told us that there were a doe and two fawns all the summer in his woods—alas! in October to fall into the hands of some merciless so-called sportsman. The true hunter will always give the animal a chance to escape, but the modern Nimrod sends his dogs into the bush on the banks of these waters, takes his seat in his boat, or stands with rifle ready on one of the islands, and when the poor victim is forced to take to the water, shoots it as it swims for its life, or batters it on the head with his oar. Such is your modern sportsman. No true-born hunter but will give his game a chance of escape, and will never purposely wound and mangle, with the sole object of letting his companions know what a splendid shot he is. Oh, the unspeakable misery that some of these loveliest of God's creatures have to endure as they drag—it may be for weeks—the once most graceful, but now shattered limb through the bush and brake of the forest, till kind death comes at last to end their aching sorrow. With regard to the race of flesh eaters, one would think as the Creator formed them to subsist on flesh and flesh alone, that they would be supplied, without much trouble on their part, with the food necessary for their maintenance, but like ourselves, "they have to work for a living." If the one race is endowed with stratagem and cunning in procuring victims, the victim is endowed by the all-wise Creator with caution or speed, to escape from the fangs of the natural foe. Turn your attention to the water, the same mysterious and awful law, "*vae victis*," or woe to the vanquished, rules supreme. The minnow eats the smaller living creatures: the bass, the perch, the maskinonge eats the minnow. The frog hops along in the grass eating those things that suit his palate; the snake lies in ambush close by, and the frog has given his last hop. Death by day, death by night. Let the sun be in his meridian glory, let darkness that may be felt spread her mantle, this eating and being eaten goes on, the weaker goes to the wall, or rather down the throat and into the never satisfied maw. Give, give, give, eat, eat, eat, until some power still stronger appears, and the hitherto victorious eater snatches at the whirling spoon and hooks as they gyrate after the fisher's canoe, and he is eaten. Well, the Toronto parson who has penned all the above reflections—all the cruelty that one portion of the animal kingdom inflicts on another part—he surely does not take "a hand" in this dreadful war of inferior creatures: well, I don't know what to say; "great however is truth," &c. These do it for the support of dear life. The Toronto parson does it for sport; he buys baby frogs and juvenile cray-fish; the former, however, can walk and the latter can nip, for babies are precocious around St. Hilda; he inserts a hook into the aforesaid babies—no sport for them—and waits patiently for the mighty rush of the majestic bass, as, with open mouth and propelling fin, he darts upon his favourite food. Often, in less than an hour, the coat of mail is torn from that bass' back, he is frying on the pan on the stove, and as he goes down the said parson's throat, the story is told of that bass' capture and fight for dear life. I have gone through such scenes; I confess, too, I would like to go through them often, and in spite of all my philosophy and my better nature, add my contribution to the universal law of "eating and being eaten," only I am to do the eating.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—Bishop Newnham has availed himself of the opportunity to pay a flying visit to Montreal, where he has been the guest of his father-in-law, Principal Henderson. His Lordship seems happy and vigorous, and among other things, hopes to see better postal facilities established for his distant diocese. When in Winnipeg the other day, the bishop was agreeably surprised to find his sister, Miss Newnham, whom he imagined to be in England, awaiting his arrival on the platform, a pressing invitation from friends in the N.W. to make them a visit being the happy cause of the unexpected meeting.

ONTARIO.

T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

SHANNONVILLE.—A most enjoyable parlour social was held on the evening of the 27th August, at Rev. Mr. Godden's, Riverside Cottage, Shannonville. The house was crowded by an orderly and appreciative people. The programme of songs and recitations appeared to give delight to all, and especially the bountiful refreshments so liberally provided by the church ladies. Clarence Long and John Exley were conspicuous in their attendance, while Mr. John Leverton, who kindly catered at the gate, received sufficient funds to meet the balance due on the painting of the interior of the church last fall, and to renew the insurance of the church edifice.

ROSLIN.—On Wednesday, Sept. 2nd, the annual harvest thanksgiving services were held in St. Paul's Church, Roslin, which had been profusely and very tastefully decorated with fruit, grain and flowers by ladies of the congregation. There was a celebration of the Holy Eucharist at 9.30 a.m., the celebrant and preacher being the Rev. J. Coleman, of Deseronto. At 2.30 p.m. the sacred edifice was thronged by parishioners from all parts of this scattered mission, anxious to offer up in the House of the Lord their psalms of praise and thanksgiving for the blessings of the harvest. The service, which was a very hearty one, was conducted by Rev. J. Coleman, Rev. G. Beamish and Rev. J. Fisher, incumbent of Roslin. Owing to the indisposition of the organist, Miss M. Hudson very creditably presided at the organ. An eloquent sermon was preached from St. Luke xi. 3, by the Rev. G. R. Beamish of St. George's Cathedral. The offertories were noticeably larger than those of last year. At 4 p.m. the ladies of St. Paul's held the usual harvest home social. Both services and social were an unqualified success, and reflect great credit on the churchwardens and ladies of the congregation.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

BAILIEBORO.—*Christ Church.*—The annual harvest festival in connection with this church was celebrated on Sunday evening, August 23rd, by a special service, the sermon being preached by the rector, the Ven. Archdeacon Allen. The service was most spirited, the large congregation which filled the church to overflowing joining most heartily in the responses and hymns. The ven. archdeacon preached a most instructive and appropriate sermon from the text, St. Luke xii. 15-22. The church was beautifully decorated with fruit, vegetables and flowers, reflecting great credit on those who performed the work of ornamentation. On the following Tuesday a tea and garden party was held in the beautiful grounds of Mr. George L. Fair, churchwarden; there was a very large gathering. After full justice had been done to the bounties provided by the ladies, there was an excellent programme of vocal and instrumental music, including motion songs by the children of the Sunday-school. The Bailieboro' band (with their usual generosity) was in attendance, and played some excellent selections, which added in no small degree to the enjoyment of the evening. Not the least pleasing feature of the event was the financial, over \$70 being realized from the offertory on Sunday and garden party. The ven. archdeacon and the assistant minister, the Rev. Rural Dean Allen, are to be congratulated on the success of the festival, the proceeds of which are to be devoted towards the debt on the church.

Last month the Canon Missioner, Rev. H. W. Macnab, at the earnest solicitation of the clergy of Apsley, took a ten days' mission tour in the settlements and stations connected with Apsley. Leaving Lakefield on the 4th inst., the missioner was met at Julian's Landing by Canon Harding, and

News

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driven 16 miles to Apsley, where service was held in St. George's Church. On the following day the missioner was taken in charge by Rev. Mr. Lord, the indefatigable curate of Apsley, and driven to St. Paul's, Lasswade, where service was held at 6 p.m. On the following day services were held in Hough's school-house, the Post Settlement and St. Stephen's Church, all of which were fairly well attended by earnest and devout people who listened to the fervent preaching of the missioner with marked attention. Service was also held at Buckhorn on the previous Friday. A new church is being built here by Mr. Hartley and his co-workers in the mission. The church is to be opened in September, and the prospect of Church growth in this lumber district is very encouraging. It is a pity that Canon Macnab has not more time to give to this sort of mission work. The impression left on the above named clergy and their people was that the cathedral cause was helped more by the mission addresses and presence of one of the cathedral staff amongst them, than any appeal for the support of St. Albans. The work of collecting the \$8,000 required to wipe out the floating debt proceeds but slowly. Many of the clergy take but little interest in it, and are afraid to have their people appealed to on this subject. Yet in these parishes where the subject has been opened up from the pulpit, there has been generous response, and we feel convinced that the cathedral subject, if plainly put before the Church people in the diocese, will surely produce in time the required support.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

MEAFORD.—Among the clergy mentioned in last week's paper as having visited this town during the summer, there was an error in spelling the name of Rev. Dr. McCarroll of Grace Church, Detroit. It should also be mentioned that the Rev. C. R. Littler, B.D., of Selkirk, Manitoba, was one of our visitors this summer, and preached a very interesting sermon at morning service on the third Sunday of July. On his departure he left Mrs. Littler to spend a few weeks with her friends in Meaford. Mrs. Littler has lately returned to her home in the west, much benefited in her health by the change, and expressing her delight with the town, the church and the many kind friends she had met.

BRANTFORD.—*Huron Anglican Lay-Workers' and S.S. Teachers' Convention.*—The town of Clinton is this year to be the meeting place of the above Convention. In accepting a very cordial invitation from the rector and congregation of St. Paul's Church, the committee had prominently in view the advantages the arrangement afforded to the Church population residing in the more northerly sections of the diocese. The generous efforts of the Church folks of Clinton to entertain all comers will be most kindly supplemented by the hospitality of members of other denominations. A local committee, of which Mr. John Ransford, of Clinton, is secretary, has already been appointed to provide accommodation for the visitors. The bishop will preside, and also be the preacher, besides giving an address on "Church Choirs," which will, it may be believed, be replete with interest. The address to women only will be given by Mrs. A. J. Broughall, of St. Stephen's rectory, Toronto. Among other of the speakers or contributors already arranged for, are Mr. Charles Jenkins, of Petrolia, Rev. Rural Dean Sweeney, of Toronto, Mrs. A. K. Griffin, of Brussels, Miss Sadlier, of Hamilton, and others. The programme is not yet complete.

MITCHELL.—The rector of Mitchell was burned out some time ago. The parsonage was not wholly destroyed, but was so much damaged as to be unfit for living in. Rev. Mr. Kerrin is at present homeless on account of the fire, but repairs are rapidly going forward, and he will soon be in his own parsonage again, shortly after which he is to undertake mission work in one of the neighbouring churches.

BAYFIELD.—Rev. Rural Dean Smith, formerly of Morpeth, brother of Rev. Canon Smith, London, has removed to his new field at Bayfield. It is reported that he will be succeeded at Morpeth by Rev. Mr. Bloodsworth, of Thamesford, who was a year ago ordained to the priesthood and was received from the Presbyterian Church.

