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Vol. 21.]

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[No. 28.]

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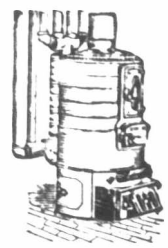
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FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 182, 320, 322, 554.
Processional: 224, 297, 398, 516.
Offertory: 167, 208, 214, 545.
Children's Hymns: 162, 194, 334, 574.
General Hymns: 17, 169, 202, 218, 511.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 323, 553.
Processional: 35, 165, 260, 601.
Offertory: 36, 179, 215, 259.
Children's Hymns: 231, 329, 335, 575.
General Hymns: 22, 171, 193, 220, 517.

FIFTH SUNDAY AFTER TRINITY.

On earth, the Church must serve God amidst "the waves of this troublesome world" (see Baptismal Service); and, therefore, if the course of this world is not smooth, it is hard for her to serve Him "joyfully in all godly quietness." The peace of the Church suffers when wars, tumults, rebellions, are going on in the world around her, or when the world persecutes her. Now, we know that it is God who stills the waves of the sea when they arise; but we sometimes seem to forget that He can as easily change the course of worldly affairs and order events. The Collect reminds us of this by teaching us to pray for peace in the world, that we may the more quietly serve God. It was God who made the persecutions in which Saul took part to end, so that "then had the Churches rest" (Acts ix. 11). He it was who "ordered" the conversion of Constantine, so that under a Christian emperor persecutions altogether ceased. It is the same with each one of us separately as with the whole Church together. The

world puts obstacles in the way of our serving God. It is hard to do so "joyfully and in godly quietness," if we live with people who make a mock of goodness, or with worldly, careless people, or ill-tempered and quarrelsome ones. We may pray to our Father in heaven to change the circumstances in our lives which make it difficult for us to serve Him, and to "order the course of this world" peaceably for us. We know that He can do this, and we may believe that He will do it when peace would be good for us. But, while we pray for peace, let us take care that we live peaceably with one another—live as the Epistle bids us: "Not rendering evil for evil, or railing for railing; refraining our tongue from evil; being of one mind with one another." Let us carefully avoid little bickerings and quarrels in our daily lives, remembering the angelic song of Christmas, "Peace on earth"; let us beware that we do nothing to mar peace in our own homes.

THE COLONIAL CHURCHES.

In an article in the English Church Guardian a writer sets forth, for the benefit of English Churchmen, "the methods of working in a small local branch of the Church, where a free hand has been given her, where she has no vested interests, no State interference to reckon with, where she has had to mark out her course entirely by herself." He speaks of the methods of the election of a Bishop to a diocese, and of a priest to a parish, which are very much like our own, and says that they work fairly well. He thinks we have nearly arrived at the ideal, called some years since, by an English dignitary, "A demagogue priesthood in a democratic Church." Regarding the question of stipend, he sees the difficulty in maintaining the Church and services, in that the offertories in country districts are insufficient, and involve the necessity of subscriptions, which depend "altogether upon the energy of the churchwardens and vestry, and the popularity of the parish priest." He ends an appreciative article, touching upon both our advantages and disadvantages, with the following weighty words: "We may ask now, what hold has the colonial Church upon the people? This question cannot be answered as a whole; it depends much more than in England upon local circumstances. Given a strong, able priesthood, and the Church is a power; given a weak, indefinite teaching, without backbone, and the Church is nowhere. It must be remembered that in the colonies men have cut themselves off, more or less, from old associations and old habits and customs. They do not go to church because it is the fashion, for no one thinks any the worse of them if they stay away. It is a free country, and every man does that which is right in his own eyes. Men do not call themselves Churchmen because it gives them a better status in society. The Church and Dissenting sects are supposed to be on an equality, and as the result of colourless theology the ordinary run of people do not see any difference between the two. So the great want of the Church in a new country is definite teaching. How can we expect men to love and appreciate the Church, how can she have any distinct hold upon them, when they are allowed to think without contradiction that there is no difference in value between the membership of the Church and that of any dissenting body, and

that a schismatic ministry has equal authorization with the ordained priesthood? And this is too often not merely tacitly granted, but openly taught, even by the Church's own ministers, who would thereby seek to gain credit for broadness and liberality of thought. And what is the result? Simply this, that the ordinary Christian, uninstructed in matters of definite theology, attends the nearest place of worship, or that where the preaching is the most in harmony with his own ideas. The end being that, because he has no definite reason to give for his faith, he either drops into carelessness and irreligion, or else, if of thoughtful turn of mind, is attracted by a school of free thought, or by the teaching of some of the religious charlatans who set up as prophets of a new dispensation. But the end must surely be the increased strength of the Church. Out in the colonies a priest is not respected by virtue of his office, but by force of his own character. A man is not a good Churchman because it is the thing to be so, but because he has thought the matter out for himself. Take away a few blots in our organization, and give us more definite theology and practical teaching, and the colonial Church will show that she is no unworthy daughter of the old Church of England."

THE GLORIOUS TWELFTH.

The glorious "Twelfth" is now very near, and we shall soon see our Orange brethren, in all the bravery of rich banners and regalia, parading our streets, and very openly and visibly proclaiming their undying fealty to Protestant principles, and their profound admiration for King William the Third. Well, we like to see them enjoy themselves, and here in Toronto we never miss joining the crowd who line the streets, and are carried away with the enthusiasm of the great celebration. When it comes to protesting against the usurpations of the Church of Rome we are one with them. We are ready to be just as firm as they are. There are a few things, though, we wish they would all remember. The Catholic Church of England is not the Roman Catholic Church. The Catholic Church of England from the beginning fought the battle of freedom and liberty, and in the end won it from the See of Rome, and it did this before the sects around us had come into existence at all. All Orangemen at one time were staunch Churchmen. They belonged to the Protestant Church, but the Protestant Church meant the same thing as the Church of England and Ireland; they were synonymous terms. To be a good Orangeman ought to mean to be a good Churchman, and many of them are. All good Orangemen ought to delight and find great help in realizing spiritual truth where the ritual of the Church is faithfully and reverently followed; he is educated to this in the ritual of the lodge room. The principle on which ritual is based, holds good in both. A good Orangeman will be regular in his religious duties and careful to do justly by his neighbour. An Orangeman who neglects the Church and sacraments, who leads a careless life, who drinks too much, or who is dishonest or profane, is a bad Orangeman, and all his protestations of Protestantism do injury to the cause and strengthen the hands of Romanism. All hatred of Roman Catholics is wicked and wrong. Many we have known were fine people and good neigh-

bours. It is principles we object to, not men. Any Orangeman who fails to show in his daily life and conversation the superiority of his religion is a failure. When we complain of certain things, we are told that Orangeism is not responsible for them. This is true, and we know that there are lots of noble men amongst them, but to some others we might say that we feel we have a right to expect a good deal in the way of righteousness from men who profess such high principles, talk so strong of their order and its work, and protest so strongly against the convictions held by many of their fellow citizens.



REV. MR. TIMS AND MRS. TIMS.

DEGENERATION.*

BY REV. PROF. WM. CLARK, LL.D.

Are we growing better or worse? is a question frequently asked, and very differently answered. It can hardly be said that we are approximating to any great degree of unanimity on the subject. According to the ordinary optimist, all is going well, or even triumphantly, and rapidly approximating to the "best of all possible worlds," if we have not already arrived there. According to the pessimist of the Carlylese type, most things are going to the bad; and the watchwords of the day are—or would be, if we had sense enough to know what we are doing—shoddy, unreality, affectation, make-believe. No one can be sure that because progress is made in many departments, there is no danger of deterioration or degeneration in others; and our material, or even general social progress must not blind us to the possibility of decay, or even the fact. Some persons think that one of the serious evils of the day is anarchy, actually existing and threatening to assume portentous proportions in the future. There can be no doubt that lunacy has greatly increased on both sides of the Atlantic, and especially on the western side, unless we are prepared altogether to ignore the testimony of figures. There is, however, one department in which it is said that degeneration has become conspicuous, if not

*Degeneration. By Max Nordau. Price \$3.50. New York: Appleton & Co. 1895.

rampant—that of literature; and we fear that the theory is capable of being maintained. Of course, it may be said that an age which has raised a poet like Tennyson to the highest place, cannot be altogether lost in regard to literary taste and perception; but there is another side to the subject, and there are serious signs that our literary preferences are not quite so wholesome as we might wish. It is to this interesting subject that a book now before us—Max Nordau's "Degeneration"—is devoted; and it is a very considerable book, indeed. Naturally, it has aroused surprise, indignation and wrath in the ranks of the superior persons assailed; and this is exactly what we should expect. Moreover, in a work of such extent, covering so large an area, entering into minute details, and dealing with many topics in a very slashing manner, it is inevitable that there should be statements which many of us will hesitate to adopt in all their extent. Yet the fact remains that we have here a production of uncommon value, displaying large knowledge, keen and penetrating insight, decision of treatment, and great power of expression. Literary degenerates—authors and artists—he says manifest the same mental characteristics as other degenerates—criminals, anarchists and lunatics; and some among them, degenerates in literature, music and painting, have in recent years come into extraordinary prominence and are revered by numerous admirers as creators of a new art and heralds of the coming centuries. "This phenomenon," he says, "is not to be disregarded. Books and works of art exercise a powerful suggestion on the masses. It is from these productions that an age derives its ideals of morality and beauty. If they are absurd and anti-social, they exert a disturbing and corrupting influence on the views of a whole generation. . . . Now I have undertaken the work of investigating the tendencies of the fashions in art and literature; of proving that they have their source in the degeneracy of their authors, and that the enthusiasm of their admirers is for manifestations of more or less pronounced moral insanity, imbecility and dementia." These are brave words, but they are followed up by others quite as brave; and even those who deny that Herr Nordau has made out his case, will not refuse to admit that he has written much that demands and deserves consideration. As far as this writer is concerned, he thinks the case is only too strong. The subjects treated are *Fin de siècle*, Mysticism, Egomania, Realism, and the Twentieth Century. These are headings of the five books and in each book there are several chapters. The first book deals with the *blaise, fin de siècle*,

