

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, MAY 10, 1894.

[No. 19

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the Legal Profession. We have just issued
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rhyn Stanley, late Dean of Westminster. By
Rowland B. Prothero, M.A., with the co-opera-
tion of the Very Rev. Dean Bradley. Por-
traits and illustrations. 3 vols. \$9.00.
A History of Upper Canada College, 1829-92, with
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Dickson, M.A., and G. Mercer Adam. Illus-
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These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

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

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

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

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"HE IS related by —" a nake procession being over scribed by men to hol him, but h like a man with awe method in Fr. Congr anties an Ganges!

"MAKE cannot. on the one and, on th

Canadian Churchman.

TORONTO, THURSDAY, MAY 10, 1894.

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, Toronto.

Offices—Cor. Church and Court Streets.
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Lessons for Sundays and Holy Days.

May 13—WHITSUNDAY.
Morning.—Deut. 16, to v. 18. Rom. 8, to v. 18.
Evening.—Isaiah 11, or Ezek. 36, v. 25. Gal. 5, v. 16, or Acts 18, v. 24 to 19, v. 21.

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

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

ANOTHER REPENTANT "REVERT" seems to be promised—according to the U. S. correspondence in the *Church Review*—in the person of Rev. H. A. Adams, who has just been followed "over to Rome" by a very wealthy lady parishioner. She had better have "bided a wee," for the story goes that H. A. A. has already proved such a refractory and recalcitrant 'vert that his converter, Father Van Rensselaer, has been put on penance to atone for the fact that his convert has "shown symptoms of a desire to return to the Anglican Communion." One hardly likes to say "let them stay" or "good riddance," and yet—

"HE IS FULL OF GOD" is the way in which—as related by Fr. Congreve in the *Cowley Evangelist*—"a naked Fakir, who could not join in the procession (of Hindoos worshipping the Ganges), being overcome with religious frenzy"—is described by his fellow-worshippers. "It needed four men to hold him: and even they could not control him, but he cast himself violently on the ground like a man raging mad. The crowds looked on with awe struck reverence." Still, "there was method in his madness": he made "salaam" to Fr. Congreve repeatedly. We have read of similar antics among others than worshippers of the Ganges!

"MAKE SOBER BY ACT OF PARLIAMENT"—you cannot. At least so argues the *Rock*. "Only by, on the one hand, propagating sound principles: and, on the other, refusing the temptations placed

in their way, can the cause be furthered. We said advisedly 'refusing,' not doing away with, because experience has so constantly shown that total prohibition does not effect what is desired. It was tried many years ago in some of the States of North America, and it was found that the law was evaded in all directions. . . . Such extreme action does not advance the cause?"

CHURCH PRINTING COMPANIES.—Printing companies generally have been having the full benefit of "hard times," and those engaged in religious work are no exception. How is it that so many people think it hardly worth while to "pay the printer?" One of these concerns in Toronto—printers and publishers of several Church or religious periodicals—has lately gone to pieces. Its melancholy epitaph appears in a circular issued by those who have "bought up" the wreckage: its ruin was "greatly due to delinquent subscribers!" Some hundreds of people owing a dollar or two each makes all the difference between the printer's ruin and safety. Let others beware of this fact and its cause.

"NOT ONE STONE UPON ANOTHER."—The correspondence column of the *Church Times* has a very interesting reference to the very interesting story of the attempt of Julian the Apostate to rebuild the Temple at Jerusalem in defiance of the Saviour's prediction. He was permitted to fulfil that prediction to the letter (all unwittingly!) in tearing up the remains of the old foundation: but when he began to lay the new foundation the trouble began. Hurricanes, earthquakes and thunderbolts scattered and slew the Roman and Jewish builders. Contemporary writers, Rufinus, Gregory, Nazianzen, Chrysostom, Ambrose, Theodoret, etc., give full accounts of these incidents, the final abandonment of the impious plan, and the luminous cross in the sky at 9 a.m. on 7th May, A.D. 363, the 13th year of the episcopate of Bishop Cyril. The story is a parable of many other attempts at belittling Scripture!

PARSON-BAITING at Easter vestries has not quite died out in England in some remote spots, where local lay magnates think they can safely air their ignorance! *Church Review* refers in a jocular strain to some of these attempts. Near Colchester is a gallant major who "seems to think that the clergy were specially created in order to serve as subalterns to warriors on the retired list." The rector's references to such antique authorities as Bp. Cosin were hailed as too stale for that crowd. "The wisdom of Solomon has become foolishness, for Solomon is dead, and 'them days are gone'!"

GAMBLING is so universal in Peru that an incident is given of a Dominican priest who at the most solemn part of the mass heard his assistant chanting (!) "you have drawn the 20,000 dollars"—the quarterly grand prize in the national lottery. The friar's agitation at the news occasioned an investigation, which resulted in the "seclusion" of the friar for one month and his assistant for three months. The friends of the friar, however, managed to secure the fortune and rescue it from the rapacity of the Superior of his order.

"OUR YOUNG PEOPLE LEAVING US" continues to be the wail of the *Methodist Times*. "Metropolitan Methodism is losing its young men and young women. . . . Where are they going?"

. . . . They are going to the Church of England. . . . Our services are training our sons and daughters to chafe at the simpler form of worship, and sending them where this kind of thing (liturgy, chanting, intoning, etc.) is better done. . . . Are the ministers to blame? Certainly in one particular they are. They do not visit their people. This fatal fact is doing more harm to Methodism than almost anything else."

BORROWING AND LENDING.

The emphasis laid upon the duty of lending to those who need is so remarkable a feature of the Gospel system of religion that it cannot be overlooked, and any serious effort to arrange for an organized and efficient help to the needy classes calls for and should receive—especially in these very "trying" days—most earnest and respectful consideration. Such an effort has lately been made in New York, drawn forth by the presence of an unusual mass of poverty and distress in the vicinity of wealthy and benevolent persons. That any considerable number of persons possessing sufficiently large means should become associated in such an effort is commendable, and a great deal of credit is due to the rector of the parish which has taken the lead in this matter.

IT IS A MODEL PARISH

and sets a noble example among churches similarly situated. Most visitors to New York know the way in which the 42nd St. terminus of the "Grand Central" is flanked by churches of fine architecture and sumptuous appointments—Holy Trinity, Heavenly Rest, and S. Bartholomew, among the chief. The last named has a most energetic pastor, thoroughly alive to all the questions of the hour and thoroughly abreast with all movements of humanity touching upon the principles and actions of the Christian religion. His special advantage is that his congregation embodies a nest of millionaires from the contiguous Fifth Avenue mansions: and it is his special talent for "handling" this powerful engine for good to the advantage of religion which makes his case so conspicuous. His last successful effort—one might call it "new departure"—is a resolute organized effort to

HELP THE POOR TO HELP THEMSELVES.

Of course, ordinarily, this is best done by supplying them with adequate work: but the trouble just now is that work cannot be had at all. There has been a practical collapse of business generally, and hundreds of thousands have been thrown out of work. Short of literal and bare beggary—but not much short of it!—is the resort to the pawnshop, chattel mortgages in one shape or another, at cent. per cent. or even greater interest. The general result of such an expedient is usually that the little valuables or commodities thus pledged in despair are ultimately lost, and become the property of the pawnbroker. The honest effort of the poor man to "tide over" a streak of ill-luck is abortive, and

ABSOLUTE BEGGARY RESULTS.

It is this state of things which Rev. Dr. Greer has set himself to remedy with characteristic tact, energy, and resolution. The remarkable thing is that he has been backed up by his congregation so nobly. "Money," they say, "you want to start this? Here it is." There is, how-

pleasure in offering friends and sub-ty of obtaining, n all hands to be, e Bishops, clergy, members of the of the Church in nada. One rep- n their Convoca- ned the Upper prominent clergy an from all parts rmed the Low.

arge photographs ists in Toronto os.—and make a ed 18x14 inches. to say that such ng great interest he present time, rized in years was an histori- ures of this kind

are the only ones ing the sitting of controlled by us, d from any other lent likenesses of clergy and laity. s is particularly gground of Trin- and the cloister Chapel, makes a The price of each,

crease the circ- AN CHURCHMAN, so we are intro- nilies good sound and interesting have made great ese pictures, and who will aid us in lowest possible nd risk has been , that beyond the ring the photo- cessary to have that the chance educed to a mini- made on the pic- tage we seek is ion of our paper.

ving offer: An/ oscription to this of the year 1893. tion in advance ty have either of ents or both of bscribers paying e, can have the ne terms. We pictures shall be injured and re- replaced by oth- ly hope that in e cure for Church- hose who made nt Synod, we are e, and trust that r they may hon- of their appreci-

URCHMAN, rch and Court Sts. nce on Court St.

ever, no intention to risk even this generously offered money. Everything is done on business principles. The mortgage for such loans is based on the most carefully scrutinized security; character of the borrower, as well as value and condition of article pledged, are carefully investigated. Only, the interest is reasonable—six per cent. Thus a chance is given to the man who is down to get up and stand. In hundreds of cases already this relief has proved as efficient and thorough as the famous Scriptural example of

"THE GOOD SAMARITAN."

In a recent letter to the press Dr. Greer, in answer to enquiries, says, "It is my candid belief that we are entering upon an era which will see a decided change in the treatment of the poor and the substitution of credit in place of charity. A little timely credit, wisely bestowed, helps to make men independent, and it is well known that most men who have got on in this world, have done so from having this advantage at a critical time in their lives. Most of the great commercial houses and financial institutions would be driven to the wall at times, if they were not able to secure sufficient credit to 'tide them over.' Something must be done by the legislatures and perhaps by Congress itself to prevent the poor from being preyed upon by the usurers as at present."

THE POOR AND RICH ARE PLACED ON A LEVEL.

"The average business man and people of fortune who have recognized security—such as stocks, bonds, mortgages, and the like—can always borrow money at the banks at a low rate of interest and for periods to suit their convenience: but the wage earner enjoys no such advantage. He cannot in a moment of necessity realize on any of his things except at a cruel sacrifice." The banks cannot "bother" with such small things: the usurer makes a prey of them! This is where the "Good Samaritan" steps in and protects the unfortunate from "going to the bad" altogether. A little timely help on great and economic principles—business with a salt of religion—that is the whole idea. And a good one it is, deserving of world-wide imitation.

REVIEWS.

THE MUSIC REVIEW. C. F. Summy, Chicago.

In the April number of this most interesting musical magazine is a translation of Heller's article on Berlioz. Other subjects are "Technic," a London, Eng., "Letter," reviews of the latest music and books, foreign "Notes," and an anthem, "Christ is Knocking at my Heart," by P. A. Otis.

THE RESURRECTION OF THE DEAD: By the late Professor W. Milligan, D.D. Price 4s. 6d. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository. 1894.

The late Dr. Milligan's great work on the Resurrection of our Lord is well known to all students of theology, and his representatives have done well and wisely in republishing these papers, which he contributed some years ago to two theological magazines. The book forms a continuous exposition of the fifteenth chapter of St. Paul's First Epistle to the Corinthians, a passage of Scripture of the first importance from every point of view. In this volume the author not only clears up difficulties, as far as that could be done, but brings out the doctrinal, practical and devotional significance of the whole chapter.

FROM THINGS TO GOD. By D. H. Greer, D.D. 8 vo., p.p. 278; \$1.50. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

These sermons are published as they are preached, and have all the merits and demerits of the extempore oration. There is the tendency to

diffuseness, the loose attention to orderliness, and the strange form that a text is forced to assume. But on the other hand, we have a clearer view of the preacher, and a directer contact with the burning life that finds expression in these pages. His subjects are all adapted to the calls of a city congregation, and we can see the style of men and women that are filling the pews. The addresses are well pointed, as suitable for an audience in New York, and there is seldom much exaggeration of language in the attempt to leave an impression. In one case where he gives a picture of the deplorable condition of England under the monasteries, we have a feeling that he is only following the lead of Henry VIII's commissioners, when the monasteries were wealthy, and the royal exchequer was empty. But the whole collection of sermons is valuable, and we would specially direct our readers to "Faith and Machinery" and "Walking with God To-day." The book is compact and handy.

MAGAZINES.—The *Critical Review* (April) is an excellent number. Those who desire to procure the new publications in theology can hardly have better guidance. And those who cannot afford the money to purchase or the time to peruse lengthy works, will find a description of them, and often, to a large extent, the very substance of them, in these reviews. Among the more important books noticed in the present number are Hutchison Stirling's Darwinianism, Sayers' Higher Criticism, Prothero's Life of Dean Stanley, Tatian's Diatessaron, Kaftain's Truth of the Christian Religion, and Flint's Philosophy of History. The names of the reviewers are a guarantee of the excellence of their work, and we are not disappointed when we examine the contents.

A SUNDAY ON THE NILE.

AND A SERMON BY THE BISHOP OF HURON.

But I must not give a history of Aswan; I am to tell of a Sunday spent there. It is Saturday evening. The manager has asked me if I will be responsible for the service to-morrow morning on board the boat, and I have agreed. But an American gentleman tells me that the Bishop of Huron is on board the post-boat—which we passed at Konombo—and is due in three hours. Why not try and get hold of the Bishop? If he is agreeable, he might be willing to preach to us. So I wait for the post-boat. At last she comes in. I board her, and find the Bishop. He is one of the most charming and unaffected men I ever met. He agrees at once, and assures me it will be a pleasure to help us. So I go back to my cabin, and write out a notice for the deck, stating that service will be to-morrow at 10 o'clock, and the sermon will be preached by the Bishop of Huron, the Right Rev. Dr. Baldwin.

