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Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 6, 1894.

[No. 36.

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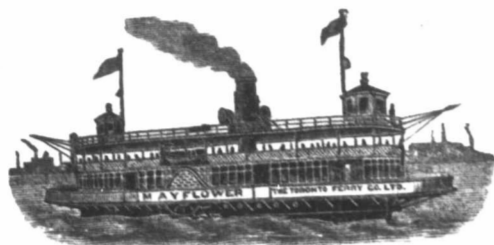
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We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church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

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

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

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Canadian Churchman.

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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.

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September 9—16 SUNDAY AFTER TRINITY.
Morning.—2 Chron. 35. 2 Cor. 1, to v. 23.
Evening.—Neh. 1 & 2, to v. 9, or Neh. 8. Mark 9, v. 30.

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

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

"THE LITTLE FLEAS have littler fleas upon their backs to bite 'em; these littler ones still smaller ones, and so on *ad infinitum*." This old and quaint observation on natural history receives more illustrations every day from science. The doctors are now "setting" erysipelas cocci to catch and chase out those of diphtheria and tumors, cancer, etc. It is further advised that measles be set to counteract leprosy. *The Sanitary Era* seems more natural, even, when commending hot water as a cure for delirium tremens! Water, especially hot, has an affinity for alcohol—a suggestive combination!

"CATHOLIC AND PROTESTANT."—Our contemporary, the *Toronto Empire*, has been guilty of the common American barbarity of treating these two terms as if they were diametrically opposed, instead of being correlative. They have made the *amende honorable* by printing a protest from a correspondent, "Anglicanus," who pleads, with great justice, for the "Queen's English." This barbarity comes to us from our cousins in the United States. The worst of it is that the corruption is too likely to reach the Old Country presently along with other Americanisms, already too much the rage there. Roman Catholic writers, of course, are the chief offenders, as the *error* helps their pretensions. So far as they have access to the press, they "poison the wells." This is one of their favourite idioms.

CANON HOLE OF ROCHESTER.—We are glad to observe in the various secular newspapers com-

plementary notices of this eminent Anglican divine, in connection with the reports of his proposed visit to America. Physically, he ranks with such giants as Phillips Brooks and Dr. Ornyatekha; but his chief eminence is in social, literary and intellectual regions—as well as realms theological. Being originally an English "squire," then a "parson," he belongs to that peculiarly English product, the species "squareson." He is well known as a favourite in the columns of *Punch*, is famous on temperance platforms, and noted as a florist and botanist. His power as a popular orator is extraordinary—he is "orator natus."

"DON'T SAY THAT AGAIN IN SCHOOL, PLEASE."—With these words ends one of the most (spiritually) pathetic appeals we have ever read from a child. It is a letter from a little U.S. "Protestant Episcopal" boy to his teacher, written as an expostulation against her statement in school that "the Church of England is not Catholic." Says the brave little fellow, "it *is* Catholic, and always has been. . . . Our Church was not founded by man, but by our Lord, on Whitsunday. . . . Please don't say that again in school." Well done, George M.! We wish there were more like you, not only in the State of Illinois, but all over America. We need 100,000 of such boys—and girls. From some words in the letter it appears that "papa" was George's inspiration in this case. Fathers, hearken!

"EXCOMMUNICATED WITH FIELDING AND SMOLLETT"—such is the fate of "Ouida," as described by herself. So she writes to a paper in Birmingham in reference to the exclusion of her works from the Aston Free Library. "It is lamentable that such bigotry should exist" says she. Most people of refined taste will *rejoice*, rather than "lament." We are not sure that F. and S. would like the company she puts them in—bad as they were. It is possible to say or refer to nasty things without *gloating* over them, as O. seems to do.

"THE DECAY OF MORALS IN A STATE has everywhere been followed by political extinction." So says the *Church Times* in reference to Lady Henry Somerset's recent gallant and chivalrous assault upon the "living picture" business in London. Her burning words draw clear distinction between artistic nudity and this specious sham, "palpably gross and disgusting in its suggestive flesh-coloured tights." She says too, very truly, that this "public merchandise of beauty surpasses even the Oriental standard of female degradation." *C. T.* calls upon the women of England to support Lady Somerset's attack. American papers are taking the same line—and none too soon!

BIOLOGISTS AND EVOLUTIONISTS are at issue on the subject of "natural selection." With which of them should the Church Catholic agree? or shall we wait till they "patch" some sort of concordat, and call upon the Church to surrender—because *they* say so! Not much. The Church can afford to wait a good deal longer than that—even until they both find out that they are both wrong, and some new theory is apparently shown to be right—for the time being! Lord Salisbury—himself no mean scientist—has already told them some wholesome truths, and will probably tell them a few more presently.

EPISCOPAL POLICY TOWARDS THE C.B.S.—Several of the Bishops—one here and there—seem to think it their sacred and very solemn duty to exclude the members of this extremely High Church association from their dioceses, as far as they can. One can scarcely blame them for "drawing the line" *somewhere*, occasionally, in these very "free" days: but is this the right place? We doubt it! Even *Church Bells* condemns the action of a Bishop in this matter. "It seems, to say the very least of it, somewhat unfair and unwise to reject a man on no other ground than that of belonging to this society. It is unwise to strain a case against any particular opinions concerning which authorities of equal merit are themselves divided. To do so is merely to deepen and widen the differences, which are more a matter of temperament than of doctrine, and to enter upon a narrow policy which experience has shown to be wholly unavailing to effect its proposed purpose."

ROME AND AMERICA.—This continent—especially the United States—is likely to prove a crucible to the Roman Church, so that its best and worst qualities will be well brought out. Commenting on the recent encyclical of the Pope, addresses to recalcitrant nations and communities, the *Rock* says: "At the very moment when the privilege of the Greek clergy—of being 'the husband of one wife'—is being withdrawn from the Ruthenians in America, the Greek Orthodox Churches are invited to enter the Church of Rome, on the understanding that their privileges will be scrupulously respected!" All this shows how little the promises of Roman authorities are to be trusted.

"CATHOLIC CHEMISTRY" is a subject of study whose precise object does not at first sight readily appear: but the Bishop of Rome is anxious to exclude from text books in Roman schools and colleges such theories as the "Atomic." Our Roman friends are certainly determined to win all the credit which attaches to the virtue of "hastening slowly." On the other hand, the public schools are everywhere apt to pick up *too easily* any new theory invented by modern science. Good thing if our R. C. friends were as careful about *theological* dogmas as about scientific theories! In that case we should not have heard about the "immaculate conception, papal infallibility" etc. They are as bad as the atomic theory—if not worse!

"A HOLY WORK"—COLLECTING! Miss Louisa H. H. Tristram has a very interesting and suggestive article in the current number of the *Gleaner* on this subject. She strongly protests against the idea that "any one will do for a collector." She goes on to say, "And those who take it up should be impressed with the sense of the mutual duty and privilege of the giver and receiver alike. They should also be thoroughly acquainted with the principles of the missionary cause, able to meet courteously but clearly the usual stock of objections, and also be so full of contagious zeal that they may inspire their hearers."

"ENGLISH PAPERS FOLLOW THE EXAMPLE," says the *Rock*, referring to our Canadian custom of newspaper holidays, "as the 'silly season' "

comes round, and the hard-worked journalist, instead of finding a little relief from his toil, has cast upon him the added burden of 'making bricks without straw,' why should not a few English papers follow the example of a certain Canadian paper?—in suspending its issue for a week or two, while most readers are too hot or too far away to take up any serious reading, anything except the very "lightest" of "light literature." Try it, brother, yourself!

GLADSTONE ON SCHISM.

The thought of the world—not Christendom only, or Englishmen only—is sure to be coloured to some extent by the words and ideas of a man so great as William Gladstone. Whatever he may choose to speak or write about, he has excelled in so many subjects that he is listened respectfully to in all. People feel sure that they will gather some valuable material when such a mind unburdens itself. When such men make a *mistake*—as they, being mortals, are sure to do occasionally—the error is not only copied by his admirers, but exaggerated. If the mistake is fundamental to his argument, or important even, an immense rent may be made in one's ideas on matters of great moment. We fear that a mistake of this kind has been made in his last contribution to theological literature—most interesting and valuable, in many respects, as that article undoubtedly is to all thinkers upon such subjects.

HE PLEADS FOR GENTLENESS TO SCHISMATICS.

Far be it from us to deprecate such an attitude—on the contrary, we would make all due allowance for those who have been misled by fancies or prejudices to "take a wrong turn" in regard to religious matters; we feel sure that the Deity Himself will judge such persons with less severity than many people have been disposed to think. It is hardly argument, however, to say that modern ideas have raised up any *great difference* in this respect from the days of the Apostles, much less to intimate that God has viewed schismatical proceedings with a degree of favour. It is easy to recall instances of express meaning to the contrary—and we are surely bound to interpret Scripture so as not to impute or imply inconsistency in the Deity. *Trained theologians* know how to bridge over the apparent inconsistencies which are sometimes alleged.

"CIRCUMSTANCES ALTER CASES."

The threats and promises of God are all conditioned by his quality of *mercy*; so Jonah found out in the case of Nineveh, and there are parallel instances. What looks like human repentance—change of mind—is simply the divine *adaptation* of His decrees to changed circumstances. Such a sentence as that of Nineveh could only be meant for a very disobedient people. By altering their circumstances and condition before God, they gave play to divine love of mercy. In dealing with such episodes, an untrained mind would easily fall into mistake. We fear—unlikely as it may seem—that Gladstone has made a similar mistake in another direction, and from a similar cause.

JEROBOAM, THE SON OF NEBAT,

has made more than "Israel to sin." We have known good and eminent Bishops—men of learning and eloquence—make substantially the same mistake in regard to his proceedings as Gladstone appears to do in this essay. What God authorized was the division of the descendants of Abraham into two *nations*—what he did not authorize was the setting up of Jeroboam's new

altars at Dan and Bethel. This last action—not the former at all—was the "schism." It is quite impossible to find any excuse or condonation for Jeroboam's schism. Scripture reads all the other way. Yet, upon the supposition that God in some way connived at or approved of the schism, a large part of Gladstone's argument is built. Jeroboam's action "became a sin," and the true worshippers in Israel still "went up to Jerusalem" to worship. See Kings and Chronicles at large.

"GOD DID NOT DESERT ISRAEL."

—neither does nor did He desert the *heathen* nations. Even with the worst of them "He left not Himself without a witness." That is not His way—and we may well follow it. That, however, is a very different thing from "winking at" their sins and follies. The originator of a split in the Church has much to answer for. His successors, born into schism, have only to answer for the use of what light the founder *has left them* in his cloud of darkness. On no other hypothesis can we account for or justify such strong language as that of the New Testament on the subject of divisions in the body of Christ. It is folly to fancy that there is any essential difference between the sin then and the sin now.

ONLY WE HAVE GROWN CALLOUS.