TYRCONNELL.—A few months ago the incumbent, Rev. Mr. Freeman, lost his horse, harness, buggy, &c., when his stable was burned. The congregation have since erected a fine new stable, and presented Mr. Freeman with a splendid new buggy and new harness, a token of their cordial affection and respect for Mr. Freeman's devoted services.

PERTH.—The fall deanery meeting is fixed for Sept. 8th, and the fall S.S. Convention is to be held

about the last week of the current month of September, in St. James' school-house, Stratford.

MILLBANK.—Rev. H. D. Steele, incumbent of Bismark, county of Elgin, visited this parish on Sept. 1st, 2nd, and 3rd, and delivered a series of very interesting lectures. He lectured in Milverton on "The Assyrian Inscriptions," and the bearings of recent explorations on Holy Scripture. He lectured in Millbank on "Genesis and Geology," or the harmony between Scripture and science in their teachings concerning creation. He lectured in Crosshill on "Church History." The latter lecture was particularly interesting, inasmuch as Mr. Steele was formerly a Presbyterian graduate of Dalhousie College, Halifax, and was a Presbyterian clergyman for about fifteen years. He became a Churchman by conviction, being greatly influenced by Kip's "Double Witness," and Lightfoot's dissertation on "The Christian Ministry." Mr. Steele makes no charge for his lectures, asking only a silver collection to defray expenses, and clergymen would do well to avail themselves of his kindness in this regard. Mr. Steele has a most interesting sermon on "Loyalty," preached last 24th May, which he is distributing at five cents each in aid of a missionary object. A number were taken at Mr. Steele's meetings in Millbank.

British and Foreign.

The Bishop of Dover is rejoicing at the birth of a son on the 12th ult.

Dean Vaughan, of Llandaff, is weaker, we are sorry to hear; his voice is almost gone and he speaks with difficulty.

Canon Knox-Little has arrived at Worcester, where he will be in residence at the cathedral for several weeks to come.

The German Emperor recently issued an order that no sermon preached before him by a court chaplain must exceed fifteen minutes in delivery.

The Bishop of Gloucester and Bristol has left England for his annual visit to Switzerland, and Mrs. Ellicott is at Birmington, on the Kentish coast.

In attending divine service on Sunday mornings the Queen always carries her prayer-books with her, and afterwards carries them back to her own apartments.

Viscount Halifax has placed a beautiful memorial cross in the Church of Bovey Tracey to the memory of Canon the Hon. C. L. Courtenay and Lady Caroline Courtenay.

Canon Seymour Cox, now rector of Stoke Bruern, in the Diocese of Peterborough, has resigned the office of Proctor in the Convocation of York for the archdeaconry of Northumberland.

The organ in the Temple Church is undergoing restoration and extensive renovation during the long vacation. Considerable improvements are being made, particularly in the mechanism.

The Rev. Alfred Llif has been appointed by the Bishop of Victoria, Hong Kong, and by the Missions to Seamen, jointly chaplain to the shipping afloat at Hong Kong, and to St. Peter's Institute ashore.

An anonymous donor has just given £1,500 to the Church Army for the purpose of providing and furnishing a lodging home for men, adjoining the Society's Labour Home for the outcasts in Holloway.

A memorial stone taken from the Wakefield Cathedral during the restoration, bears testimony to the fact that one of the staircases leading to the old galleries (since removed) was put up at the cost of Matthew Meager in 1680.

The Rev. A. M. Toplady, author of "Rock of Ages," and the Rev. H. F. Lyte, of "Abide with Me," were graduates of Trinity College, Dublin. It is suggested that two windows be erected in the chapel of the college to their memory.

On a recent Monday afternoon the Bishop of Ripon dedicated the new mosaic pavement in the chancel of Patrick Brompton Church. It is the gift of Miss Elsley, in memory of her sisters, whose graves are in the churchyard. The church was very crowded.

A correspondent has called Mr. Gladstone's attention to the fact that Bishop Butler's house is still in existence at Hampstead, and Mr. Gladstone has written to thank his informant. The information

will be interesting to others besides the late Prime Minister.

The new community of women founded by the Cowley Fathers for teaching in elementary schools has advanced a further stage, the first professions in the Sisterhood of the Holy Childhood having been made on St. Margaret's day in the new Church of Cowley.

The Bishop of Mashonaland has left England to return to his diocese. Although his lordship has been fairly successful in obtaining funds for the maintenance of Church work in his huge diocese, he has not obtained anything like the sum which is really required.

There will be a grand festival service in Ripon Cathedral in connection with the Ripon fetes, a repetition of the millennium over ten years ago. The Bishop of Ripon will preach and rededicate the east window, which has been rearranged in memory of the late Dean.

An appeal is being made for £1,500 for the restoration of Austerfield Church, near Bawtry, the birth-place of William Radford, Governor of the community of "Pilgrim Fathers" of Mayflower celebrity. Close by is Scrooby, where Cardinal Wolsey halted on his last journey.

The Diocesan Council of Armagh has formed itself into a Primate Gregg memorial committee, with the object of raising a suitable memorial to the late Primate. He had many friends in England who would be glad to add their names to the list of contributors to the testimonial.

The pulling down of the nave and aisles of St. Mary's, Wombwell, is begun, the chancel remaining intact at present for the celebration of the Holy Communion and baptisms. The cost of the new church will be about £8,000, and it is to be started as soon as the old one is demolished.

A peal of eight bells in the tower of Barnstable parish church was opened at the latter end of last month. The six old bells, which have been re-hung, are cast in E flat. One of the new ones was cast exactly in tune (a maiden bell), and the other has been flattened slightly to get it in perfect tune.

The bazaar held at Wombwell in aid of the new Parish Church Building Fund realized £870. Considerably over £4,000 has now been collected on behalf of the new church, which is designed in the style prevailing in England at the close of the fifteenth century, and of a South Yorkshire type.

The death of a well-known Edinburgh clergyman is announced, the Rev. T. Knox Talon. He was born near Dungannon, County Tyrone, in 1811, and graduated at Trinity College, Dublin, was ordained priest in 1846, he was curate in Ireland, then in London, and became incumbent of St. Vincent, Edinburgh, in 1867.

Hedingham Castle, the Essex stronghold of the Earls of Oxford, and pronounced to be the finest Norman keep in the world, is in the market and will shortly be put up at auction in a London salesroom. Here Queen Matilda is generally believed to have died, and Henry VII.'s visit to the property is well known in history.

Preaching one Sunday morning lately at Manchester Cathedral, Canon Hicks drew attention to the fact that massacres were still being committed upon the helpless Christians in Armenia, and said there was a new scheme on foot for relieving the Armenians, which he would explain to any one who would enquire of him privately.

The important position of secretary to the Church of Ireland Y. M. O. A. has been filled by the appointment of the Rev. J. Exham, curate of Athy, in the room of the Rev. J. H. Miles, who has resigned. The position is important, in that the possessor has the spiritual oversight of the young men attending the institute in Dawson street.

The Bishop of St. Albans has just consecrated a new burial ground at Stebbing. The bishop first gave an appropriate address. Then a procession was formed, singing the hymn, "Wherever Christians lay their dead." A number of the congregation also took part in the procession, which walked over the new ground during a pouring rain and boisterous wind.

On a recent Sunday a certain Mr. Tobit Evans attended divine service at Landewednack Church in Cornwall, where the last sermon was preached in the ancient Cornish language in 1678. Whilst the service was proceeding quietly Mr. Evans frightened

the clergyman and congregation by suddenly repeating in a loud voice the Lord's Prayer in the ancient Cornish tongue.

The Rev. T. M. Barrow, at St. John's, Taunton, officiated at the wedding of a deaf and dumb shoemaker on Bank holiday. Acting upon the direction of the bishop, Mr. Barrow received written answers from the bridegroom in response to each of the questions to which he was supposed to reply, and which, owing to his affliction, he was naturally unable to answer by word of mouth.

The Chester Diocesan Deaconess House is now being enlarged in order to receive more probationers, and will shortly be opened by the bishop of the diocese. The Home stands on a lovely site, commanding a view of the ancient city and the beautiful reaches of the Dee. Deaconesses are much needed in this diocese, and the authorities of the Home hope to be able to receive ladies for training in September.

The school for the blind in Liverpool, with the adjunct of the church for the blind, of which the Rev. W. M. Lund is the incumbent, has received an anonymous gift of £10,000 for the purpose of erecting a new school for the younger blind pupils. Wavertree Hall, a large house in the suburbs, with grounds attached, has been purchased, and an appeal is now being made for a second £10,000 to complete the scheme.

At the Mansion House a cigar maker was charged before Mr. Alderman Green with brawling inside St. Paul's Cathedral during service. The offender got up from his seat, shouted at the top of his voice and made a long speech about the starving poor in the east end of London. The prisoner in his defence said he was out of work and had taken a little extra liquor and became excited. He was fined 20s., or seven days imprisonment.

WALKER, NEWCASTLE-ON-TYNE.—On the 12th of August the new Sunday-school buildings and Parish Hall were opened by the Mayor of Newcastle, in the presence of a large and representative assembly. Since the church was consecrated, the schools have been held in the church itself, and all parochial meetings have been in public halls, but now the vicar and his people are in possession of handsome and useful rooms for all purposes.

The charity school at Irthlingborough having ceased to exist, the Church people of the parish have applied to the Charity Commissioners for the scheme to be altered, so that the whole of the proceeds of the charity which supported the defunct school should go to the national schools. The parish council has protested against this course, and has recommended that half the proceeds of the charity should be given to the board schools.

A curious discovery has been made by the workmen engaged upon the restoration of Peterborough Cathedral. Under the southern leg of the parvise, or library, within the west front of the cathedral, a number of blocks of moulded marble have been found, which on being put together make a portion of a huge basin thirty feet in circumference. The Clerk of Works suggests that it may be the bottom basin of an ancient fountain from the cloisters.