Sunday comes. It is a day 'calm and bright.' Sundays abroad have a character all their own—I mean for those who try to keep the day as a Divine institution. They are rallying-points round which the travellers gather, and, through the familiar services, realize they are still one with those at home, though 3,000 miles are between them. They help one in a very real way to recognize the spiritual as something above the temporal. However far away you have felt in the week, on the Sunday you seem to draw nearer home. As you grasp the hand of the Heavenly Father, you seem in that grasp to feel the touch of the earthly hands you love so well.

Our arrangements for service were necessarily simple. The dining saloon was our church; in place of an organ we had a piano. One of the tables served as reading-desk, lectern, and pulpit; our robes were our everyday attire. Yet our service was as bright and hearty as any service in an English Church. We had a most capable organist in a lady passenger; yes, and we had a choir as well. Familiar chants and hymns were sung most heartily.

What a delightful gathering it was! What comfort the dear old familiar service brought! How real the well-worn sentences in our morning prayer became! And how appropriate the story of Joseph in the day's lesson sounded! I think, too, the recital of the Creed struck me on that occasion. Here we were strangers to one another, and of different nationalities, and yet one in a common faith—one God and Father of all, one Redeemer, one sanctifying Spirit. We became no longer strangers, but fellow-citizens of the household of God.

The Bishop rose to give us a word of exhortation. He took his text from Ps. xxxi. 19, "Oh, how great is Thy goodness which Thou hast laid up for them that trust in Thee, which Thou hast wrought for them that trust in Thee before the sons of men." I wish I could reproduce that sermon. It impressed all who

heard it. The main thought was *the reserved mercies of God*. God has good things in store, which He gives out at the right time, but till then He keeps them in reservation. Why, for instance, was this last decade so fruitful in discoveries, even here in Egypt? Why were the old works and marvels kept hidden so long, and only lately revealed? God had kept them back. "Go with this thought," said the Bishop, "and visit the wonders of Egypt. See in each temple lately cleared of its rubbish (and revealed to us in something of its ancient glory) a sign of God's reserved mercies, and lift up your hearts to Him as the Lord of all. So also in social life we read the same lesson; so also in spiritual things—God withholds till the right time. Why was the Incarnation sent at one special moment? God waited till the fulness of time, till He saw the fit hour had come; the blessing was reserved till it was wanted. Be sure that if God does not send you some blessing you crave, the reason is not that God lacks it, but rather you are not yet ripe for it. A boundless store of mercies is laid up for them that fear Him; all will come at the right time."

It was a sermon full of comfort, and rendered the more impressive by the apostolic simplicity and sincerity of the Bishop himself. It was delivered without a note.

The service over, we paced the deck together, and I mentioned that my friend and companion on the voyage was recovering from a serious illness, brought on by a sandstorm we encountered at Luxor. The Bishop suggested we should go down and see him. In the little cabin was my friend (a young clergyman) sitting up for the first time after the attack. Illness far from home is not inspiring, and I think my poor friend felt very low; but the cheery friendliness of the Bishop soon brightened him up, and the visit was as good as wine or tonic. Every moment the invalid grew more sprightly. As the Bishop rose to go, he stretched out his hand over the sick man's head. "The Lord bless you and keep you," he said. "The Lord make His Face to shine upon you, and give you peace now and evermore." My friend looked up at me, and said, "I feel better already. I shall soon be well. The Bishop has lifted me round the corner." And my friend was quite right.

THE SAINTS OF ENGLAND BEFORE ST. AUGUSTINE.

The Exeter Congress of 1894 will be remarkable for one thing at least. This Congress will be held in the cathedral city, which land has been Christian for 1,400 years, and where the remains of Brito-Celtic Christianity can be better traced than elsewhere in England. It is true that alike at Cardiff, Rhyl, and at Swansea the country around was Christian long before St. Augustine of Canterbury was born. But then we are reminded that Wales is not England, and that "the Welsh Church is rather the mother of the Church of England than the Church of England the mother of the Church of Wales," though to speak more historically the Church of Wales is the elder sister of the Church of England. But Devonshire and Cornwall are both English counties. As yet the desire for Home Rule has not extended to them, and if Welshmen do not claim to be Englishmen (as some of them in these disunion days do not), yet Devon and Cornwall are two English counties, and as yet no one, even in this sceptical age, can deny to them, or wishes to deny them, that privilege.

Yet there was a time when Cornwall was a separate Celtic kingdom of "West Wales," and extended over both Cornwall and Devon with parts of Somerset and Dorset, and when the heathen Saxons poured over South Britain the Cornu-British kingdom remained a Christian state, as the legends of King Arthur and the more authentic history of King Gerontius (remembered in Cornwall in St. Germans and St. Govan) shows. The Saxon worshippers of Odin and Thor never got as far as Exeter, though their Christian descendants ultimately conquered that city and held it for some time in connection with the Cornu-Britons, and then ultimately conquered Devon, and at last (under King Athelstan) Cornwall itself. But Exeter and the people who lived around that ancient Roman and British fortress were Christians, when most, indeed nearly all, of the country now called England was heathen.

It may be said indeed (as some do say) that the English are a Teutonic people, and have nothing to do with the old Brito-Celtic Christian Church. This sounds plausible, but is it quite true? Are all Englishmen of pure Teutonic descent? Is there not a strong Celtic vein in the English nation also? Is there not a marked distinction between the English and the purer Teutons of Germany? And even if it were not so, must we not recognize facts, i.e., that a portion of the territory now called England was Christian long before St. Gregory the Great himself was born—the Britain in which St. Germanus of Auxerre preached; the Britain represented at the Councils of Arles and Ariminum; the Britain that was illustrious in the annals of Christ-

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endom in the fifth and even fourth centuries? This Christian Britain is almost forgotten and lost to view in most parts of the England of to day, but in Devon and Cornwall it can still be traced—it leaves its place and parish names, its memories of Brito-Celtic saints, its Celtic crosses, even its archaeological remains of the Romano-British epoch—now so faintly traceable in most of the counties of England. It is not merely books, but names and relics and facts which show that Brito-Celtic Christians lived and worshipped in Devon and Cornwall before St. Augustine of Canterbury was born.

We hope this will be remembered at Exeter. The Church in Britain before St. Augustine's time was the subject of Canon Browne's able lecture at St. Paul's. The subject is one of deepest interest to every Englishman, not only on historical and national grounds, but also in relation to the pretensions of the Italian Mission that England was converted by Roman missionaries, and that the Prior of St. Andrew's at Rome was sent by the Pope St. Gregory the Great to found the Church of England. He did not found it. Part of the territory we call England was Christian long before St. Augustine or even St. Gregory himself was born, and the Gospel was preached and the Sacraments administered in the West of England before and while he conducted his partly successful and partly unsuccessful mission in Kent. For even had there been no Brito-Celtic Church at the time, still St. Augustine could never be called the founder of the Church of England, seeing that his own mission was a failure even in Kent itself, and his converts lapsed (with true Anglo-Saxon doggedness) back to heathenism. St. Columba and St. Aidan have more claim than St. Augustine to the grand title.

In any case we hope that the memories of the ancient British Church of the West of England will not be forgotten in Exeter. Once indeed at Plymouth the Congress was held in a region abounding with memories of an early Christian past. But that was some years ago, when the subject of the ancient British Church before St. Augustine was less prominent than it is now. It is at present no mere academic question. It tells in two directions on burning topics of the day, i.e., the Church in Wales and the pretensions of the Italian Mission. It has practical bearings, and therefore we hope Exeter Congress of 1894 will do something to enable visitors to realize the antiquity of the Church of the West of England when they visit that *Isea Dunmoniorum* around which most of those memories for 1,400 years gather.—*Church Review*.

THE MANY MANSIONS OF THE SPIRITUAL REALM.

PREACHED IN RIPON CATHEDRAL ON THE FIRST SUNDAY AFTER CHRISTMAS, BY CANON MALCOLM MACCOLL.

"In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you." (St. John xiv. 2.)

We are to consider this evening the condition of souls in Paradise. Their probation is over; their salvation is assured; but is their condition perfect? In attempting an answer to that question it is necessary to bear in mind that perfection is a relative term. In strictness of speech God alone is perfect, and it is at His perfection that our Lord bids us aim. "Be ye perfect," He says, "as your Father which is in Heaven is perfect." Of course, He does not mean that the creature can ever reach the perfection of the Creator. He means that the perfection of man consists in ceaseless striving after infinite perfection. The perfection of every creature lies in fulfilling the end of its existence. The perfection of a tree lies in attaining the full height, and girth, and vigour of which it is capable. The perfection of an animal lies in the fullest development of all its powers. The end of man is not a state, but a process. He must be always, as the Bible puts it, "going on"—literally "pressing forward"—to perfection. The goal is necessarily infinite, and therefore can never be reached; and man's perfection will therefore consist in progressive desire and effort, resulting in enlargement of faculties accompanied by increased enjoyment. And this progression will go on for ever; it is an essential attribute of human life everywhere. Man's aspiration, his ideal, his aim, is infinite perfection, an attraction ever luring him on, and ever receding as he advances. In this man differs from all kinds of life below him. They are satisfied when their bodily wants are supplied. Man is never satisfied. Every fresh acquisition kindles a desire for more. In that sense man is always, and will always remain, imperfect; and therein lies his happiness. To satisfy him were to make him miserable. It is not true that "man never is, but always to be, blessed." In Heaven he is always blessed. Every step in his endless progress is a new accession of bliss, and not the least part of the blessing is the incentive to fresh effort. But it is true that man never is, but always to be, perfect.

In this sense everyone would admit that the faith-

ful departed in Paradise are imperfect. But are they imperfect in the sense of anything being lacking to their happiness? There will be nothing lacking to the happiness of the saints in Heaven. They will be "as the angels," whose happiness is complete at each step of their endless progression. This fullness of happiness does not appear to be enjoyed even by the highest saints in Paradise. They long for, but do not yet obtain, a blessing which they know to be in store for them. We read at the close of the eleventh chapter of the Epistle to the Hebrews, where the glorious faith and suffering of the saints of old are described, that there was still something lacking to the perfection of their happiness. "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us that, apart from us, they should not be made perfect." This is a deep saying, and, like many passages of Holy Scripture, probably holds more than one meaning and lesson, each of them true, and each important.

There is first the lesson that no man's life is complete in itself, but finds its completion in others; helping to complete the past, and being itself completed by the future. No one's life can be estimated as an isolated unit. He is one of a vast family, part of which is in this world, but by far the largest portion in the world unseen. Herein lies one great difference between man and the lower creation. They begin life each as if it were the first of its species, with no gathered experience from the generations that went before. But man reaps the labours of bygone ages. He is a debtor to the past and a benefactor to the future. The saints of old, referred to in the passage under consideration, were the highest examples of spiritual eminence in their time. They forsook all for God—country, kindred, home. But the promise was not fulfilled in them. The better thing was reserved for a distant future, and they meanwhile must remain incomplete, contributing to a glorious result of which they could not enjoy the fruits till the cycle of the redeemed was complete. They were links in a great succession of men of faith, soldiers in a noble army, falling, one by one, in a campaign extending over ages, not reaping their full reward till the victory is won and the campaign is ended. It is for their recognition of this great law of human progress that the writer of the Epistle to the Hebrews praises the heroes of the Old Testament history—the law, namely, that men ought to disregard all mere personal considerations, content to be strangers and pilgrims on the earth, provided they advance thereby the progress and hasten the advent of God's kingdom of righteousness. Moses, after his forty years' wandering in the wilderness, had to be content with a distant view of the Promised Land from a mountain summit in the land of Moab. Jacob died in Egypt, satisfied that others should enjoy the glorious inheritance which he saw afar off. Joseph repined not because he was never to see the land in which he directed that his bones should find a last resting-place. Even the Father of the faithful rejoiced to see Christ's day across the span of many centuries. They all died in faith; glad to forego the present for the sake of the future, and valuing their lives chiefly in the degree in which they ministered to the good of others, and were factors in the general purpose of Almighty God towards His people. How much grander a view of faith this is than that which makes it a merely personal matter, a question of individual salvation only. As you were reminded so eloquently last Sunday evening (by the Bishop of Ripon) we are to regard ourselves as stones in a glorious building, like the stones of Solomon's Temple, which were quarried and cut and polished at a distance from their destination, and attained their beauty and completeness only when they were laid in the place designed for them, each contributing its share to the beauty of the whole building, and thus, and thus only, finding its own perfection.

There you have the condition of the saints of the old dispensation. They "received not the promise," "in order that they without us should not be made perfect." The imperfection, you see, did not apply to their own age alone, nor to their life on earth alone; it covered the whole space between them and the consummation of all things. Abraham, Isaac, Jacob, and the rest were not complete in themselves or in their work. They went to the making of more perfect men, of more advanced generations; and these will in their turn contribute, through their own incompleteness, to the perfection of the whole.

The perfecting of the Christian life is therefore, in the intermediate state as well as here, a continuous process. Death does not end it; it goes on in the unseen world. We and they are necessary to each other. "They without us cannot be made perfect," nor we without them. That this was St. Paul's view is evident from his teaching generally. Not death, but the second coming of Christ, is put forward by him as the end of the Christian's work of preparation to meet his God. Writing to the Philippians, he expresses himself "confident of this very thing, that He who hath begun a good work in

you will continue it until the day of Jesus Christ." Death, you see, is not to stop the work; it is to go on until the Second Advent. This kind of imperfection, then, is shared in Paradise by all the faithful departed.