Some of our British schisms have lasted so long and been so leniently regarded that they have come to be looked upon as *national eccentricities*, licensed by use. The spirit of toleration is thoroughly English, and finds a natural home among us, so that divisions are made almost too comfortable. For instance, Scotch Presbyterianism is so thoroughly well recognized, and so respectable nowadays, that the idea of their *indefensible departure* from the apostolic norm is very nearly lost. So with English Congregationalism and with Methodism. In Ireland, the Church of Rome has—"rightly or wrongly," as some would say—gained a *numerical* superiority over the Ancient Church, which gives it a certain foothold and standing in the community. So with a certain type of dissent in Wales. In Canada we have a prolongation of these various sectional peculiarities of the motherland. But

ALL THIS DOES NOT ALTER THE FACT—

causeless schism—or to give it the less offensive title, "division"—is a *sin*. Take the great mass of the Holy Catholic Church for 1,850 years, take them from East and West, from North and South; and then set beside this grand army of "faithful ones" the "motley crew" of heterogeneous sects! Thus, we regain the idea of schism's sinfulness—the "rending and tearing" of the skirts of Christ's vesture, the "cutting and carving" and weakening of the body of His spiritual incarnation. In order to estimate rightly the sin of such a proceeding, it is necessary for us to *close our eyes* resolutely to all considerations of *worldly* respectability and worth. These are the things which *blind* people—even such as Gladstone—to the true and quite unalterable issues set forth in Holy Scripture. To do otherwise is to perpetuate what ought to be speedily got rid of and abolished—a shame to Christendom, a dishonour to Christ. Let no sophistry prevent that consummation.

THIS "FLY IN THE OINTMENT"

disfigures and spoils what would otherwise be a most deeply interesting and valuable contribution to modern Christian thought on this subject. Even in spite of this disfigurement, the effort of

this aged statesman to use his enforced retirement from the turmoil of politics for the good of still more momentous concerns, may not be without wholesome fruit. Criticism can seldom find much room for activity in emanations from his well-furnished intellect, but—"even Homer sometimes nods." Less talented and less many-sided persons *then* have their innings, and their good natured laugh. The "Achilles of debate" will be the last to grudge others a laugh at his expense. Only he will make them *pay dear* for it before he gives up! He dies hard. The Church has had to suffer much at times from his occasional mistakes; but, upon the whole, she has had in him a son to be proud of. Her continued possession of his utter allegiance and perfect loyalty has been a "tower of strength" to her in many a crisis of recent times. His "wild" adherents and associates always were made to understand that he would never permit any tampering with what he believed to be the real interest of the Church. That was *sacred*. He could always be relied upon to strike a strong blow for her—even if it fell on his political friends.

THE SOCIETY OF ST. OSMUND.

This Society kept its fifth anniversary on Monday, 16th July. The Holy Eucharist was offered on its behalf in some eighty or ninety churches, and the High Service was held, by permission of the Rev. J. L. Fish, at St. Margaret Pattens, Rood-lane, at mid-day. The celebrant was the Bishop of Cairo (Illinois), who was assisted by an assistant-priest, deacon, and sub-deacon. The music was efficiently rendered by a plainsong choir of boys and men, and a solo boy sang some modern music which was hardly in keeping with the ritual music of the Church. When the service began the church was quite full, though not inconveniently crowded, the great preponderance of the congregation being men.

Kneeling as we did under the shadow of a mural tablet erected to the memory of one "Stephen Osmund," we felt that the heart of St. Osmund in paradise must have been gladdened when the Holy Sacrifice was offered up for the first time in the City of London since the reign of Mary Tudor (as the preacher afterwards explained), pontifically. The service lasted an hour and a quarter, which was rather too long for some city men. It might have been curtailed by the omission of the sermon.

The ceremonies of a pontifical celebration are somewhat elaborate, and the vesting of the Bishop before service was watched with some interest. His Lordship, of course, wore all the vestments—amice, alb, girdle, stole, tunicle, dalmatic, maniple, chasuble, and mitre. These were all of the thinnest silk, and unlined, or the heat would have been insupportable, even on a dull July day. There were a few priests in choir, including the rector and the preacher (the Rev. C. Rumball, Vicar of Littlehampton), and a large number of acolytes, but the choir was placed in the west gallery, by the side of the organ. The preacher was vested in full old-English surplice, scarf, and hood, but the Society will have to instruct its Oxford graduates that the form of the M.A. hood known as a "split salmon" is not in accordance with ancient precedent.

All the ceremonies of the service were carefully performed, and the singing of the Epistle to the old Sarum tone was especially good. We noticed that the Collect, Epistle, and Gospel used were those appointed in the Prayer Book for the Eighth Sunday after Trinity. Mr. Rumball's sermon was brief and to the point. He said that it was more than 800 years since the Holy Eucharist had been celebrated pontifically in the City of London, and went on to speak of the condition of Church feeling during that period. He spoke with respect of the Evangelical school, which had laid a sound foundation for the Catholic revival, and said that when people asked them what rule or what authority they had for their ceremonial, they were able to say that it was the rule of their forefathers and the authority of the Book of Common

Prayer. They did not want to copy Rome; she had her own ceremonial, we had ours. The preacher concluded with pertinent allusions to the Archbishop of York's charge to his synod on the subject of daily prayers and frequent celebrations of the Holy Communion, and to the Bishop of Lincoln's remarks at St. Agnes', Kennington, on clinging to the Bible and the Church:

The annual meeting was held in the evening at the Church House, Westminster. The chair was taken by Mr. H. B. Briggs, and amongst those present were the Bishop of Cairo (vice-president) and Mr. W. E. Lyman, hon. corresponding secretary for Canada. After the usual routine business had been gone through, including the adoption of the report, which stated that there are now 295 members on the roll, and of the financial statement, which showed that all debts had been paid, and that the liabilities were nil, the chairman explained that Mr. Feasey was unavoidably absent, but that his paper would be read by Mr. Digby.

The subject of the paper was "The Great Rood: Its Loft and its Screen, and the Ceremonial connected therewith." It dealt with the question exhaustively, but as we understand that it will be published in the "Transactions" of the Society, it would be better not to attempt to summarize it here. It was well received, and a hearty vote of thanks to the writer and reader were given, and an interesting discussion arose upon one or two points connected with it, the speakers being the Rev. J. L. Fish, the Rev. H. C. Williams, Major-Gen. Barnett, and the hon. Secretary. The Bishop of Cairo spoke a few hearty words, and emphasized what the preacher had said in the morning—"At Rome do as Rome does," but, added the Bishop, wherever the Church of the Anglo-Saxon race may be, do as the Anglo-Saxons do.

Votes of thanks and the Benediction brought the meeting to a close.—From Church Review.

THE HOLY EASTERN CHURCH.

No one can fail to feel a great interest in those venerable Churches in the East, which now for long centuries have been trodden down beneath the feet of the Moslem oppressor, and yet amid every persecution have kept the faith, refusing to yield either to the voice of Rome or to the voice of Protestantism. There is the Holy See of Jerusalem, whose first Bishop was James the Just. There is the Holy See of Antioch, founded by St. Peter, the Prince of the Apostles. There is the Holy See of Alexandria, watered by the blood of St. Mark, the Evangelist, its first Bishop. The Holy See of Rome is but a daughter of Jerusalem, "the Mother of all Churches."

It is sad indeed to think of Rome separated from these, the great pillars of the Catholic World, and to know that while Constantinople has continued faithful in their fellowship, although younger and having no Apostle for its founder, Rome has been rejected because of her forgetfulness and neglect of the Lord's own command, that it should not be among the Apostles as among the princes of the Gentiles, one having lordship over the others, but that all should be brethren, with one Lord and Master, the Lord Jesus Christ.

Besides these ancient Churches of the Greek-speaking East, there is also the great and glorious Church of Russia. How full of zeal and of missionary enterprise, is evinced by the most blessed fruits of her labours in Japan. To this Church belong all the peoples of the Russian Empire, with but few exceptions, and quite lately vast numbers who had for years been induced to submit to the yoke of Rome have now returned to the Communion of the Orthodox East.

All this becomes of the greatest interest to us when we see day by day that those barriers which were erected between us and the Eastern Churches by our subjection for centuries to the Papal yoke, are now gradually being removed, and that while we are learning to look with eyes of love upon these Churches which were the cradles of our holy religion, the learned in these quarters are discovering that we of the Anglican Communion are neither the followers of Luther nor Calvin, nor of any other heretic, but a part of that same Church of which they are the venerable first fruits, a part which in the struggle to get free from the un-catholic usurpations of Rome, had suffered much and imbibed many of the errors of others making the same attempt at emancipation, but with different ends in view. It is sad, but, alas! true that the errors of Protestantism are but too prevalent among us, both clergy and people, but yet we have kept the whole of the Divine economy of the Church, and retaining, as we have done, the true priesthood, we have the same Divine sacrifice to offer, we have the same

Holy Bread, we absolve the penitent and confer all other necessary graces even as they.

Under these circumstances it is not strange that there should be a force drawing us together, and lately this has been very evident. We have seen statements upon this subject which have caused us sorrow, because they were not true. It is not true that Archbishop Lycurgus assisted as a bishop at a consecration of the English Bishop Suffragan of Nottingham, and the fact that priests of the Greek Communion have been present at services in our churches, such as at the funeral of the late Bishop of California, is no more significant than the presence of dissenting ministers of every name on the same occasion.

There are some steps, however, which are of real significance, and these should be kept quite distinct from others which are either untrue or of doubtful significance.

Some years ago the Patriarch of Jerusalem allowed the use of the Chapel of Abraham in the Church of the Holy Sepulchre for the Anglican Church. He has often invited the Anglican clergy to go with him to functions, and has placed them in the chancel among the clergy.

A short time ago the Russian Bishop of California (whatever his official title may be), at the invitation of the Bishop of Iowa, was present in his cathedral and sat vested in the chancel.

At the consecration of the Bishop of Massachusetts, the Archbishop of Zante, who came to represent the Eastern Churches at the World's Fair, was present in the chancel during the function and preached a brief sermon.

At the opening of the Diocesan Convention of New York the same prelate was present in the sanctuary, and received the Holy Communion at the hands of the Bishop of New York.

At the Missionary Meeting in Chicago the same Archbishop made an address.

Now these acts must not be interpreted as meaning more than they really do. But even when we remember that these are only the actions of individuals, and that the Greek and Russian theologians at the Bonn Conference refused to give a positive opinion in favour of the validity of our orders, yet we may justly conclude that these acts are the outgrowth of a fairly well developed feeling among Eastern ecclesiastics of culture, and that if we are careful to do our part there is good reason to hope that the venerable patriarchs of the East will not be indisposed to welcome us to closer relations with themselves. Moreover, it is worthy of note that on these occasions the Nicene Creed must have been used with the Western addition of the words "and the Son," and the fact that this was not publicly resented would seem to indicate that our Western Doctrine is now better understood, and found not to be inconsistent with the belief of the Orthodox East.—Living Church.

CHURCH ATTENDANCE.

One of the greatest of the many problems that present themselves to the parish priest for solution is that which concerns the attendance of his people at the various services in the church. In the majority of parishes the percentage of regular worshippers in the house of God is very small. I do not mean that the proportion is smaller among Church people than it is among members of the different Nonconformist denominations. The point is not raised with a view to setting up a comparison, favourable or otherwise, with what prevails among other religious bodies. The object of this article is to call attention, without the smallest approach to exaggeration, to the existing state of things, and then to examine the causes of the evil, and suggest possible remedies.

It may be taken for granted, then, as a fact which is beyond the possibility of a denial, that the number of those who habitually attend the services of the Church, Sunday by Sunday, to say nothing of week-days, is lamentably small as compared with those who absent themselves. It is not proposed to give any statistical figures, but rather to deal with the broad question.

Let us see what explanations are forthcoming.