There seems to be a general revival of Church work among the Maoris all through New Zealand. In the early part of the year, Mayor Kemp, with 150 chiefs from all parts of the North Island, went to visit Te Whiti, to induce him to return to the Church. Several old Maoris were met with who had kept up their daily morning and evening service ever since the war. Te Whiti received his visitors cordially, and the impression made seems genuine.

The mission ship "Goshawk," connected with the St. Andrew's Waterside Church Mission, has just completed her cruise amongst the fishing boats assembled at the Orkney and Shetland Islands, where excellent work is reported as having been done amongst the fishermen there. Her visit appears to have been much appreciated by the clergy both at Stromness and Lerwick. She has now returned to Grimsby, and is carrying on her work in the North Sea.

The Bishop of Worcester has caused a notice of inhibition to be served on the Rev. J. W. Dance, incumbent of St. Luke's Chapel, Leamington. This is a proprietary chapel, and was recently sold. The congregation thereupon bought Hollywalk Congregational Chapel, in St. Paul's parish, and here Mr. Dance has since conducted service. The vicar of St. Paul's took exception to the opening of another church in his parish, and was supported by the bishop.

A memorial window representing Dorcas engaged

in "good works and alms-deeds" was unveiled on a recent Sunday afternoon at St. James', Burley. The window contains the following inscription:—"To the glory of God, and in loving memory of Margaret Winfield, wife of the Rev. B. Winfield, B.A., vicar of this church, who entered into rest Saturday, October 12th, 1895, this window is dedicated by the congregation, with deepest affection and respect."

A new painted glass window was unveiled recently in St. Catharine's Church, Ventnor, as a memorial to Mr. Kenneth Sinclair Coghill, who was killed at Krugersdorp in January last, in the unfortunate expedition under Dr. Jameson. Mr. Coghill's early death was much lamented by all the inhabitants of Ventnor, and the window is a result of a spontaneous wish among his friends to record his bravery and self-devotion, to which many of his officers and brother troopers have borne testimony.

The Bishop of Winchester recently opened a new voluntary school at Ampfield, to accommodate 120 children, built at a cost of £2,000, raised by subscription. A silver key was presented to the bishop by Rev. Vere Awdry, vicar, in token that, the school being a Church school, the bishop, as representing Church teaching, had a right of entry. The bishop, while admitting that enormous good had been done by board schools, said they wanted to be certain that religious education was secured for all time.

It was recently announced that the Rev. W. Armon Ellis, curate-in-charge of St. David's Welsh Church, Wrexham, had refused the invitation given to him to accept the chaplaincy of the Welsh Church in Manchester. Mr. Ellis has since been pressed to reconsider his decision, and that, at the special request of the Bishop of St. Asaph, he has decided to accept the post, at a minimum salary of £200 per annum. He will enter upon the work in Manchester as soon as he can be relieved of his duties at Wrexham.

There was a three days' bazaar recently at Penmaenmawr on behalf of a new Welsh church in course of erection. It was opened the first day by the Lord-Lieutenant of Carnarvonshire (Mr. Greaves), who dealt at length with the position of the Church in Wales, urging its being liberalized and re-organized, a point since eagerly caught up by Sir Osborne Morgan. Mrs. W. E. Gladstone opened it the second day, and made some interesting remarks on the connection of her family with the place.

The rehanging of the bells forms a portion of the restoration scheme at Axminster. So long ago as 1553 Axminster had five bells, and these were rung when Charles II. was proclaimed King (£1 2s. 6d. being paid the ringers on that occasion); in 1665, when the town was in a state of rejoicing owing to the victory gained over the Hollanders; and in 1671, when Cosmo III., Grand Duke of Tuscany, visited the neighbourhood. In time the sixth bell was added, and in 1886 Lady Tulloch, of Axminster, gave two new trebles, thus making the octave.

The Primate of New Zealand, not seeing his way to appoint a commission to consecrate Canon Robinson to be suffragan-bishop for the Diocese of Dunedin, without the authority of the General Synod, the scheme, for the present, is in abeyance. Canon Robinson's leave of absence having expired, he has returned to Brisbane. It is hoped, however, that he may return in the course of a few months. In the meantime the bishop, assisted by the canons and town clergy of Dunedin, will supply the cathedral pulpit until a permanent arrangement is made.

The wisdom in war which won the palace and lands of Blenheim for the family of Marlborough is commemorated every year, when, on the anniversary of the battle of Blenheim, the Duke of Marlborough visits Windsor and presents to the sovereign a small copy of the French standard that was borne at the time of the battle. This bears the Bourbon lilies, and is given in recognition of the grant of land from Queen Anne. The standard is, afterwards placed above the portrait of the great Duke of Marlborough which hangs in the guard-room at Windsor.

The Bishop of Honduras has just received tidings of a calamity that has befallen St. Peter's Mission at Orange Walk on the 22nd of July. On that day a violent hurricane swept over the district, laying low valuable plantations and totally wrecking a parsonage which was nearly erected and paid for. The loss is estimated at over £300. As the bishop has so many building operations in hand, he is obliged to look for assistance to any friends who would help him to provide for this loss. His present address is Christ Church Vicarage, Highbury, London, England.

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.

Worth Considering by Those Interested.

SIR,—Please give me an opportunity to tell "Missionary" that my letter was intended for the exact opposite of what he thinks. It was intended to bring the issue flat out—"Private means, or the apostolic mind?" Of course the selection of a bishop on the qualification of private means is dangerous. But who thinks (that knows) that a bishop is ever selected on the score of theological learning—or even real and hard parochial work? The laity select a man who is a "preacher," and sometimes nothing else, and the clergy have generally to take the choice made by the laity. Why not suggest a quite different mode—the primitive one for example—of administering the endowments and funds of a prospective diocese? I am utterly and earnestly in favour of division of Toronto Diocese. R. D.

Sanctity of Married Life.

SIR,—It would seem that we in Canada are not to escape a struggle for the sanctity of married life. The deceased wife's sister and her daughter may legally commit incest with her brother-in-law, and now incest with a deceased brother's wife is apparently to receive the sanction at least of Provincial law. This I gather from the fact that neither brother's wife nor husband's brother appear in the list of prohibited degrees printed on the affidavits issued in connection with the Marriage Act, 1896. This is, of course, a direct defiance of God's injunction, "Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness"—Lev. xviii. 16. In enquiring of the lawyers concerning this, I unearthed the following dreadful state of things. Although it is contrary to law to marry within the prohibited degrees, yet any one who does so is, in the majority of instances, perfectly safe from any punishment. Until 1890 a man might marry (save the mark) his mother or sister with perfect security. In that year incest was made a crime punishable with 14 years imprisonment, and a whipping in addition for the male. But incest includes unlawful connection only between any parent and child, brother and sister, or grandparent and grandchild. All other unlawful marriages are apparently not void, but only voidable. And this is only theoretically, not practically, for the courts have held that until a marriage has been voided by the ecclesiastical court the civil courts can take no cognizance of it, and there is not an ecclesiastical court of competent jurisdiction in all Canada. And as a voidable marriage can be voided only during the life-time of both the parties to it, the children of such marriages are not even bastards. This is what I have been told by two learned counsel, one of whom holds office under the Crown, and the other under the Church. I shall be glad to hear from any one who is willing to take action with a view to remedying such an awful scandal.

ROBT. W. RAYSON,

Rector of All Saints', Kingston, Ont.

P.S.—I am glad to hear from the Provincial Secretary that the omission of brother's wife was an oversight which is to be corrected.

Policy of the Church of England.

SIR,—Rev. Mr. French's recent letter on the "Policy" of the Church of England—synchronising, as it does, with the first session of the General Synod of the Canadian Church—reminds me of the text: "A word fitly spoken (apropos—in due season) is like apples of gold in pictures of silver"—(or following the lxx.), "As a golden apple in a necklace of sardius, so is it to speak a wise word"—Prov. xxv. 11. In reply, it seems to me that in the three creeds, we acknowledge ourselves to be, at least, a branch of the Catholic Church. Bishop Harold Browne says: "Its unity depends on unity of foundation, unity of faith, unity of baptism, unity of discipline, unity of communion." "The designation Catholic originated probably in the universality of the Christian Church, as distinguished from the local nationality of the Jewish synagogue." Again, "Catholic, in one view of the term, became nearly identified with orthodox." Passing by the great schism of the East and West: "The gradual corruptions of the Western Church perilled still further unity and

catholicity"—hence, the movement of the reformers of the English Church—who for the most part were the bishops and clergy of the national Church. "The tone and temper of the Church of England appears, therefore, to be that of a body earnestly and steadfastly protesting against Romanism, against all the errors, abuses and idolatries of the Church of Rome; but yet acknowledging that, with a fearful amount of error, the churches of the Roman communion are still branches, though corrupt branches, of the universal Church of Christ." Again, "the English Church has been content to give her decision as to the right mode of ordaining, ministering sacraments, and exercising discipline, without expressing an opinion on the degree of defectiveness in such matters, which would cause other communions to cease from being churches of Christ." (Bishop H. Browne on Art. 19.) Let us by all means be national—hence the splendid seasonableness of Mr. French's letter during the General Synod—but above all let us remember "Jerusalem which is above, which is the mother of us all," and as we turn our faces to Jerusalem below—

"Where the dear Lord was crucified,
Who died to save us all!"

Let us make so Jerusalem, the centre of our policy—the city of the Great King—"and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east: "It shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light." Let our policy be towards Jerusalem, because there shall all nations be summoned in that day to worship the Lord and to keep the feast of tabernacles." Meanwhile let our policy be to obey our commission, "Go ye into all the world and preach the Gospel to every creature"—and "If I be lifted up—will draw all men unto Me!"

"I do not ask to see the distant scene;
One step enough for me."

L. S. T.

Old Friends.