the dusk of nations, the general tendencies—more particularly dealt with in the sequel. Under the second come the Pre-Raphaelites, Tolstoism, etc. Under the third, Egomania, come Ibsenism and cognate subjects. Under Realism, Zola and his school. Under the Twentieth Century, Prognosis and Therapeutics. It must not be supposed that the author is a mere iconoclast, or that he does not see merits and power in the literature which he denounces. To Ibsen, for example, he does full justice, recognizing his genius more fully than many among ourselves would do. In fact, it does seem to be necessary, in some such way, to account for the admiration so widely accorded to writing so essentially morbid and unhealthy. We wish very much it were in our power to give an adequate notion of the vigorous manner in which the author handles the subjects of his criticism; but we must content ourselves with mere scraps. Here is a specimen. He is speaking of the wide prevalence of the sickly, sentimental, played-out feeling of a certain species of modern literature, and he proceeds to guard his readers against the notion that it is universal. "The great majority of the middle and lower classes," he says, "is naturally not *fin de siècle*. Of course, even these do not quite escape the prevalent moral sea-sickness. The Philistine or Proletarian still finds undiluted satisfaction in the old and oldest forms of art and poetry, if he knows himself unwatched by the scornful eye of the votary of fashion, and is free to yield to his own inclinations. He prefers Ohnet's novels to all the symbolists, and Mascagni's "Cavalleria Rusticana" to all Wagnerians and to Wagner himself; he enjoys himself royally over slap-dash farces and music hall melodies, and yawns or is angered at Ibsen. . . . It is only a very small minority who honestly find pleasure in the new tendencies and announce them with genuine conviction as that which alone is sound—a sure guide for the future, a pledge of pleasure and of moral benefit. But this minority has the gift of covering the whole visible surface of society. It consists chiefly of rich, educated people, or of fanatics. The former give the tone to all the snobs, the fools and the blockheads; the latter make an impression upon the weak and dependent, and intimidate the nervous. All snobs affect to have the same taste as the select and exclusive minority who pass by everything that once was considered beautiful with an air of the greatest contempt. And thus it appears as if the whole of civilized humanity were converted to the aesthetics of the dusk of the nations." This is first rate, but the volume has many passages as good.



MR. SWAINSON AND MRS. SWAINSON.

THE INDIAN TROUBLE.

It seems the report of the disturbance of the Blackfoot Indians is very much exaggerated. The facts are these. In May a young girl was taken sick in the Indian Home of the Blackfoot Reserve, with symptoms of diphtheria. The parents desired to take the child away, but were persuaded to leave it there for two days, before the expiration of which it died, being affected with inflammation of the lungs as well. Anticipating trouble, Inspector Baker sent for some of the chiefs to be there, when the father of the child, a man named Wood, arrived. The parents were very much excited, and the father swore vengeance on Mr. Tims, whom they blamed for the death of the child. On the report of the Inspector McGibbon, it was thought better to close the school, and let Mr. Tims take a holiday for a short time. Mr. Skynner met his death at the hands of a crazy man. The Indians appear to be quiet and orderly. The man who was reported as starting with a gun after Mr. Tims "was full with Florida water," and was overhauled by his wife. There are between 1,200 and 1,500 Indians on this reserve. Twelve years ago Rev. Mr. Tims was sent out by the C. M. Society from England and took up his residence among them. He is a skilful carpenter, and his first work was to build his own house, and he has helped to build many a home for his Indian charges. He has endured every hardship and deprivation, in which his wife and children have shared, and has until lately had a wonderful influence over them, and had the affection of the Indians. In this issue we give pictures of Rev. Mr. Tims and Mrs. Tims, Rev. Mr. Swainson and Mrs. Swainson, also "White Pup," the minor chief, and youngest of his wives, with papoose. These cuts have been kindly loaned to us by the publishers of the Toronto daily *Globe*.



"WHITE PUP" (A MINOR CHIEF) AND YOUNGEST OF HIS WIVES, WITH PAPOOSE.

empty seats in church are a constant reminder to the priest that a part of his flock is missing, and he looks forward to the time when he may see them back again. The offerings in the church suffer, though the work has to go on just the same. Some generously consider the needs of them who are left behind. We wish that all would do so. Those who have the blessed privilege of enjoying in quietness and peace the wonderful works of God, who in some wild place, as God has made it, look up at night into the star-lit canopy of heaven, or in the day-time are invigorated by the

SUMMER-TIME.

Many of our people, especially in cities and towns, when summer-time comes, hie themselves off to the country and summer resorts, with their wives and children. Happy are those people who are able to do so. We wish them enjoyment and an increase of healthfulness. Many are the benefits from such outings. They live a more natural life, they are more free from restraints, they miss many worries just when they are hardest to bear, and they are free of the rush and anxiety of ordinary life. Besides, the mere change often brings the glow of health to the pale and anxious face. We should like them to know, though, that they are missed. The



REV. MR. TIMS, MR. SWAINSON AND INDIAN CHILDREN.

cool breezes, amid the music of the trees, the running, tuneful brooklets, and the glancing wavelets, all bathed in splendid sunshine—may well breathe a prayer of thankfulness, and lay up an offering to be presented to the Lord.

REVIEWS.

A CONFESSION OF FAITH. By an unorthodox believer. London and New York: Macmillan; Toronto: Copp, Clark & Co.

The believer who gives us this confession gives us a very thoughtful book, which few will read without profit. He calls himself unorthodox; but, as far as his actual utterances go, he is so only in language, and not in thought. Thus when we hear appeals against the supernatural and the miraculous, and are told that there is nothing above nature, we are ready to protest; but we find afterwards that nature includes God, so that the heresy disappears. We are not quite sure that there is much gained by this fashion of speech. Moreover, for the uninstructed there might be an actual danger of accepting the author's statements in a sense quite different for that which he intended. But the book is living, and is decidedly on the right side in regard to the moral and religious life of man.

OUR LIFE AFTER DEATH. By Rev. Arthur Chambers. Price \$1. London: C. Taylor; Philadelphia: Jacobs & Co., 1895. Toronto: Rowsell & Hutchison.

This is a very sober and sensible book on the intermediate state, following what we may call the lines of Anglican tradition; or distinguished from the Roman doctrine of Purgatory on the one hand, and the ultra Protestant denial of the intermediate state on the other. Mr. Chambers holds that there is consciousness in the intermediate state, that there will be no break in the continuity of life, but there will be progress and development in the intermediate state, and that there will be mutual recognition. On these points there will be general agreement. When he says that there is a preaching of the Gospel in the intermediate state, there may be some unwilling to follow him; yet we believe that this interpretation of the preaching to the spirits in prison is gaining ground, and that there is a great deal to be said for it. We are glad to see that the book has come to a fifth edition, because it can do no harm, but much good, following, as it does, the intimations of the New Testament without any freedom of speculation.

EVOLUTION AND EFFORT, and their Relation to Religion and Politics. By Edmond Kelly, M.A. Price, \$1.25. New York: Appleton, 1895. Toronto: Rowsell & Hutchison.

No one in these days denies every doctrine of evolution; but that doctrine takes different forms in the hands of those who confess or deny a spiritual nature in man. According to the believers in matter and force, something besides man's des-

tiny is determined for him, and he has no more control over it than a plant or a tree. According to the believers in free will, man has a considerable part in the determination of his own destiny. Mr. Kelly belongs to the latter school, hence the title of his book, "Evolution and Effort." In opposition to those who hold that man must encounter the fate which has befallen every other species, and perish before a superior race or a less favourable environment, the author holds that he is saved from this by the faculty of choice, the denial of which, he says, constitutes a serious danger, as tending to paralyse his efforts by which alone he may counteract the forces in nature which tend to draw him down. The subjects treated carry out this thought, for example: "The Conflict of Science and Religion," "Determinism and the Evolution of Love," "Religion—the Historic View and the Scientific View," "Church and State." The book abounds in acute thoughts and wise counsels, but of many such we would refer to some admirable remarks on page 137, respecting the deterioration of popular government and its destruction or purification. It is, altogether, an admirable volume.

A new book on Canada, by Dr. Bourinot, will shortly be issued. It is entitled "How Canada is Governed," and gives in plain, simple language a short account of the Executive, Legislative, Judicial and Municipal Institutions of the country, together with a sketch of their origin and development. The book will be illustrated with numerous engravings and autographs, and being the work of so eminent an authority as Dr. Bourinot, will be indispensable to those who wish to be well informed about the affairs of the Dominion. The Copp, Clark Company (Limited), Toronto, are the publishers.

MAGAZINE.—*Scribner's Magazine*.—Art and athletics, dear to the Scribners, are affectionately treated in the July issue of their magazine; even the art of living during the sweltering days of summer time, is boldly attacked by Robert Grant, with some admirable cuts of the summer girl and her worshippers, by W. H. Hyde. Mrs. Humphry Ward finishes her short story of Bessie Costrell. Those who admire that lady, and only know her from her earlier efforts, will hardly recognize the authoress of Robert Ellesmere in the powerful sketch here referred to. There are also: "Poster Designing in England," "Wood Engravers of America," "History of the Last Quarter Century in the United States," and a good deal more that will pay for seeking, and "when found, might be made a note of"—for excellence.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

ONTARIO.

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

OSHAWA.—*St. George's*.—A confirmation service was held here recently by the Bishop of Niagara. A class of twenty were presented, among the number being several adults. The clergy present were the rectors of Whitby and Port Perry, Revs. Broughall and Fletcher, and Rev. Mr. Talbot, rector of the church. The Bishop's addresses were most earnest and created a profound impression. Though a stranger in the parish, he made a host of friends who hold His Lordship in high esteem, an earnest, sound Churchman. A large congregation was present, many being unable to gain admission to the sacred edifice. The musical portion of the service, under Mr. Panshon, was very good.