1. It is sometimes objected that, where the services represent the views of an extreme party within the Church, the congregation dwindles, because so many people stay away for the reason that they object to certain details of the ritual, or else to the doctrines taught from the pulpit. There is no doubt that a clergyman, who is unwise and devoid of tact, may easily alienate a considerable section of his flock by unnecessary and ill-advised changes in the ornaments of the church and the service, or by an insistence on certain points of sacramental teaching which are totally opposed to that to which, for many generations, they have been accustomed. Such examples are, unfortunately, by no means uncommon, and empty pews too often testify to the mistake that has been made. Alterations and modifications should not, generally speaking, be made too suddenly. When the incumbent has won the affection and

respect of his parishioners, he can lead them, with hardly a dissentient voice, to adopt views and ritual which, if introduced on his first arrival among them, would have almost caused a revolution. But extremes of party influence of feeling, in either direction, will not account for the paucity of church attendance. Well known cases will at once occur to us in which, where the clergyman is sympathetic, hard-working, and of a deeply spiritual character, the services are crowded on all occasions.

2. Another explanation is sometimes suggested, namely, that lengthy and difficult musical renderings repel many worshippers. Undoubtedly there is some truth in this argument, yet we all know that St. Paul's Cathedral, Westminster Abbey, and many of the metropolitan churches which are famous for their music attract vast congregations. The inhabitants of the particular ecclesiastical district may not, perhaps, in all cases be largely represented, but the fact disproves this allegation that it is on account of the music being elaborate that the attendance at Divine worship is scanty.

3. Some critics, on the contrary, maintain that the rigid, almost Puritanical, simplicity in the public exercise of devotion, which is still in vogue in a certain number of our churches, is so dull and lifeless that the congregation either seek a more congenial and cheerful sphere for the offering of their prayers and praises, or else give themselves up altogether to secular amusement. But, while allowing that the spirit of the age is opposed to what may have altogether suited the taste of former generations, experience shows us that this explanation of the cause of the evil to which attention has been called is insufficient.

The smallness of Church attendance does not arise from any single cause. It is due to a variety of circumstances, and can only be rectified by a variety of remedies. It is to some extent consequent on the complexity of the problem which has to be solved by the vicar or rector.

In the first place, provision has to be made for the spiritual needs of the most diverse characters and the most opposite views. The parish is usually composed of those who represent every grade of education, and every shade of feeling and instinct. The clergyman has so to arrange his services as to meet the requirements and predilections of the young and ardent Ritualist and the earnest Anglo-Catholic, as well as of the unemotional Low Churchman, who asks for nothing more than what he was accustomed to fifty years ago, when he and the other members of his house occupied the great family pew, withdrawn from the observation of the rest of the worshippers. However gifted and eloquent the preacher may be, it is almost beyond the possibilities of the human intellect for him to be able, under such circumstances, to arrest the attention, and engross the interest, of all who listen to him, more especially if he attempts, as he is bound to do, to instruct his flock in the doctrine of Christ. I remember some years ago being present on Sunday in the Chapel Royal, Whitehall, when the late Archbishop (Magee) of York was preaching on the occasion of the silver wedding of the Prince and Princess of Wales, the offertory (for which he had to make a special appeal) being arranged to be given to the Gordon Boys' Home. On the Saturday morning the Bishop of Peterborough (as he then was) received a Royal command to refer in his sermon to the lamentable assassination of the late Emperor of Russia. A more difficult task than this it is hardly possible to imagine, and perhaps no other of our many great pulpit orators could have acquitted himself in the admirable manner in which the modern Chrysostom of the English Church performed his task.

In the next place, the falling off, or rather the absence of a large and rapid increase, in the Sunday attendance at the house of God, may be due, in a measure, to the following cause. There is a growing tendency, among a considerable section of the laity, to resent and ignore the authority of the priesthood. No doubt this is the survival of the old "No Popery" cry, and is intended to be a protest against "sacerdotalism." At all events, the fact remains, that those who hang upon the words of their family lawyer or family doctor, and regard their utterances as being almost inspired and absolutely infallible, apply a totally opposite principle to the advice and admonition of their spiritual pastor. They will not allow that a clergyman, who for years has devoted himself to the study of theology, and has received at his ordination the Divine grace of the Holy Ghost, is in the smallest degree more competent than they are to explain the Articles and Creeds of the Church, or to expound the meaning of intricate passages from the Bible. They adopt the "shibboleths" of the particular party to which they belong, and read a few devotional tracts or manuals, and at once consider themselves to be Heaven-born theologians. If their parish priest teaches them from the pulpit any doctrine which is not in accordance with their ready-made views, they decline to "sit under" him.

I may mention a third reason for the fact that so many Church people absent themselves from God's

house, and this is specially applicable to the poor. The service seems to them to be complicated, they cannot always find their places, and they shrink from appearing among their wealthier neighbours in shabby clothes. Too often, also, they meet with anything but an encouraging reception when they present themselves at the church door.

It would be easy to extend the list of the causes which all tend towards the result which we so greatly deplore, but we have noticed sufficient to indicate the difficulties which we have to meet.

The following methods have been found helpful in bringing about a steady increase in the number of habitual Church worshippers:—

1. Services in mission halls. These, if made bright and attractive, with plenty of hymn-singing, and short, telling addresses, are very valuable in drawing the careless and indifferent to listen to Christ's words, and may be used for leading them on to regular church attendance.

2. Special services (for men only, for women only, for children, for postmen, for shop-assistants, and the like) bring many to their first knowledge of the truth, and gradually build them up into faithful and devoted followers of our blessed Lord.

3. A system of welcoming strangers at the church doors by the churchwardens and others, finding them seats, and offering hymn books and prayer books, will induce many timid disciples to return again and again to worship God, instead of making them feel that they are not wanted.

The laity can do much to help in this matter by striving to realize within themselves, and to give expression to their realization, that all baptized Christians belong to the brotherhood of man in the great family of God, and by acting accordingly. We all desire and pray for a greater ingathering of the careless and sinful into the fold of Christ's Church. We must all use our utmost efforts to bring about this consummation.—*Montague Fowler, in Church Bells.*

RESPECT FOR THE CHRISTIAN MINISTRY.

SPECIAL SERMON DELIVERED BY REV. J. H. MOOREHOUSE, RECTOR OF ST. JAMES' CHURCH, INGERSOLL.

Text—"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—I Thess. v. 12-13.

It is not easy to speak of one's own calling without appearance of egotism. But our text is a part of God's word, and as it is the office of the pulpit to expound that word, this portion may not be passed by. Hence, I need offer no apology for setting before you the duty of a Christian congregation towards the ministry of Christ.

The spirit and duty inculcated by the text is to "esteem them very highly in love." And the ground on which the duty rests is "for their work's sake." This places the esteem in which the ministry is to be held upon its true basis. Ministers are to be esteemed for their work's sake. There is a false basis upon which a minister's standing is placed very frequently, viz., that of personal popularity. This is greatly sought after by some congregations, and greatly pandered to by some ministers; but it is much to be feared that while minister and people are resolving themselves into a "mutual admiration society," the real work of the Lord will be left to care for itself—the truth of God will not be preached for fear of giving offence, and people will go to church to be entertained rather than spiritually benefited. Ability to please is set above learning, piety and zeal. The burning question of the hour is, "How do you like him?"—not, "Does he preach the truth?" Is he a faithful minister of Christ? The minister is to emulate the qualities of a buffoon or a courtier, rather than those of a prophet of the Lord. And so it goes on, leaving us to mourn over the degenerate conception of the Christian ministry which places foremost a quality in which an unconverted or a worldly man might enter the lists with far greater prospect of success. The minister who is "hail fellow well met" with every man for the mere sake of popularity, degrades his calling, and the congregation who set up such an ideal, and call for such a course, help him to degrade it. I this day enter my solemn protest against the carnal, worldly spirit which would make the minister's success depend upon his ability to please. The Lord grant Church members may rise to a higher ideal. Such a spirit is wretched child's play in connection with the most solemn things. True, the minister should be courteous and kind. In common with every Christian it is his duty to "please his neighbour for his good to edification" (Rom. xv. 2). I am not speaking of esteem, respect, love and public confidence, for these are conducive to usefulness and will be prized by any right-minded man. But this spirit is as different from mere popularity and its accompanying vainglory as gold is from brass.

Our text contains three things, excluding mere

popularity, as a standard. St. Paul describes ministers as those who

(1) "Labor among you."—Is he diligent in his calling? Does he devote himself with zeal to the work to which he was ordained?

(2) "And are over you in the Lord."—He is a person vested with some authority. His office is not a mere empty name. Those who understand their position as members of the Church will respect the clergyman's office.

(3) "And admonish you."—When he stands in the pulpit to declare God's truth he will not be expected to soften it down or dilute it. He should speak in love, but that love is false and unfaithful that withholds the truth.

The minister himself must respect his office. He should endeavor to conform his life unto the holy office he bears, for he has no more right than anyone else to degrade that office. But such is the greatness of the undertaking that he needs to be helped and not hindered in it—his hands held up, not pulled down. As every soldier in the regiment gathers around and upholds the standard-bearer, so should Church members uphold the true dignity of that office, which the clergyman may be bearing with trembling hand. And when the clergyman has not himself degraded his office he will receive the respect of every noble-minded man and woman—others may be excused and pitied for their want of nobility of mind.

Yes, "for their work's sake." Around their office cluster holy associations—sweet, sad, sacred memories—all that is tenderest and deepest in the human heart. It is the minister who baptizes your tender and innocent children in the name of the Father, Son and Holy Ghost. It is he who joins you together in holy matrimony. He dispenses to you the sacred memorials of your Lord's dying love. He proclaims to you God's message of mercy or of warning. He visits the sick and tries to convey to them words of healing and hope; and when the last scene has come—when skilful doctor and patient nurse and kindly neighbour can do no more—it is again the minister whose voice sounds out the words of the Christian's hope, "I am the resurrection and the life, saith the Lord."

"For their work's sake!" Shall anyone take this holy office that ought to be robed with the silken garb of highest reverence and esteem, and cast around it the coarse hempen of worldliness, the shoddy of the carnal mind and unholy, contending passion? Let him who does so, beware. It is written, "Touch not mine anointed, and do my prophets no harm" (Ps. cv. 15). Because superstitious reverence has at times invested the ministerial office with undue power, there is no reason for rushing to the opposite extreme in degrading it. God's word describes ministers as "ambassadors for Christ," as "stewards of the mysteries of God"; and those who respect God's word will respect their office. Said St. Paul, "I magnify mine office" (Rom. xi. 13).

The expression is not uncommon that the minister was "kicked out." "Kicked out" applied without a blush to the sacred office of the ministry of Christ! Which is most to be pitied, judge ye, the minister who suffers rudeness or the community where public sentiment has been allowed to sink so low that such an expression can be tolerated? Public sentiment ought to be so exalted and purified that such expressions would cease to be heard, for those who can let themselves down to speak or act so, manifest the same spirit as sneers at the Bible, profanes the Sabbath and scoffs at the restraints of religion. Then, when this spirit prevails, we are not far from anarchy and mob law. Hence, when the tendency of any spirit is seen to be evil, it should be promptly checked and overcome; crush the egg if you would not have the cockatrice hatched. In all intelligent and refined communities the office of a clergyman is respected, for he is well known to be one of the chief conservers of public morals and all that tends to well-being. He is the official representative of his church, and as such is entitled to respect just as the ambassador claims respect because of the country he represents. What is called society, with the peculiar freak that so often characterizes its wayward movements, does not, as is well-known, always include either the most intellectual or influential within its circle. But even society, when intelligent and cultured, always readily accords a clergyman his rightful position, for in so doing it but respects itself. Indeed, the social condition of any place, as higher or lower in the scale of refinement and progress, may be determined by the estimation in which the office of the clergyman is held. A man's regard for the office will, as the negro said, "depend upon his brought up," for good breeding respects the Church and all offices pertaining to it. Church of England people are taught by their own catechism that they must "submit themselves to all their governors, teachers, spiritual pastors and masters," and they should set an example in this respect to their children. They will not, among other things, abruptly style their clergyman by his surname with-

out even according to the ordinary title of Mr. When he is true to his ordination vows, a clergyman cannot be expected to devote himself to the ways and amusements of society, for, if for no other reason, he has not the time. But as a clergyman, he sincerely desires the highest welfare of all the families under his care, and should therefore be welcomed by all. Any other spirit in a parish is suicidal—destructive of its own best interests. A mother has often ridiculed her clergyman in the hearing of her boys. When these youths grew up they went astray; but when the heart-broken mother appealed to her clergyman to influence them, the aged man tearfully shook his head—"Madam, I might have had influence with them, but you yourself have destroyed it by your words and example."