SIR,—In the history of the Church during the last forty or fifty years, nothing is so striking, and, we may say, so satisfactory as the pains taken with, and the improvement in, the psalms and hymns, and spiritual songs of the sanctuary. We well remember when the Synod appointed a committee—the first of its kind—to compile a book of hymns for the use of the various congregations in the diocese, and though the book is now out of date in the services of the Church, I suppose some copies of it are in existence. When you compare that hymn-book (with the then bishop's and Synod's imprimatur on it) with the hymns sung in our services now, you find a pleasing and remarkable advance in Catholic teaching. In the Synod's hymn-book, for instance, you have the third and fourth verses of the hymn beginning, "We love the place, O God," omitted, because the third verse alluded to the blessings received in the sacrament of baptism, and the fourth to those conferred in the Holy Eucharist. I have before me one of my first copies of Hymns A. & M., with these verses scored out because they were not in the book in the hands of the people. It is sad to think that, in the various editions of the Synod hymn-book, these two verses were never restored by the committees entrusted with the work of reviewing and adding fresh hymns, while they inserted Mrs. Adams' sentimental heresy, "Nearer My God to Thee," forgetting the saying of our blessed Lord Himself, "No man cometh to the Father but by Me." It gives me unspeakable pleasure to find in Hymns A. & M. (complete edition), now so largely used, many sacred songs from the pen of those "Old Friends" of our youth, aye, and of our old age, Tate and Brady. It is for their sake, and from the spiritual comfort which the psalms and hymns of these two composers have imparted to our childhood, our boyhood and our manhood, that we write this brief notice of them. Their version of the psalms was intended to remedy the ruggedness of metre of the old versifiers, Sternhold and Hopkins. Dr. Nicholas Brady was chaplain, and Nahum Tate was poet laureate, to their Majesties William and Mary, and their versions of the psalms was licensed by the king in 1696. There are, of course, many faults found with the translated psalms of these poets—for poets they were—but the only psalm in which the courtier and flatterer appear is the 101st, and even it contains a sermon and lesson for William in respect to his unfaithfulness to his noble wife, e.g.:

"When, Lord, thou shalt with me reside,
Wise discipline my reign shall guide,
With blameless life, myself I'll make
A pattern for my court to take"—101 Ps. 3rd v.

Indeed the whole of this psalm seems translated so as to bring the king to be more faithful and true to the queen than he had been. Some of the translations of these poets are doubtless poor, and have the stamp of carelessness, but as Horace tell us, "By times even Homer slumbers." Dr. Neale's

translations are, upon the whole, exquisite, but some of them, especially when he is desirous of being very literal, are meagre in the extreme. Keble himself is often not Keble, and I do not think Toplady wrote a hymn worth reading save "Rock of Ages"; but take Tate and Brady's translation of the 104th psalm:

"With light thou dost thyself enrobe,
And glory for a garment take;
Heaven's curtains stretch beyond the globe,
Thy canopy of state to make."

There is scarcely anything more sublime and beautiful than this. Or, again, can there be any condition of the soul, reposing in the security and trust of its God, cutting itself loose from everything, so as to be, in the language of St. Paul, "found" in Christ, more beautifully depicted than the 34th Psalm:

"Through all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ."

Or, if we want to elucidate our Lord's command "that men should, always pray and never faint," how can that constant condition or state of prayer be better described than in Tate and Brady's rendering of the 42nd Psalm:

"As pants the hart for cooling streams,
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing grace."

Or when we descend, in thought, to touch the misery of the captive, how that unutterable grief is presented to us in the rendering of the 137th Psalm:

"When we our weary limbs to rest
Sat down by proud Euphrates' stream,
We wept, with doleful thoughts oppressed,
And Zion was our mournful theme."

Need I say, in conclusion, that the glorious idyl—immortal as the language and tongue of England—sung wherever the children of England's Church commemorate the coming in the flesh of their Redeemer and their God, is the product of the poetical soul of one of these men, Nahum Tate:

"While shepherds watch their flocks by night,
All seated on the ground,
The angel of the Lord came down
And glory shone around."

When we consider how much poorer our psalms and hymns and spiritual songs would be without the contributions of Tate and Brady, I think the Church, and people speaking the language of England, may be proud in thinking of what these two Irishmen—Irish Churchmen—have done in enriching our volume of sacred song. J. H. M.

Synod Reform.

SIR,—I gave in my letter of last week a brief history of the establishment of the Synod of Toronto in 1858. Two years after that event, there was a desire springing up to unite the Synod with the Church Society, but one party wanted to accomplish this without the necessity of an appeal to the legislature! We cannot positively assign the reason, but it almost seems that this party fought shy of the amended Synod Act of 1858, and would be glad of its repeal; as it stood in the way of a plan then quietly entertained by some. I have no means of knowing Bishop Strachan's view on this embryo plan, if indeed it ever came to his notice, but I feel sure he would have been very greatly rejoiced to see the Synod united with the Church Society, provided the union was based on his two Acts of 1857 and 1858. Very soon—too soon—after the demise of the bishop, it would seem the Synod authorities, having now a free hand, took counsel together to see how they could in the best way, and with the least shock to the feelings of Church people, change and alter and render nugatory the bishop's explanatory and amended Act. They had probably found that it was difficult for congregations in the outlying and poor parishes to get three resident laymen to represent them in Synod; but is it not obvious that as they had full power, they should have been content to send only one—one well conversant with the parish and its affairs—which they could easily have done if the clergy and churchwardens had been equal to their duties? As to the former we know that the bishop had reminded them that it was their duty "to teach our people energy and self-reliance." Had they followed the advice, the bishop's idea of gradually building up a parish by having resident laymen as representatives in the Synod would have been fully answered and faithfully carried out. But the advisers of the Synod had other views. They had no power, perhaps no inclination, and there was no superintendent, no inquisitor or inspector—pardon these uncanonical expressions—to see that the churchwardens did their duty, and were desirous of promoting the welfare of their parish in the way the amended Act and Constitution required. Their thoughts were on their embryo plan, for which there was now a chance. The foundation for this intended

departure from the bishop's thoughtful scheme was to be carried out by the Act to incorporate the Synod of the diocese with the Church Society; the 32 Vic., ch. 51, passed 23 January, 1869. By section 2 the Synod was to consist of the bishop, priests and deacons, and of lay representatives to be elected according to the Constitution of the said Synod as the same exists at the time of the passing of this Act. The Constitution was based, as it had long been, on, and we believe was in strict conformity with, the two Acts of 1857 and 1858, which the bishop so highly approved of, and yet strange and lamentable it is to say, that by this Incorporation Act, passed as we have shown so immediately after the bishop's death, section 6 enacts, "the Synod shall have all powers, rights, privileges and franchises conferred upon the said Synod under the Act passed in the session held in the nineteenth and twentieth years of her Majesty's reign, entitled "an Act to enable members of the Church of England to meet in Synod," being the above Act of 1857, only, entirely putting on one side, annulling and blotting out of existence the all-important Act passed in the following year, to explain and amend the Act of 1857. Is it possible that this was legally done? The first Act of 1857, enabling members of the Church of England in Canada to meet in Synod, is of little or no value unless joined with the second Act of 1858, which explains it. The two Acts must be taken and construed together as one Act. But if this fair, honest and proper construction had been acted on, there would never have been found a place in the Constitution of the Synod of Toronto for canon 17, which reads as follows: "17. In the event of the inability or refusal of the chairman to certify that such lay representatives, or either of them so duly elected, are communicants of at least one year's standing, and had communicated at least three times during the year previous to their election, he shall forthwith after such election require the lay representative (or lay representatives) as to whom he cannot so certify, to procure and furnish to him within ten days after the same shall have been required of him (or them), a certificate or certificates from any minister who is able to certify thereto in the form," &c. This important canon was probably adopted in 1869. It would be interesting to know its exact date; perhaps then some of my remarks might have to be modified. Up to this year, 1869, it is almost certain that the explanatory Act of 1858 had been faithfully adhered to. It provides as above stated, and that there may be no mistake, we repeat that "the representatives should be elected at the annual Easter meeting in each parish, and that all laymen within such parish, or belonging to such congregation, of the full age of 21 years, and who are members of the Church of England, and did not belong to any other religious denomination, should have the right of voting at such election, and that each representative shall receive from the chairman of the meeting (usually the minister) a certificate of his election. And the Constitution of the Synod further provides that the representatives be habitual worshippers with his congregation, also communicants of at least one year's standing, and who shall have communicated at least three times during the year previous to the election." Now who but the minister or layman presiding at the Easter meeting of the parishioners could be acquainted with all these requirements so as to give a true certificate? Not a soul outside the country church! and so the authorities, as we contend, wrongfully got over the difficulty by a circuitous route, they enacted canon 17, which enables "any minister," though he reside a hundred miles away, perhaps, and most likely in Toronto (indeed I believe the 33 country representatives who do not belong to the congregations represented all reside in Toronto, and with Toronto's own representatives, 81, the Church here should be well cared for), to give his certificate to one of his congregation, but only so far as to the nominee being a communicant, and who is as ignorant of the wants and circumstances of the parish supposed to be represented as the child unborn! I feel quite sure that if the bishop could have been present when that canon 17 was promulgated, he would have been greatly surprised and grieved to find his life work on behalf of the country laity, to encourage them to be energetic, persevering and a self-reliant in fostering and supporting their church, their country church—I say he would have been grieved, to find his life work had been so thoughtlessly and ungratefully destroyed, and that, too, in the presence of the good bishop, his friend and amiable successor! Until I am better informed—and I have to confess that I am writing without having all the facts before me, which, however, I have earnestly endeavoured, with some inconvenience and labour, to ascertain from various quarters, but without success, and these facts I am satisfied cannot all be got at without the assistance of a committee or commission of enquiry, which I trust may shortly be asked for—in the meantime, however, I venture to express the opinion on this *prima facie* case with great submission until

the full evidence is available, that this remarkable canon 17 was at the time of its adoption clearly antagonistic to Bishop Strachan's views during his whole life time, and *per se* repugnant to the Acts 19 and 20 Vic., 1857, and the explanatory Act 22 Vic., 1858, which must be taken as one Act, and which founded or perfected the establishment of the Synod of Toronto. I have only in conclusion to make two remarks: 1. If the explanatory Act of 1858 was in some way annulled and repealed as section 6 of the Incorporation Act implies, by its not being included in that section, it should have been so noted, otherwise it would seem the Act exists, and if so, the situation demands a fair and just consideration by all interested in the welfare of the Synod. But one point I shall venture to say is clear already: 2. Under any circumstances, whether my contention be right or no, canon 17 is wrong in principle, immoral in practice, most unfair to country laymen, does violence to the views of Bishop Strachan, and should in the interest of a properly constituted representative assembly, be cancelled. J. SYMONS.
Toronto, August 28, 1896.