Bishop Bethune College closing exercises were unusually good, a large number from the city being present. The electric cars passing by the beautiful grounds, made it convenient for those in attendance from a distance to make close connections after the close. After an excellent programme was rendered, tea was served on the spacious lawn, and a delightful time spent. His Lordship the Diocesan, who always manifests a deep interest in the welfare of this flourishing school, was present, and distributed the prizes. The Mayor, Mr. Cowan, Rev. Mr. Talbot and prominent laymen were present. The Sisters of St. John in charge are doing a good work

here, and have the sympathy of the whole community in their labour of love.

Fred. R. Hobbs, aged 18 years, died on July 1st, and was interred in St. George's Cemetery on Wednesday. The deceased was preparing to enter the ministry of the Church which he loved so well, although it was known he could not resist the encroachments of that dread disease, consumption. He was a bright lad of many good qualities of heart and mind, and had endeared himself to those he came in contact with. The large cortege following his remains, the impressive service at the church, and other evidences of sympathy and affection, evidenced the esteem in which he was held.

LANSLOWNE.—The sixth annual excursion in aid of the parsonage fund of St. John's Church was held on June 6th. The boat, the new "Island Wanderer," left Gananoque early in the morning, calling at Alexandria Bay, Rockport, Brockville and Ogdensburg, and in returning reached Gananoque before nine in the evening. Although the day was a little cool upon the water, a delightful time was spent, and the excursion, both financially and otherwise, was a great success. The incumbent, the Rev. C. J. Young, B.A., has been very successful in managing these excursions. During the six years he has spent in the Lansdowne Mission a trip on the River St. Lawrence has been an annual event, and has on each occasion been a success financially. A portion of the debt upon the new Lansdowne parsonage has been paid off in this way, and only some \$200 is now unpaid.

KINGSTON.—The Rev. M. M. Harding, rector of Brandon, paid a flying visit to his friends in Kingston on his way to England last week. He sailed in the "Lake Ontario" from Montreal on Wednesday, July 3rd. The Rev. A. Cooke, rector of Cataragui, also sailed on the same boat. His duty will be taken by the Rev. H. Blacklock, late curate of Belleville.

The examinations for deacons' and priests' orders are in progress. Only two are being admitted to deacons' orders, there being no vacancies to fill. Between 30 and 40 applications for admission to the diocese have had to be refused this year for the same cause by His Grace the Archbishop.

ODESSA.—A class of 23 candidates, 8 of whom were males, were confirmed by the Archbishop of Ontario on Sunday, June 30th. No less than 14 were converts from the sects.

SYDENHAM.—Another class of 21 received the apostolic rite at Sydenham on the following day, the majority of whom were adults, and several gathered in from other religious bodies.

TORONTO.

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

Grace Church.—The Bishop of Toronto held confirmation in this church last Friday evening.

St. Philip's.—Rev. Edward Bushel, M.A., rector of St. Matthias' Church, Montreal, officiated in this church on Sunday last and during the month of July, the rector, Rev. Canon Sweeny, being absent from the city.

St. Matthew's.—The congregation of this church had a delightful garden party last Wednesday afternoon at the Howard Farm, the property of Mr. A. McLean Howard, near Balsam Avenue. There was a very large number present, and everything being done to make the affair a success, it passed off with pleasure to all concerned.

St. James'.—The scholars and teachers went by special train last Thursday to Rosebank. They arrived at the ground about 1.45, and the first part of the afternoon was spent in games of various kinds, while many went out boating. At 4.30 tea was served to the children in the open air, and afterwards in a marquee to the teachers and visitors. Immediately afterwards races for the children were started, and these caused great emulation to the competitors and greater amusement to the spectators. Among the visitors present were Rev. W. Lewis, Mr. A. Grasett, Misses Atkinson, Dixon, Lee, Kingstone and many more.

St. Stephen's.—Last Thursday the teachers and scholars held their annual picnic at Victoria Park. Everyone had a good time. They returned about 8.30 after a day spent at cricket, lacrosse and almost every kind of outdoor game.

St. Barnabas' Sunday-School held their annual picnic at Long Branch last Wednesday. It is a most delightful spot, and the children thoroughly enjoyed the outing.

HOLLAND LANDING.—The Rev. H. M. Little has been appointed to this parish, and has already commenced his duties. We wish him every success in the work there.

BEETON AND TOTTENHAM.—On Wednesday, July 3rd, the Lord Bishop of Toronto administered the rite of confirmation in this mission. The service at Beeton was held in the morning at 10.30 o'clock, and was largely attended, and a large number remained to the Holy Communion, which was celebrated after the confirmation service. The following clergy of the deanery were present: Revs. Rural Dean Carroll, W. G. G. Driver and George Scott. The service at Tottenham, at 3.30 o'clock p.m., was also well attended. The Sacrament of Baptism was also administered by the Bishop. The Bishop's addresses were most helpful, being delivered in his usual earnest and practical manner, and listened to with the closest attention. All seemed to appreciate very much His Lordship's visit, and hope it will not be long before duty will again bring him amongst us. The classes confirmed numbered 28, amongst whom were a goodly number of grown people.

HURON.

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

LONDON.—On Wednesday evening, 19th ult., a deputation of the Huron College Alumni Association, consisting of Revs. E. N. English and Jeffrey Hill, and Mr. T. H. Farr, senior student, waited upon Principal Herbert G. Miller, M.A., at his residence, and on behalf of the association presented to him the following address:

"REVEREND AND DEAR SIR,—We, the undersigned members of the Alumni Association of Huron College, have been instructed and authorized by the association at its last meeting to convey to you an expression of the deep regret felt by the members of the association, both lay and clerical, that the ill-health in this climate of ours, so dear to you, necessitates your removal from our midst. We desire to express that regret especially on behalf of the junior members of the association, some of whom are still students, and others of whom have gone out as ministers of the Church and of the Word, to put into practice against the world's sins, and in relief of the world's sorrows, the lessons learned from you during the five years that you have presided over the college. We recognize these five years as years of unmistakable progress, a period in which you, sir, faithful and capable as a teacher, courteous and sympathetic and thoughtful for your students to a degree rarely met with in educational work, have exerted over your students that deep and undying influence for all that makes towards holiness and power, which will be the noblest testimony to your work. We recognize gratefully as an abiding enrichment of the diocese that you have brought your instruction to the supreme test of the Bible as the book of your understanding and your heart, and that you have sought faithfully to present the office of each Person of the Blessed Trinity, and to teach the solemn duties consequent on the knowledge of this great fundamental truth. It is in no formal manner, but with a heartfelt appreciation of both difficulties encountered and difficulties overcome, that we desire to carve as your record on the walls of a better temple than that of fame, the words: 'He did his duty.' On behalf of the seniors of the diocese, who are alumni of Huron College, we wish also to tender to you our sincerest regrets at our parting. Those of us who have enjoyed with our congregations the pleasure of hearing you preach from our pulpits, have still another source of sorrow in that we shall hear your earnest and eloquent presentation of the truth no more. Trusting that your future course may, in the good providence of God, lead unto equal usefulness and to a greater personal enjoyment of the fruits of your labours, we remain on behalf of the alumni, yours very sincerely,

"E. N. ENGLISH, M.A."

"JEFFREY HILL, M.A."

"THOMAS H. FARR."

The Principal thanked the deputation and association heartily for the very kind expression of their feelings towards him, and said further that he had hoped that an arrangement might have been made in time by which Trinity University, Toronto, and the Western University here might have become so associated as to form one great Church of England university for Ontario, having as branches the Trinity Divinity College and Huron College, representing the two great schools of thought in the Church, also having in affiliation arts, law, and medical departments here in the west, as well as the ones in Toronto. After further expressions of warm regards and good wishes the deputation withdrew. Bishop Baldwin in his charge to the synod took occasion to express his high appreciation of Principal Miller's work in Canada. He referred in terms of hearty approval to the thorough character of his teaching, his untiring devotion to the interests of higher edu-

cation, his manly and decided whole (Canadian work) George July.

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education, and the evident progress of the college under his management; all of which made his withdrawal a decided loss not only to the diocese but to the whole Church in Canada. Principal Miller leaves Canada about the 18th July to resume ministerial work in England. He preached twice at St. George's Church, London West, on Sunday, 7th July.

FLORENCE.—*Successful Lawn Social.*—The large gathering which assembled on the rectory grounds at the open air concert and lawn social, given on Friday evening last under the auspices of the Guild of St. Matthew's Church, enjoyed a most delightful time. The grounds were tastily decorated and illuminated, and after refreshments were served a neat programme was presented, which was highly appreciated by all. Mr. Harry Poole, of London, the soloist of the evening, was in splendid voice, the several selections rendered by him being highly appreciated and enthusiastically applauded. The selections given by St. Matthew's quartette, the duet by the Misses Rheintgen, of Bothwell, and the solo by Miss May Atkinson, were also well received. Misses Young and Unsworth were the accompanists for the evening. The music of the Bothwell Brass Band was also much appreciated. The Rev. H. R. Diehl occupied the chair. Although the admission was only 15 cents for adults and 10 cents for children, and the expenses aggregated about \$80, the net proceeds amounted to some \$45.

PORT DOVER.—On Sunday, the 30th ult., Company "D," Batt. XIII., Hamilton, under command of Captain Ross, attended morning service at St. Paul's Church, Port Dover. The Rev. J. R. Newell, rector of the church, took charge of the services, and preached the sermon, inculcating loyalty to Queen and country, taking for text 1st Tim. ii. 1, 2.

MILLBANK.—The Orangemen of the district met, as their custom is, for divine service in the English church on Sunday, the 7th inst., and that service and the following Sunday's farewell service will be Rev. Chas. Gunne's last services here prior to taking charge of the parish of Gorrie. He will be followed at Millbank by Rev. T. G. A. Wright.

LONDON.—*Huron College.*—The Bishop of Algoma has definitely declined the principalship of Huron College, made vacant by the resignation of Rev. Principal Miller. The Council is in correspondence with several other gentlemen, among others Prof. B. Watkin, of Bishop's College, Lennoxville, but no appointment has yet been made.