WAYS IN WHICH ESTEEM SHOULD BE MANIFESTED.

"Esteem them highly in love." How shall this esteem show itself?

(1) Respect their independence.—No one is independent. But there is an idea slumbering in the minds of some that the clergyman is peculiarly dependent—yes, sometimes in such a way as to rob any manly man of self-respect. Clergymen are frequently patronized when they are but receiving their bare rights. It is said the congregation "hired" them, but according to Scripture they are vastly more than hirelings, though the ignorant or unconverted may not perceive it. It is true the minister is not independent. He does not seek to be. In entering upon his sacred calling he voluntarily resigned a portion of his independence for the sake of Christ's cause. Like his Master he says, "I am among you as he that serveth" (Luke xxii. 27). But is the congregation independent? Is not any Church of England congregation dependent upon the ordained minister for the administration of the sacraments, for the public services of the Church, for the Christian and decent burial of the dead? Are they not continually accepting these services at the hands of the clergy—that which they must needs be without were there no body of men ordained and duly appointed to render such necessary services? How forlorn and desolate, like an orphaned family, may a parish speedily become that has no clergyman at its head! People need the Church far more than the Church needs them, and those who are discreet will have a care not to court humiliation by counting themselves out of the Church or interposing any barrier between themselves and the Church's kindly offices, of which they are the constant and dependent recipients. It is true that a clergyman desires the respect and love of his congregation. But ought not any right-minded congregation to desire equally the respect of their clergyman? It is a principle which applies both ways. It is true the parish gives temporal support. But are spiritual counsel, guidance, sympathy and help, rendered by the clergyman, of no value? Apply the words of the courageous and high-minded apostle, St. Paul, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. ix. 11). The extreme difficulty sometimes experienced by congregations to obtain the services of efficient clergymen should convince them that independence is not all on one side. And how often, even in such minor things as a testimonial of character required in certain business transactions, people are obliged to turn to their clergyman. In short, society would have to be reconstructed on some other basis than that at present existing before anyone can speak of the clergy as a dependent body of men. People of intelligence will abandon such a position, for it is, as we have seen, utterly untenable.

(2) Respect their reputation.—When a clergyman trusts a congregation enough to undertake work in their midst, they should feel that he has entrusted them with what is more precious than gold—his reputation and the peace of mind of himself and family. Nobility of mind will prompt a congregation to respond to his trust, and treat it as sacred. Unless where the clergyman proves himself unworthy, attacks should never be made upon him and his work by those whom he is faithfully trying to help. When a clergyman takes off his coat and thrashes a man for insolence or meanness, people say he has degraded his office. But which is the degraded—he, or the man, who, coward like, thought he could take advantage to insult the office? Clergymen are subjected to a test as regards character from which most laymen would shrink; for, inconsistent and unscriptural as it is, one standard is often set up for the pulpit and another for the pew. Moreover, parishes attain reputation as well as clergymen—whether peaceable or quarrelsome, alive or dead, spiritual or worldly, truthful or unreliable, honourable or mean, just or unjust. It is possible for parishes to let themselves get into such a snaggy, snarling condition that no clergyman who values either his reputation or peace of mind would care to trust himself in their midst. Instead of being cheered in his work, he is frozen, or his eyes, nose and mouth are filled with the dust of contention. And when parishes are making diligent inquiries as

The Church of St. Lawrence, at Alexandria Bay, was consecrated on the 19th inst., by Bishop Rulison, of Central Pennsylvania, assisted by the Rev. W. H. Brown, rector of Grace Church, Watertown.

The jewellery found recently in an excavation near one of the pyramids of Memphis, Egypt, exhibits about as much skill in working gold and precious stones as now exists, although the articles found were made 4,300 years ago. The figures cut in amethyst and cornelian are described as exquisite and anatomically correct.

The London *Free Press* says: The Rev. Canon Davis occupied his pulpit at St. James' Church on the 19th inst., and was welcomed back from his lengthy holiday by large congregations. The reverend gentleman has been staying at Asbury Park, New Jersey.

At the recent dedication of the new parish hall of the Church of St. John the Baptist, Walpole Island, the Indians, in their greeting to the Bishop of Huron, gave him an Ojibway name, *Wah Yah Sash Kung*, meaning "Shining Light," or "A dispenser of light."

The Montreal *Gazette* of the 20th inst. says: Very Rev. Dean Carmichael returned by the steamship *Vancouver* from a trip to his native land. His journey was purely of a domestic character, and he states that beyond Dublin and its suburbs he did not roam. He looks all the better for his holiday.

The Archbishop of Ontario has appointed Mr. George Field, of Smith's Falls, to the position of lay reader in the Petawawa mission, pending the appointment of a clergyman. Mr. Field began his duties on Sunday, the 19th ult., at Petawawa in the morning, Tennants in the afternoon, and Chalk River in the evening. He is under the direction of the rector of Pembroke for the present.

British and Foreign.

The Rev. Canon F. E. Carter and the Rev. W. A. Robinson have arrived in Australia and proceeded to Tasmania, where they have commenced holding missions. They will afterwards proceed to Melbourne, Adelaide, and Christ Church, New Zealand, for the same purpose.

The Chancellor of the Exchequer has promised £400 a year for two years towards the cost of cataloguing and examining old Welsh manuscripts, the work to be done under the direction of the Historical Manuscripts Commission.

The *Yorkshire Post* states that the Bishop of Nyasaland (Dr. Hornby) has been advised by medical men not to return to Africa, and is understood to have tendered his resignation as Bishop of Nyasaland to the committee of the Universities' Mission to Central Africa.

The statement made by the Bishop of St. Asaph that in ninety parishes of his own diocese there are no resident Nonconformist ministers, having been challenged, his lordship has now completed the inquiry into the state of affairs in the whole Principality and the county of Monmouth. The result of the inquiry is found to be that out of 1,050 parishes, there are 471 parishes without a resident minister.

The originator of the now almost universal popular flower service for children, the Rev. W. M. Whittemore, D.D., has just died in Surrey. Dr. Whittemore, who was formerly rector of the church of St. Catherine Cree, London, and preacher of the famous "Lion" sermon, was for many years editor of *Sunshine*, and a most successful writer for children.

It is not likely that any steps will be taken to fill the Diocese of Riverina until the return of the Primate. It is a very awkward diocese to work, while any reconstruction of its boundaries is a difficult matter. A fund is being raised to perpetuate the memory of Bishop Linton, one form which it will take being the payment to his family of the money which he lent on the episcopal residence at Hay.

It is announced that the Rev. J. F. Kitto, vicar of St. Martin's-in-the-fields, has resigned his position as chairman of the committee of the Church of England Sunday School Institute. Mr. Kitto for thirty years has sat on its committee, and for twenty-one years he has been chairman; but since his illness this year Mr. Kitto has found it necessary to surrender some of his work.

Miss Margaret Stokes, the Irish lady antiquarian, whose *Early Christian Architecture in Ireland* and other works are well known, is now busy on a book dealing with the sculptured crosses of ancient Ireland. Miss Stokes has a charming cottage at Howth, where she does most of her literary work. She is a daughter of the late eminent doctor, Sir William Stokes.

Canon Lloyd has been twelve years vicar of Newcastle-on-Tyne, and during that time he has endeared himself to all classes and sects. Although a High Churchman, he has always maintained friendly relations with the Nonconformists. He is a large-hearted, broad-minded man, and has been the source and centre of a great influence for God and for good in the North of England. He has taken an active part in the business of the School Board, and the various local, charitable, and philanthropic institutions, and has left an indelible mark on the religious and social life of Newcastle.

The Imperial Austrian Academy of Science is about to publish a complete collection of the ancient inscriptions from Asia Minor, of which 13,000 have already been collected, and the first volume is to contain those of Lycia (1,400), including 133 of the oldest Lycian language, which no one can as yet translate. Unfortunately, Professor Otto Benndorf, of the Vienna University, who first suggested the above work and is now superintending its publication, has not been able to find the original copies of Lycian inscriptions which were made by the late Rev. E. T. Daniell in 1840 when travelling with Admiral Spratt's expedition in Asia Minor. It is feared that they cannot now be recovered.

On Sunday evening, July 29th, Mr. George S. Hazellhurst, J.P. (a *Guardian* correspondent says), redeemed his pledge given at the Church Congress of 1893 by preaching John Wesley's "Korah Sermon" on the Ministerial Office in the Birmingham Town Hall during the session of the Wesleyan Conference. The sermon will be printed. As already announced, Wesleyan ministers of well known names and high reputation have already consented to the appointment of a reunion committee in accordance with the Primate's invitation in 1888.

The excavations in Palestine, for which a firman has been granted, are being carried on with very encouraging success under the auspices of the Exploration Fund. To the south of the city, outside the walls, close to the English cemetery, a shaft has been sunk and a tunnel driven in search of the ancient wall, and a "finely worked rocks carp" has been discovered, which is thought by Mr. Bliss to mark "the veritable exterior line of fortification of ancient Jerusalem." To the north of the city, not far from the church of St. Stephen's, the owner of some ground has, in digging the foundations of a house, discovered a very beautiful mosaic pavement, measuring about 21 ft. by 13 ft., with an Armenian inscription. Underneath is a cavern in which were found bones, lamps, and glass vases.

Mr. Rhodes is going to do a very striking and picturesque thing. He is going to turn the ruins of Zimbabwe—those inscrutable masses of hard bare stone which stand naked in the wilderness and yield no man their secret—into a Walhalla for South Africa. There, according to a statement made by General Digby Willoughby to a *Pall Mall* interviewer, are to be deposited the bones of Major Wilson and the men who fell with him, and over them is to be placed a granite monument. Mr. Rhodes hopes to be buried there himself, and he expressed to General Willoughby his hope that in time to come it would be as difficult to obtain sepulchre in Zimbabwe as it now is in Westminster Abbey. The ground is to be consecrated and a chapel erected, and a trust is to be created for holding the place in perpetuity. Mr. Rhodes has already provided £20,000 for the necessary expenses.

ITALY.—The Rome correspondent of the *Daily Chronicle* states that several Anglican clergymen were received by Leo XIII. recently in the small villa which is his summer resort:—

"His Holiness spoke of the joy which recent submissions to the Catholic Church had given him, and declared that the English people were the pioneers of truth in their sincere spirit of religious craving. The Pope referred to his own visit to England at the beginning of the Oxford movement. 'At that time,' he said, 'those great and saintly men, Manning, Newman, Faber, and many others, were in the wilderness. Little did I think that as Christ's Vicar and Peter's successor I was to be their father and friend.' On the subject of corporate reunion, Leo XIII. affirmed that he and the Popes who followed him would be prepared to sacrifice all but the custody of the sacred deposit of truth to the welcoming back of the men of goodwill who had been separated from the great Catholic fold by schism or historical events."

Reuter states that of the thirty-two Bishops appointed by the Pope to whom the Government has hitherto refused to grant the *exequatur*, eight have now received that license and the remainder will receive it before October.