BRIEF MENTION.

The Rev. Robert Ker is on a visit to Chelsea, Diocese of Montreal.

Rev. Mr. Hughes has been transferred from Adelaide to Tilsonburg.

The Rev. R. M. Doherty, of the Diocese of Iowa, is taking temporary duty at St. George's, St. Catharines.

The Ladies' Guild of the Church at North Hatley has raised \$250 for congregational uses.

The Queen is particularly fond of orchids, but does not like strongly scented flowers.

The rumour is again revived that the Prince of Naples is likely to marry Princess Elena of Montenegro.

Property to the value of £900,000 is left in the railway carriages of Great Britain every year.

A clan association of all the Lindsays is about to be formed under the chieftainship of the Earl of Crawford and Balcarres.

The latest telegrams from Matabeleland report great improvement in the situation, and promise a speedy end to the rebellion.

Professor Haddon claims that Stephenson obtained his idea of a railway coach from an Irish jaunting car.

The very oldest Chinese porcelain is a pure white, without any colour whatever, sometimes with figures raised in relief. The earliest colour laid on was blue.

Cartridges tested by the Roentgen rays to show that they have been carefully loaded are offered for sale by a London gunsmith.

Bishop Sullivan of Algoma will not formally make known his decision in the matter of the St. James' rectorship until the House of Bishops meets, towards the end of September.

The Queen's favourite walking-stick disappeared the other day, and enquiries revealed the fact that Princess Ena of Battenberg had abstracted it for the purpose of "playing at grand-mamma."

The largest orchard in Great Britain is at Todington, in the county of Gloucester. It is 500 acres in extent, and in some seasons yields its owner, Lord Sudley, a profit of \$50,000. The trees are chiefly apples and plums.

Early in the present century Lord James Cavendish rode on horseback from Hyde Park corner to Windsor lodge, which is upwards of 20 miles, in less than an hour.

No less than \$51,000 insurance money has already been paid to the relatives of the victims of the Drummond Castle disaster by four different offices. About \$10,000 more has to be paid by the same companies.

Queen Victoria has sent ten pounds and her picture, framed, to Mrs. Kereth of Cornwall, who has seven sons in the English army. The Queen has asked for a picture of the mother and sons.

Mr. Dover, the man for whom Dover's powders were named, was the funder of Alexander Selkirk on his lonely isle.

The finest tomb in Great Britain is undoubtedly that of the Duke of Hamilton, in the grounds of the duke's seat. It cost over \$1,000,000.

With the completion of the trans-Siberian railway in 1900 the tour of the world in 90 days will be an accomplished fact.

A. J. Miller, a wealthy merchant of Frankfort, Ind., has offered to give \$50,000 to any one who will restore his sight, lost three years ago by a stroke of paralysis.

Hampton Court's great gold fish is dead. It lived in the central fountain, weighed four pounds, and was probably the largest and oldest specimen of its kind in England.

Emperor William takes a special interest in the building of the Church of the Redeemer in Jerusalem, work on which is progressing rapidly. The spire is nearly finished, and the completion of the interior of the church will shortly be taken in hand. The designs for the portico, the altar, and the pulpit are accepted, and it is stated that those for the pulpit, as well as for the spire, were made by the Emperor himself.

When Prince Maximilian of Saxony was ordained to the priesthood recently, he signed a paper renouncing all the rights he possessed in virtue of his royal birth. The renunciation is to be void, however, in case all the other Princes of the Royal house of Saxony, of whom there are only five, should die before him.

The Crown Princess of Denmark, Princess Maud's mother-in-law, is the tallest princess in Europe, and has a magnificent physique, being as strong as a man. In her girlhood she underwent a thorough course of gymnastic exercises, following the method which is known in England as the Swedish system.

Family Reading.

An Evening Prayer.

Sweet Saviour! Guide of every day
Hear, as at eventide we pray,
That through the fleeting hours of night,
Thy watchful love may be our light.

Lighten the darkness of our souls,
As sin its awful blackness rolls,
And through the night, with tender care,
Protect and save from every snare.

From thrall of sin, let Thy great power
Be with, and guard each passing hour!
From sickness, danger or alarm,
From lurking foe, from fear or harm.

O cleanse us, Lord, from every stain,
Each sinful thought do Thou restrain;
And while from toil we rest in sleep,
Do Thou our souls in mercy keep.

Bless us this night with sweet repose,
And, as the shadows round us close,
May we reclining on Thy breast,
Find there the path to endless rest.
—H. G. B.

Church Terms Explained.

Office.—Morning and Evening Prayer are called the daily choir offices.

Officiant.—The priest who sings the Divine Office, &c.

HOLY ORDERS.

Bishop.—From a Greek word *Episcopos*, an overseer; of the order were Titus and Timothy. In the English Church a bishop must not be less than 30 years old, a priest 24, and a deacon 23, unless on dispensation.

Priest.—The second order of the ministry from *Presbuteros* or elder; in common with bishops, priests have power to absolve, to consecrate and bless, but not to ordain. The difference between a priest and deacon is far greater than between a deacon and a layman.

Deacon.—The lowest of the three orders (the word means a minister); he is the assistant of the priest and may only perform certain spiritual duties.

Ordinal.—The offices for the ordination of bishops, priests and deacons, usually bound up with the Prayer Book.

Ordinary.—A bishop or other ecclesiastic who has ordinary jurisdiction.

Social Failings.

Beware of doing harm in society. Yes, the word may be a strong one, in reference to the social gatherings of a little neighbourhood of professed Christians; strong, yet not too strong. Pride may come there. Our Saviour noted as one of the crying sins of the Pharisee his love of the "chief rooms" (places) at feasts. Beware of those false disciples who love the foremost seats in church and the chief places at feasts! And vanity may come there. Vanity of dress, vanity of face, vanity of manners, and vanity of conversation. We come, not to give pleasure, but to please. Souls have been lost in society. To be a good talker, to be a clever jester, to be a pungent story-teller, to be a desired element in general conversation, these things have become an ambition, an aim and goal of life, just as others have found it in riches or in honours. Pride may come, and vanity—and alas! charity may not come here. It comes not, or it stays not, where scandal is; where discussion of other men's matters, other men's conduct, other men's characters, is, where idle tales, purposeless at best, probably but one-third true, more than possibly false to the core, are retailed, commented upon, laughed over, though the appearance of the person discussed would instantly silence and abash the loudest! These things are the unchristian use of society. But in all watchings against evil there should be a positive striving after good. It is not by encountering our enemies in detail that we best overcome them, whether in speech or in life. Let the negative have its positive. Let a high aim and a Christian motive go with us into society, and we shall not be there like men armed for self-defence or chained against offending, but rather as free and large-hearted friends fearing no evil because God is with them.—*Dean Vaughan.*

Give of Our Best.

Why is it that men so soon wax weary in labour? How is it that there have come amongst us such low standards of giving? How comes it that we think it enough, if out of the abundance that is given to many of us, we give but the paring and offscouring of our abundance to Him? How is it we give the day to our work and the night to our pleasure, and think it much if we remember Him in a hurried prayer, that we feel rather glad to have said? Because His presence is not by us; because we do not realize that His eye—the discriminating eye which saw the poor widow offer her mite and the rich man cast his empty unrewarded gift into the treasury—that discriminating eye is beside us now. It is that that makes our labour so little and our gifts so poor. If you and I can get into His presence, go as she did who brought the alabaster box and knelt at His feet in the house of Simon the leper, heard His voice, see the brow that thorns have bound, mark the hands the nails have pierced—if we did but thus see Him beside us, should we not love to offer our very hearts to Him?—*Bishop Wilberforce.*

The Misuse of Texts.

I protest against the misuse of isolated texts, which has ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst errors of the worst days of the corrupted Church. Tyranny has engraved texts upon her sword; oppression has carved texts upon her fetters; cruelty has tied texts around her faggots; ignorance has set knowledge at defiance with texts woven upon her flag; intemperance has been defended out of Timothy; and slavery has made a stronghold out of Philemon. Satan, as we know, can quote texts for his purpose. They were quoted by the Pharisees, not once or twice only, against our Lord Himself; and, when St. Paul fought the great battle of Christian freedom, he was anathematized with a whole pentateuch of opposing texts. But we are in the dispensation of the Holy Spirit. Our guide is the Scriptures of God in their catholic outlines—the revelation of God in its glorious unity—the books of God in their eternal simplicity, read by the illumination of that Spirit of Christ which dwelleth in us.—*Dean Farrar.*

He Knows.

Through all my little daily cares there is
One thought that comfort brings whene'er it comes ;
'Tis this—" God knows." He knows
Each struggle that my heart makes to bring
My will to His. Often when night-time comes
My heart is full of tears because the good
That seemed, at morn, so easy to be done,
Has proved so hard; but then remembering
That a kind Father is my Judge, I say,
" He knows." And so I lay me down with trust
That His good hand will give me needed strength
To better do His work in coming days.