HANOVER.—The annual S. S. picnic of St. James church was held on the 25th inst. The day was all that could be desired, and the children enjoyed themselves. The teachers and parents and warden did their best to make the event a success. Some little difficulty was experienced last year in procuring rigs—this year sufficient accommodation was provided by ready hearts and willing minds. St. James church last week was the recipient of a very handsome set of book-markers, presented by Miss Masters, of Guelph. The gift was fully appreciated, being expressive of the kindly feelings which exist between the giver and the congregation. The clergyman in charge wishes to acknowledge the gift, and the thoughtfulness of the giver.

WINGHAM.—A memorial window has been placed in St. Paul's church, to the memory of the late Rev. Wm. Davis, who labored in the parish for several years. The window was placed there by the sons of the deceased clergyman, one of whom is Ven. Archdeacon Davis, of London.

AMHERSTBURG.—Service was held on Sunday, 25th June, in Christ Church, by the Rev. John Berry, of London, who has been appointed to take charge of the parish for three months by His Lordship the Bishop, at the request of the committee appointed by the congregation. The Rev. Mr. Berry, on leaving his position in St. Paul's Cathedral, London, was presented with an address by the congregation testifying their personal esteem in very warm terms. The address was accompanied by a very handsome gift in money, \$500. Mr. Berry has been a most active and faithful worker in all his relations with the Church, and devoted in his ministrations among the sick.

The Bishop of Huron has appointed the Rev. Henry W. Jeanes, of Dungannon, to Thorndale, at the unanimous request of the vestry of that parish.

WYOMING.—This village, situated in the Township of Plympton, which is a portion of the former extensive mission occupied by the late Rev. Canon Salter, has in more recent times become the centre of another flourishing mission. Here, as at Camlachie, where he had caused a church to be built, he gave the people services as frequently as he was able,

after he had received the appointment to Sarnia. The settlements, and so the Church population, gradually increased in this neighbourhood, and at length Canon Salter was relieved of a portion of his wide field of labour, now grown too onerous for his years and the state of his health. Thus, early in the "sixties," a new mission was here established, and the Rev. J. S. Baker, M.A., a graduate of Trinity College, Dublin, who had been sent out to this country under the auspices of the Colonial and Continental Church Society, was appointed the first incumbent. Oil Springs, in the Township of Enniskillen, a village 13 or 14 miles to the south, was included in his mission and was first regularly ministered to by him. It may be mentioned here, parenthetically, that since his time the congregation in the latter place has built a neat little brick church, which for want of a local incumbent, since the departure of the Rev. Mr. Stout, has had its services kept up by a student of Huron College. For a number of years Oil Springs, and Oil City, three miles to the north of the former, the latter having a population of 425 inhabitants, have formed an independent mission. Oil City possesses the anomaly of a church which is private property; though fortunately in the hands of members of the Church. The congregations are weak, and the writer fears getting weaker, for want of an earnest and energetic clergyman on the spot. The student above mentioned, however, is doing an excellent work. Mr. Baker occupied this mission for several years, and in 1868 built the Church of St. John the Evangelist, Wyoming. He was shortly afterwards appointed curate of St. James' Cathedral, Toronto. He subsequently received several other appointments in the Diocese of Toronto, among which were the incumbencies of Cookstown, Campbellford, and finally the rectorship of St. Mark's Church, Port Hope, where he has recently died, beloved and regretted by all who had the pleasure of knowing him. His kind and cheerful demeanour was always the same, always most winning. His modesty, his gentleness and gentle bearing, together with his ability and scholarly attainments, marked him out as one of those perfect old school gentlemen of which we may in the future expect to meet but few. He was succeeded by the Rev. F. Wolseley, in the spring of 1864, who held the incumbency only a few months. On his retirement, services were regularly kept up by the Rev. Mr. Brookman, then agent for the U. C. Bible Society for a number of years. It was he who was the first to perform Divine service in Petrolia. In 1871, the Rev. J. W. Beaumont, M.D., D.D., was appointed incumbent of the joint mission of Wyoming and Petrolia, with residence at the latter town, which now began to grow very rapidly in population, industry and importance. He was followed in the year 1875 by the Rev. George Turnbull, now of Binscarth, Man., and remained until 1879, when he was succeeded by the Rev. William Hinde, in the month of October of the same year. Mr. Hinde spent here six years of unwearied activity. Beside his manifold labours in Petrolia, he did much in Wyoming. Here he did much to improve the church grounds, enclosing them with a neat fence, and beautifying them with evergreen trees. Besides thus, in many ways, exercising his faculties for order and good taste in the material things of the mission, he laboured earnestly to procure the interest of all in religious work and exercises, appointing and organizing such church agencies as were appropriate. On his removal, 30th June, 1885, to Point Edward, he was succeeded by the Rev. E. L. Hutchinson, now of Forest, who continued to be rector of Petrolia for some time. During his incumbency Wyoming was early detached from Petrolia, and with Camlachie and Wanstead, again formed a new mission of which it once more became the head. After a brief interregnum at Wyoming, the Rev. J. M. Gunne was appointed incumbent in 1886, the first to reinaugurate the separate and independent state of the mission since the time of the Rev. J. S. Baker. During the last nine years Mr. Gunne has been instrumental in causing the mission to take many steps in advance. Besides his spiritual labour, which is always first and uppermost and to which all else is but subsidiary, many material improvements have been set on foot and carried to completion, while others are meditated, and will, in all probability, be realized in the near future. In the first place St. John's Church has been almost completely rebuilt, at a cost of about \$1,200. It is a neat frame building with a chancel and a bell turret, containing an excellent bell, which was provided in the time of the Rev. Dr. Beaumont. The church is painted white externally. The interior is well arranged as to chancel and choir seats, the latter being placed antiphonally. The seats of the nave are of superior quality and construction. They are of oak, and finished in oil. All the windows are of stained glass of ornate design, three of which are memorial windows. One of the latter is inserted to the memory of Mr. George Taylor, his wife and daughter, presented by Mrs. A. McGarvey and the late Mrs. James Priddis, of London, Ont., daughters of the deceased Mr. and Mrs. Taylor. The two re-

maining memorials were presented by Dr. Wilson and Mr. Ira Bates in memory of their deceased wives, Hattie Rogers Wilson and Nettie Rogers Bates respectively, both of whom had formerly occupied the position of organist in St. John's Church, with much ability and acceptance. The chancel window is in three gothic portions, or rather, perhaps, there are three narrow gothic windows in the chancel bearing the symbolic figures of the chalice, ears of wheat, clusters of grapes, and in the central one the figure of the holy dove descending. The glass is inscribed with the sacred text, "This do in remembrance of Me." It is proposed, shortly, to tint and stencil the walls and also to adorn them with suitable texts of Holy Scripture. Moreover, the congregation have taken in hand the erection of a school-house and parish room on the church grounds. When this is accomplished, it is proposed to build a parsonage. The oldest church in the mission is Christ Church, Camlachie, built in the days of the Rev. Canon Salter. St. James' Church, Wanstead, was built under the direction of the present incumbent in 1886, largely from the proceeds of what is known as the "Oxenham Bequest," and is a neat structure of brick and gothic in design. The present occupant of the Mission of Wyoming, Wanstead and Camlachie, the Rev. J. M. Gunne, is the son of the late Rev. John Gunne, B.A., of Trinity College, Dublin, incumbent of Florence and Aughrim for upwards of 27 years, and Rural Dean of Kent. He was born on the 11th June, 1860, at Florence. Apart from the common schooling which he received, he was educated at Hellmuth and Huron College after he had taken a teacher's certificate, and is a Dufferin Medalist in mathematics. He was made deacon by Bishop Hellmuth in 1883, and ordained priest by Bishop Baldwin in 1884. His first charge was the Mission of Napier, Kerwood and Brooke, which he held for two and a half years, and whence he removed to Wyoming. Considering the work that has been accomplished here and the interest that has been aroused in all his work and undertakings, there is no need to mention the affection and esteem in which he is held. He seems to have some of the staying power of his late much respected and lamented father.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

WINNIPEG.—The annual Synod meeting was opened Wednesday, 26th June, in Holy Trinity Church, with a large attendance of delegates, when His Grace Archbishop Machray delivered his opening charge. His Lordship succinctly reviewed the Church work for the year, speaking as follows:

REVEREND BRETHREN AND BRETHRENS OF THE LAITY, —In the kind providence of God we once more meet together in Synod. Owing to the infrequency of the trains on the branch railways we had a difficulty in fixing the day for the meeting of the Synod that would be most convenient. I am afraid that as things are, some inconvenience cannot be avoided. There has been no break in the ranks of our clergy from death since our last meeting, but several have left us for other fields of labour. One of these has been constrained by his sense of the sad condition of the heathen in part of Central South America along the Amazon River, to whom no one was carrying the glad tidings of a Saviour, to consecrate his life to their service. I am sure our prayers will follow him that he may find an open door and have his efforts greatly blessed of God. Another, one of our most devoted, trusted, and beloved clergy, has temporarily left us, but as he still reckons himself with us and is present to-day, I shall not say at this time what otherwise I should wish. I have myself been very much restricted in my movements for the past eight months by some obstruction in the circulation, which might, with want of care, lead to serious trouble, but there is much improvement. Otherwise I have enjoyed my usual excellent health. When I was for some time quite confined to the house, my duty was most kindly taken for me by the Bishop of Athabasca. I am very much indebted to him for his kind services, and I am sure that his visits must have been enjoyed by all who received them and have been a blessing spiritually to our people.

We have gone in the past year through a very critical and anxious period, and I feel we should offer grateful thanks to Almighty God that we have passed through it with so little injury. In fact, though I have no doubt there has frequently been a good deal of individual trial, as well as anxiety, our funds, as far as they depended upon ourselves, have all advanced, and we are stronger and more self-dependent to-day, by a great deal, than ever we were before. I am sure the returns when examined will prove very gratifying, and I have to express my satisfaction with the fullness of the statistics this year. Every clergyman has supplied them.