TASMANIA.—The Diocesan *Year-book* for the current year has just been published. The Church of

England now claims, according to the last census, more than 51 per cent. of total population of slightly over 153,000. During the last forty years the Church has spent more than £47,000 in the capital city of Hobart alone on churches, parsonages, and schools, and has also, in the past ten years, provided £5,000 odd from the same source for the home mission-work of the diocese. In Launceston, the second town of the colony, over £11,000 has been raised for church buildings in the time above mentioned, and £4,800 odd subscribed in the past decade for church extension purposes. There are now slightly over sixty licensed clergy in the diocese. At the recent Synod, the Bishop threw out a suggestion that it would greatly strengthen the work of the whole Australian Church if one clergy annuity fund could be formed for the whole ecclesiastical province, and His Lordship thought that if the General Synod of Australia and Tasmania at its next quinquennial session (in 1896) would recommend the several dioceses to combine in the creation of a capital fund of £50,000, it would be possible by the year 1900 to provide a superannuation allowance for every Australian clergyman. An event long looked forward to in Tasmania has just occurred in the advent of the two English Missioners—Canon Carter, of Truro, and the Rev. A. W. Robinson, from All Hallows Barking. Arriving in Hobart on June 9th, they at once began a twelve days' mission in the cathedral parish of St. David. Although the absence of the Dean of Hobart in England could not but be felt to be a drawback to the mission, a great deal of patient work by way of preparation has been done by the three clergy in charge of the parish and their large band of lay workers. As a consequence, the cathedral was from the beginning of the mission well filled with congregations at all the popular services, and the Missioners were able to keep well their hold of the people. Canon Carter took the nightly mission-sermon and after-meeting, Mr. Robinson having charge of the afternoon instructions. The special services for men, for women and for children all drew large gatherings. The children, particularly, assembling from all parts of the city in such numbers as to throng the cathedral. Canon Carter, after a week's rest, proceeded to take a mission in the city parish of Holy Trinity, but Mr. Robinson has unhappily been prevented from assisting by ill-health. Advantage has been taken of the visit of the Missioners to have two "quiet days" for the clergy, one in Hobart and one in Launceston, Canon Carter taking the former and Mr. Robinson the latter.

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.

Rural Deans Laymen at the Altar.

SIR,—A "Churchman" enquires, What are the duties of a Rural Dean? He does not say what diocese he refers to, and as the duties vary in various dioceses his question cannot very well be responded to. Those in diocese of Montreal are simple and clear, and if the parish he laments over were in it, the rural dean could not help him any. In it he has not any power to enter any parish of his own motion. He can only call a meeting once a year, and from that meeting make his report, which is personal, to the Bishop. Any other meeting, or paying any visit to any parish, can only be done by him upon request of the Bishop, and then only to report. Possibly some rural deans do more, but if they do they go beyond the Canon. Of course as things go that is dothing novel, for Bishop Bond leaves every man to do what is right in his own eyes. The other day, during August, he allowed a Mr. Wallinson, a layman, to read the Epistle at the holy table during the Communion Service. He has frequently allowed this, and more. The students sent out by him read without restriction the ante-Communion service. Is that right? Can a layman even read the Epistle? Bishop Bond's estimate of ordination is a very low one. It is in his eyes but a regulation of the Church for order's sake. It gives the candidate no powers save one, *i.e.*, to consecrate the Bread and Wine, which he did not have before, *i.e.*, if he were a converted man!! Why should not a layman, under this view, use any part of the P.B., and attire himself, if he takes the fancy, in surplice, hood and stole? One student is well known to have done so, and, so far as one knows, without rebuke from his Bishop. Is there no help for this state of things? Is it any wonder that Dean Richardson and his friend should have gone over to where there is

raison d'être for orders, and a recognition and an exercise of authority?

PRO BONO ECCLESIE.

The Poor Widow to Suffer.

SIR.—Permit me to open my mouth in parable. A certain man had a large tract of wild land which he wished to reclaim, and as he could not do all himself, he hired a number of labourers whom he instructed; in this way the land was brought under cultivation and made productive. In course of time some of the hands died, and left widows, and the master said to the remainder: "My fellow toilers, we be brethren, and these belong to the farm, and are dependent henceforth on us; say, shall we make provision for these widows, and make their support a first charge on our resources?" And they agreed thereto, and year by year the old men dropped off and younger men were engaged, and last of all the master died also. Then the young men began to say among themselves: "These widows are a sore burden and our wants are many; they cannot longer be a just charge, but be content with what is left." And the steward who had charge of the stores remonstrated and said, "we have made a covenant with our deceased brethren," but the younger men heeded not. The steward asked for the widows' share. But the young men answered, "we wish you to take charge of more." And he said, "nay, my brethren, we have not for those now on," and the young men answered, "how does that concern us—see thou to that." Then the master made a rule: "Until these our widows are provided for, naught shall be sent from off this land. We must first provide for our own family."

ECONOMY.

"What are the Duties of Rural Deans?"

SIR.—The letter of "Churchman" in your issue of Aug. 23rd, is a well timed one—as this matter should be brought more prominently before the eyes of the Church authorities. The question, "What are the duties of Rural Deans" is a vital one, but unfortunately not defined in the Canons of our Church. They are first the subordinate officers of the Bishops, and their duties to see that Church work in their deaneries should not lag. They should at the invitation of any clergyman visit the parish and assist in raising his stipend when necessary; pre-ide at deanery meetings, and see that every parish in the deanery is supplied with the ministrations of the Church. At the present time rural deans only carry the name of their office, in other words are mere figure heads. Their duties should be defined as follows: 1st. To make an annual visit to every parish in the deanery. 2nd. To see that churches and parsonages are in good order. 3rd. To examine parish registers and service books. 4th. To find out whether Church work on distinctive Church lines is carried on. If any of these things are omitted or neglected, then it shall be the duty of the rural dean to report to the Bishop of the diocese, who shall then fully enquire into the matter.

ANOTHER CHURCHMAN.

Aug. 24th, 1894.

Scripture Interpretation.

SIR.—Scripture interpretation is not always the dry study that some represent it, but gives points which at times excite a healthy interest. Thus there are two phrases in the Parable of the Good Samaritan on which I should like to see a little more light thrown. (1.) Regarding both the priest and the Levite we read that they "passed by on the other side." Can anyone tell me whence, how and when the phrase "on the other side" came into the English translation? Was there any motive in it in order to throw a special slur upon the priest and the Levite? I have examined the few versions within my reach, and the English is the only one that suggests this idea. The Greek gives the picture of their passing by in front of where the man was lying unconscious, and then their giving an extra lash to their mules or asses to take them out of danger from the banditti. In the narrow roads of Palestine the going to "the other side" would not be necessary, and the suggestion by the translators appears to be only a severer hit at the priests and Levites for their inhumanity.

(2.) We read that the Samaritan took up the traveller and "set him on his own beast." This is a fair translation of the original Greek, but it does not answer the question, whose beast? Trench and Edersheim probably voice the common opinion, that the beast was that of the Samaritan, and that the Samaritan walked alongside until they came to the nearest inn or khan. From Wordsworth (on the passage) we must infer that this was an early view in the Church, and used for mystical interpretation. But as to the matter of fact, what would our Lord most naturally have in His mind regarding it? I have no doubt but He had in His mind's eye, as He presented the parable, the picture of the Samaritan

leaping off his own beast, doing all he could for the wounded man, and then going away for the man's mule or ass, which was grazing at no great distance. Remounting the man in his accustomed saddle, and seating himself upon his own beast, the Samaritan led off with all expedition to get away from the dangerous neighbourhood. Neither the time nor the place was one for unnecessary delay. The place was known to be dangerous, and the country was full of sicarii, bandits, robbers or thieves, of whom we probably find two on their crosses with Jesus. A walk on foot was scarcely for those times, and we are not told about the distance from the inn or the roughness of the road. This appears to me to be the most natural way of looking at the matter, and the ambiguity of the original Greek is acknowledged. Can any one suggest a more conclusive argument for either interpretation? It is a case where opinion is free, and there is no fear of an indictment for heresy.

JAMES GAMMACK, LL.D.

Plymouth, Conn.

A Church Snag.

SIR.—I was recently stopping at a certain town on the Georgian Bay, and on Sunday morning I wended my way to church. Being a little too early, I was standing at one of the church doors when my attention was drawn to a framed notice in the porch. It was to the effect that "Newcomers to the parish, and other members of the congregation, who are desirous of being visited by the clergyman, will please write a memorandum of their names and addresses, and put the same in the box below this." I wondered how such a notice had worked and was working, especially as there was no box; but my curiosity was oddly enough satisfied before long, as the clergyman prefaced his sermon by alluding to it. He stated that for seven years not a single name had been dropped in the box, and that during the next three years only two persons had done so; and he alluded to the experience of a brother clergyman who was once invited, through a similar box, to call upon a stranger at the extreme end of his parish, and on calling at the house he discovered that a fictitious name had been given. He then urged the members of the congregation to show a little more attention and courtesy both to each other and to strangers; not to stand aloof from each other because they were not all on the same social level, for that no gentleman or gentlewoman—very different beings, by the way, from those who have the names of gentleman and lady indiscriminately bestowed upon them—would consider it as beneath them to recognise, in a kindly and sympathetic manner, even the humblest of their co-worshippers. In connection with this he instanced the case of an old man, of very humble rank, who had sat in that very church for thirty years, and to whom, during all that time, not one of the congregation had ever spoken. As a contrast to this, he quoted a few remarks made by the ex-Premier of England, who, when a young man, had gone to a Nonconformist church, had been at once shown into a good seat, had been waited for and accompanied on his way back to his hotel by two of the congregation who asked him for his name and address, and who generally extended to him the right hand of fellowship. In mentioning this incident, His Lordship said that, if the members of the Church of England acted in the same spirit, their Church would undoubtedly occupy that prominent position to which it was entitled. Both these examples could be multiplied from the experiences of scores of persons who have, through similar causes and from similar reasons, been induced to leave the Church of their fathers, and the one in which they themselves had been brought up, but which on settling in this country they have left because of the coldness and want of sympathy shown them as strangers. It is owing to this, more than to anything else, that the Church of England in Canada makes less progress than does any other Church; and it will never take that place among the Churches of this country unless and until the various members come to regard each other as brethren—brethren equal in the sight of God, none higher and none lower while in the house of God, worshipping one Father with one heart and one mind.

A. BISSET THOM.

More Bishops.

SIR.—It is very awkward to find oneself referred to by three different names in one issue of a paper. This is the position I find myself in, and in order to pull myself out of the tangle I will preface this letter by saying that I am "Episcopalian," "Diaconalian" and "Layman" of Collingwood.