The Angel of St. Jude's.

BY JANET ARMSTRONG.

PART I—CONTINUED.

" There isn't much to tell about me," the child said, with a pleased smile. " I am only Arthur Grier, the lame boy, and I live with grannie over there in St. Jude's Place, and grannie does fine sewing for orders that come to her from the shops, and she says I am an orphan, and that my mother died when I was a very little baby. But I can't tell you anything about my father," he said, with a worried look, " because, somehow, grannie never speaks of him at all; I don't think she could have liked him."

" And Mr. James," the rector said, " we must not forget Mr. James."

" Oh, Mr. James!" the boy said, brightening up again; " Mr. James is the cobbler who lives in our street. He makes shoes, too, but every one calls him ' James the Cobbler,' and that is what the sign says in the window. Mr. James is so good to me, Mr. Saintsbury! He teaches me everything! for grannie says I am too delicate to go to school, but she lets me go into Mr. James's, for that is only next door, and he hears my lessons while he mends the shoes. He always mends the shoes in the afternoon, and Mr. James knows more than any one in the world: he is teaching me Latin now! At least more than any one I ever knew before," the boy added, colouring a little, for he remembered that the rector must be a very learned man.

" And on Sundays I take my dinner with Mr. James, and grannie takes hers with one of her friends, and it is on Sunday that Mr. James teaches me what he calls *morals* and *manners*. He is very particular about the way I say things: he calls it my English; and he tells me all the things I must be—honourable, and truthful, and brave, and not to hurt any one who is smaller or weaker than I am, and always to be polite to people, because—" The child hesitated a moment, and then said, in a lower tone, " because Mr. James says I was born a gentleman and must never forget it. But grannie would not like to hear me say that; she says she hates gentlemen, all but poor ones, and that they are very nice. She says my grandfather, her husband, you know, was a poor gentleman. He was a curate, and he used to preach," the boy added with some pride.

They had nearly gotten to Mr. James's little house now, and could distinctly see the blue curtain with the big black boot, and " James the Cobbler" in gilt letters on it, which was pulled all the way down to-day because it was Sunday. Mr. Saintsbury thought he would like to meet this remarkable cobbler who taught Latin on week-days and morals and manners on Sundays; but the child shook his head and said: " I don't think he would like it, sir. You see he never cares to see people at any time, and this is one of his bad days, so it would not do; although, of course, he would be proud to know you some day," he added, very politely.

Arthur paused a moment or two before going into the cobbler's, and looked down the street after Mr. Saintsbury's retreating form with a pleased smile, thinking how kind the rector had been to him, and then glancing over at St. Jude's, the memories of the morning swept over his mind again. He turned eagerly toward the door, and hurrying into the house scarcely returned the greeting of the cobbler and sank down on the

little chair that was always waiting for him, trembling again with the morning's excitement.

" Mr. James," he began, " I heard something this morning that has made me so happy, so glad, that I don't think I shall ever mind being lame again, or the pain, or anything. You know this is Easter Day, and all the way to church I was wondering what it was that made everything so glad. The birds sang it, and the flowers seemed to want to tell me, and the bells—how they did ring! You must have heard them over here. And the music and the flowers on the altar seemed to be telling me too, but I didn't understand what they all meant until the anthem began, and then all at once I knew. I can't explain it to you exactly, for it began, ' Behold, I show you a mystery!' but it went on to say that when the trumpet sounded on the last great Resurrection Day, that the dead would rise, and you and I and everybody would be changed into something glorious! And it said over and over again that the trumpet should sound and we should be changed. I thought of my angel, Mr. James, with the trumpet in his hands, and I knew that I would one day be like him—tall, and strong, and beautiful! No crutch any more, no pain, no tired feelings in the spring: changed like my angel!

" And I thought of you, Mr. James, and your



" Saw out in the sunlight the child leaning on his crutch."

poor head and back where the load lies that hurts you so; and I knew that when that Easter Day came you would never feel the pain any more, and I was so glad, so glad!

" Mr. Saintsbury made it plainer to me afterwards, for he preached such a wonderful sermon! and he explained how it was on account of the first Easter Day, long ago, that the great day was coming when we should be changed to glorified beings like my angel. And he told me why the flowers sang the ' Song of the Resurrection'—that is what he called it—and it seemed to me that I had heard it when I saw the primroses around the church. You won't mind feeling badly on Easter Day now, Mr. James, will you? for it won't last long, and then, we shall be changed!"

He had talked so rapidly, and been so absorbed in his thoughts, that he had not noticed Mr. James, or he would have seen the tears stealing slowly down the cobbler's cheeks, behind the hand that was held over his eyes, and he would have seen how Mr. James had shivered now and then as if with pain. But although the boy had not noticed the cobbler's emotion, he saw and felt that what had made him so glad and happy had not helped Mr. James in the same way, and he was so disappointed.

" Perhaps I don't explain it all in the right way," he said, taking the cobbler's hand in his

" Mr. Saintsbury could have made it so plain, and he wanted to come in; but I said I knew this was one of your bad days, and I would rather he would come some other time. Mr. Saintsbury walked home with me, Mr. James, and he was so kind, and said he wanted me to be his little friend, and he meant to know me better. You will let him come to see you some time, won't you, Mr. James? He could make it all so plain, and I cannot even remember the words of the anthem."

" Arthur," said Mr. James, huskily, " go into the next room and get me the little black book you will see lying on the table—I think I can find the anthem there—and we will read it together."

The book was easily found, for it was the only one on the little table Mr. James had referred to, and on the wall above it was the number 411 pasted on a bit of paper that had a black edge all around it. Arthur had once asked Mr. James what the number meant, and the cobbler had answered that it was " a reminder," but he had looked so sad, and had such a very heavy load on his mind afterwards that the child never referred to it again.

When he brought the book into the room, he seemed to notice for the first time that the cobbler looked very old and white, and felt so sorry that he could do nothing for this load and weight that were oppressing him so.

Before opening the book, Mr. James made the boy sit closely beside him on his little chair, and, taking the child's hand in his, said: " Arthur, you are nine years old now, and I think you can understand what I am going to tell you and keep my confidence. You are my little friend. You have been the only gleam of sunshine in my life during the five years I have lived here. Some day you may be ashamed you ever knew me, but I think you will even then appreciate the fact that I meant to do you good—that I had your best interest at heart. Do you see this little book? it is my mother's Bible, and twelve years ago I broke her heart by doing something very wrong, very wicked, which you would hardly understand if I told you. She died on Easter Day, and that is why I am always so sad in the springtime, and the load on my back that hurts me so, is the weight of my wrong-doing long ago which crushes me even now; and the weight on my mind is the memory of the dead and its awful consequence. Now you know why I can never be changed to a bright, glorious being such as you will become: why the load will always be there."

The boy was weeping over the cobbler's hand. He could not think evil of his friend. And when he spoke there was still hope in his young voice.

" I cannot think you have ever done anything so very wrong, Mr. James," he cried, through his tears, " you have been so good to me, so kind to every one! You mend so many shoes for nothing! And if you ever did do anything wrong, Mr. James, I know you have been sorry ever since."

" God knows I have," groaned the cobbler.

" And Mr. Saintsbury said this morning that it was not only the poor maimed bodies like mine, you know, that were to be changed like my angel, but that even those whose souls were marred by sin, if they were truly sorry, would on that day put on a beautiful garment and be changed and glorified because of Him who had died for them. And he said that even those who had stolen could be forgiven, like the dying thief, you know, who is now in Paradise. And, oh, you could never have done that, Mr. James," the child cried, weeping passionately over his friend's hand.

(To be Continued.)

—It is hard to conceive how there can be real worship of the heart without a corresponding lowliness of attitude on the part of the body. To remain sitting in a pew or on a chair when petitioning the King of Kings, is not indicative of earnestness on the part of him who prays, nor of humility, nor of self-abasement; and prayer offered in such a spirit is not likely to be accepted.

Be not Weary.

BY FRANCIS RIDLEY HAVERGAL.

Yes, He knows the day is dreary,
Knows the weakness of our frame;
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.

Look to Him who once was willing
All His glory to resign,
That for thee, the law fulfilling,
All His merits might be thine.
Strive to follow day by day
Where His footsteps mark the way.

Look to Him, the Lord of glory,
Tasting death to win thy life;
Gazing on that "wondrous story,"
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to Him who ever liveth,
Interceding for His own;
Seek, yea claim, the grace He giveth
Freely from His priestly throne.
Will He not thy strength renew
With His Spirit's quickening dew?

Look to Him and faith shall brighten,
Hope shall soar, and love shall burn;
Peace once more thy heart shall lighten;
Rise! He calleth thee, return!
Be not weary on thy way;
Jesus is thy strength and stay.

Having His Own Way.

There is, perhaps, no way in which a man may be more sure of utter ruin than to have his own way. Many have tried it. They have determined that they would have their own way; they have had it: and the results have been most disastrous. Many a man to-day is in trouble because he would have his own way. He has alienated his friends, wasted his property, destroyed his chances for usefulness in the world, involved himself in troubles, and now finds at the last that he did not want what he thought he wanted; that things have not turned out as he was sure they would turn out; that his own way was the worst way he could have had; and has brought ruin and sorrow instead of blessing and prosperity. "All we, like sheep, have gone astray; we have turned every one to his own way." This is our fault, our folly, our sin, and our calamity.

It is not good for us to follow our own ways. If we choose our own ways, God will choose our delusions, and the time will come when we will lament our wilfulness and regret our folly. Men need guidance; God is willing to guide them. "The meek will be guide in judgment, and the meek will he teach his way." Let us be meek, and take His yoke upon us, and learn of Him who is meek and lowly of heart, and we shall find rest to our souls.

The Crown of Motherhood.

I am horrified these days when I hear such expressions from mothers as this: "Oh, I'm not at all tied to my baby. I go out as much as ever."