If prosperity return and our farmers are enabled to harvest safely the magnificent crops that cover

our rich prairies, and have fair prices, our future is bright and hopeful. Still, the depression so general in Canada and still more felt in the United States, and, indeed, over the world, could not but come heavily upon us in our young life. The price of grain was so low as to make its cultivation almost profitless, and the condition of our whole province just depends on that of our farmers. Then, in a great part of the southwest of the province, on account of drought, the yield was miserably small. Naturally, then, our financial position caused great misgiving and alarm. We began the past year with an adverse balance of \$2,343.34 in the home mission fund. This was temporarily met from the uninvested balance of the clergy endowment fund—an irregular proceeding. The gradual repayment of this money must be a first charge. But in addition to our own troubles, when our secretary endeavoured to make arrangements with several clergymen for a visit to Toronto, he met with an unexpected difficulty. This was no doubt largely owing to the severely felt depression in that city; also, possibly, to a feeling that the mission fund of their own diocese had been injuriously affected by the liberal responses to various outside appeals. Still we found in addition to these causes an impression that our own and some other North-West dioceses received so much from England that further assistance to us from Eastern Canada was really not called for. We obtained the published statements that probably led to this impression. They were not intended to be inaccurate, and, in fact, they were compiled from the returns of the English societies, but these returns were not understood, or at any rate not explained. Thus rates for the future were added to the current grants for the year in question, and amounts of all kinds for college endowments, studentships in college, clergy's endowment, building of churches and Indian work, were massed together along with grants for missionaries as for missionary work. In a sense this was true, but it quite effectually concealed the fact that all that we really had from England for the workers in fifty-five missions in our new settlements, on which the whole future of the Church here depended, was only \$8,946, or a little over an average of \$160 for a mission. The executive committee published and circulated extensively in Eastern Canada a full, accurate, and I hope, clear statement. Archdeacon Phair had gone to Toronto before we were aware of the feeling abroad, but under the circumstances we thought it better not to send our secretary East before Easter. Canon O'Meara, however, kindly spent a month in some parishes where he learned we would be received, and he was most kindly welcomed. It was a pleasure to have in a position to help us as a churchwarden in Galt Mr. Adam Bisset Thom, son of a very old and attached friend of this country, Dr. Adam Thom, in long bygone days recorder of Rupert's Land. To him, Archdeacon Dixon, of Guelph, another friend of this country, the Dean of Montreal, and the other friends who kindly helped us, we have to return our grateful thanks. Wycliffe College and St. George's, Montreal, have continued their kind grants.

Sometimes I am afraid, when we venture to state that we look for larger help in our difficult situation, with so many settlements needing early attention, we are charged with want of gratitude for past favours. This is very far from the case. I should add that I received most kind letters from several of the Bishops in Eastern Canada. The Executive Committee considered it more honourable and kind to face in the past year an enlarged deficit, than to reduce the current grants till the end of the financial year. The result was that the deficiency in the Home Mission Fund was raised to \$4,249.81. This was mainly due to the receipts from Eastern Canada having fallen under our estimate and to some special payments. It also includes \$400 lent to the book depot and invested in stock. But the Executive Committee also felt it was only honourable, although, no doubt, in some cases it might seem rather hard to some missions, to bring the expenditure for the new year within the probable income, so as to allow a repayment of at least \$500 of the deficit.

In the past year only one new mission has been opened up, Snowflake, by a division of the Manitou mission. Clergymen have been temporarily withdrawn from several weak missions, Fort Frances, Posen, St. Marks, Clandeboye Bay, Morris and Glenboro, where satisfactory guarantees to meet the grants could not be obtained. We hope that with renewed prosperity some of these may be re-occupied, and other missions opened, as at Belmont, Wakefield, Pipestone, Beausejour and elsewhere. There are several other places where we should gladly have services, as Miami, Whitemouth, Keewatin, but in which we have very few members of our Church. The grants for this year have been reduced in the case of a number of missions. We have to thank the clergy and missions for the cordial way in which the reductions have been met. Virden and Selkirk are now rectories. We have to thank the Clerical

and Continental Church Society for kindly adding \$160 to their grant. We have also to thank the Women's Auxiliary for their kindness in various ways, and hope they will soon have branches in all our parishes and missions. Mr. Rogers, our secretary, deserves also our grateful thanks for his unceasing, able and successful administration. A gift of 200 acres of land in Belmont has been made to the synod by Mrs. Parr, an English lady, and though the gift is not to our own diocese, I would mention that the late Mr. Robert Campbell, formerly a chief factor of the Hudson's Bay Company, and the discoverer of the Yukon river, bequeathed \$1,000 to the Yukon mission, which has been added to the endowment fund of that mission as a special fund bearing his name. New churches have been opened at St. Peter's mission, Winnipeg, Dauphin, St. Mark's, Clandeboye Bay, St. George's, Winnipeg; Souris, Hartney and Tupper. Several new churches are in course of erection. A new chancel at Selkirk and a churchyard at Pembina Crossing, were consecrated.

It was stated last year that the Indian mission fund was in an unsatisfactory state. The financial position has been improved this year partly by Archdeacon Phair's effort in Eastern Canada, for which we are much indebted to him, and partly from the Rainy River mission being vacant. That mission has been transferred to the C. M. S., and the old and now Christian mission of Fairford more properly taken up by our Indian fund. But the improvement in the Indian fund is only temporary, while we shall have another one twentieth, or about \$666, withdrawn again this year by the C. M. S. I should be glad if our clergy and parishes would more earnestly and systematically take up the Indian work. I should thankfully acknowledge that the offerings for last year nearly doubled those of the previous year. I think if this effort were taken up it would be interesting and helpful, instead of a new burden, and as the duty is so clear, the blessing attending on all discharge of duty would not be wanting. I do not see, however, how the work can be maintained in its present condition with these continued reductions, for after all, for some time only a limited amount can be raised in this diocese, unless in Eastern Canada there is a willing movement on their own part, instead of merely some return from spasmodic appeals from us.

(To be continued.)

British and Foreign.

The Order of the Most Holy Trinity (R.C.) has redeemed 200,000 slaves in Africa since its foundation.

The Right Rev. Dr. Dart was consecrated Bishop of New Westminster, B.C., in Westminster Abbey, on June 29th (St. Peter's Day), by the Archbishop of Canterbury.

It is proposed to present to Canon Lester, of Kirkdale, near Liverpool, a testimonial in recognition of his services to the church. He has for forty years been vicar of Kirkdale.

The Fishmongers' Company have contributed £1,500 to the decoration of St. Paul's Cathedral, the cost of the mosaic in the chancel dome, which represents the creation of fishes.

The Church schools procession in Manchester this Whitsuntide was the largest on record, nearly 24,000 children and young persons taking part in it.

The amount collected at St. Michael's, Chester Square, recently, on behalf of the London Hospital Fund, reached the large sum of £1,172. No other congregation contributed anything like such a large sum as the above, except Christ Church, Lancaster Gate, which contributed £1,150.

The Rev. J. H. Monahan, precentor of Christ Church Cathedral, Dublin, died quite recently. He was, until last year, rector of St. Mary's, Dublin, and was one of the oldest clergymen in the Church of Ireland. He was nearly 81 years old when he died.

The Eighth General Triennial Festival of Choirs was held in Worcester Cathedral lately. Forty-six choirs, numbering some 1,500 voices, took part in the service.

The new Bishop of Bath and Wells wrote lately to one of the clergy of his diocese, warmly commending him for having decided to start a Chapter of the Brotherhood of St. Andrew in his parish.

No less a number than five Bishops were consecrated at Westminster Abbey on St. Peter's Day. Canon Jacob, vicar of Portsea, was appointed by the Archbishop of Canterbury to preach the sermon on that occasion.

The Rev. W. Sanday, D.D., has been appointed Lady Margaret Professor of Divinity at Oxford, in the place of Canon Huntley, who died recently at a very advanced age. He had held the post for forty-two years.

There is a bell hanging in the belfry of Christ Church, Scarborough, which bears the date 1674. It is still in daily use and is never out of tune. It is a tenor bell of an exceedingly fine tone.

The Bishop of St. Andrew's was recently presented with a very handsome cope and mitre. The latter is of ancient Catholic form and identical in shape with that which was worn by St. Thomas a Becket.

On Thursday, the 13th June, the annual festival of the Dublin Choirs was held in St. Patrick's Cathedral. About 500 voices, representing 30 different choirs, took part. The Archdeacon of Limerick preached.

The annual gathering on behalf of the Melanesian Mission was held on St. Barnabas Day at Eton. The new Bishop of Bath and Wells, Dr. Kennion, preached the sermon. Bishop Selwyn also took part in the chapel services.

The festival service in connection with the East London Church Fund, was held on the same day as above, in St. Paul's Cathedral. A special choir, numbering some 600 voices, led the singing. The Bishop of Stepney preached a sermon of great ability from II. Cor. ii. 16.

A most interesting function was carried out at St. Michael's School, Bognor, recently, when Miss Randall, daughter of the Dean of Chichester, was installed, with all due ceremony, as the new Lady Warden of the schools. The aged Bishop of Chichester performed the ceremony of installation.

The re-opening of the Lady Chapel of Lichfield Cathedral and the dedication by the Bishop of seven windows and numerous other gifts and offerings to the cathedral, has been fixed for Wednesday, July 31st. The Archbishop of York has promised to take part in the proceedings, and a large gathering is expected.

The following paragraph from the *Scotsman* testifies to what extent the inhabitants of the Island of St. Kilda are isolated from the rest of the world: "On the shore of Burra, Shetland, there was picked up on the 9th ult. an old tin canister, which on being opened was found to contain a number of letters from St. Kilda with money to post them. This strange mail packet had been sent off on its voyage of three hundred miles on the 1st of March. A note enclosed to the finder conveyed the intelligence that there had been no births, deaths, or marriages on the island since last year."