First allow me to reply to "Anglican" on "More Bishops." When I said that Bishops have power to make their influence felt, I said it because, as I stated in my letter of 14th June, it is my opinion that "a Bishop has, from the mere fact of being a Bishop, not only the influence of his dignity, but the actual authority to rule his people," and I repeat:

Read the Consecration Service, where this is taken for granted. In fact I repeat the whole of my letter. I know, of course, that in these degenerate times the Bishops are unable to exercise the authority inherent in their order, but Churchmen ought to see that the clergy are given their proper freedom. In the meantime I suppose that a Bishop's authority cannot extend much beyond moral suasion. Of course moral suasion is of very great benefit, and I do not think that, even if a Bishop had absolute power, we should consider him right in ruling with a rod of iron. He would rather have more influence in the long run if he tried a little moral suasion. He would, however, be obliged to draw the line somewhere. At the present time the Bishops do not try moral suasion, and I suppose the great reason is that they have not time owing to the immense size of the Canadian dioceses. Therefore we need more Bishops. If we had archdeacons who would do what archdeacons are supposed to do, things would not be so bad, but so far as I can see "Archdeacon" is a mere empty title. It is not folly at all to expect better results from having more Bishops. As a lay Churchman I have more confidence in our clergy. "Anglican" says it is a debatable point whether Bishops would use this moral suasion, as few would care to expose their impotency. There is a little truth in this, because Bishops, as I have said above, are handicapped, but I think "Anglican" confounds "moral suasion" with disciplinary measures. No one could expose his impotency by using moral suasion. When I said we only had one order and a half, I did mean pretty much what "Anglican" says. I say we only have half an order of Bishops. We never experience their influence or their authority. "Anglican's" remark that Bishops have not the power of cancelling, and that this defect is a deadly canker, is most timely and appropriate. I must correct "Anglican" when he says a Bishop is powerless in cases of mere apathy than the one I described. If the dioceses were smaller the Bishops would notice the first symptoms of disease and step in with "moral suasion" before it became incurable. I take this opportunity of repeating that we practically have not three orders, as we have no deacons. We have one or two deacons here and there, but there certainly is not an order of them. I am glad "Anglican Churchman" approved of my letter in the Mail. I do not believe in bringing up these things in the secular press, but it is the only way to do if we want our letters to be read by all. Since I wrote these letters I find that we have at least one most admirable bond of unity, which I understand we have in a great measure to thank Provost Body for, I mean the unity of the Divinity Degrees; I think this a grand step. It does seem so lamentable that there are so many rivals of the Church institutions. It seems a shame that all these institutions have received official approval, when we ought to be loyal and unite to build up the Church and her institutions and not go in for the "side shows." We are too poor in Canada for this kind of rivalry. What seems to me the most wicked rival of all, and shows what we may expect if we do not rouse ourselves, is the new Missionary Society. In Canada the Church is as she ought to be (and in fact is so essentially), a missionary society, and for some people to start a rival, unsanctioned and even denounced by the proper authority, is scandalous. I was reading a few days ago Bacon's essay "On unity in Religion," with Whately's annotations thereon, and I think it most appropriate for the present times. I wish all could and would read it. "Pray for the peace of Jerusalem: they shall prosper that love Thee." N. C. E.

Family Reading.

Two Faces.

Sweet face of childhood—
Thou lookest out on life with trusting eyes,
Unknowing yet the awful mysteries
Of sin and sorrow, want and grief and pain,
For thine is perfect innocence.
Yet some day thou shalt know the pain of life,
And all its stern and hard realities—
God shield thee when that searching day shall come!

Sweet face of age—
Thou lookest out on life full trustingly;
Yet thou hast known the darkest mysteries
Which compass and ensnare the souls of men.
For thou regardest all the woes of life
As but the blows which call the statue forth
From out the marble: thou hast learned
The fire consumes the dross, refines the gold.
And thou hast found at last behind it all
Infinite love and wisdom infinite,
Till now thou standest face to face with God.

Is your digestion weakened by la grippe? Use K.D.C.

Love's Mastery : Or the Gower Family.

At length the long-watched-for moment came. Going one morning early and somewhat unexpectedly into Lora's room, she found the latter seated at her writing-table, not writing, but weeping bitterly. The unusual sight—for, with but two exceptions, Stella had never seen her sister shed a tear—brought her instantly to her side; and Lora made no attempt to conceal what lay on the desk before her—a dried, faded sprig of heliotrope, the very one which Stella herself had selected for her future brother-in-law in Tracy's room so many long months ago. She never knew until then that it had exchanged owners; but it was so natural that it should have done so, and the sad bitter tale that now it might be telling came so intuitively before Stella's mind, that it encouraged her to seize the present moment.

And this time she almost instinctively pursued a different line of argument.

"Lora dear, if you ever really loved Captain Flamank, how could you, could you do so?"

She wondered much at her own boldness afterwards but the sight of the little withered flower lying there, and the remembrance of that evening in the long distance when he had received it fresh and beautiful from her hand, seemed to inspire her. The flower of sunshine, love, and friendship—was it possible that that of which it was so sweet an emblem could so soon fade away and be extinguished in a living and once-trusting human heart? Nay, nothing had ever been able to persuade her that such was in truth the case.

"If I ever loved him! Ah, Stella, Stella, you little know!" and Lora hid her face and wept more passionately.

It was out now. Her misery could not be less or more than it already was; where then the need of further concealment? Stella might now blame, but at least she would pity her.

"You loved him, and yet could send him away heart-broken, my darling Lora?"

Stella felt so triumphantly certain that the pain was well-nigh over, that it made her almost willing to increase it for the moment, only that she might arrive at the whole full truth.

"I thought he never could bear to look at me, much less love me now. He would never know, or even be able to guess, the change; and O, I would not have had him sacrifice himself out of honour or even pity, as he might have done if we had met; and that is why I told him so," Lora murmured.

"Told him what?" asked Stella, quickly.

"That I did not love him well enough."

"You told him that! Why, Lora dear, it was untrue," said Stella breathlessly. "O Lora, but how could you?"

"No, not untrue, my darling; at least it did not seem untrue as I looked at it then. I felt that perhaps I did not; at any rate, I ought not to love him so well, as to allow him to sacrifice his fair prospects and his life to such a wreck as I am. There, Stella dear, I have told you all, what I never intended to tell to any human being; and now perhaps you will condemn and despise me."

But Stella's arms were round her sister's neck, and kisses pressed upon her lips.

"You are a sweet dear sister, and O, so good and kind to have told me all. But, Lora dearest, how you must have suffered!"

"Suffered! O Stella, I only hope that he may never know or guess how much."

Stella mentally ventured to hope the very contrary, but she did not say so.

"You do not seem to have thought much of poor Captain Flamank's suffering, Lora dear, and yet he loved you just as well as you love him," she said, presently, in a tone which did not sound to Lora at all as melancholy as it ought to have done.

"He will forget," Lora murmured, almost inaudibly; "and even if he should not, I have trifled with his feelings, he may probably suppose; and George is proud and stern and honourable."

"He is good and true and noble," said Stella, firmly. "Lora, leaving your dear self out of the question, for his sake something must be done."

"Nothing can be done," said Lora, steadily: "it is quite too late now;" but even as she spoke, her little sister's words seemed to awaken a feeble ray of what had long been a stranger to her bosom.

"I am very young," Stella said presently; "but I do love you, Lora darling, you know, and him too. Will you let it wait for a day, and then perhaps take my advice, if you feel it to be right and best?"

"You are a good sweet child," said Lora, putting her arm round her little sister's waist, and kissing her fondly, "and far wiser than many older people; but I am not at all sure that in this case I shall be able to take your advice, my darling, although I know quite well that love will prompt it. However, do you think it over for a day, if you like. I sometimes feel that, if I only knew that he was well, and that he forgave me, I could be a little happy again; just knew that he forgave me; for it was all through my own pride and wilfulness that this terrible sorrow came."

"Do not talk like that, dear," Stella answered, soothingly: "sometimes the saddest and darkest things bring us joy in the end, and perhaps it will be so now with you; for Lora, you will be happy again, indeed you will."

Lora's sweet face—for, despite the still-remaining traces of the past malady, her face was very, very, sweet—tried to smile. "For your sake, if nothing more, I will try very hard to be. You were going out for a ride this morning, Stella: shall you not find it almost too hot, my love?"

"O no: there is the loveliest breeze imaginable. And do you know, dear, that is what I came to your room for just now—to ask whether you will lend me one of your riding-whips. Mine was broken the other day: and they have not sent it back yet."

"Whichever you like. You must try and remember that anything I have you are welcome to use, and that without the asking, Stella."

Arrived in her own room, Stella danced about in a perfect ecstasy of delighted bewilderment. "If you ever discover one gleam or chance of hope, you will let me know, faithfully and truly:" those were his parting words; and she had promised. O the joy of being able to fulfil the promise; it seemed well-nigh more than for the moment she could realize, though Stella was not long in making up her mind what step to take. "If only I had known before!" she could not help exclaiming, audibly; and in less than five minutes habit and hat were hurried on, and she was in Tracy's room, bidding him good-bye.

"What makes you laugh and look so pretty this morning, Stella?" the child asked, merrily.

"O, all sorts of things, my darling. It is such a glorious morning; and I am going to have such a scamper;" and she kissed him again, and was gone.

"I am going to D—to the station," Stella said to the groom, as soon as they got outside the first lodge-gates. "We shall have time before luncheon, shall we not?"

(To be Continued.)

It is important to keep the liver and kidneys in good condition. Hood's Sarsaparilla is the remedy for invigorating these organs.

"Heimgang."

"Heimgang!" So the German people
Whisper when they hear the bell
Tolling from some grey old steeple
Death's familiar tale to tell;
When they hear the organ dirges
Swelling out from chapel dome,
And the singers' chanting surges;
"Heimgang!" Always going home.

"Heimgang!" Quaint and tender saying
In the grand old German tongue.
That hath shaped Melancthon's praying,
And the hymns that Luther sung;
Blessed is our loving Maker,
That, where'er our feet shall roam,
Still we journey towards God's acre;
"Heimgang!" Always going home.

Rev. D. M. Mihell,

Adelaide St. Baptist Church, London, Ont., certifies, "I have used the remedy known as K. D. C., and have found it to give relief when the stomach did not properly digest the food eaten."

A free sample of the K. D. C. will be forwarded to any address. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

On Board "The Marianne."

I sit in my comfortable chair in my comfortable sitting-room. The day has been hot and long, and I have had an unusually hard time at the office. But it is over at last, for

"Be the day weary or never so long,
At last it ringeth to evensong."

And so, in the hush of this evening hour, I sit with a cup of tea at my elbow, and my long legs stretched lazily before me in a perfect luxury of restfulness. Sitting thus, my eyes take a general survey of the room, and alight upon something which always sets memory to work.

And this is what I see. A glass bottle. Not one of your finely cut, chased, or coloured, for ornament or use, but a very plain, homely affair, with a large cork, and ugly red sealing-wax at the top. Its only recommendation is its clearness, for as the golden rays of the departing sunlight rest upon it for a moment, it becomes not only an object of interest but of beauty. It is filled with a rare and lovely sea-weed, brought from the distant shores of Cape Horn. As I gaze upon it, I seem to see the horny hands that gave it to me, hands browned and hardened with honest toil in a seafaring life. Now I must tell you the story.

Some two or three years ago, one balmy evening in June, I started with a few fellows, old chums of mine, in my own boat, to try a little deep-sea fishing outside the entrance to our harbor. Such an evening it was! The sun was sinking into the west, leaving a trail of burnished gold and delicate rose-colour, strangely mingled, on the blue waters of the harbour. Presently every cottage window in a neighbouring fishing-village, and more distant rocky island, caught the glory, and flashed it back in long quivering rays of light.

"I say, you fellows, isn't that fine!" exclaimed young Parker, who was pulling stroke oar. "It is grand to feel on an evening like this that you have the greater glory of heaven before you."

Had a bombshell fallen we could not have been more surprised. Parker and I were old friends, but we had not met for a year till this day on which he came to visit me.

"Why, Mickey," I said, "you don't mean to say you've turned religious?"

His colour rose, but he faced us like a man, squaring his broad shoulders.

"I have, Jack," he answered gravely, "if being religious means knowing myself as the biggest sinner upon earth, for ever lost but for One Who took my place and died in my stead. Yes," he added, with a kindling eye, and baring his head reverently, "God forbid that I should be ashamed to own my Saviour's name. Yes, I have turned religious."