Do you? Well you ought not to. If you give your baby over to the nurses, I say you are missing the grandest thing God ever gave you. The most blessed "tie" any woman can know is the "tying" to her baby. I don't mean it is wrong to have a nurse; not at all. I do mean the heaven of a baby is "the heaven of its mother's face," and it ought to lie in your lap and look up into this heaven, and, as in your holiest moments you look down in your baby's face and realize and see that it is heaven to the baby, you ought in that moment (to recall George MacDonald's saying) to get the idea that you lie, like a little baby, looking up into the Father's face, and your heaven is in looking up and reading His wonderful love for you. Any woman that misses such moments for the whirl and rush of social life is cursing herself and her child.

In the first three years of your baby's life you are putting your stamp on that child for all its future. The motherhood, the brooding tenderness,

the passing into the child of the mother heart, are what are needed, and no woman will ever wear the crown of noble motherhood that neglects the baby for the sake of the outside world. Mother! mother! Blessed name. I feel that all mother-love is from the heart of God. And I never think it but I am so helped of God; for all the memories that I have of a mother are holy memories. I don't care who or what you are, I don't care whether you have ever been called mother or not, let me say you don't have to be called "mother" to be mother. Besides this there is a spiritual motherliness. Don't you suppose that all in the hospital felt that Florence Nightingale was their mother, when the shadow of the woman passing by the pillow made the poor sufferers turn and kiss the spot where that shadow fell? She mothered the soldiers. And so women have gone out in this world and "mothered" others.

Condescension.

"Condescend to those things which are lowly." Is it not just the neglect of this rule which makes the chief evil of what is called society? It is a constant pursuit of high things; a struggle to rise one step higher, and then one yet higher, on the ladder of ambition, whatever its particular ambition be; it may be of rank, it may be of fame, it may be of fashion, it may be of excitement generally; most often it is, in some shape or other, the ambition of distinction; but whatever the particular aim, it is briefly to be described as a minding of high things, and the proper remedy for it is that described by St. Paul, "Condescend to things that are lowly." There is a narrowing effect as well as a widening in the pursuit even of divine knowledge, if that knowledge be chiefly intellectual. How many a man has ended his course a doubter or a disbeliever, mainly, we may well believe, for this reason, that he never forced himself to condescend to the humble, never discovered that the true way to knowledge is through love! If he had learned to condescend to things lowly, he would have entered at length, with a true insight, into the things which transcend knowledge.—C. J. Vaughan.

Righteousness in Us.

While truth and righteousness are not of us, it is quite as certain that they are also in us if we be Christ's; not merely nominally given to us and imputed to us, but really implanted in us by the office of the blessed Spirit. Let us never forget this great and simple view, which the whole of Scripture sets before us. What was actually done by Christ in the flesh eighteen hundred years ago is in type and resemblance really wrought in us one by one even to the end of time. Christ Himself vouchsafes to repeat in each of us in figure and mystery all that He did and suffered in the flesh. He is formed in us, born in us, suffers in us, rises again in us, lives in us; and this not by a succession of events, but all at once; for He comes to us as a Spirit, all dying, all rising again, all living. We are ever receiving our birth, our justification, our renewal, ever dying to sin, ever rising to righteousness. His whole economy in all its parts is ever in us all at once; and this divine presence constitutes the title of each of us to heaven; this is what He will acknowledge and accept at the last day. As the king's image appropriates the coin to him, so the likeness of Christ in us separates us from the world and assigns us over to the kingdom of heaven.—J. H. Newman.

Church Attendance.

A magazine has recently divided church-going folk into four classes: first, those who attend regularly and punctually morning and evening; second, those who come when the bishop comes, also on Easter and when there is a new rector; those who are likely to be present on six or eight particularly fine Sundays in the course of the year; and fourth, those who are present only half of the Sunday mornings, and for the other half of the Sundays they find themselves unable to bear up under such dreadful afflictions as headaches,

toothaches, etc., etc. The last three divisions represent by far the largest per cent. of Christian people. The number who attend Sunday service morning and evening with regularity is distressingly small, and this carelessness springs from the failure to realize the value and obligation of Sunday worship. We do not go to the house of God as we would go to a popular lecture or a concert, to be charmed by eloquence or by harmony. If Church people once grasped this idea we should not hear of them absenting themselves from God's house on such trivial pretexts as that "the music was poor," or the sermon dull, or the seats uncomfortable.

Do We?

Do we make much of Christ in our lives? Is He really much to us in conscious personal experience? Do we not go on making plans and carrying them out without once consulting Him? We talk to Him about our future interests, but do we speak to Him of our daily work, our trials, our perplexities, our week-day, work-day life? We are to shut Christ out of no part of our life. We must have something besides human nature, even at its best, if we would be ready for all that lies before us. We must get our little lives so attached to God's life that we can draw from His fullness in every time of need.

Hints to Housekeepers.

STUFFED APPLES.—Select as many apples as required, being careful to have them of the same size. With a long, slim knife take out the core. Prepare a filling of grated bread crumbs, a small lump of butter, sugar to taste, and a little cinnamon or nutmeg. Rub all well together, fill the hollow in the apples with it, set them in a hot oven and let them bake until done.

Ginger pears are a delicious sweet-meat. Use a hard pear, peel, core, and cut the fruit into very thin slices. For eight pounds of fruit after it has been sliced use the same quantity of sugar, the juice of four lemons, one pint of water, and half a pound of ginger root, sliced thin. Cut the lemon rinds into as long, thin strips as possible. Place all together in a preserving kettle and boil slowly for an hour.

Spiced pears are an excellent relish. To make them, place in a porcelain kettle four pounds of sugar, one quart of vinegar, one ounce of stick cinnamon, and half an ounce of cloves. When this comes to a boil add to it eight pounds of pears that have been peeled, and cook until tender. Skim out the fruit and put in glass jars. Boil the syrup until thick and pour it over them. Apples may be used in the same manner.

Pickled pears are made thus: Boil together three pounds of sugar, three pints of vinegar, and an ounce of stick cinnamon. Use seven pounds of sound pears, wash and stick three or four cloves in each pear and put them in the hot syrup and cook slowly twenty-five minutes. Turn them into a stone jar with the syrup, and cover. The following day pour off the liquid and heat and turn over the fruit again. It may require heating the second time.

In making brandy pears Bartletts are the only variety that will give entire satisfaction when brandied, as they have a more decided flavour than any other. Select firm but ripe pears, peel and boil in a weak syrup until they can be pierced with a straw. Take the fruit out, drain, and put in jars. Have ready a rich, hot syrup made with three pounds of sugar and a half pint of water, and fill the jars containing the fruit with equal parts of the syrup and white brandy. Cover immediately.

FOR CANNING PEARS.—To every three pounds of fruit allow one and one-half pounds of sugar and a half pint of water. Peel the pears and lay them in cold water to keep them from turning dark before they are wanted. When the syrup is boiling put the pears in and cook until they look clear, or a fork can be stuck into them easily. Have the jars standing in a pan of hot water and carefully fill them with the fruit. Pour the hot syrup over them, filling the jars to the top. Cover and seal.

Children's Department.

For Jesus' Sake.

A little gift for Jesus' sake, Unknown to ear or eye; A little breath of kindness left Adrift in passing by; A smile reflected in some face; A little worthy praise; A touch upon some lonely hand To sweeten many days; Remembrance shown in little things, Small favors scarcely seen; A written word; a spoken word; A flower heart midst some green; A breath of incense daily given In simple homely ways; Because in man we see the Christ, And noblest forms of praise.

True Men and True Women.

Boys are always aspiring to be young men, and girls are longing to be like their grown-up sisters. The secret is, that they think if they are older they will be entitled to have more freedom and privileges than now. But what queer notions they sometimes have of freedom. Liberty is not license, and added privileges should not lead to presumption. More freedom does not mean more freedom to do things that are wrong. Many boys think that as young men they will be manly if they smoke, or stay away from the Sunday-school, or play cards, and so on, but this has often been the first step in the downward path so many boys have trod. Many girls think that as young women, they can wear newer and gayer dresses, stay up late in the evenings, and attend the theatre and the ball-room. But how far below the ideal which God has placed before us in Christ Jesus. The manly man is the Christlike man, and the true woman is the one who has the Christlike spirit. Christ in us is the source of true manliness and womanliness. Let us accept Him and follow Him as the great example God has given us.

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Conscience In a Dog.

Bran, our big dog, showed himself conscience-stricken on one particular occasion. We were staying at Yarmouth, and Bran, who was allowed perfect liberty, was lost for one entire day! At night, just before the house was shut up, he made his appearance. Being met at the hall door, he was rebuked and his offered paw not taken.

His nightly resting-place was a cellar, where he had a comfortable straw couch provided for him, and his usual custom was to run down stairs immediately to his bed and supper; but on this evening he remained at the top of the stairs and cried and whined piteously. Presently my brother said, "You must come and make it up with Bran, or the poor fellow will cry there all night!" Accordingly we opened the door, and one by one shook Bran's paw in sign of forgiveness, whereupon he quietly walked down stairs, and after eating his supper with avidity, curled himself up on the straw and went to sleep.—Ellen Isabelle Tupper.

Free to Men.

Any man who is weak or nervous, can write to me in perfect confidence and receive free of charge, in a sealed letter valuable advice and information how to obtain a cure. Address with stamp F. G. Smith, P. O. Box 388, London Ont.

A Light to Walk By.

A hard-working missionary in Eastern Canada was travelling between his home and that of a parishioner.

Having to pass through a dark forest, he carried a lantern with him to show him the path. It was winter and a good deal of snow lay on the ground. As he was about to enter the forest he remembered that, as the snow was falling, the footprints of those who had passed along that way would be filled in, and he was a little anxious.

To his great joy he found fresh footprints showing that somebody had just gone before him. Had he been without the lantern he would not have seen the footprints and so would have had much difficulty in getting home. He afterwards found that the footprints were those of a friend who had gone before him to his own home.