But is there any difference in their conditions? Are there gradations of moral development among them as there are here? Surely there must be when you consider that death does not break the continuity of character. Human beings appear on the other side of death in precisely the same moral condition in which they left this world. But that means innumerable degrees of moral development. There are no cataclysms, no sudden breaks or changes, in the evolution of moral, any more than in the evolution of physical progress. That being so, consider the multitudes of human beings who pass out of this life without any opportunity, through no fault of their own, of preparing themselves to meet their God. "The soul that sinneth, it shall die." But there is no sin where there is no knowledge. Is not this the teaching of the great Apostle of the Gentiles? "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" With these God will know how to deal. If our Lord went after His death to "preach unto the spirits in prison, who were disobedient" in the time of Noah, will He not find means in the intermediate state to make His will known to those who never knew it here?

Then think of those germinal souls who die in infancy or early childhood. What becomes of them when they arrive in the spiritual world, helpless as they left this, with characters unformed and faculties undeveloped? Our Lord tells us that children are, even here, under the special guardianship of angels who "always behold the face of His Father in Heaven." And if Lazarus was carried by "the angels" to Paradise—angels specially entrusted with that duty—may we not believe that, when children die, they are committed to the ministry of angels specially set apart to train and educate them with a skill and tenderness which no parent on earth could rival? And is it presumptuous to surmise that bereaved mothers who have parted from children on earth may be employed in ministering to motherless children in Paradise? Let us remember that death makes no difference in human faculties and affections except to intensify them. Now, of all human feelings, the maternal is probably the deepest and strongest. And is it unreasonable to believe that He who pitied the much-cattle of Nineveh, and compares His own love to the pangs of a travelling mother, may sometimes remove a child from an earthly home to console the maternal yearnings of a soul in Paradise? We are too much accustomed to regard the spiritual world, when we think of it at all, as something unreal, shadowy, distant, with which we have nothing to do while in this world, and the inhabitants of which have lost all interest in us, as we too often have done in them. But that is a view as unreasonable as it is unscriptural. To suppose that those who have left us have ceased to interest themselves in us is to doubt that they still remain human, whereas they have become more intensely human than they ever were here. When you think of the numberless human beings who pass into the world unseen sorely needing help and comfort, why should it be thought incredible that souls are constantly drafted from this world into the next to do some useful service there? If the little maid of Israel was torn away suddenly from her home because she was needed in Damascus to send Naaman the leper to be cured of his disease and be converted to the worship of the true God, and to serve also as a warning to the end of time that if men expect God's blessing they must use the means which he has provided for the purpose, why should He not summon whomsoever He wills to leave this world in order to fulfil some ministry of love in the next? And if Peter was sent to Joppa to enlighten Cornelius, and Philip to Gaza to interpret Isaiah to the minister of the Queen of Ethiopia, and Paul to Macedonia "to help them," why should we think it strange that men and women should be called away from this life in order to be of service in some other department of the Master's Kingdom? Think you that John the Baptist's useful career in Judea was cut suddenly and prematurely short in order that he might be idle in the spiritual realm? His work here was done, and, depend upon it, work was found for him elsewhere. Of good King Josiah, killed in battle in the bloom and vigour of his manhood, and in the very crisis of the great work of reformation which he had begun with such signal success, think you that he died for naught? That zeal like his, and purity and loyalty, had no scope and no exercise in the world into which he was called so suddenly?

Let thoughts like these comfort us when we see great benefactors of their race removed in the midst of their usefulness, and let us remember the message of Jesus to the owner of the ass and foal which He needed on Palm Sunday: "The Lord hath need of

them, and straightway He will send them." Who would grudge Him the service of any soul whom He may deign to need in His glorious work? And He may need them, too, for their own good; calling them away perhaps from temptations which He knows would be injurious to them; just as a wise physician will not hesitate to send away from home a patient who needs the air and scenery of a foreign land to ward off the insidious approach of a dangerous disease.

And what shall we say of the insane—the myriads who have been born without the light of reason, or been bereft of it from no fault of their own? Can we doubt that provision is made for them in one of the "many mansions" of which our Lord speaks? Their condition here is most mysterious? They live amongst us, yet we know less of them than we do of the lower animals. Is their malady in the soul, or only in the body, or partly in both? We know not. But it seems certain that their moral and mental growth has been arrested, and that they go into the next world with wills, and intellects, and consciences untrained and undeveloped. They are not responsible, and are therefore incapable of sin, though they are sometimes capable of intense suffering. Is there no compensation for them there for the moral and intellectual darkness in which they have lived here, and for the suffering which they are often made to endure? Who that believes in God can doubt it? Who can hesitate to believe that He who made man in His own image will provide in the intermediate state some means, unknown to mortal skill, to minister to minds diseased.

And those mixed characters in whom good and evil are intermingled, falling often, but by God's grace rising again; straying from the narrow way that leads to life, yet struggling back to it? One day death overtakes them with all their imperfections upon them; loving God, attracted by His purity and goodness, but with unstable wills, and strong passions, and hurtful surroundings, and perhaps hating the sin to which in trying moments they yield. Whither do they go? What is their fate? One thing is clear. God damns no one, sends no one to hell. He has given us a nature which we may ruin irremediably, and that is hell—the most tormenting of all hells. "There is no greater pain," says the great poet of Italy, "than to remember in misery the joys that are lost." To be tormented with unappeasable desire—hunger that cannot be satisfied, thirst that can never be quenched; to feel the awful solitude of absolute selfishness, the entire absence of sympathy, the inability to give or to receive it; and then to think that it might have been otherwise, that we have none but ourselves to blame: can your imagination suggest a more frightful hell than that? But it is a hell of man's own making. Do you remember the terrible description of Judas Iscariot's end? He went "to his own place," was drawn by the irresistible attraction of his own character towards that sphere for which he had fitted himself in this temporal scene.

At death, therefore, every soul will be drawn by spiritual attraction towards the particular abode for which it is suited. The predominating bias, the ruling passion, will be the determining cause of man's future destiny. If that be on the side of God, then to one of the many mansions which He has provided for His own will that soul be drawn at death. But it would be unreasonable to suppose that such mixed characters are on a level, are in the same moral condition, as more perfect characters. The prophet Amos speaks of those damaged but saved souls as "firebrands plucked out of the burning;" St. Paul, applying the same image, speaks of men who "shall be saved, yet so as through fire;" sinned and scarred, but rescued. "Him that cometh to Me," says our Lord, "I will in no wise cast out." And by the Parable of the returning Prodigal He has taught us that, however low the sinner may have fallen, the everlasting arms are still beneath him, and the Almighty Father is ever ready to welcome him back the instant he turns his face homeward. The Prodigal's father was on the watch for him, never forgot him; and therefore he saw him "when he was yet a great way off," just leaving the pig-sty, "and had compassion, and ran, and fell on his neck and kissed him." He did not wait for the sinner's arrival, did not walk leisurely with dignified steps to meet the returning Prodigal half-way. He ran towards him the moment he saw the first faint quiverings of the better self reviving in that degraded form. And he meets the penitent with no reproaches. Penitence has blotted out the past as far as the Father is concerned, but not as regards the effect of sin on the Prodigal himself. He is no longer on an equality with the son who went not astray. The latter is "ever with the father," in closer relationship to him, and all that the father has is his.

(To be Continued.)

The severest cases of rheumatism are cured by Hood's Sarsaparilla, the great blood purifier. Now is the time to take it. Hood's cures.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

WINDSOR.—Bishop Courtney, who has been to New York for a slight rest since his tour along the western shore, returned to his diocese on the 28th. He passed through Boston on his way, and was present at a session of the recent important Diocesan Convention of Massachusetts. He spent Sunday the 29th in this parish confirming a class of 35 candidates in the morning, of whom 14 were males and 21 females. Of the latter 5 were baptized by the rector, Archdeacon Weston-Jones, the previous day, and 4 of the 21 were married women. The Bishop's address was admirable in every point and calculated to be one of the greatest assistance to every one of the immense congregation present. In the evening he preached an extremely interesting and helpful sermon to a still larger audience. During his tour of six weeks ending on Easter Sunday, the Bishop contracted a severe cold which has caused him some trouble, and we notice he still suffers from bronchial irritation. Some idea may be had of the extent and scattered condition of his diocese by the fact that during his six weeks tour he was in a train only twice, and the total length of those two journeys was well under twenty-five miles. Confirmation tours in the immediate future have been arranged in the Tangier Deanery, and in Prince Edward Island. The synod of the diocese has been summoned to meet in Halifax on June 22nd. Several important new canons are proposed for discussion which will, if adopted, materially affect the working machinery of the synod. It is also proposed to call the synod together annually instead of biennially as heretofore.

ONTARIO.

LANSLOWNE FRONT.—A confirmation was held by Archbishop Lewis in St. John's Church, on St. Mark's Day, April 25th. The incumbent, Rev. C. J. Young, B.A., presented twenty-two persons to receive the apostolic rite. The Revs. Rural Dean Grout, rector of Lyn; Dr. Nimmo, Brockville, and William Wright, Athens, were present and assisted at the services. Miss Laura Dean presided at the organ, and an efficient choir added to the impressiveness of the ceremony. The Archbishop was unable to give his usual address owing to poor health, much to the regret of the large congregation that had assembled. The previous confirmation in this parish was held by the Lord Bishop of Niagara in 1892.

TORONTO.

On Friday evening, April 27th, at the request of the Church of England chaplain, the Rev. R. C. Caswall, the Toronto Conservatory of Music gave a grand concert in the theatre of the General Hospital, Gerrard street, for the entertainment of the patients, doctors, nurses, and attendants. Professor Edward Fisher and Miss Deugit, who arranged the programme and conducted the concert, are deserving of all praise, as well as the members of the Conservatory staff and the various pupils who assisted. Messrs. Gourlay, Winter & Leeming very kindly lent one of their finest Knabe Grand Pianos for the occasion, so that nothing was wanting for the perfect rendering of the beautiful selections of music. This concert will form a bright remembrance amid the sad and monotonous surroundings of hospital life for the patients and others who were present, and the hearty laughter occasioned by the admirable recitations of Misses Whiteside and Wallace will have done as much good as many pills and potions. Dr. O'Reilly and Miss Snively, on the part of the hospital authorities, made excellent arrangements for the entertainment, which was admirably presided over by Mr. Walter S. Lee, chairman of the board of trustees.

St. Martin's in the Field.—On Thursday evening, April 19th, a lecture was delivered in St. Luke's school house, which was kindly placed at the disposal of the rector of St. Martin's, Rev. R. Seaborn, by Rev. Dr. Langtry, rector of St. Luke's, for the purpose of raising funds in aid of the Building Fund of St. Martin's Church. The lecturer, Rev. Prof. Clarke of Trinity University, Toronto, chose for his subject, "Gustavus Adolphus," which he handled in a masterly manner, riveting the attention of the audience as he described act after act of the noble hero—how he went on from victory to victory, espousing the cause of the Reformation, the tenets of which by his noble acts he firmly established. On the following Sunday evening, the 22nd inst., in St. Martin's Church, His Lordship the Bishop of Toronto conferred the apostolic rite of confirmation on eleven candidates, four of whom were adults. The church was filled to overflowing. His Lordship delivered a most impressive and instructive address on the laying on of hands, going back to the time of the

Patriarch Jacob laying his hands on the heads of Joseph's sons, Ephraim and Manasse; also as practised by the apostles, who invariably followed the deacons and others who were not apostles, as in the case of Philip at Samaria, when he had preached Christ to them and baptized them. Peter and John were sent from Jerusalem, and after praying for them they laid their hands on them and they received the Holy Ghost. Thus terminated a most solemn service, which will long be remembered by those who were present.

The annual meeting of Bands of Hope was held in St. James' school on Tuesday, May 1st, Rev. Canon Sweeney, D.D., Vice-President, in the chair in the absence of the Bishop of the diocese, who was away from town. The bands from St. Philip's, Church of Ascension, Holy Trinity and Trinity were represented. After a hymn and prayer, Canon Sweeney spoke to the children and Rev. H. G. Baldwin read the award of prizes made by Canon Cayley for essays written by members of Bands of Hope on "The evils of Intemperance and the Benefits of Temperance." First prizes (silver badges of the Society) to Alice E. Campbell of Collingwood and Gertie Keay of St. Philip's, Toronto; second prizes (enamelled badges) to Edith B. Soanes of Lindsay and Maud Robertson of St. Philip's. A special second prize was awarded to Ada Venables of the Church of Ascension. The two first prize essays were read to the children by the secretary, and after a few words of congratulation from the chairman and "God save the Queen," the meeting was closed in the usual manner.

RURAL DEANERY OF DURHAM & VICTORIA.—The next meeting of this rural deanery will be held in Lindsay on May 17th and 18th, beginning on Thursday 17th, at 2 pm. Wm. C. ALLEN, Sec. R.D.D.V.

All Saints.—The Lord Bishop of Toronto conferred the holy rite of confirmation at this church last Thursday night. Over 60 candidates were presented by the rector, Rev. Arthur Baldwin, M.A.