There was silence for a few minutes, and I for one was glad when we hove to, got our lines out, and were engaged in the all-absorbing interest of fishing. In this way some hours passed in which the golden light faded, and "darkness was upon the face of the deep."

"Now for home!" I cried at last, when we had succeeded in hooking some congers and a variety of smaller fish. "There's a fog coming on."

Yes; coming on more rapidly than I at first thought, for as we hauled up our anchor and got out our oars it closed around us like a curtain.

Deeper, darker, and denser. Where we were to go we knew not; and ere long where we were we knew not. Aimlessly we drifted, or made vain efforts to proceed in some direction, till suddenly a dark object loomed beside us. It was a ship at anchor.

"Ship ahoy!"

"Ay, ay, there."

"Where are we?"

"At the mouth of the harbour."

"In what direction does Cove lie?"

There was no use in telling us; we had neither compass nor light, and could not tell east from west.

A friendly voice called from the ship,—
"Make fast to our stern till the fog clears.
Can you catch a rope?"

Of course we could. The advice was good, and we followed it. An hour later, when we were drenched with mist, we received an invitation to come on board *The Marianne*.

We clambered up her sides as best we could.

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Soon we were beside a bright fire in the fore-castle, drinking hot coffee. It was then the carpenter gave me the weed I spoke of, and soon after it appeared that his son, a cabin boy, was sick on board.

"May I see him?" asked Parker. "I am a medical student; indeed, almost a full-blown doctor. I may think of something for his relief."

The father hesitated at first, but after some thought consented. By some strange impulse I too rose, and followed my friend to the door of the cabin, which by the captain's kindness had been given to the sick lad.

Ah, me! a boy of about fourteen, far gone in decline, with death in his face. Parker bent over him, and made some tender inquiries. Then he said very gently:—

"My boy, do you know where you are going?" There was no answer, but the dying eyes looked up wistfully into the face of a friend.

"You are drifting out somewhere, but there is a very bright light and land ahead. Do you see it?"

"No," was the low and quivering response. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," Parker went on. "Christ Jesus came into the world to save sinners." He said, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

No answer. "My boy, look to Him, trust in Him, believe that He suffered for your sins, 'the just for the unjust,' that you and I might go free, straight, with God's favour, into heaven on account of what our loving Saviour has done. Commit the keeping of your soul to Him, and you will see the light ahead."

That was all. We had to leave the ship soon after, for the fog was lifting.

But the carpenter came on shore next day to tell us his son had died in the night. The last words he uttered were, "Father, I see the light ahead."

Thank God! Thank God!
"For that glad soul who sees the goal,
The heavenly haven nigh,
We will not weep, though on the deep
A flag rides half-mast high."

Was it by chance that fog came on? or, was it chance which guided us on board *The Marianne*?

Can my young readers wonder that I love the plain glass bottle with its rare weed, which reminds me of the hour when I too came to see "the light ahead?"

That Tired Feeling

Is a dangerous condition directly due to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weakness which prevails at the change of season, climate or life.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

—There are three dutiful acts which a Christian should conscientiously do every morning. The first is an act of thanksgiving for the mercies of the night; the second is an act of faith by which one commits one's soul to the keeping of the Redeemer, in the full persuasion that Christ will faithfully keep what is thus trustfully placed in His hands; the third is an act of determination to speak kind words of cheer or to do some helpful deed to, at least, one fellow-creature during the day. Sydney Smith, quoting from an unknown writer, says that thus to place a drop of comfort into the life of one tired spirit every day, would be to make three hundred and sixty-five people more or less happy every year. And in thus making his life a stream of blessing to others, the Christian would greatly add to his own happiness.

Two hundred dollars ill spent for other cures, five dollars well spent for K.D.C.

Guide us To-day.

Guide us to-day, O loving Care,
Shielding our dangerous way;
The white mist blinds the sky o'erhead,
The gulf beside is deep and dread;
Our course a maze, our path a thread,
Guide us, Love's dearest care.
Guide us this day.

Guide us to-day, sweet soul of Peace,
Making men's hearts obey;
Our naked breasts bleed at a wound,
Oppression bows us to the ground;
Our hearts faint at a cruel sound.
Kind, calm, consoling Peace,
Guide us this day.

Guide us to-day, O tender Grace!
From zenith shadows stray,
A sad, deep murmur haunts the sea;
The Summer withers; and the free
Fresh wind has sighs of mystery;
Guide us, O tender Grace,
Guide us to-day.

Guide us, Love, Peace and Grace,
Guide us, divinest Light!
Through all our work, and care, and woe,
Through all the dizzy joys we know;
Through that "dark valley" where we go
Guide us, Love's dearest light,
To-day. . . . to-night!

Influence of the "In Memoriam."

Writing of "In Memoriam" in his work on Tennyson, Mr. Stopford A. Brooke says: "Thirty years ago I made a pilgrimage to the little church near Clevedon, where the Hallams rest, and saw the graveyard, the yews, and the marble tablet glimmering in the church. It was then a lonely, quiet place, in a furrow of the sandy slopes, not a house standing near it; and fifty yards from it, but hidden from view, the broad estuary of the Severn filled with the tide. I heard the water wash the feet of the low cliffs as it passed by. Sorrow and death, peace that passeth understanding, the victory of the soul, seemed present with me; and the murmuring of the Severn became, as I dreamed, the music of eternal love, into whose vast harmonies all our discords are drawn at last. I felt, it seemed, the impression of the place. I knew afterwards that it was the impression of the poem that I gave to the place. And this indeed is the lasting power of 'In Memoriam.' It is a song of victory and life arising out of defeat and death; of peace which has forgotten doubt; of joy whose mother was sorrow, but who has turned his mother's heart into delight."

K.D.C. pills tone and regulate the liver.

A Model Marriage.

Mrs. Browning says: "Whoever lives true life will love true love," and this thought received a fresh illustration at the Bryant centennial. Like that of the Brownings, the union between Bryant and his wife was singularly strong and almost ideal in some of its features. After his death this beautiful prayer was found among his private papers. If more marriages were entered upon with the same devout and earnest spirit, divorces would be less common than they are nowadays:

May God Almighty mercifully take care of our happiness here and hereafter. May we ever continue constant to each other and mindful of our mutual promises of attachment and truth. In due time, if it be the will of Providence, may we become more nearly connected with each other, and together may we lead a long, happy and innocent life without any diminution of affection until we die. May there never be any jealousy, distrust, coldness or dissatisfaction between us, nor occasion for any—nothing but kindness, forbearance, mutual confidence and attention to each other's happiness. And that we may be less unworthy of so great a blessing, may we be assisted to cultivate all the benign and charitable affections and offices not only toward each other, but toward our neighbours, the human race and all the creatures of God. And in all things wherein we have done ill may we properly repent of our error, and may God forgive us and dispose us to do better. When at last we are called to render back the life

we have received, may our deaths be peaceful, and may God take us to His bosom. All which may He grant for the sake of the Messiah.

Little Things.

Suppose the little flowers should think
That they are much too small
To be of any use to us,
And so not bloom at all:
How much that's pleasant we should lose;
For as we pass them by,
Every little flower that blooms
Is pleasing to the eye.

Suppose the little raindrops thought
That they were much too small
To be of any use on earth,
And so not rain at all:
Then the fruits would never grow,
Nor roses in the bowers;
For all the little raindrops help
To make refreshing showers.

And so shall little children think
That they are much too small
To be of use to others here,
And do not good at all!
Ah! dearest children, think not so,
For little acts of love
Are pleasing in the sight of God,
And counted up above.

Fellow-Workers with God.

Think what dignity and nobleness it will give to your life to be humbly conscious that you are living for God, fulfilling His purpose, doing Him service, taking your part, however humble, in His great plan for the ordering of the world. Think how this thought will help you to carry the remembrance of God with you into all the particulars of your daily life. He will go with you, if you are really working for Him; and the joy of His presence and of His approval will make constant music in your heart. Think how it will check your natural selfishness, how it will raise and elevate your whole character, thus to set God's will and God's glory before you as the aim and purpose of your life. What enthusiasm, again, and what strength will it give you in everything you undertake to know that it is God's work that you are doing, and that if He do but go with you, you will be sure to be able to carry it out, so far as it is His will that it should be carried out. You are a fellow-worker with God, and, therefore, your labour will not be in vain in the Lord. Even if at any time you seem to fail, you will be able to comfort yourself with the consciousness that you have done what you could, and that as you do not know the whole of God's design, what you have done may be all that He intended that you should do.

—For a long time Mr. Edison's phonograph refused to say the word "specia." It would drop the "s" and say "pecia." And Mr Edison says that he worked from eighteen to twenty hours a day for seven months, to secure that single sound, until he succeeded. The material which he originally used for his cylinders did not prove satisfactory. He wanted something delicate enough to receive impressions not more than a millionth part of an inch in depth, and yet rigid enough to carry the needle up and down, exactly reproducing the vibrations which had made the impressions. Scientists told him that there was no such substance in existence. "Then we must produce it," was the reply. They insisted that it could not be done, because the qualities which he demanded were inconsistent and exclusive of each other. But this modern Aladdin declared that it could be done because it must be done, and he did it. Dr. Strong goes on to ask what would be the limit of the Church's success if every Christian had a spirit of wilfulness like Edison's sanctified to the service of God!

—Camels are employed in Southern Russia for drawing ploughs. One one estate not far off from Kieff, 18 camels are at work, and, owing to oats being dispensed with in their feeding, their keep is found to cost much less than that of horses.

K.D.C. pills tone and regulate the bowels.

Birds' Sagacity.

The myriads of birds that occasionally fly around our ships, display a surprising amount of intelligence in their little acts of kindness to each other. One had in some way injured its wing so that it was impossible for it to reach land. Its companions hovered around the poor bird and seemed greatly concerned; then two or three of the number lifted the helpless bird by catching its wings in their beaks, but there seemed to be a difficulty in getting started together, and it looked as if the poor bird had little chance of being brought to land. Presently several other birds came to their assistance, so with the aid of their companions they reached land safely. This should teach us all the lesson that, when birds can show such kindness to each other, how much more should we strive to show "little acts of kindness, little deeds of love" to those around us.



Edwin Norton's Integrity.

"Edwin, here is a ticket good for seventy-five miles," said Mr. Baird, as he set his valise down in the depot at Chilloothe one stormy day last winter. "I paid two dollars and twenty-five cents honest money for it, and that careless conductor never turned his head in my direction as he hurried through the train. You travel over this line every time you go to spend the holidays; make use of this on your next trip. It is as good as when I first bought it."

Edwin Norton held the bit of card-board between his thumb and fingers while Mr. Baird spoke; and then deliberately tearing it in two, walked to the fire and held the pieces over the flames until they were consumed.

"There!" he said, "that temptation is done with. With the ticket in my pocket and money scarce in my purse I might have ventured to use it."

"As I told you, it is bought with honest money, and it was no fault of mine that it was left in my possession. The company would not have been any wiser if you had used it."

"Nor much the poorer, either; but you see I would be the loser, Mr. Baird. I would not lose my own self-respect and peace of conscience for twenty times the amount," Edwin replied, earnestly.

"It is an unfortunate thing to have a tender conscience in connection with so much pride and

poverty," Mr. Baird muttered, as he watched the boy shoulder his load and start up the street.

Yet a few weeks later when one of his clerks proved dishonest, Edwin Norton was surprised to receive the offer of the situation.

"A boy who scorns to cheat a railroad company will make an employee who can be trusted," the merchant said to himself; but to his neighbours he explained that he wished to assist a poor boy who was nobly striving to support an old mother and an invalid sister.

Hints to Young Authors as to What They Should Eat and Wear.