A curious incident has just occurred at Biringington Parish Church, immortalized in the "Ingoldsby Legends." In commemoration of the Queen's Jubilee, a clock with a skeleton face was placed in the church tower. The other day the clock unaccountably stopped, and upon inspection it was found that a house sparrow had built its nest between the projecting VIII. and IX. so firmly as to prevent the clock from working. The nest was promptly removed, only to be rebuilt a day or two later in the same position. Once more the face has been cleared, and the opportunity taken to regild the figures. The sparrows so far have not made another attempt to build there.

Bishop Tugwell, of Western Equatorial Africa, in his recent journey from Lokoja to Ibadan, on his way to Lagos, passed through the countries inhabited by the following tribes: The Bunus, the Akokas, the Ikites, the Ijesas and the Ibadans. A white man had never been seen before in many of the places visited. The Bishop says that he and his party received a hearty welcome everywhere, and in some places were received with the greatest enthusiasm and delight. Presents of food, of sheep, fowls, and yams were abundant. The Bishop was urged over and over again to accept land for mission purposes, but felt compelled to refuse, as he was afraid to hold out hopes of sending teachers.

—In the possession of the moral wealth of a noble and disciplined character, you possess that which can neither wither nor be stolen. What we have we must leave at the threshold of the grave. What we are goes with us into the other world. Riches will drop from our dying hand into the grasp of others. Character passes with us into the presence of God. Character is everything. This, rather than worldly riches, is the true end of life. The perfecting of this is God's true purpose in life.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Rev. T. W. Nickerson, M.A., rector of Paterson, in the Diocese of Newark, has been promoted to the rectorship of the Church of the Messiah, Boston city. The rev. gentleman married the daughter of the Very Rev. Dean Hoffman, D.C.L., of the New York General Theological Seminary.

Alaska will soon now—it is hoped—have a Bishop. To send missionaries to any country without a Bishop is a most grievous mistake.

The Venerable James F. Powers, D.D., Archdeacon of Reading, delivered a most powerful address to his convocation in the Central Pennsylvania Diocese on "The Origin of the Church of England." The Archdeacon showed clearly that it was founded A.D. 150 at the very latest, and was the national Church of England as early as A.D. 700. It is sincerely hoped that the Archdeacon will publish the address. Dr. Powers is certainly a born orator and is universally admired by his clerical brethren.

Consent has been given by the Ecclesiastical authority for the founding of a Missionary Episcopate in the northern part of Minnesota.

The Rev. B. S. E. Oliveira, a deacon in the Brazilian Mission, has been deposed for immorality by the Bishop of West Virginia.

The Rev. Canon Pentreath has taken up his clerical duties at Brainerd, Minn.

The new St. John's College has been solemnly opened by the Bishop of Shanghai.

The Rev. J. Thompson Cole has been appointed secretary of the Am. C.M.S.

They spend eight thousand dollars annually on music alone at St. Ignatius Church, New York City, of which Father Ritchie is the rector.

that man that eateth blood and will cut him off from among his people."—Lev. xvii. 10. A friend of the writer has very ably written that this being the strict Jewish law given by God Himself, is it conceivable that Jesus, the Son of that God Who came to fulfil His whole law, would direct His disciples to break that law by drinking His own blood? Is it conceivable that if the disciples understood Jesus to say that the wine was turned into blood, they would have drunk it? Would they not have turned from it with horror and disgust? Would they not have asked Jesus what He meant by offering to them, who were strict Jews, a drink of which if they dared to partake God had assured them in His law that He would cut them off from the land of the living? Now what clearly proved that they understood Jesus to speak of the bread and wine as mere symbols of his broken body and shed blood, and his whole language as figurative, is the fact that they neither exhibited repugnance to drink the wine, nor asked explanations as to how the wine could be called His blood, when they saw Him standing before them, His body whole and His blood unshed. They had the evidence, besides, of their senses, that the bread was bread and wine, wine; and if any one of us leaves the evidence of his senses, he has nothing else to guide him in this world. The above argument, then, is quite conclusive of the absurdity of the Real Presence or transubstantiation theory, and all true Christians of the Reformation would do well to banish from their minds the word *mystery* in any discussion or explanation of the institution of the Lord's Supper, and be content with the comforting and assuring words, "Do this in remembrance of Me."

J. SYMONS.

Toronto, June 29th, 1895.

"Whosoever Sins ye Remit, They are Remitted."

SIR,—XVI. Further discourse to His disciples, which is heard by others standing near. XVII. After turning to the Pharisees in ch. xvi., our Lord turned back to His disciples. "Then said He to His disciples, 'Offences must come, forgive those who offend you.'" Verse 5 continues, "And the apostles said, Lord increase our faith." The mind is led to infer that our Lord had been addressing the twelve whilst others were present. Verse 22 only carries on the idea. XVIII. "Then He took unto Him the twelve and said, We go up to Jerusalem." The old rule helping to understand the inference when it is said He spoke privately to the disciples. XIX. "He sends two of His disciples for the ass." Few will care to dispute about these being apostles. A great crowd gather and follow Christ into the city. Verse 37. "The whole multitude of His disciples, began to rejoice." Here again we come back to the wide meaning of the term, the loose assemblage of followers, uncalled and unsent. XX. After much speaking to Scribes, Pharisees and lawyers; our Lord, "in the audience of all the people, said unto His disciples beware of the Scribes." St. Luke returns again to the stricter use of the term. The same people who were called disciples in ch. xix. 37, were present with the Scribes, etc. In the hearing of these people He addresses "His disciples"—as clear a distinction as could be made between the regular twelve and the irregular crowd. XXII. St. Peter and St. John are sent to prepare the Passover. This confirms our conjecture upon St. Mark xiv. 13, "He sent two of His disciples," and makes it more likely that the two sent for the ass were likewise apostles. In verse 11 our Lord says, "Where is the quiet chamber where I may eat the passover with My disciples?" Then verse 14, "He sat down with the twelve apostles." It would be hard to find a stronger proof of our argument. The Christ Himself reveals His mind, and gives us the primary meaning of the term disciples, showing us upon whom His mind was set in speaking of His disciples. After supper He went out and "His disciples followed Him." XXIV. Verse 10. "Mary Magdalen told these things unto the apostles." A plain commentary upon St. Mark xvi. 7, "Go your way and tell His disciples," and St. John xx. 18, "Mary came and told the disciples." Verse 18. "Behold, two of them went to Emmaus." Let us turn to St. John XX. "He breathed on them and saith unto them, as the Father sent Me, even so send I you." Upon this passage Westcott sagely remarks, "There is nothing in the context to limit the pronoun to the ten." What weight, then, is this argument in the light of these verses of St. Luke, "Mary went and told the apostles," "And behold, two of them went to Emmaus"? The context limits the pronoun to the apostles—exactly the wrong conclusion, because neither of them was an apostle. The casual mention of Cleopas five verses further on, alone saves us from a complete misunderstanding. Now let us put things together. St. Luke xiv. 10, "Mary and the other women told these things unto the apostles." St. John xx. 18, "Mary came and told the disciples," i.e., apostles according to St. Luke, though Westcott thinks differently. Then, the same day, Jesus came and said, "Peace be unto you. Then

were the disciples glad when they saw the Lord. Then said He unto them, As the Father sent me, even so send I you," etc. May we not say there is everything in the context to limit the pronoun to the ten, and to show that the gift was confined to a particular group, viz., the apostles? Whether Westcott's imagination or St. Luke's statement be nearer the truth as taught of the Holy Spirit, who will doubt? The two not apostles returned and "found the eleven gathered together and them that were with them." The comparative insignificance of "them that were with them" is plainly, almost painfully, marked by the very words which reveal their presence. If St. Luke had not incidentally slipped in this slightly contemptuous notice, we should have no doubt whatever as to the persons addressed in St. John xx. 21, 22. The whole context of St. John fastens the mind upon the chosen band. Our conclusion reached by consecutive reading of passages in his gospel containing mention of the disciples and apostles is supported by the text of St. Luke just recited, "Mary went and told the apostles." St. Matthew uses the term disciples with the same prevailing and unrestricted meaning up to the most uncompromising statement, "Then the eleven went to the mount appointed them by Christ, and He spake unto them and said, Go ye and baptize all nations." St. Mark leaves no doubt all through his gospel of whom he speaks in using the word disciples, and adds, above all, the flat assertion that our Lord appeared "unto the eleven and said unto them, Go ye and preach the Gospel to every creature." Westcott, in speaking upon St. John xx. 23, "Whosoever sins ye remit," informs his readers that "the pronoun 'ye' is emphatic. The main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church." With due reverence to His Lordship, we must take this information with a pinch of salt—a pinch of salt from St. Mark, "Afterward He appeared unto the eleven as they sat at meat. And He said unto them, Go ye and preach the Gospel." The pronouns are emphatic; rather dogmatic also. St. Luke is rather more indefinite in his narrative, but adds quite a little to the general argument. Against all this cumulative evidence, there is to be cited only these brief words of casual remark, "Them that were with them." Shall we set this finical evidence to give the lie direct to St. Mark and turn St. Matthew into a false witness? Was St. Luke under inspiration correcting St. Mark under inspiration! Shall we begin to say, "I am of St. Luke, I of St. Mark and St. Matthew"? It is easy to see how all bear witness to the truth. The apostles were assembled, others were present, our Lord appeared and spoke in the audience of others—as often before—certain words directly to the apostles. St. Luke, in mentioning "those that were with them," had not the same intention as St. John, St. Matthew and St. Mark. These meant to bring out clearly that authority for the work of the ministry was given directly to the apostolic band, and consequently left out all mention of others who were present. St. Luke, not intending to mention this particular point, slipped in passing notices of others, and made no reference whatever to the final commission, recorded in St. Matthew, St. Mark and St. John. Yet St. Luke had a very definite doctrine to teach, as we shall see in another letter. Even in his gospel the mind of Christ is as forcibly revealed as in any portion of Scripture. "Then He called unto Him the twelve and gave them authority and power." "He appointed seventy, and said, He who despiseth you, despiseth Me; behold I give you power." The context always points to a particular group as recipients of the Master's commission to preach and heal in His name. What shadow of turning was then in the mind of the unchanging will of God when He said, "As the Father sent Me, even so send I you"?