WHITBY.—Rev. Dr. Sweeney, of Toronto, lectured at All Saints' school house on Tuesday evening on "Life in Southern California." The rev. gentleman's remarks were listened to with much attention, being of an anecdotal character, and conveying in a most pleasing manner impressions of life in that country, with its pleasures and drawbacks, as experienced by himself in a recent sojourn there. His remarks were aided by means of views handed round for inspection. A sale of useful and fancy articles took place during the afternoon and evening. The proceeds amounted to about \$40.

HURON.

SIMCOE.—On the afternoon of the 26th ult., the Rev. J. R. Newell, incumbent of Port Dover, baptized, by immersion, two of his parishioners who belong to Christ Church, Vittoria. The ceremony was performed in the Baptist Church, Simcoe, in the presence of a number of witnesses. The Rev. D. Dack, minister of the church, had kindly prepared the baptistry, and did all he could to facilitate matters.

PORT DOVER.—His Lordship Bishop Baldwin paid a visit to this parish on the 2nd inst., and confirmed 13 candidates at Vittoria and 18 at Port Dover. At the latter place the following clergy took part in the service: the Rev. Canon Young and the Rev. Rural Dean Hicks, both of Simcoe; the Rev. A. Garden, of Nanticoke, Niagara, and the Rev. J. R. Newell, incumbent of the parish. Capt. Thos. Bayley, of Port Dover, was to have been confirmed, but he died suddenly the same evening. The Bishop made a touching allusion to the circumstance in the course of his address.

SASKATCHEWAN AND CALGARY.

The Bishop of Saskatchewan and Calgary returned last Wednesday morning from Ottawa, having branched off on his return journey to Saskatoon, where he held a confirmation, conducted two services, and administered Holy Communion. In an interview with a Herald reporter, his Lordship stated that while at Ottawa he had secured increased money grants and additional advantages for the children in the boarding schools connected with the Anglican missions on the Blackfoot, Blood, Piégan and Sarcee reserves. The department has undertaken, among other things, to provide, if money is voted, a small cottage hospital on the north Blackfoot reserve, and, if the experiment is successful, they hope to take into favourable consideration a scheme for enlarging it and providing hospitals on other reserves. An additional grant of \$500 has also been promised towards the buildings at the north Blackfoot reserve, and \$150 have been promised for a laundry building in connection with St. Paul's

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Home on the Blood Reserve. The department have also promised a per capita grant of \$60 per annum to enable the authorities at Emmanuel College, Prince Albert, to take eight girls in addition to the two now receiving instruction in that institution. The Bishop has been trying for years to obtain industrial schools to be placed at Calgary and Prince Albert. The former would receive the advanced pupils from the four reserves before mentioned, from which owing to the existence and success of the boarding schools on those reserves, a good number could be at once sent up; and the latter would draw pupils from the large reserves at English River, Cumberland, the Pas, and other places in Saskatchewan, where day schools were carried on in connection with the Church of England several years before the Indian department began its work in the Northwest, which schools are now chiefly supported by the Indian department, although one-fourth of the teachers' salaries are, as a rule, still paid by the Church Missionary Society. He found that there was no hope of securing the school for Prince Albert at present, but with regard to the one at Calgary both Mr. Daly and Mr. Reed seem most anxious to do all they can to have such a school established at the earliest date possible. The sum of \$5,000 has been placed in the estimates for this purpose. The bishop expressed himself as pleased with his visit to Ottawa and fairly well satisfied with its results. While in the East he addressed a large public meeting held under the auspices of the Board of Domestic and Foreign Missions in Canada, gave an address to the teachers and scholars of St. John's Sunday School, Ottawa, and preached at St. George's and Christ Church in Ottawa and at St. James' Cathedral and All Saints' in Toronto, dwelling strongly on each occasion on the needs of the Church in the Northwest, especially at the present time in Northern Alberta.

Mr. S. C. C. Smith, lay reader of the Church of England, who has been at Beaver Lake during the past winter, returned to Calgary last Tuesday. Mr. Smith will be placed at Mitford, under the Rev. W. F. Webb, who will act as incumbent of that place, while filling the position of curate in the pro-cathedral here, to which he has been formally licensed since the rector's return. Mr. G. C. d'Easum, who expects to take his degree in Winnipeg next June, will be ordained for the Calgary diocese shortly after his university course is completed. Mr. John Dover, lay reader at Carrot River, and Mr. R. Connell, who is at present at Saskatoon, will be removed to the northern part of the Diocese of Calgary shortly. In the Diocese of Saskatchewan the C.M.S. is sending out Rev. G. S. Winter, who has spent some years in the Diocese of Moosonee, in response to an urgent appeal from the Bishop for an additional European missionary. He will have his headquarters at Sandy Lake in the Carlton agency. Rev. J. R. Settee, the native clergyman, now at Sandy Lake, has been transferred to the Pas to relieve Rev. J. Hines, who has been granted a year's leave in order to visit England. The Bishop has just put before the congregation at St. Alban's, Prince Albert, the name of a clergyman for appointment to that important post. Mr. E. C. Chilcott, B.A., of Trinity University, is appointed to Duck Lake and Carlton. He will be ordained by the Bishop of Huron, for the Bishop of Saskatchewan, and will enter on his duties about July 1st. Mr. N. R. Williams, now at Duck Lake, and who for more than a year has done most excellent work as lay reader, will, on Mr. Chilcott's arrival, be sent to the Stony Creek and Carrot River districts. Both he and Mr. J. R. Matheson of Onion Lake, who has also proved himself a most successful church worker and lay missionary, will most probably be ordained this summer.

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.

An Appeal from Algoma, Canada.

SIR,—Members of the Anglo-Saxon race, no matter where they live—though distanced by primeval forests, and the ever motionless seas, from the home of their fathers—the Church of their fathers and of their fatherland is very dear to them. That Church which has existed from apostolic times, still exists as the Church of the English nation, has advanced with and spread herself with the English speaking world. No matter where we go, in the crowded cities of our Dominion, or in the hamlets lining our great railways, or beside some obscure lake, or else on the borders of the broad oceans, we find her

children. There they anxiously await the approval of the priest, then to confess their sins to God, and crave His pardon, then to enjoy the benefits of the holy sacraments, then to praise and magnify His glorious name; and in the forest the untutored hunter lays down his weapons to listen with attentive ear and earnest heart to the reading of the holy Word, the proclaiming of the glad tidings of salvation. And yet there are some districts where the service of our Church has to be conducted in protestant buildings, where things cannot be done decently and in order; and while worshipping in such places we pray for consecrated walls. In the village of Warren, situated about four hundred miles west of Montreal, is a large congregation belonging to the Church of England. They are anxious for services, but are compelled to hold them in the Orange Hall. According to the present arrangement we are only able to hold two Sunday evening services a month, because the mornings of the Sundays that the clergyman is at Warren, the building is used by the Presbyterians, and every alternate Sunday the clergyman is conducting services at Sturgeon Falls, about twenty miles east. If we had a church at Warren, we would be able to hold morning and evening services every alternative Sunday. In some parts of the Diocese of Algoma, the clergymen are obliged to travel from one part of their mission to another by rail, and often the trains will not permit a service being conducted in the various parts of the mission on the Lord's Day. A church we are sadly in need of. The people in this lumbering district are poor, but anxious and willing to do their best to erect a little church—one about forty feet long by twenty-five feet wide, with chancel and vestry. About \$700 is the amount required to erect this church; we are satisfied to have a plain building, but let it be uniform and comfortable. Surplices and stoles are also required. Large open surplices are preferred, because often the clergyman is obliged to robe in the presence of the congregation. We wish that some of the friends of this diocese would present us with a communion set and font for Sturgeon Falls. Cannot some of the wealthy members of the Church of England in Canada help us in our poverty and in our need. I am sure that if they were present at the services in this mission and saw our disadvantages, they would not only be willing but even anxious and ready to assist us. The prayer of the people of this mission is that those who are using the grand old service of the Church of England, will remember them in their distress, and assist them in their need. Our earnest prayer is that you will remember us and help us. Remember the missionary of Algoma, who sometimes is obliged to conduct the grand old service of the Church we love in a school house, sometimes in a union building, sometimes in a log shanty, while you can worship in your beautiful churches and cathedrals. All contributions in money will be sent to D. Kemp, Esq., Synod Office, Merchants Bank Chambers, Toronto, Ont., and all presents of garments will be received sure. Believing that our prayer shall be answered, and anxiously looking forward towards being helped.

EDWARD LAWLOR, M.A.

Did Canon Knox Little say so?

SIR,—Does it do to ignore all that your Evangelical contemporary says? Is it to be allowed to slander and bear false witness without a word of protest? For example, three weeks (it may be more) ago, it touched upon the Rev. Canon-Knox Little's four letters on Sacerdotalism, and passing it all lightly over, it pounced upon, as it says, this expression, "even the New Testament is wrong," and making that a text, the article went on to show that the Sacerdotalists were after all compelled to acknowledge that their doctrines were not only anti-scriptural, but that they were ready to assert that when the Scripture seemed to bear against them, they were ready to thrust aside the Scripture, and not only so, but to pronounce the Holy Scriptures in error. Now as I have not the book by me, can you give me the context of the sentence quoted above, and whether there is in the whole passage, or anywhere in the book, anything like it? W. R. B.

Remarks on Ascensiontide Appeal.

SIR,—All such appeals, emanating as they do from the Bishops of this ecclesiastical province, and commanded to be read by the clergy to their respective congregations, should be received by them with the greatest respect and call forth a liberal response, though we may not agree with every paragraph of the appeal contains. There is one in the present appeal in which are enumerated the names of noble missionaries to the Indians who are said to have consecrated their lives to their service, but in the writer's opinion the paragraph is very imperfect and incomplete; it conveys a false impression, as though those who names are there enumerated were the only distinguished missionaries of the Church of

England in Canada, and does great injustice to other eminent missionaries who, with at least equal zeal, consecrated as large, if not a larger, portion of their time and talents to the civilization and Christianization of the Indians of Canada. Eliot, the first mentioned, is spoken of in history as the apostle to the aborigines of New England. Moore I don't know anything about, but Rev. Adam Elliott and Archdeacon Nelles lived and died among the Indians, but have no honourable mention in the appeal; neither has the Rev. G. Anderson nor the Rev. Canon Chance, who have spent the best portion of their lives as missionaries to the Indians, though the latter I remember received the unanimous vote of thanks of the Synod of Toronto. Nor was the Rev. E. F. Wilson mentioned, whose noble work in this province and in the great North-West was duly acknowledged and commended by the Board of Missions. And I was greatly disappointed at the omission of the name of one of the most zealous, learned, pious and godly men whom it was my pleasure to meet with—the Right Rev. D. Anderson, the first Bishop of Rupert's Land. And also of the name of the zealous and devout McLean, the first Bishop of Saskatchewan, whose names are in all the churches, and deserving of the most honourable mention amongst all the noble missionaries and Bishops of the great North-West. Bishop Horden was properly mentioned in the paragraph of the appeal now under criticism; his life was wholly consecrated to missionary work among the Indians, as catechist, deacon, priest and Bishop, and he would have been the first to give pre-eminence to Bishop Anderson, who travelled 1,200 miles from Fort Garry to Moose Fort on James' Bay, to visit the isolated missions along the route and to ordain Mr. Horden. Bishop Anderson, after spending 16 years of his valuable life in that vast diocese, was compelled by exhausted energies to resign, and should have had the first mention by those of his own order in the names enumerated in the work of Christianizing and civilizing the Indians in this country. The writer in thus freely expressing her sentiments on a paragraph of the Ascensiontide Appeal, which in other respects is most admirable and satisfactory, utterly repudiates any intention of being presumptuous, irreverent or disrespectful, being actuated only by a sense of justice.

JUSTITIA.

Accept Our Heartfelt Gratitude.

SIR,—Will you permit me to convey through your paper, to our many kind friends, our heartfelt gratitude for their kindness to us, more especially during our recent sorrow. Mrs. Young and I both feel deeply the sympathy shown us. It will be impossible for us to return the many calls, and we can only ask our friends to accept this in place of doing so. I am, dear sir, yours truly,
 RICHARD ATHABASCA.
 61 Winchester St.,
 Toronto, May 3rd, 1894.

More Bishops.

SIR,—You say you "invite your correspondents who experience more or less the evils of the present state of things, to dip into the discussion of this question in your columns." Will you allow me to do so? I think in my ten years' experience of Canadian life I have seen enough of the evils of practically being without a Bishop. We are called Episcopalians, we believe that Bishops are necessary to the very being of the Church, and yet how few of us know our Bishop, how little is his influence felt! If we had enough Bishops to go round the whole country and properly oversee all our parishes, I am quite certain that we should hear of a far less number of those troubles between pastors and people which are a scandal and a disgrace to the Church. The clergy would come directly under episcopal discipline, and both clergy and laity would experience the beneficent influence of the apostolic presence. What supervision is there now? Every parson uses what is right in his own eyes. Some despise the Church and her teachings most shamefully. This must be borne. This Bishop only knows by hearsay of parish troubles and will not act. Sometimes no definite charges can be made out; and everyone knows the difficulty of bringing such charges home. Then even archdeacons do not supply the place of the Bishop. I have lived in three dioceses, Rupert's Land, Huron and Toronto. I was only a year or so in Rupert's Land, but the archdeacon visited our parish, but since then I have never seen an archdeacon. I see the "Year Book" names archdeacons in Huron and Toronto, so I suppose there are some. At present our wardens do not report irregularities (many of them "do not know enough"), and no one "visits" either them or the parsons for the purpose of finding out how the Church is progressing. I am in a bank, and I can picture to myself how like country parishes our branches would be if the inspector did not make his annual visit and general overhauling. I am a con-

servative of the conservative and I should not like our Bishops to lose any dignity, but I do not think that they would lose any real dignity, because we have many good clergymen in every district, and of course the best man of each district would be chosen Bishop, and after all natural dignity is the highest and most influential kind of dignity. I do hope that you, Mr. Editor, will not let this question drop. Let us agitate, agitate, and we will succeed. We must not feel discouraged or disappointed, but keep the subject well to the front. Agitate, agitate, agitate. AN "EPISCOPALIAN."