Much has been written of late about the diet and personal mannerisms of authors engaged in the throes of literary composition. There have been some funny articles in the English magazines, giving advice to young authors on what they

should eat, in order to get themselves fit for some certain literary effort. Also, the poet, starving himself into a wonted mood, has become a much-abused theme for the joke writer. Now the clothes of the author have the ascendancy. Alexander Dumas, the elder, we are told, worked with his shirt sleeves rolled up to the elbow: Auber composed with his hat on; Paul DeLaroché wore a blouse when at work; Scribe, like Buffon, who sat down to his table in lace ruffles and frilled shirt, dressed very carefully. All these made no variation, whether writing on tragic or playful subject, but lately we have been given some interesting details on Paul de Kock. When engaged upon a serious chapter, he never failed to "get into" a blue frock coat of military cut, ornamented with frogs—a coat such as was worn by some of the veterans of the First Empire when in mufti. When the subject had to be treated in a lighter vein, he wrapped himself in a blue flannel dressing gown, and jauntily poised an elaborately embroidered smoking cap, with a marvellous golden tassel, on his head. Young authors should get some valuable hints from this, and look not alone to their diet for literary inspiration, but to their clothes as well.

—Mr. P. W. Newton, teacher of guitar, mandolin and banjo, has changed residence to 6 Irwin Avenue. As usual, his office will be at Nordheimers, King St. E.

Hints to Housekeepers.

A piece of tallow, wrapped in tissue paper and laid with furs or other garments, will prevent the ravages of moths.

If you are annoyed by cockroaches, leave your tin cake box with some sweet pieces in it, open some night. In the morning every roach will be in the box. One more night will clean out the vicinity.

A double finger bowl for the dinner table is something new. The bowl itself is set in another of inflated or scalloped shape, so arranged as to contain both water and a few flowers that form a pretty perfumed edge to the finger bowl itself.

Dear Sirs,—I have been using Burdock Bitters for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. MRS. SARAH HAMILTON, Montreal.

George's cake is good for luncheon, and one that will keep if well made and carefully baked. Here it is: Mix one teaspoonful of baking powder into three-quarters of a pound of dried flour and add a pinch of salt. Cream together two ounces of lard, two ounces of butter, and six ounces of castor sugar. Beat the whites and yolks of three eggs separately and add the yolks to the butter and sugar. Stir in the flour, etc., with six ounces of dried currants and six ounces of stoned raisins; beat all well together. Then add the whites of eggs. For flavoring add half a teaspoonful of ground sugar and half a teaspoonful of cinnamon. Pour into a greased tin and bake for one hour and a half or more, if necessary.

Skin diseases are more or less occasioned by bad blood. B.B.B. cures the following skin diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

CUCUMBER PICKLE.—Wipe the pickles well after they are taken out of the brine, and soak them for a few days in vinegar to extract the salt. Put them in a jar, with a layer of seasoning between each layer of the cucumbers. For a 4-gallon jar of pickles this seasoning will take 7 lbs. of sugar, two ounces of all-spice, half an ounce of cloves, one ounce of mace, the same each of pepper and celery seed, half an ounce of ginger, half an ounce of cinnamon, and one pint of small white onions chopped. Cover all with strong vinegar, tie up the top of the jar securely, and place it on the stove in a large pot of cold water and let it boil until you can run a straw through the pickles easily, which generally takes a whole day; but the pickles are delicious when finished.

Sirs,—My baby was very bad with summer complaint, and I thought he would die, until I tried Dr. Fowler's Extract of Wild Strawberry. With the first dose I noticed a change for the better, and now he is cured, and fat and healthy. MRS. A. NORMANDIN, London, Ont.

BAKED BANANAS.—Put into a bowl three tablespoonfuls of butter, six of sugar and three of lemon juice, and set the bowl into a pan of hot water, so as to melt the butter. Peel the bananas and lay them in a shallow baking pan. It must be perfectly clean and the bananas must not touch each other. Baste the fruit with the mixture in the bowl and bake for half an hour, basting three times more. This makes a nice dish either for an entree or for dessert.

EGGS AND TOMATOES.—Get a dozen of each, of eggs and tomatoes. Peel, core and stew the vegetables, season to taste and set aside. Butter a tin dish and carefully break into it the eggs; dust with fine salt and bake in the oven until the white is set; pour the tomato sauce over the eggs, bake a few minutes longer and serve hot with nice toast.

Eggs browned in butter, or, as the French put it, au beurre noir, are very savory. Melt a large tablespoonful of butter in the frying pan, slip the eggs one by one, all previously broken on a plate, into it when hot, and baste as the whites set. Sprinkle with salt and pepper and lift to a heated dish; melt a little more butter until brown and add a full tablespoonful of vinegar. Boil up once and pour over the eggs. Serve very hot.

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Children's Department.

John Laxton's Pearl.

"Well, what have you been learning at school to-day?" asked John Laxton, as his little daughter ran in through the garden, looking fresh and bright in her clean cotton frock and shady hat.

Pearl pushed him into an easy chair and established herself on his knee. "The Rector says there will be a Confirmation here in August. Father, I do want to be confirmed, don't you think I might? you know I am twelve."

"That ain't very old," said Laxton, fondly. "No, perhaps not; but I do know the Creed, the Lord's Prayer, and the Ten Commandments, and I can say all the answers in the Catechism without a mistake."

"There won't be a better one than you confirmed, so the Rector had best take you."

"O no, Father, I do want to be good, and being confirmed would help me so, and afterwards there is Holy Communion." Pearl's voice sank to an awed whisper.

John Laxton rose suddenly. "I must go, don't forget to say when dinner's ready."

Pearl went singing about the house; the old woman who looked after them had gone home. Pearl's mother had died before her little daughter was two years old, and the father and child were close companions.

They led, or rather Pearl led, a lonely life. Laxton was not thought much of in their village, though no one breathed a word against him before his child, who saw no fault in him. He kept a little public-house, which bore a bad repute, as it was known that very questionable proceedings went on in it. Outside it was an ideal country inn, embowered in roses and jessamine, with its picturesque gables and queer chimneys; inside it smelt of stale beer, tobacco, and sawdust, and was anything but inviting. Laxton

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knew that his wife's heart had been well-nigh broken by the badly-conducted house, and though he had not the strength of mind to give it up, or carry it on in a different fashion, he was determined that Pearl should not be hurt by it. The house was two small cottages made into one, so that it was not difficult to keep the child away from the bar; she ran in and out through the garden, and if there was much noise Laxton was careful to keep the doors shut. She was a pure-minded, loving child entirely devoted to her father, and if she was sometimes puzzled by his never attending her well-loved church, she was too loyal to blame him. The Rector, who looked upon Pearl as one of his most precious lambs, hoped she would be the means of leading her father to better things by her very belief in his goodness.

The Rector was sitting in his garden that evening when he was told that Pearl Laxton wished to see him, and he bade the maid send her to him. It was an early spring that year, and though May had only just begun, lilacs, laburnums, and May-blossoms were in full beauty. Pearl came across the grass looking like a spring blossom herself, but a frail one the Rector thought, as he looked at her rather anxiously.

"So you would like to be confirmed?" he said, when she had told her errand.

"Yes, sir, very much. I have thought about it a great deal, and father does not mind."

"Then you may come to the classes; and I do not think you will be refused. Are you quite well, Pearl?"

"Yes, sir, thank you," Pearl answered, wondering a little at the question.

"You look rather pale; don't stay indoors this lovely weather—good bye, and God bless you, my child."

Though John Laxton was a great anxiety to his Rector, the two were on very friendly terms, and next day as they met in the village street they stopped for a little talk. Pearl was nearly always the subject of conversation.

"Do you think her looking quite well?" the Rector asked presently.

"Well, no, I don't think she looks well, but she's very hearty with her

food, so I don't think there can be much amiss; the weather's come in so warm that may-be it makes her feel rather peaky."

"I daresay that is it," said the Rector, and he went on his way.

Had Pearl's mother been alive, she would have seen that the child's appetite was anything but healthy; it was true she ate much, but she never seemed satisfied, and grew thinner and weaker. She greatly enjoyed the Confirmation classes; and afterwards, sitting on her father's knee, she would tell him all she had learned, appealing to him for help in anything she could not quite remember, thus innocently giving him many a heartache. Then he would put her down and go back to the bar-parlour and hear the foul language he had done nothing to prevent.

"You'll want a new frock for the Confirmation, I'm thinking," said Laxton one day as they sat at tea.

"No, thank you, father, the Rector is very particular about it; he says, just wear our best frocks, so that we don't come thinking about our dress; I can have my white one clean."

"Well, you might have had a new one," Laxton said.

Pearl was generally the first to appear at the class, but one day early in July she did not come at all. The other girls did not know anything about her; she had not been to school that day. So the Rector walked down to the "Jolly Carters" to enquire after her. He made his way through the pleasant garden at the back of the house and knocked at the door, which was standing open. But he waited for no answer as he saw Pearl lying on the couch inside; she looked almost death-like, though she was not unconscious; her hat lay on the door beside her.

"Why, my little one," said the Rector, tenderly, "what is the matter?"

"I don't know," Pearl gasped, and the Rector put her in a more comfortable position, and went in search of her father. He found his way into the unsavoury beer-shop, startling Laxton, who came to him at once.

"Have you seen Pearl lately?" the Rector asked, sharply.

"Not since she came from the class," the man answered.

"She was too ill to go; Laxton, she ought to see a doctor; she has been ill for some time, I am afraid."

John Laxton was thoroughly frightened when he saw Pearl. The Rector sent for a respectable elderly widow, who got the child to bed and promised to stay with her, and knowing she was in good hands he felt more comfortable.

Next morning the Rector fell in with the doctor, who stopped for a chat. "I suppose John Laxton has

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not sent for you," said the former, "I should like you to see the child."

"I have just been there," the doctor said, gravely.

"Are you going to make Pearl strong again soon?"

"No, Rector, I can do nothing for her; I doubt if she will live to see the Confirmation. Ah, I shock you! you had better go there, it is heart-breaking work?"

"But can nothing be done?"

"Nothing, even if I had seen her sooner nothing could have saved her; there is no known remedy; we doctors

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can only stand by and watch, doing our best to alleviate." The doctor explained the nature of the disease and went his way, seeing only through tears.

The Rector walked on, scarcely realizing what he had heard; the sight of John Laxton sitting in his garden a heap of misery and despair wrung his heart; he tried to speak some words of sympathy, but broke down, hindered by tears.

Laxton had no tears to shed. "Go to her," he said, "tell her if you like, 'twon't frighten her."

Pearl, in her little white bed, greeted the Rector with a smile. "I hope I'll be able to come to the class next week," she said, wistfully.

Then the shepherd had to prepare her for the coming change; she was not frightened, only awed; and a little troubled at the thought of leaving her father. She could not be confirmed, but never had the Rector known one more "ready and desirous," so the Blessed Feast was spread once and again for the little one, who thus was given provision for the journey she so soon must take. The second time John Laxton was present at the service, and afterwards he said reverently to Pearl, "I thought you'd like to know, Pearl, that the 'Jolly Carters' is shut up for good."

"Wasn't it a nice place, father, dear? then I am glad."

Pearl passed away early on the morning of the Confirmation day, the day which she had so looked forward to, and which so far more than fulfilled her anticipation.

John Laxton is a changed man. The possession of his treasure on earth had not done for him what her removal did, and in his lonely, yet not joyless life, he has learned to be thankful for the Love which smote him so heavily.

—The Chinese have a flower resembling a lily in shape, which is white in the shade or at night, and assumes a light pink tinge on exposure in the sun.

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