S. D. HAGUE.

Otherwise.

SIR,—With your permission, I wish to remove any wrong impressions which may have arisen from a misconception of the actual scope of my motion in the Synod, and from the colouring given it by the Lord Bishop, and from the abbreviated form in which it appears in your paper of the 20th ult. A glance at the order of proceedings will show that the words of the motion are, "That all future appointments to rectories, parishes or missions lapse at the end of five years." In my humble opinion this motion does not contain a word or words, direct or indirect, prohibiting the Bishop from re-appointing to the same rectory, parish or mission, as the case may be. Evidently His Lordship thinks otherwise, for in speaking on the motion he said, "The Church of England is opposed to the itinerant principle of the Methodist Church." And the whole tenor of His Lordship's speech will leave, on susceptible minds, the impression that any change from life appointments will of necessity be itinerancy. I may here state that the Roman, Greek and Old Catholic

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.

Ontario Synod.

SIR,—In the editorial notes on the Ontario Synod published in your issue of 27th June, you say: "The number of clergy who made the lazyman's communion was smaller than last year." Apart from the objectionable flippancy shown in speaking of the 10 a.m. celebration of the Holy Communion as the "lazyman's communion," you will permit me to say that your reference to this particular celebration is in especially bad taste—a stronger term might be used—inasmuch as His Grace the Lord Archbishop of the diocese had ordered it and was himself the celebrant.

HERBERT S. McDONALD.

Brockville, 1st July, 1895.

The Real Presence.

SIR,—In Mr. A. P. Coe's letter in the CANADIAN CHURCHMAN, of 27th June, occurs the word "mysterious," which seems to be entirely out of place as applied to the institution of our Lord's Supper. And it is a word which would not be used so frequently in this connection if parties would be governed by the teachings of the Bible—particularly the laws and polity of the Jews—and Prayer Book; for it is the forerunner and leads to the very foundation of transubstantiation. We know that our Lord frequently addressed his hearers by means of parables. It was, in fact, the usual manner in which the Jews expressed themselves, Jesus Himself said, "I am the door," "I am the vine," "This cup is My blood," and we find in the Scriptures similar passages, as, "God is a Rock," "God is a Shield," "All flesh is grass," "Your life is a vapour," etc., etc. On one occasion, indeed, He explained that His words were figurative, saying, "The words I speak unto you, they are spirit and they are life."—John vi. 62. But there is one incident which will clearly show what our Saviour really means by the words which He used in instituting the sacrament of the Lord's Supper, and the understanding His disciples had of His words. One of the most binding laws of the Jews, and one which the race observes most rigorously to this very day, is the prohibition to eat blood, "But flesh with the life thereof, which is the blood thereof, shall ye not eat."—Gen. ix. 4. "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against

branches of the Catholic Church have not itinerancy, have not life appointments and have not Clergy Discipline Acts, as they have it in England. Now, as a matter of fact, I am now and always have been opposed to itinerancy, for I consider it incompatible with a due episcopal supervision of the cures. The principle of adaptability could not be carried out, for when the right man was in the right place, itinerancy would remove him, perhaps, to a sphere of labour for which he was not adapted. I contended in a former letter that definite term appointments would raise the average incumbencies, which are now five years, to ten or more years, for it would confer on the Bishop an influence for good in the parishes which he does not now possess.

J. MOTHERSILL.

"The Keys and the Episcopal Coat of Arms."

SIR,—The coats-of-arms of many of our Bishops bear a key or keys as a sign of a function belonging peculiarly to their office, viz., that of "binding and loosing," or in other words, the passing of Church censures, which include the shutting out from or admitting to the sacraments of the Church. That this function has been assumed by the Episcopate to belong to itself exclusively is not only seen by many an Episcopal coat-of-arms, but a prominent prelate in the United States, in a work on "Absolution," recommended by other prelates to the careful study of theological students, affirms that a priest has no right to restore an expelled, notorious, evil liver, without referring the case to the Bishop of the diocese. In fact, this prelate denies to the priest the right to restore a penitent at all, affirming that such an act lies only within the province of a Bishop. I shall endeavour to show that this exclusive claim to the exercise of the keys is not merely contrary to the practice of the Primitive Church, but that it belongs to that class of assumptions which we call Romish, which signifies, according to our opinion, unscriptural. Bishop Thompson, as I have said ("Absolution"), denies the right to a presbyter to restore by himself a scandalous offender. But the penitentiaries of Constantinople, with whom such a power was officially lodged, were presbyters; while Archbishop Theodore has left on record that "among the Greeks a presbyter may, if there is necessity, reconcile a penitent." It is true that from time to time enactments were passed restraining the power of presbyters in this respect, which, however, tends merely to show the assumptions of the Episcopate rather than the unwarranted pretensions of the Presbyterate. Especially will this be seen to be true when we remember that the commission to bind and loose was given equally to the second as to the first order, for when our Lord appointed His ministers to discipline His Church, He breathed not merely power upon one order, but upon two. That there were representatives of the "seventy" present when this commission was given, to whom it was bestowed equally with the Apostles, is conceded by many of our most able ecclesiastical writers. If there is any sense in language, the very wording of the commission in the ordinal shows that a presbyter has equal authority to bind and loose with a Bishop. From a study of the nature of the priesthood, and its relation to the Bishops, we gather that the Presbyterate was originally as fully empowered to discipline the members of the Church as the Episcopate, if not more so. That the Presbyterate was primarily an office of discipline as well as worship, is fully evidenced in early Christian literature; while, "it must be taken as conceded," to use the words of a well-known theological writer, that the Presbyterate and Episcopate were regarded as having equivalent rank. Indeed, in the Primitive Church, the one function which Epiphanius and Chrysostom claim as peculiar to Bishops is that of ordination. Ambrosiaster tells us that the Episcopate and Presbyterate is one order, which doubtless accounts for the Anglo-Saxon Church holding that they were but two degrees in the one order. In claiming the equivalence of rank between the Presbyterate and Episcopate, it must not be inferred that I claim an identity of office. All I desire is to draw attention to the development of the present Episcopate in its monarchical position of ruler of the Presbyterate, which is nothing more or less than part of the papal growth against which the Anglican Church is assumed to take an altogether hostile position. Let it not be thought that I am objecting to a discretionary rule on the part of the Episcopate over the province, or a single prelate over a diocese. On the contrary, such a function must be held by every true Anglican to be of divine arrangement. Common sense, as well as Scripture and ecclesiastical history recognizes that there must be a head to every institution of human affairs, or subdivision of such institution. The Bishop, however, in the Primitive Church was but "*Primus inter pares*," and there was then no function which he discharged which might not also be discharged by a presbyter. The one exception seems to have been the power of ordination, and here scholars are divided over a question, which, to quote

from Smith's Dic. of Anti., "is not yet decided." It is perfectly true that canons were early passed forbidding the chorepiscopi and city presbyters to ordain without special commission from the Bishop. It seems to me, however, that this very fact shows the restraining of a power once recognized, and not an act to prevent an irregularity. That the chorepiscopi did ordain we have evidence, and these chorepiscopi are said by Roman theologians, and not the a few Anglican, to have been mere presbyters. In the Church of Alexandria, down to the end of the third century, there was but one ordination for both priests and Bishops, the definite office of the Bishop being by election, and not by ordination. Canon Gore tells us that these Alexandrian presbyters, down to the period mentioned, were "not only presbyters with the ordinary commission of the presbyter, but also Bishops *in posse*," and in a footnote he adds: "Their position would not have been very unlike that of the chorepiscopi." Whether this Alexandrian method was exceptional or not, it is sufficient to show us that the Episcopal office in the Alexandrian Church had been created from the Presbyterate without any fresh ordination, and without the intervention of a Bishop; in fact, here is a case where presbyters elevated one of their own number to the Episcopate. It is such an instance as this which evidently justifies Lightfoot in his assertion that "the Episcopate was formed . . . out of the presbyterial order by elevation." Mr. Gore further alludes to the opinion of the distinguished Old-Catholic divine, Dr. Langen, viz., "the Episcopate having been originally held by all the presbyters, at least in the West, it subsequently was limited to one." It is questionable, however, whether the Alexandrian method was exceptional. Irenæus was only elevated to the Episcopate after the death of Pothinus. The question is, having been merely a presbyter under Pothinus, "who elevated Irenæus to the Episcopate?" Palmer tells us that Irenæus was the only Bishop in Gaul. In that case, he either went to the East or to Rome to be made Bishop. I do not think that he went to either place, but, on the contrary, he was elected to the higher degree in the one order by his fellow presbyters in Gaul at that time. In offering, however, this explanation, I do not wish to be viewed otherwise than one offering a few extra thoughts on the subject, and not as definitely settling in his own mind, or that of others, this difficult problem. Of one thing, at all events, we may be certain, viz., that a presbyter, if so disposed, has equal right with a Bishop to use the keys on his coat-of-arms, while the adoption of this emblem solely by the Bishops, as though they possessed the exclusive right to exercise the power symbolized, is a part of the growth of papalism. While, however, it is desirable to point out that the presbyters as well as the Bishops have equal right in the use of the keys, we must not forget some one else that has equal right also with the Bishop and presbyter to this use, and, consequently, the employment of its insignia of office on his coat-of-arms, if so disposed. We refer to the faithful layman. The power of the keys, otherwise of discipline, resides in the Church as a whole, though its exercise is now limited to the Bishops and presbyters. Says Dr. Plummer, commenting on the commission in St. John xx. 23—"It must be noticed (1) that it is given to the whole company present; not to the Apostles alone. . . . The commission, therefore, in the first instance is to the Christian community as a whole, not to the ministry alone." And again, "It follows from this that the power being conferred on the community and never revoked, the power continues so long as the community continues." (Cambridge Bible Series). Bishop Westcott tells us in his "Revelation of the Risen Lord":—"To ministers and to people alike, while they are as yet undistinguished, He directs the words of sovereign power in the announcement—'Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.'" Archdeacon Cheetham informs us that in the Primitive Church sinners were in fact, after a first and second admonition, brought before the whole Church of the place, that is, the whole body of Christians duly convened, and there, if found impenitent, excommunicated with the assent and approbation of all. Again he tells us that "the evidence of Tertullian and Cyprian shows that questions involving the reception or excommunication of a member of the Church were not decided by the Bishop alone, but by the Bishop with the assent of the presbyters, deacons, and faithful laity." From this we gather that if Dr. Thompson's claim, which restricts the giving of absolution to Bishops only, is part of the papal growth, so also is the assumption that attempts to limit the use of the keys to the ministerial body exclusively. We often notice in clerical writings much sighing that Church discipline is substantially a thing of the past. We may earnestly pray that the cause of this sighing may long continue while the discipline sought to be established is a growth savouring more of Rome than of the Scripture and the Primitive Church. As it is the prerogative of the whole Church to administer in

council the power of the keys, we have no objection to a corporate seal bearing the insignia. When however a section of the ministerial body assumes this function, and adopts a private coat-of-arms as indicative of its exclusive authority, we can only look upon it as a relic of medievalism to be untiringly opposed when it assumes any other significance than an evidence of what was once unlawfully attempted in a superstitious and arrogant age.