BRIEF MENTION.

The greatest inland sea is the Caspian, which is 700 miles long by 270 in width.

St. George's and St. Jude's churches, Carleton, contemplate union.

Ireland has the greatest number of unmarried women between 15 and 46 of any country in Christendom.

The tomb of Mahomet is covered with diamonds, sapphires and rubies, valued at \$10,000,000.

The most beautifully coloured bird in the world is the quezal of Guatemala.

Birds are guided by the stars. On cloudy days they do not fly high.

The daily street cleaning force of Paris numbers 2,600 males and 600 females.

A London firm is having watches made in Japan by native workmen for western markets.

On Wednesday, April 25th, the Archbishop of Ontario confirmed twenty-two persons at Lansdowne.

The huge guns of modern navies can only be fired about 75 times, when they are worn out.

The making of lucifer matches is a state monopoly in France, Spain, Portugal, Italy, Greece, Roumania and Servia.

In 1872 there were twenty establishments of the Sisters of Charity in Africa.

Right Rev. the Hon. John Thomas Pelham, D.D., who recently resigned the lord bishopric of Norwich, Eng., is dead.

St. Catharines has direct telephone communication with Detroit, 250 miles, the longest circuit in Canada.

Insanity is most prevalent in great industrial, business and speculative centres, and least in country districts.

Archbishop Lewis confirmed sixty candidates at Napanee recently, including several leading citizens.

Workmen boring an artesian well in London struck a maple log in a sound state of preservation 540 feet below the surface.

Georgia's superior criminal court has discontinued the kissing of the Bible in administration of oaths.

A board for the management of charitable bequests was established by act of Parliament in 1764.

Blindness is very common in Finland and other districts of the extreme north. It is attributed to smoky huts.

In France, Russia, Holland and England apoplexy is most frequent in winter; in Canada and the United States in summer.

Mr. Hay, the catechist at work in the Maganetawan mission, has been obliged by ill-health to cease his labours for a time.

Only four men in the world understand how to operate the geometric lathe, with which the Government's paper money is so delicately engraved in diamond point.

The latest statistics give the number of Roman Catholics in the world as 230,866,633; Protestants, 143,237,625; Greek Catholics, 98,016,000.

The Rev. R. Coleman, formerly curate of St. James' Church, Perth, has been appointed to the Newboro parish by the Archbishop of Ontario.

The longest artificial water course in the world is the Bengal Canal, 900 miles. The next is the Erie, 363. Each cost nearly \$10,000,000.

Excavations in Oiseau-le-Petit, France, have revealed the remains of a Gallo-Roman city,

including a great temple, a theatre, and monuments.

The Rev. C. C. Waller, B.A., of the Montreal Diocesan College staff, will have temporary charge of St. Luke's parish, Sault Ste. Marie, after the departure of the Rev. E. A. Veeey.

In Paris, when a shopkeeper advertises to "sell at cost," he has to keep his word or the Government knows why.

It has been entirely left in the hands of the Bishop to fill the appointment at Uxbridge, so unfortunately made vacant by the illness of the Rev. W. S. Westney.

Some of the early kings of England and France, when they were travelling, were attended by coiners, who supplied them with money as it was needed, fresh from portable mints.

The Rev. W. A. J. Burt, of Port Carling, has been appointed honorary secretary for the diocese of Algoma, to represent the Church House, Dean's Yard, Westminster, England.

The Rev. A. D. A. Dewdney, of Mitchell, has been offered the incumbency of St. James' Church, St. John, N. B., rendered vacant by the removal of Rev. C. J. James to St. George's Church, Montreal.

A curious feature of Japanese journalism is that every important paper is said to have a "prison editor." Japanese journalists are so constantly being fined and sent to prison that the sole occupation of the individual is to go to jail when called upon.

Quite a surprise awaited the Rev. Mr. Bliss and family, when on entering the Eganville parsonage Thursday, April 26th, they found the ladies had taken advantage of their absence to furnish the parlor with a carpet, also an oilcloth covering on the stairs and hall.

The Rev. S. H. Gould, who has offered himself to the Church Missionary Society for work in the Soudan, and who is now taking a medical course to qualify himself for a missionary, will assist Canon Richardson, in the Memorial Church, London, while completing his studies.

It is said that when the Great Eastern was photographed, an advertisement on the side of the vessel of some one's patent pills, that had been painted out with tar, reappeared in the photograph.

Mr. Adolphus W. Cheatham, a minister of the Presbyterian body, has been received by Bishop Tuttle as a postulant. Mr. Cheatham is a graduate of Princeton, and while preparing for his examination for Holy Orders will engage as assistant, in lay services, to the rector of St. Peter's Church, St. Louis, Mo.

British and Foreign.

A new edition of Archdeacon Perowne's *Our High Priest in Heaven* is announced for publication by Mr. Elliot Stock.

The Bishop of Mashonaland, who has been invalidated home, left Capetown in the "Tartar."

The Liddon Memorial at the back of the reredos in St. Paul's Cathedral was uncovered lately.

At Coatham, in Yorkshire, there has just died Mr. Sidney Druller, who has acted as churchwarden in that parish for a quarter of a century.

The Clarendon Press will publish another instalment (the fourth) of *A Concordance to the Septuagint*, by the late Dr. Edwin Hatch and Mr. H. A. Redpath, M.A.

Canon Knox-Little, who was taken ill on the evening of Easter Day, after preaching in Worcester Cathedral, has since been very unwell. He is suffering from the effects of prolonged overwork, and been advised to take entire rest for several months.

It is understood that Professor Robertson Smith left no manuscript of any unpublished work behind him. His last plan was to complete the editorial edition of his *Religion of the Semites*, but she was unable to carry it out.

Archdeacon Long, Rector of Bishopwearmouth, calls two vestry meetings every Easter—one a parish meeting, to which all ratepayers are invited, and another composed exclusively of members of the congregation, to which the statement of the church offertories and the accounts of the usual church expenses are submitted.

Preaching lately in York Minster, on behalf of the Additional Curates' Society, the Archbishop of York said that in that diocese there were parishes with a population of 20,000, which no two men could possibly work efficiently. The Church of England was bound to carry the Gospel message to the masses of the people, and to do this there should be a great increase in the number of "living agents."

The Countess Dowager of Ashburnham, who died in February, has devised the vicarage and parish church of Ashburnham, the rectory and parish church of Penhurst, Sussex, and the vicarage of Barking, Suffolk, in trust for the person who, at her death, should be Earl of Ashburnham, if he should be a professing Protestant. The present earl, however, is a Roman Catholic.

The Rev. A. H. Kelk, of the Jerusalem Mission, wrote on March 7th: "The Bishop of Worcester preached in our church last Sunday in the morning. He saw some of our work. The Bishop of North Dakota preached in the evening. I have made arrangements with the Rev. Martin Hall, who is now in India, and with Mr. Thwaites, for the C. M. S., to conduct a mission for children in our church. It is to be from May 12th to 18th, and, of course, I must be back from the North in time for it."

The commission of Bishops and theologians, which was appointed last year to consider the question of a union of the Russian Orthodox Church with the Old Catholic Churches, has presented a report, which, if it receive the approval of the Synod, will lead to formal overtures being made to the Old Catholic Bishops of Germany, Holland, and Switzerland. But it distinctly declared that the union sought is of such a kind as would in no way interfere with the entire independence of both sides, what is aimed at being only the settlement of terms of intercommunion.

A Practical Answer.—A Syrian convert to Christianity was urged by his employer to work on Sunday, and he declined. "But," said the master, "does not your Bible say that if a man has an ox, or an ass, that falls into a pit on the Sabbath-day, he may pull him out?" "Yes," answered the convert, "but if the ass has a habit of falling into the same pit every Sabbath-day, then the man should either fill up the pit or sell the ass."

Bishop Hall, of Vermont, has accepted an invitation to preach in the Harvard College chapel on the evening of Trinity Sunday. Sermons are delivered in this chapel every Sunday evening during the session of the college, and preachers of marked ability, connected with the different religious organizations, are invited to occupy the pulpit. The Easter sermon this year was given by the Rev. Father O'Callahan, a priest of the Paulist order—the first time in the history of Harvard that a priest of the Church of Rome has preached in the college chapel.

The Church Missionary Society's accounts for the financial year just closed have not yet been finally made up; but we understand that there is a certain deficit of some £13,000. The income, though below the exceptional figure of last year, exceeds by more than £21,000 the average of the preceding five years. But the expenditure which, if it had remained at the same figure as last year, would have been covered, is £13,000 more. In 1892-3 the missionary staff (after deducting deaths, etc.) increased by fifty, which of itself accounts for the augmented cost of the Missions. In 1893-4 the increase in numbers has again been about fifty, and the cost of these will swell the expenditure of the year now commencing. The rapid growth of the Society's work is shown by

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the fact that its expenditure is £50,000 a year more than it was ten years ago. In these circumstances the Committee are issuing a special appeal to their friends to make an effort to wipe off the deficit before the anniversary on May 1st. —Rock.

The General Synod of the Church of Ireland, besides the question of consecrating a Bishop in Spain, had before it a Bill to amend the 36th Canon. By this canon a cross must not stand behind the altar, and it was proposed to enact in addition that it must not stand before the altar. Consistency was certainly on the side of the authors of the Bill, for every reason which would banish the cross from one position would equally avail to banish it from the other. Happily, however, the synod was willing to subordinate consistency to the claims of good sense and Christian feeling, and in a vote by orders only thirty-two clergy out of 159 supported the Bill. The lay vote was less satisfactory, as the friends of the Bill were in a majority, though it was only a small one. The Bishop of Derry very happily described a certain section of Irish Churchmen as theological Red Indians, who, as they could not find any Ritualists in Ireland, sought to take the theological scalps of every High Churchman. There can be no better example of the uselessness of unworthy concessions. The 36th Canon was passed, we suppose, in the hope of silencing the "Protestant Defence Association." Instead of this it has only encouraged them to further efforts in the same mischievous direction.—Guardian.

There has always been a striking fascination about the Melanesian Mission, and the meeting held recently at the Church House, under the presidency of Bishop John Selwyn, was one of a very remarkable character. A letter was read from Mrs. Selwyn, the widow of the great Bishop, describing his first experiences—including the making of dresses—in the islands. Bishop Abraham and Captain Hector followed with their reminiscences, the former saying that when he gave the latter a shakedown in his house many years ago in New Zealand, he learnt from the skipper's ramblings in dreamland what the great Bishop Selwyn had undergone. Miss Patteson, the sister of the second Bishop, gave an interesting narrative of her brother, the martyr Bishop, and others followed, giving their later experiences in the isles of the Pacific. The boy Bishop-designate, Mr. Cyril Wilson (a great cricketer), who succeeds such heroes, spoke with much wisdom and humility, and he said that when reading with Dr. Vaughan before he took orders, the Master advised him to read two books, "The Life of Dr. Hook" and "The Missionary Journeys of Bishop Patteson." He had begun his work under Canon Jacob, the modern Dr. Hook, and now he was to follow—on the strong advice of Dr. Vaughan, Mrs. Selwyn, and his own mother—the hero and martyr, Bishop Patteson. First he was attracted by the call, then duty told him that he should go, but now love drew him, and though there was not much of the hero about him at present, he had no doubt he should have grace given him to follow such great predecessors. The meeting, largely composed of old Etonians, was a crowded and enthusiastic one.

Rev. W. A. Newcombe, Thomaston, Maine, writes: "Suffering from indigestion when in Nova Scotia a year ago, a package of K.D.C. was given me. I cheerfully acknowledge that the effect of the remedy in curing the trouble was very marked and prompt, as well as lasting."

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. The advertising of Hood's Sarsaparilla is always within the bounds of reason, because it is true; it always appeals to the sober, common sense of thinking people, and it is always fully substantiated by endorsements, which in the financial world would be accepted without a moment's hesitation. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable grateful people. They tell the story. Hood's Sarsaparilla cures.

Family Reading.

Love's Mastery Or the Gower Family.