Have we not in this simple, common incident a very helpful illustration of the fact that we can only see the footprints of the blessed Jesus when we carry the Bible—the Light unto our feet and the Lamp to our path—in our heart and in our hand?

If the young who set out in life to journey to their home in heaven, would only trust to the lantern of God's Holy Word and simply follow by its aid in the footprints left by the Saviour, how steadily would they journey and how safely would they go straight on to the heavenly Canaan!

False lights glitter on either side of the way, and many are led to destruction by their means; but to a faithful follower of Christ it is quite easy to tell the false from the true, the narrow way which leadeth unto life from the broad way which leadeth unto destruction.

The Bible not only testifies of Christ, but in a very real sense it leads us to Christ.

Are You Tired

All the time? This condition is a sure indication that your blood is not rich and nourishing as it ought to be and as it may be if you will take a few bottles of the great blood purifier, Hood's Sarsaparilla. Thousands write that Hood's Sarsaparilla has cured them of that tired feeling by giving them rich, red blood.

Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

Are You Kind to Your Mother?

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling draught to your parched lips? Who taught you how to pray, and gently helped you how to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Is it not your mother—your own mother? Now let me ask you, "Are you kind to your mother?"

Hood's Sarsaparilla purifies the blood, overcomes that tired feeling, creates an appetite, and gives refreshing sleep.

Sunshine.

"It takes clouds to make sunshine, and when the clouds are darkest we may the sooner expect the brightening."

X-Rays

Of severest trial and test prove in regard to Hood's Sarsaparilla

1st, Greatest Merit

Secured by a peculiar Combination, Proportion and Process unknown to others—which naturally and actually produces

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Shown by thousands of honest, voluntary testimonials—which naturally and actually produce

3d, Greatest Sales

According to the statements of druggists all over the country. In these three points Hood's Sarsaparilla is peculiar to itself.

Hood's Sarsaparilla

Is the best—It is the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

There are times in our lives when shadows are spread from horizon to horizon, when one drop would over-balance the cup of woe: times when life seems to be all night and we wonder if morning will ever come.

There are also times when we drink draughts from the fountain of life that throw sunshine into every crevice of our hearts and cause even our dull, monotonous round of cares and trials to appear as so many blessings in disguise.

There are happy, even-tempered people, who can always say, "It is the Lord, let Him do as seemeth Him good."

With them it is always day, for their sun never sets. Having yielded to the wooings of the Holy Spirit, and made their peace with God, sunshine springs up gorgeous in beauty, resplendent in glory.

Our happiness is very greatly in our own hands. It would be more than doubled if we would forget to worry about that which we cannot control and for which we are not held responsible. "Contentment with godliness is great gain." Our happiness would be quadrupled if we could attain to that state of grace where

Whichever way the wind doth blow, My heart is glad to have it so; And blow it east or blow it west, The wind that blows, that wind is best.

If we would have more sunshine in our lives we must roll away the stone and let the Sun of Righteousness arise in our hearts with healing in His wings. He will lead us in a way we know not, and cause us to praise Him as long as we live. "There's a divinity that shapes our ends, rough hew them as we may."

That divinity does not force sunshine upon us in this world nor heaven in the world to come; rather,

We shape ourselves the joy or fear Of which the coming life is made, And fill our future's atmosphere With sunshine or with shade.

Our Legacy.

Kitty was a good, conscientious Christian girl, but she had one habit that was very harmful to herself and very trying to her friends. It was the habit of fretting. She could seldom feel that the things in which she

was interested were coming out right: on the contrary, she was almost invariably sure they were coming out wrong, and talked and fretted about them until her friends were quite weary of her doubts and gloomy predictions. If she were going to a picnic she felt sure it would rain: if it was her turn to lead the Christian Endeavour meeting, she feared she would make some mistakes: if she had an essay to write, she worried lest she should not do it creditably: if her friends were sick she feared they would not recover: she fretted lest her new dress should not fit, her new hat should not be becoming, and so on, until her friends said, "How unfortunate that Kitty has such a nervous, fretful disposition, and always persists in exacting the unpleasant! She tries to be a good girl, but she is so doubting, and has such a habit of looking on the dark side."

Once when she was fretting about some committee in which she was assisting, while at breakfast with her aunt, the latter said to her, "Kitty, I'm afraid you do not get much good of your legacy."

Kitty looked up in surprise. "I didn't know I had any," she said. "What legacy do you mean, auntie?"

"The legacy of peace that Christ willed you," replied her aunt.

Kitty's countenance fell. As usual she expected the unpleasant, and thought her aunt was blaming her about something. What had she done now? Something wrong, doubtless, and her aunt was going to lecture her about it. Well, it was just what she might expect.

Her aunt pretended not to notice her gloomy countenance, but continued cheerfully:

"A great many Christians more or less disregard this particular legacy to which I refer, and thereby lose out of their Christian lives much that is very sweet and helpful. Just before His crucifixion Christ made four wills. He willed His body to Joseph, who laid it in his new tomb; He willed His mother to John, who took her home and cared for her as long as she lived: He willed His Spirit to His Father, praying, "Father, into thy hands I commit my Spirit," and He willed His peace to us, saying sweetly, "Peace I leave with you: My peace I give unto you." And listen, Kitty, this peace of God that passeth understanding, belongs to all Christ's disciples, and they have only to appropriate and enjoy it. It is their legacy, the legacy Christ willed them when near the close of His earthly life, and He intends they shall take it into their hearts and lives to make them better and happier Christians. You remember this peace is one of the fruits of the Spirit, and is third on the list. Paul says, "Now the fruits of the Spirit are these: Love, joy, peace," and so on, referring to the peace Christ willed us. It was so good of him when His enemies were all about Him, and He knew the hour of His shameful death was near, to remember His disciples all down the ages and say to them in parting, "My peace I give unto you." It is the most precious legacy ever found in any will, for whatever clouds and trials come we can have His peace in our hearts, can have the sweet sense of His approval, can see the silver lining of the clouds, and know that nothing can harm us so long as His peace abides with us. Think of it, Kitty, and see if you cannot get

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more good out of this wonderful legacy of peace."

Kitty could not reply, for just then her aunt was summoned from the room, and she was left alone. Suddenly the thought came to her, "What must Christ think of a girl who professes to love Him and yet is full of unrest, making life unpleasant for herself and her friends by her doubts and fretting, and her penchant for looking on the dark side." She saw now that Christ wished her to be cheerful and helpful, striving to make the world brighter and better. She saw that His legacy of peace to her meant that she should be content and expect the best, and if the worst came, to make the best she could of it and still be content, knowing that all things work together for good for those who love God and keep His commandments. She thought with sorrow and shame how little she had appreciated and used her sweet legacy of peace, and made a silent vow, which she still sacredly keeps.

What this vow was you may judge from the fact that ere long people began to say, "What has changed Kitty? She never frets any more, and is so cheerful and helpful that it is a pleasure to be with her."

They did not know that she had learned to appreciate Christ's legacy of peace, the sweet legacy that always makes helpful, sunshiny lives, and is one of the choicest fruits of the Spirit.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

The Snail's Advice.

It was a pleasant afternoon and the Snail was taking a quiet walk across the garden path with the intention of reaching the wall beyond it. His slender horns moved gracefully from side to side as he stretched his supple neck far out of his shell to enjoy the sun as he went on his journey. Sud-

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Gourlay, Winkler & Leming

denly he found himself snatched from the ground and a finger laid on one of his bright black eyes. Quick as thought, folding his eyes into his horns, and his horns into his head, he drew back into the shelter of his shell.

"Snail, snail, put out your horns," sang the little girl who had seized him, and in whose hands he now lay; but the snail lay close.

"Snail, snail, put out your horns," she sang again, impatiently, but in vain, for never a stir made the snail.

"Nasty, disagreeable slimy thing! I hate you, and I hate everyone; every single person I know is disagreeable to-day," said the little girl, angrily throwing the snail on the grass.

"Little girl," said the snail in a gentle voice, which sounded far away inside his shell, "if you were like me you would be happier. I don't mean to be disagreeable."

"Like you! Like a snail! I'd be very sorry."

"I don't mean in appearance, but if you would act as I do when you are vexed it would make you happier. When anyone hurts me, as you did just now, I just shut my eyes into my horns, and curl my horns into my head, and turn my head inside my body, and draw my body into my shell, and don't even look out to see what they are like, or give them another chance of annoying me. Why don't you do that?"

"How could I? I have no horns and no shell, and I couldn't possibly turn my head inside my body."

"I know that; but you have got things that you are always keeping stretched out and that I think must be very like my horns, though you call them 'feelings' and 'pride,' and if you were to draw in your horns when you fancy someone has offended or vexed you, you would be much wiser."

"It is easy for you to talk; you are only a snail. You don't know how horrid the boys are, and mother won't let me do as I like."

"I know more than you think, for I see you here very often, though you don't see me. And I tell you that you wouldn't think people or things half so disagreeable if you didn't keep thinking about what they have said or done to vex you: Just fold up your horns, and even when your brothers try to make you put them out by calling you names, do as I did when you called to me to put out my horns—just don't answer one word, shut up your eyes to everything that vexes you, curl in your horns, and you'll get on ever so much happier."

"I like what you say," sighed the little girl. "Perhaps I'll try. I'm sorry I hurt you."

"Oh, I'm all right again. You see, you might have hurt me much more if I had looked out when you called me."

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have no horns didn't possibly body."

you have got ways keeping I think must ough you call ride,' and if r horns when s offended or much wiser."

talk ; you are 't know how mother won't

ou think, for often, though I tell you that ple or things y didn't keep y have said or fold up your your brothers n out by call- lid when you my horns— ord, shut up hat vexes you, you'll get on

"sighed the 'll try. I'm

in. You see, much more if u called me."

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