Soon after the commencement of the new year, Stella received a welcome letter from Mrs. Fleming:

"I will send you, what I am sorry to be compelled to make, a somewhat late new year's greeting, from your little brother's room, my darling Stella," she wrote, "knowing that from thence it will be doubly welcome. He is lying very happily and contentedly on his sofa, with your text before him; and I think, were you to see him now, you would feel with Dr. Argyle and me that he has made a tiny shade of progress since you left—the cheeks a wee bit fuller, and the sweet eyes less languid. I have been reading 'Ministering Children' to him this afternoon, and the stories of Ruth and little Patience fill him with interest and pity. You must read the book too, dear Stella, if you have not yet done so; for I think it will please you as much as Tracy. One thing I am able to tell you, that you will be very glad to hear, and that is your little Charlie has gained admission to the 'Children's Hospital,' a beautiful and happy home for suffering little ones. I saw him there two days ago, and could not help contrasting his present condition with that in which you first heard of him. Tracy sent him, through me, a charming 'Noah's ark,' which he purchased with the money sent him as a Christmas gift. It pleased your little darling to hear of all your Christmas presents; and the beautiful 'book of hymns with pictures all through' both he and I shall be anxious to look over; although George tells me that it was not he who gave it to you. George often looks in of an evening, and sits an hour with Tracy on his way to his club or elsewhere. Dear fellow, I love to see him near the child. With all the tenderness and affection of a woman, and, in Tracy's eyes, all the romance and chivalry attaching to the name of soldier, the little one delights in his presence, while George rests in that of Tracy; and it is very sweet to see them. George tells me, from time to time, all about you, Stella; and what he says strengthens and gladdens my heart. Depend upon it, my sweetest child, that you, in the end, will win. How, or when, seems at present all unknown, both to you and to me; only let patience have her perfect work, and do not grieve or be discouraged. I am sure that I should love your sweet friend Mary; and I feel so thankful that you have some one to help you on, and cheer your way. I have heard of Dr. Lyon. He is known to one of my husband's dearest friends, and is everything good that you describe him. I shall hope some day to know him and Mary for myself; for your sister has asked me to make the acquaintance of your beautiful country home; and in the summer, if not before, I shall most fully hope to do so. But my paper is filled, dear Stella; and I must say good-bye for this time. Tracy sends his fondest love, and in this joins your very true friend,

ETHEL FLEMING."

"He will surely be able to come in the summer, as Dr. Argyle promised, and then you will know, my darling," Stella said, folding the paper from which she had been reading to Mary Mrs. Fleming's cheering words respecting her little brother. And it did very much soften the pain of lengthened separation to know that he was happy, and that he had such true and loving friends about him.

Days passed on, and weeks; one set of visitors succeeded another at Croombe, and the house, far from being quieter, seemed to Lora to acquire fresh gaiety and excitement with every accession of guests.

Nevertheless, all appeared so thoroughly to enjoy themselves; Mr. Gower was so superlatively content in this new country-life, with his horses, his hounds, and his visitors; and she herself, as queen of all, was so courted, admired and petted, that she accepted the extra fatigue and responsibility with a good grace, and was beautiful and amiable to and through all.

In April Mr. Gower purposed a return to town; and then in May Captain Flamank, who now was on the eve of departure to the east with Lord Stan-

hope, might be expected to return; and the future after that seemed a dream of intense happiness to Lora, shadowy indeed, but all the more sweet and tender from the shadows. At times her heart misgave her in the prospect of his absence. What, should any accident befall him? What, if absent, he should forget her? for the miserable shade of uncertainty still haunted Lora's breast. She could not doubt his love; but she doubted more and more her own worthiness of it, and day by day she felt that he was reading her more truly. She knew that he prided himself in her beauty, for he had told her so; at the same time she felt that there was that in her for which mere beauty could not compensate. She knew that she was selfish, and proud, and exacting; and Stella's words spoken months ago in anger and indignation had echoed many a time of late upon her spirit: "I believe you care for nothing in the world but your own pleasure and dress and company." Yes, one thing now she did care for, far beyond all, and that was the undoubting heart, the perfect faith, and the fair opinion of the man she loved—loved with an intensity which he himself guessed not.

He had not seen very much of her since Christmas; and it was the end of February now. He had run down for a day, as often as his town engagements permitted him; and for the most part those days had been sunny spots to Lora. But now the last visit prior to his leave-taking had come; and for two, or perchance for three, whole long months Miss Gower must say farewell.

From Saturday till the night-train of Monday Captain Flamank had given himself; for on Tuesday he would be leaving England.

The Monday was as bright and clear a day as February brings; and the whole Croombe party, some riding, some in carriages, set off after breakfast to meet on the lawn at Bishopstoke, Sir Charles Huntley's residence, about five miles from Croombe. After a couple of hours' run, several of the party had returned to the house to lunch, and afternoon was advancing, when a detachment, consisting of Mr. Gower and Captain Flamank, with Lora, Stella, and Miss Venables, a young lady, who with her mother and brother were staying at the Park, rode slowly homewards. Clara Venables was a spirited horsewoman, had quite charmed Mr. Gower that day with her feats of daring and address, and was now at his side, rattling on with noisy, easy eloquence of the achievements of her dogs and horses, and of herself at their head.

Mr. Gower, amused but not vastly edified, lent a kindly ear to her recitals. Behind rode Captain Flamank, with a sister on either side. Miss Gower evidently felt her younger sister sadly *de trop* on the occasion, and manifested her feeling so perceptibly that Stella more than once lovingly made feint of falling back somewhat, or of joining the voluble young lady on her brother's right; but somehow the little ruse was always observed and defeated by Captain Flamank, who, by addressing some trifling remark or steadying his horse's pace, kept invariably with her.

(To be Continued.)

HOOD'S PILLS are the best family cathartic and liver medicine. Harmless, reliable, sure.

Intentional Ignorance.

Perhaps nothing tends more effectually to make society or the individual poor and weak and thin, mentally and morally, than intentional ignorance of things important to all the interests of human life. Whether it is due to silly vanity, to fear of fashion's power, or to a cowardly dread of conscience and its dictates, it is always enfeebling to the character and debasing to the life. Those who yield to it shut out from themselves and the cliques to which they may belong much of the best talent and strength of the world. It is not strange that men and women, eager for truth, vigorous and enthusiastic, strong in principle, and earnest in endeavour, should retire from those who have neither anything to give nor desire to receive. Fashionable and conventional society can never estimate the losses it thus sustains; nor can its submissive votaries know what wealth of power, vigour, and happiness they are voluntarily throwing away.

Whitsun-Day.

O! the joy, the exultation
Of that day when the foundation
Of Christ's Holy Church was laid!
When she gave to God thanksgiving
For three thousand souls, her living
First fruits as they kneeled and prayed!

This the two wave-loaves portended.
Greek and Jew, two peoples, blended
Into one, One God adore.
They were twain: until united
By the Stone the builders slighted,
Never to be sundered more.

Not in vessels that are olden
Is the new wine meetly holden:
Like Elisha, to the brim
All the widow's vessels filling,
Christ with sacred dew is willing
All to fill who trust in Him.

Not to hearts by discord riven,
Shall these sacred gifts be given—
Precious dew, nor oil, nor wine:
And the Spirit ne'er abideth
Within hearts which sin divideth,
Shutting out the light divine.

Whitsun-Day.

From Pfingsten, or Whingsten, comes Whitsun, fifty; fifty days after Easter. On that day was sent a Light. The light of the Holy Spirit. Light is pure, penetrating and abounds everywhere. It is that which enables us to walk without danger of stumbling. "That which doth make manifest is—Light." Think of what a world this of ours would be without the sun. Who would like it to be always night?

Now, the Light of the Holy Spirit was sent for particular purposes: that, among others, we might have a right judgment. Some sort of judgment nearly every one has. But how to judge between good and evil not every one possesses. This is the "right judgment" meant by the Collect. In one of the Confirmation prayers, we ask for "the spirit of understanding:" the spirit, when we have it, helps us to understand that which is true and to keep from what is not. By "wisdom, understanding and counsel," we may "in every thing have a right judgment."

There was St. Peter. He preached to Cornelius, the Gentile of Caesarea, who had sent for him. St. Peter had "a right judgment." Again, he had "a right judgment" about the baptizing of certain ones: "he commanded them to be baptized in the name of the Lord." So, though we may never be called on to decide as important cases of doubt as St. Peter was, yet, in small matters, minor disputes, doubts of duty, we may find "a right judgment" useful. And so, you and I have an interest in the Light which was on this Whitsun-day sent. We need light to guide us. We must walk by it too. And it shall guide us in the ways which are pleasantness and the paths that are peace.

K.D.C. Pills should be taken with K.D.C. when a laxative is required.

Wise Knowledge and Wise Ignorance.

As the mind of man is so limited in its ability to receive and retain, there must be a continual selection going on between what to know and what to refrain from knowing. The wise man has discovered that of the vast amount of truths and facts and wonders and ideas with which the universe is teeming, only a small fraction can by any possibility be his; and his intelligence has no more important task to perform than that of deciding not only what to choose, but what to refuse. Thus wherever there is a wise knowledge there is also a wise and necessary ignorance.

Seasons of Solitude.

It is when the worker has retired from the crowd and is alone with his own thoughts that he can best review his work and pass judgment upon it, that he can recognize its merits and defects, that he can decide whether he has done his best, and how to make future efforts more efficient. It

is then he can study the history of the work itself, read of those who have achieved eminence in it, perhaps invent methods for doing it more rapidly or more efficiently, or consider new purposes to which it may be applied. Who can doubt that, if every workman had the ability and the desire of thus spending occasional seasons of solitude, a vast progress would soon be manifest in the quality of all manual achievements, and that the community would have abundant reason to rejoice at the change?

Check your indigestion with K.D.C., the great checker.

Broken Confidences.

Much of the blame of broken confidences rests upon the one who has given them. He has been too anxious for sympathy or comfort or approval to consider the possible cost to himself or to the other. He feels that he has given a sacred trust, when, in fact, he has required a great and perhaps impossible favour. He has no right to demand so hard a task or to inflict so heavy a burden on his friend, much less to reproach him with disloyalty if he faints under the weight. He should at least make sure not only of his kind intentions, but of his power to do what he desires without an undue strain.

Work.

Carlyle says, "Blessed is he who has found his work; let him ask no other blessedness." But to attain this blessedness he must not only find his true work—he must honour it. He must put in to it his best powers, esteeming no effort or sacrifice too great to render it as perfect as possible. He must always recognize that it is the highest and best for him, because it calls forth the best that is in him, and thus enables him to contribute his share to the welfare of the community. It ought to be dearer to him than any other, and he should be jealous of its dignity.

Vomiting caused by indigestion is prevented by K.D.C.

Roman Construction in Brick and Stone.

The Romans, at a very early period, adopted two distinct methods of construction, which they were accustomed to combine in their buildings—the construction with squared and fitted stones, and that with rubble or brick. The former was employed by them only as a thick facing composed of large blocks laid together without mortar, united by gudgeons and cramps of metal, or even of wood, behind which they threw masses of small stones or gravel embedded in an excellent mortar. The vaults were made of principal arches or ribs of cut stones or bricks, with a filling of concrete. This construction imposed on Roman architects plans peculiarly their own, composed of massive piers as points of support for the springing of their vaults. In these constructions there were no walls, properly speaking, but isolated points of resistance, connected together by certain walls or screens, comparatively light, as they had no weight to support. The arrangements of plans necessarily resulting from this principle were admirably adapted to vast edifices containing numerous apartments for various uses.

—If you are too weak to speak, then strengthen the sinking heart, the troubled face that watches you, by a glorious, patient, triumphant witness that the God of comfort sustains you, supports you, keeps you from repining, floods the shadows with such light that your own face catches the glow. By lip, by life, by tender word, by victorious faith and patience, take up the blessing that was breathed by one in the past who knew many comforts, yet counted religion the chief: "He who, in answer to my prayer, has helped me when every prospect of help vanished—that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and over burning sands—may this God be thy God, thy refuge, thy comfort, as He has been mine!"

Pansies for Thoughts.

If pansies, with their dark, impassioned faces,
Had but been given the power of human speech,
What is the lesson that, from lowly places,
Each tender, fragrant voice to us would teach?

Perchance in tones like tinkling dewdrops sighing,
What their lives tell, their velvet lips would say:
"Forget life's trials that are round thee lying,
And be the brightest in the darkest day."

Personal Influence.

Perhaps we cannot estimate correctly the extent of our influence over every one with whom we come in contact, because in the majority of cases we are not trying to wield any influence. We meet casually with half a dozen acquaintances in the course of a day; we talk on indifferent subjects and part, and straightway we forget all that passed between us, or we think we do. But the impressions given and received are as ineffaceable as they might be slight, and we can never hold converse for a brief half-hour with any fellow-creature without leaving some mark and carrying some away.

Letter-Writing.

There are many people who never hesitate or delay in answering a business letter, but whose private correspondence is always in arrears. This is not solely because selfish motives appeal to them more strongly than generous ones. They have learned to regard the former as a part of their definite daily duty, while the latter assumes no such authority in their eyes. The former deals with the actual and material; while the latter may be largely made up of feeling or sentiment, or, at any rate, subject-matter which, it is thought, can be expressed at any time. Moreover, the habit of attending to the former has been thoroughly acquired, giving an increasing facility in doing it, while in the latter the habit of postponement has been strengthened, and the work becomes correspondingly arduous and repugnant. Thus, while dilatory habits are seldom suffered to injure a business correspondence, they are frequently permitted to destroy social intercourse, to break up friendships, and to sow seeds of discord and unhappiness in domestic life.

Guest and Host.

The tastes, preferences, and opinions of a guest should receive respectful attention. The habit, once so common, of urging food and drink upon the visitor beyond his desires, is happily passing away, and he is now properly left free to eat or forbear at his pleasure. But not always are his opinions or predilections equally respected. They will sometimes be criticised and sometimes ridiculed in a way which seriously interferes with good companionship. Differences of party or sect or nationality or ideas should be touched with the utmost respect, if at all, and the guest should feel that his liberty of thought is absolute and honoured. In the occupation of his time, also, hospitality demands that he be left free to consult his own preferences. Liberty of action is hardly less dear than liberty of thought, and where there is a feeling of constraint there cannot be unalloyed pleasure. It involves a little sacrifice to allow our friends to be happy in their own way instead of ours, but it is a sacrifice well worth making.

—How much more energy would we have for good if we wasted less of it in foolish anger, useless repining, envy, hatred, and all uncharitableness! Then many of us would work with far more spirit if greater variety could be introduced into our work. Change of work is as good as rest. Pity that the manual and intellectual work of the world should be confined to separate classes of people, instead of being divided amongst all. Why should some have their bodies worn out by overwork, and others their minds, when, if the work were divided, there would be just enough for the healthy and pleasurable exercise of all the faculties of both parties? Every boy, however high his social position may be, should be taught a handicraft. It is all very well for him to "manipulate his feet" well, as an Irish reporter wrote, at football, but would it not be better for him to learn to

do useful work with his hands? Five or six hours' reading or other intellectual work is as much as most men can do with profit in the day, and this leaves them plenty of time for using their hands.

Only To-day.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight,
With glad days and sad days and bad days, which
never
shall visit us more with their bloom and their
blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in His mercy forgive, receive them!
Only the new days are our own,
To-day is ours, and to-day alone.

Reynard.

A writer in *Blackwood* gives an illustration of a fox's manœuvring in a locality much frequented by hares. He writes—"No hare, not even when life is at stake, will go through an opening which has been defiled by the passage of a fox. When the latter has designs on the hare, he will pass through the creature's mews. One hare-preserve familiar to me was bounded towards the road by a high steep bank, topped by a four-foot fence. There were several exits for the hares in the line of fencing, but Reynard had cunningly befouled the lot. Then he set to work, singled out a hare, and chased him like a greyhound. Mad with fear, the hare took the fence, clearing it like any steeplechaser, and came down smash into the road below, being completely stunned for the time by his impetuous leap. Through the hare's mews at the foot of the fence slipped the fox, showing his tusks in pleasant anticipation of a nice meal easily procured. His schemes, however, on that particular morning were curiously frustrated; for, as puss in her leap hurtled past the head of a certain workman early on his way, getting stunned in her fall on the road, she was picked up, with the remark that, if he allowed her to lie there, some cart might run over her. The look on that fox's face as he stood in view on the bank-top before he sneaked off was a sight to see."

The Pilot.

Brave fellow! He sticks to his post in all weathers! What a good thing for the crew and the captain and the passengers to have a brave and experienced man at the helm! Well he knows the rocks ahead, and the treacherous shoals on either side! Well he knows where to look out for sandbanks, and where danger lurks, although the channel looks so wide and smooth! Brave fellow! He has obtained his knowledge in many a dark night and through many a boisterous storm. The good ship may well depend upon his strong arm and clear eye and resolute heart.

And we too may learn a lesson from the pilot! For are we not all voyaging over an ocean? Is not the good ship of our life likely, sooner or later, to encounter storms, or to be surrounded by peril? In the dread hour, the hour of temptation, weakness and sin, or of death, well for us if we have the heavenly Pilot on board. We can trust Him when we dare trust no one else, for He never yet lost one whose care was committed to Him.

Only a Wee Birdie.

"Hurrah, Jack! Just look what uncle has brought me—a new catapult; isn't that jolly? Now look at that bird over there. I'll engage I shall bring it down with the first shot."

"Oh, Fred, don't!" cried little Jack; "the poor birdie!"

But his words were wasted or came too late. Already the cruel stone had winged its way, and Master Sparrow, a moment ago chirping gayly, now lay lifeless on the grass.

Large tears stood in little Jack's blue eyes, and he was beginning an indignant reproach, when both boys were startled by their father's voice close beside them.

"Fred," he said, "go and pick up that bird."

Fred obeyed with rather a shame-faced air.

"Now tell me what it is."

"Only a sparrow," replied the boy.

"And do you not remember who spake these words, 'Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father's?' Fred, you profess to be a follower of the Lord Jesus Christ, and to have given your heart to Him; think for a moment how grieved your Heavenly Father must have been when he saw the wanton destruction of that little bird for which He cares."

Dear boys, in the members of the same family there is almost always some trait of resemblance to one another; so if you really belong to the blood-bought family of God, you should show your likeness to your Father, and to the Lord Jesus, your great Elder Brother, not only by your love and forbearance one to another, but by your kindness to every creature made by Him, "whose tender mercies are over all his works."

Once in a While.

Once in a while the sun shines out,
And the arching skies are a perfect blue.
Once in a while mid clouds of doubt
Faith's fairest stars come peeping through.
Our paths lead down by the meadows fair,
Where the sweetest blossoms nod and smile,
And we lay aside our cross of care
Once in a while.

Once in a while within our own
We feel the hand of a steadfast friend.
Once in a while we hear a tone
Of love with the heart's own voice to blend,
And the dearest of all our dreams come true,
And on life's way is a golden mile.
Each thirsting flower is kissed with dew
Once in a while.

Once in a while in the desert sand
We find a spot of the fairest green.
Once in a while from where we stand
The hills of paradise are seen,
And a perfect joy in our hearts we hold,
A joy that the world cannot defile.
We trade earth's dross for the purest gold
Once in a while.

What Boys Should Be.

First. Be true, be genuine. No education is worth anything that does not include this. A man had better not know how to read; he had better never learn a letter of the alphabet, and be true in intention and action, rather than, being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life.

Second. Be pure in thought and language, in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague-spot, a leper, who ought to be treated as were the lepers of old, who were to cry, "Unclean!" as a warning to save others from the pestilence.

Third. Be unselfish. Care for the feelings and comforts of others. Be polite. Be just in all dealings with others. Be generous, noble and manly; this will include a genuine reverence for the aged and things sacred.

Fourth. Be self-reliant and self-helpful, even from early childhood. Be industrious always, and self-supporting at the earliest proper age. All honest work is honourable, and an idle, useless life of dependence on others is disgraceful.

When a boy has learned these things, however young he may be, however poor, however rich, he has learned some of the most important things he ought to know when he becomes a man.

Ascension—Whitsuntide—Trinity.

It so happens that all these three great festivals of the Church occur, this year, in the month of May. They are evidently "great festivals;" because they each have a special "Preface," i. e., the Communion Service. And we can easily see why. At His Ascension, our Lord returned (as He told His disciples) to "the glory which He had with the Father, before the world began." And only think of the happy change! In this world, He had met with very little beside suffering and want and desertion and death. From the cold and silent tomb He rose again: and, after forty days of occasional meetings with His Apostles and

instructions to them how they were to found and to manage the Church, He left them and was taken up from the Mount of Olives to Heaven. There He waited and rested until the great Feast of Pentecost (which we call Whitsuntide) came round: for then great numbers of people, from every country under Heaven, would come together; and the opportunity was presented of scattering broadcast the seed of the Gospel among Jews, Parthians, Greeks, Romans, and many other nations, speaking a dozen different languages. So when multitudes were assembled together, the Holy Ghost descended in tongues of flame on the Apostles; and they began to preach Christ so powerfully that some three thousand persons were baptized and added to the Church. But who was this wonderful "Holy Spirit?" Who was this mighty "Christ," in whose name all these wonders [were done? And who was the "Father," to whom Christ ascended and from whom the tongues of flame came down? The Scripture and the Church reply, "They form together but one Supreme Being, one God, the Holy and Blessed Trinity." And therefore, to keep this great and central truth in remembrance, we are bidden to keep the Festival of Trinity Sunday. Let us try to keep it with a humble, faithful and obedient heart—thankful to God for His great gift of salvation through Jesus Christ our Lord, and careful never to grieve or drive away the Holy Spirit from the temple of our bodies, in which He vouchsafes to dwell.

"If I should e'er forsake Thee,
My God, forsake not me!"

The manner of disposing of the dead in the Hawaiian Islands is also in accord with the Hebrew custom. The body was embalmed and covered with a glutinous substance or wash, to seal effectually the pores of the skin and exclude all air. The body was then deposited in the side of a precipice. The practice of immolating one or more wives of a chief was carried on to a considerable extent in the Hawaiian group in earlier days. As a manifestation of love and attachment, the wives of a chief would voluntarily die, which act was called moepu, companionship in sleep. This practice can be traced to the Vedic Hindoos, the only difference being that the wife was immolated on the funeral pyre. Some stress has been laid on the peculiar institutions called cities of refuge, or Pun-honua, which were found to have obtained prominence among the Hawaiians, and which have been quoted as another instance of Hebrew influence upon the customs and culture of the islanders. The cities of refuge, however, were not peculiar to the Hebrews. They existed in the time of ancient Greece. We read of the temple of Ceres at Hermione, in Argolis, which was a similar institution, and there were numerous others, both there and elsewhere, where the Cushite influence had modified the customs and moulded the cults of the people on its own pattern. Besides the traditions of the Hawaiians, their practice of incantation and divination, and many peculiarities of their language, show a relation not only with the Hebrews, but also with the fire-worshippers of Persia, the Brahmans and Buddhists of India, and other branches of the Aryan race.

—St. Paul said: "When I am weak then am I strong," and many another has had the same experience. In fact, this seems to be one of the ruling principles of our lives. Successes come in many more cases than those in which we can discover the connecting links from failures, happiness from unhappiness. We learn in suffering lessons which are of use for our own future guidance or for the guidance of others. The weak do not always go to the wall. The invincible might of weakness protects them from many dangers and temptations that destroy the strong. The following little speech was made by a successful competitor for the prize in a foot-race: "Gentlemen, I won this cup by the use of my legs; I trust I may never lose the use of my legs by the use of this cup." The fact that men of great health and strength often die before weak ones, because they think that they can indulge their passions with impunity, and need not take care of themselves, justified the fear of this successful competitor.

The Two Mites.

I am glad this poor woman came in just as she did. I am glad she did not stop, look at her mites, and say, "There is no use in my giving only these." I am glad she did not look at her little family and say, "I must not rob my children." I am glad she did not look at her rich neighbours and say, "They will not expect me to give." Because, if she had, St. Mark could not have told us how the Lord loves littles. He does not love *stingy* littles, or *careless* littles, or *grudging* littles. If we give him such littles we cannot expect His favour or approval, for "God loveth a cheerful giver." This poor woman gave Him her *littles all*; and it was the "all" that pleased the Lord, whether little or much, because God loves to be trusted, not half-way, but wholly.

Did you ever hear of the poor woman who gave her tea-kettle? Perhaps not. Well, she did. She was poor and old, and lived with her son, who never gave her a farthing. She had not much comfort in anything but God. He comforted her, and she took great delight in praising Him and praying. She was never tired of saying, "Thy kingdom come; Thy will be done on earth, as it is in heaven." And it pleased her to hear the minister tell about preaching Christ to the heathen, and getting the little black children into Jesus' fold; she wished she could do something.

The minister asked her one day if she had not her widow's mite to give. "Come in ten weeks," said she, "and see." Well, she thought and thought where she could get it, and quite likely wondered how the poor widow in the Bible got hers. She was past earning it; besides, she lived near the pine woods, where money was scarce.

One night, as she lay praying and thinking, she thought of an old brass tea-kettle there was up in the garret, under the eaves of the house; and the next morning she went and found it among the dust and rubbish of years. It was her tea-kettle. She took it, under her shawl, to the blacksmith's shop, and there sold it for—how much do you think? Two shillings! When the minister came back she put them into the Lord's treasury; and how happy and thankful she was. It was one of those little "alls" very dear to the heart of God.

Then you know how the "two mites" gained, according to God's arithmetic. "This poor widow," said Jesus, "cast in more than they all;" for "two mites," added to love, and multiplied by faith, and that multiplied again and again by prayer, will run up very fast; I expect faster than we can count, or see to count. Nor can we see the answer; but God can. It is in a rich revenue of blessing—a treasure laid up on high.

Is it not comforting, children, to think God will take our "little alls"? What are you going to do with your two mites?

The Spring Medicine.

"All run down" from the weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Do not put off taking it. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetite.

The Senses go to Sleep in Definite Order.

According to the best writers on the subject, it has been ascertained that, in beginning to sleep, the senses do not unitedly fall into a state of slumber, but drop off one after the other. The sight ceases, in consequence of the protection of the eyelids, to receive impressions first, while all the other senses preserve their sensibility entire. The sense of taste is the next which loses its susceptibility to impressions, and then the sense of smelling. The hearing is next in order, and last of all comes the sense of touch. Furthermore, the senses are thought to sleep with different degrees of profoundness. The sense of touch sleeps the most lightly and is the most easily awakened; the next is the hearing, the next the sight; and the taste and smelling awake the last. Another remarkable circumstance deserves notice—certain muscles and parts of the body begin to sleep before others. Sleep commences at the extremities, beginning with the feet and legs, and creeping toward the centre of nervous action. The necessity



for keeping the feet warm and perfectly still as a preliminary of sleep is well known. From these explanations it will not appear surprising that, with one or more of the senses and perhaps also one or more parts of the body imperfectly asleep, there should be at the same time an imperfect kind of mental action which produces the phenomenon of dreaming.

Volubility and Silence.

Volubility by no means proves a cordial fellow-feeling; nor does silence always mean the reverse; but it remains true that, if we cultivate a spirit of brotherhood, "A heart at leisure from itself to soothe and sympathise," we shall seldom be at much loss when a response is called for. Emerson says, "Let our eyes not look away, but meet. Let us not look east or west for materials of conversation, but rest in presence and unity. A just feeling will fast enough supply fuel for discourse, if speaking be more grateful than silence."

Hints to Housekeepers.

BAKED BANANAS.—Peel and split lengthwise; lay them in a plate or platter. For each half dozen use one tablespoonful of butter and three tablespoonfuls of hot water and the juice of one lemon; melt the butter in the water, add the juice of the one lemon and pour it over the fruit; dredge over them six tablespoonfuls of white sugar, and bake until brown in a quick oven.

RAISIN PUFFS.—One-half teacup of sugar, one-half teacup of milk, two eggs, two teaspoonfuls of baking powder, and a pinch of salt. Flour enough so that the batter will drop from the spoon. Stir in a cup of seeded and chopped raisins. Fill buttered teacups half full. Steam one hour. This will make six or seven cupfuls. Eat hot with whipped cream and sugar or any kind of rich sauce.

FLAVOURING.—When you are tired of lemon and vanilla flavouring, try mixing them. To a teaspoonful of lemon extract add about a third of a teaspoonful of vanilla, and you will think you have discovered a new flavour.

A DAINTY DESSERT.—Make a jelly with gelatine and sugar it to taste; when it is cool line the bottom of a glass dish or jelly mold with slices of bananas and oranges and pour a little of the jelly over them; as soon as it is set put in another layer of the fruit and more jelly until the dish is full; set it on ice until ready to serve. You can use strawberries instead of oranges.

MILK TOAST.—Put one pint of milk into a double boiler; rub three tablespoons of butter and one tablespoonful of flour to a cream; add to the scalded milk, and stir until it thickens. Season with salt. Toast six slices of bread light brown, slightly butter each slice, and dip it while it is hot into the scalded milk. Lay them in the dish, and over each slice put a large spoonful of the milk, pour over it the remainder of the milk, and serve at once.

EGGS WITH CREAM.—Boil hard a dozen eggs, and put them in cold water to get cold; then peel and slice them with care. Grease with butter the sides and bottom of a baking dish. Put in alternate layers of eggs, butter, bread crumbs, pepper and salt until the dish is filled, the bread crumbs being on top with butter. Pour in a cup of cream (just before you put on the top layer of crumbs), and bake until the top is brown. If baked too much they will not be good.

EARACHE.—Take five parts of camphorated chloral, thirty parts of glycerine, and ten parts of oil of sweet almonds. A piece of cotton is saturated and introduced well into the ear, and it is also rubbed behind the ear. The pain is relieved as if by magic, and if there is inflammation it often subsides quickly.

BANANA SHORTCAKE.—Make a crust as for strawberry shortcake; when baked split and butter and fill with a mixture of two-thirds sliced banana to one-third sliced orange; sprinkle liberally with sugar and spread over the fruit a little sweet cream beaten until very stiff; serve the short cake while hot.

When pianoforte keys become discolored it is because they have been denied light and air.

A tablespoonful of ammonia in a gallon of warm water will often restore colours in carpets; it will also remove whitewash from them.

A broken bone need not be set immediately. This knowledge saves much unnecessary anxiety when the doctor cannot be procured at once.

I can highly praise Burdock Blood Bitters because it had a fair trial in my case with wonderful success. My symptoms were dropsy, backache and sleeplessness, and all these disappeared after using two bottles of Burdock Blood Bitters. I cannot praise its healing powers too highly. Georgina Holmes, Wood Point, Sackville, N.B.

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Children's Department.

The Secret.

We all know how children, as well as grown people, and especially little girls, are curious to find out a secret where there is a suspicion of one. Lucy Mitchell in this was not above the weakness of her sex.

"Do you know, mamma," she exclaimed one day, "I am sure Mina has a secret!"

Mina Harrison was the child of Mrs. Mitchell's sister, who had lately come on a visit to Lucy.

"Why do you think so, my dear?" replied Mrs. Mitchell, smiling; "I never met a more truthful or candid child than Mina."

"I don't know," returned Lucy, shaking her wise little head. "I often see her smiling, as if at something only known to herself, and once when I asked her what she was thinking about she would not tell; no, not for anything."

"I dare say you are right," said Mrs. Mitchell, after a pause. "I think Mina has a secret; suppose we ask her."

"No, not for the world!" exclaimed Lucy. Then as curiosity got the better of her alarm, she added, "very well; do."

In a few minutes Mina entered the room without being summoned, when her aunt said to her,—

"Come here, dear. Lucy thinks you have a secret which you keep from her. She says you seem to enjoy it very much, and would not disclose your thoughts when asked; probably feeling they at least were your own."

Mina looked surprised, but after a moment's reflection, said: "I don't think I should have been ashamed to tell them, aunt. I was speaking to my best friend, and hearing him speak to me."

Mrs. Mitchell took her niece's hand in hers.

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"C. I. Hood & Co., Lowell, Mass.:

"Beginning in February, '92, I was very sick for two months. Slowly I got better but was confined to my bed. A physician said I had a Pelvic Abscess in My Side.

After an operation I did not improve, the abscess continuing to discharge even more freely than before. In two months time three operations were performed and tubes inserted to carry off the impurities, but all in vain. Finally it was decided that my life depended upon another operation and that I must be removed to the hospital. About three weeks previous to this I had noticed an advertisement in the Daily News of a case where Hood's Sarsaparilla had cured a boy somewhat similarly afflicted in Trenton, N. J., and I decided to give it a trial. When the time decided upon for me to go to the hospital arrived I had been taking Hood's Sarsaparilla about two weeks.

I Was Getting Better

and the abscess had already begun to discharge less freely. I felt stronger and had a terrible appetite. Previous to this I had given up to die. When I had taken the second bottle I was able to sit up and accordingly I was not taken to the hospital and the final operation was deferred. Now I have taken six bottles and the abscess has entirely healed. I am well and go every where. My friends think it is a miracle to have me restored to them again so healthy and even younger in looks than before my sickness.

I Feel Better Than Ever

I did in my life and weigh over 130 pounds, the heaviest in my life. I do a big day's work and am gaining in strength every day. My mother worried and worked herself almost sick in caring for me. She has since taken Hood's Sarsaparilla and it has done her much good. We praise Hood's Sarsaparilla to everybody, for

I Know It Saved My Life.

I am 27 years old, and a stranger to look at me now would not think I ever had a day's sickness. Even the doctors are surprised at the success of Hood's Sarsaparilla in my case. Mother and myself continue to take the medicine.

Hood's Sarsaparilla Cures

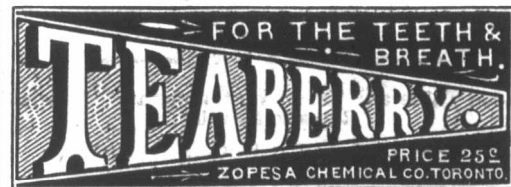
chronic diseases regularly and we earnestly recommend Hood's Sarsaparilla." Mrs. MOLLIE WENDT, 568 West Eighteenth Street, Chicago, Illinois.

Corroborates the Above.

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"Dear Sirs:—I am a drug clerk and have sold Mrs. Mollie Wendt many bottles of Hood's Sarsaparilla and can certify that she was cured by the use of it." F. C. BILLERBECK, 530 West Eighteenth Street, Chicago.

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"You remind me of a verse in God's word," she replied: "'The secret of the Lord is with them that fear Him, and He will show them His covenant.' You have been well instructed, Mina. Do you know what a covenant is?"

And the little girl answered, "An agreement between two parties."

"That is—?" questioned her aunt. The answer was very low but steady.

"Between God and me."

"You have heard the secret," said Mrs. Mitchell to Lucy; "may you, my darling, learn it by heart. May God show you His covenant with His Son for your eternal safety and joy."

The Sparrow-Hawk.

The sparrow-hawk does not bear the best of characters; indeed, one writer says it is "the wildest, most intractable, most ungrateful, and most temper-trying of all birds." But though some may speak so hardly of it, it is well known to be most courageous, and when once trained is very valuable to the falconer.

It is a handsome little bird, though plainly dressed in dark brown, which turns grey as it grows old. It is found in almost all parts of Europe, also in India and other Asiatic countries. Although it is common in England, it is not often seen; for, notwithstanding its bravery, it is a most shy, wild bird, and never ventures near human beings unless it is very hungry. though it has been known to dash furiously at a man who tried to save a small bird it had attacked. It hides itself among the trees, or high up in the air, and suddenly pounces down on the unfortunate sparrows or other small birds that are hopping about, quite unsuspecting any foe. Most birds are afraid of the sparrow-hawk, and utter loud cries whenever they see it circling overhead. The nest of the sparrow-hawk is always placed in some elevated spot, and contains three greyish eggs, tinged with blue, having large dark brown spots. The bird seldom builds a nest of its own, but takes possession of any empty one that a rook or crow has left.

A True Tale of a Cat.

One summer a party of ladies who were staying at Windermere, England, went for a long drive in a carriage hired from a hotel near. They drove round by Rydal and Grassmere, and then got out to walk up a steep hill, one lady being in front with a favorite dog. There was no house or habitation of any sort in view, and to her surprise, a pretty half-grown kitten came from a marshy place on the road, and went up to the dog, rubbing against it with every appearance of friendliness. When the rest of the party came up, they all got into the carriage again, and when they were seated the kitten jumped in after them. They then drove to Grassmere Hotel, where they had tea, the kitten following them in and lying down by the dog. After



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tea they drove to Ambleside, where they got out, and went to see the Stock Gill Force, a waterfall about three quarters of a mile from the road. The kitten got out and walked with them, following them closely to the waterfall and back, getting over all the wet places, in fact, imitating the dog in everything, and getting into the carriage again. On arriving at Windermere, they were puzzled what to do with it; but the driver said it would be welcomed at the hotel, as they were troubled with mice. So he took it at once.

Next morning, to their surprise, on returning from a walk, they found the kitten sitting on the doorsteps, waiting to be let in, and welcoming them as old friends. It stayed with them for a week, following them whenever it could in their walks. But one day, going out with one of the ladies, it did not return with her, and was not seen by them again.

This shows how very fond cats are of human beings and how much they like being petted.

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Promptness.

A right word at the right moment has made many a fortune. One of Napoleon's veterans, who survived his master many years, was wont to recount with great glee how he had once picked up the emperor's cocked hat at a review, when the latter not noticing that he was a private, said carelessly, "Thank you, captain." "In what regiment, sire?" instantly asked the ready-witted soldier. Napoleon, perceiving his mistake, answered with a smile: "In my guard, for I see you know how to be prompt." The newly made officer received his commission next morning.

The advantages of promptness are not always so readily seen as in this instance. But it will always pay to be prompt in word and action.

—There lived in Ghent a beggar who was accustomed to collect alms upon the pretence that he had a secret disease lying in his tones and weakening his whole body, and that he dared not, for shame, mention the name of it. This appeal was exceedingly successful, until a person in authority, more curious than the rest, insisted upon following him, and examining him at home. At last the beggar confessed as follows: "That which pains me you see not; but I have a shameful disease in my bones, so that I cannot work—some call it sloth, and others term it idleness."

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Straw . . .
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Apples, pe
Turnips, I
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Carrots, p
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Lettuce, p
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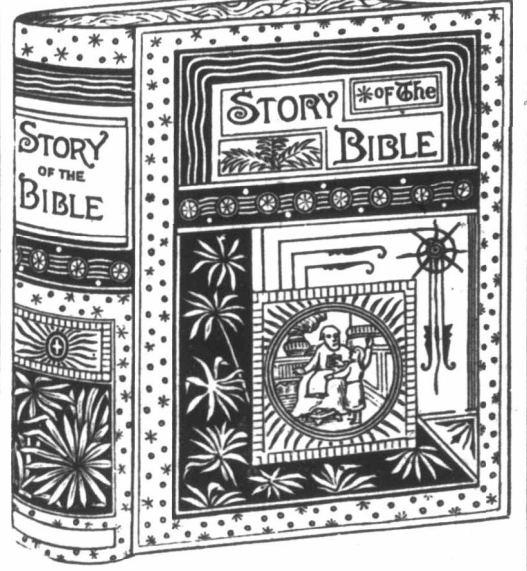
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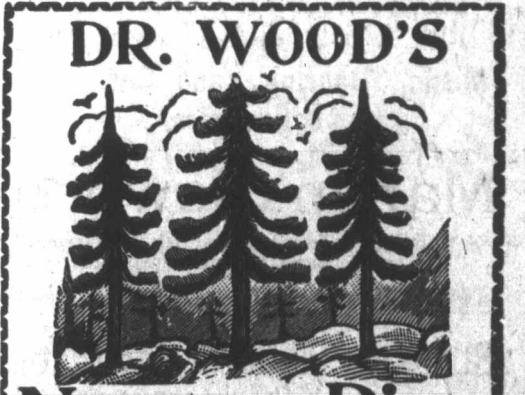
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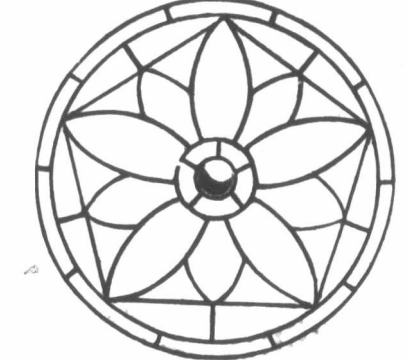
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