PRESBYTER.

BRIEF MENTION.

Grand Duke Alexis of Russia has been placed upon the staff of the German navy.

Ten Jews have been elected to the Italian Parliament.

The Rev. Edward Softley, B.D., of London, left last week on a visit to Prince Albert, N.W.T.

High officials in Shanghai prophesy war between Russia and Japan over Corea within the next three months.

The first instalment of £300 upon the gift of \$10,000 to the Anglican Diocese of Ottawa, reached Kingston from England last week.

Two pigeons recently flew from London to Liskeard, 220 miles, in six hours.

There are on an average 200 carrier pigeons officially kept in every German fortress.

The highest masts of sailing vessels are from 160 to 180 feet high, and spread from 60,000 to 100,000 square feet of canvas.

The Rev. J. W. Jones, of Dundalk, has been appointed by the Bishop of Huron to the charge of the parish of Invermay.

A curious fact has been noted by Arctic travellers—snow, when at a very low temperature, absorbs moisture and dries garments.

Edison's great grandfather lived to the age of 102. His grandfather died at 103 and one of his aunts at 108, while his own father is still alive at 90.

It is said that the Prussian army contains but one officer raised from the ranks. This is Col. Lademan, who was promoted for acts of bravery in the Schleswig-Holstein campaign of 1864.

K.D.C. cures dyspepsia.

The fact that 62 literary women sat down at dinner together in London recently is viewed by a leader writer for an English daily as ominous and portentous to the future of men in literature.

Eton, the most famous of British public schools, now has 1,019 students. Among them are four earls and seven eldest sons of peers.

A five-franc subscription has been set on foot by the artists of the Champs Elysees Salon in Paris, with the object of presenting a testimonial of admiration to M. Paul Dubois for his equestrian statue of Joan of Arc.

Oxford has recently conferred the degree of D.C.L. upon the great Egyptologist, Edward Naville, the head explorer of the Egypt Exploration Fund, for his remarkable discoveries and scientific work, especially at the site of the temple of Queen Hatasu, now a most attractive feature in the Theban landscape.

Dr. W. L. Abbott, who has been travelling in Central Asia, has forwarded to the National Museum at Washington a collection of the skins of 228 birds and more than a hundred mammals. The greater number of these are species new to science.

The Rev. Dr. Adams, principal of Bishops' College, Lennoxville, left last week on a trip to England.

Among the treasures of the Austrian Crown are some religious relics that would make the fortune of a church. They include a nail from the cross, a fragment of the cross itself, a piece of wood from the manger at Bethlehem, fragments of the apron worn by the Virgin, and a tooth of John the Baptist.

The Prince of Wales has caused a letter to be sent to Dr. W. G. Grace congratulating him on the fine cricket scores he has been making, and specially on the fact that he has surpassed all former records by scoring a thousand runs during the first month of the season.

K.D.C. the mighty curer for indigestion.

Most Rev. J. Travers Lewis, D.C.L., Archbishop of Ontario, and Very Rev. Buxton B. Smith, D.D., Dean of Ontario and rector of St. George's Cathedral, Kingston, are the new ways of addressing these Church dignitaries. Upon both of them were conferred the honorary title affixed to their names by Bishops' College, Lennoxville, Que.

K.D.C. Pills cure chronic constipation.

The only European monarch who possesses the ideal kingly dignity is King Oscar. He is a very tall and very handsome man, with a graceful and easy carriage and faultless bearing. Add to this a felicitous memory for names and faces, a fluent command of six languages, a striking courtliness of manner, and the secret of his popularity is revealed.

Of the 103 cathedrals of the United Kingdom 48 are Roman Catholic, 36 Church of England, 12 Church of Ireland and 7 Church of Scotland. The oldest cathedral in England is believed to be that of Winchester, which, according to tradition, was built in 177 by King Lucas on the site of a pagan temple. The oldest portions of the present edifice are said to date back to 890 A.D.

Among the watches in the Horological Exhibition, Westminster Aquarium, says the *Scottish American*, is one that belonged to Robert Burns. It was made by Fowles, of Kilmarnock, in three metal cases, the date of it being 1771. On the dial there is an artistic enamelling, illustrating a shepherd boy in many coloured costume, reclining on a bank, idly playing a pipe.

To Make Pure Blood

There is no medicine before the people equal to Hood's Sarsaparilla. It is the standard spring medicine and blood purifier, and it possesses peculiar merit which others try in vain to reach. It really makes the weak strong. Do not neglect to purify your blood this spring. Take Hood's Sarsaparilla now.

Hood's Pills become the favourite cathartic with every one who tries them. 25c. per box.

Family Reading.

A Consecration Hymn.

Through Thy love, O Lord, atoning,
Set forth in the bread and wine,
All Thy claims upon us owning,
We are consecrated Thine.
Rescued from sin's condemnation,
We our hearts to Thee would raise,
For Thy great propitiation;
For Thy kind forgiving ways.

Now the manna-bread is broken,
Poured the federating wine,
And the sacred vow respoken,
Binding us in league divine.
As we sit in tearful pleasure,
Meditate on Calvary,
Help us make Thy love the measure
Of our duty, Lord, to Thee.

Through the blood of Thy salvation,
Sprinkled on each waiting soul,
Here we make new consecration—
Of Thine own, take Thou control.
Thou, the Father's one-begotten,
We, through Thee, His children, too,
Be the cov'nant ne'er forgotten,
Which in blood we now renew.

Gratitude.

He who looks for gratitude in return for every favour, spoils the fine flavouring of his kindly deeds. He is not willing to give them unreservedly; he seeks repayment, though in a subtler and more refined form than the one who expects material favours in return. True generosity is self-forgetful; in the words of Antoninus, "It is like a vine which is satisfied by being fruitful in its kind, and bears a bunch of grapes without expecting any thanks for it." Thus a man that is rightly kind never proclaims a good turn, but does another as soon as he can—just as a vine bears again the next season.

Rules for Daily Life.

Begin the day with God:
Kneel down to Him in prayer;
Lift up thy heart to His abode;
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad—
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise:
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God:
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God:
Who gives His servants sleep;
And when thou tread'st the vale of death,
He will then guard and keep.

Angel Visitants.

"The God of hope will fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Rom. xv. 13.

Joy; peace; hope; a fair triad which all men seek, and few find and retain. But the Apostle does not think that he is asking too much for his friends at Rome, when he asks that these angel visitants may dwell with them. They are for the most of us, if I might use such a figure, like bright-winged, sweet-voiced birds that dart and gleam about us, and we hear their voices, but nets and cages are hard to find. If we want to know how to secure and to retain these blessings, let us ponder this prayer, which is a promise as well, and opens up for us the secret of the way to find joy, peace, and hope.

Christ Divine.

Suppose you had a chain which for thousands of years had been winding on to a drum, and link after link had been rough iron, and all at once there comes one of pure gold, would it be reasonable to say that it had been dug from the same mine, and forged in the same fires as its black and ponderous companions? Generation after generation has passed across the earth, each begetting sons after its own likeness; and lo! in the midst of them starts up one sinless Man. Is it reasonable to say that He is the product of the same causes which have produced all the millions, and never another like him? Surely to account for Jesus without the supernatural is hopeless.

The Right Philosophy.

It is worth while for us all, even when suffering pain, to refrain from frowning and wrinkling up our faces, and saying impatient words. Every passing thought and feeling write themselves upon the countenance, and the young girl is making day by day not only the woman she will be in character later on, but the woman she will be in looks. Handsome or plain, agreeable or the opposite, the woman of forty is dependent for her looks on the girl of fourteen. You owe an amount of thought and consideration to the woman you are going to be, and the friends who will love her, and so you must not let needless lines and furrows come to your pretty brows, but keep your foreheads smooth, and do not draw your lips down at the corners, nor go about looking unhappy. It is possible, even when bearing much pain, to wear a tranquil expression if one will, but remember that the tranquil mind in the end can conquer pain.

Crossing town the other day in haste to catch a train, the horse car was three times blocked by great vans which stood upon the track. I looked about on my fellow-passengers. Some had flushed and angry faces, some could not sit still, but tapped the floor with their feet, and uttered exclamations, and looked at their watches. One or two stepped out with their bags and walked hastily

onward. But a dear old lady in the corner of the car was a pattern of sweetness and amiability, and I heard her observe to her neighbour, "We will probably lose our train, but at this time of day there are trains every half hour, and it's never well to be put out by little accidents of this sort." She had the right philosophy.

Christ Himself Divine.

The light shines through a window, but the light and glass that make it visible have nothing in common with one another. The Godhead shines through Christ, but He is not a mere transparent medium. It is Himself that He is showing us when He is showing us God. "He that hath seen Me, hath seen"—not the light that streams through me—but "hath seen, in Me, the Father."

Character.

Who is it that, when years are gone by, we remember with the purest gratitude and pleasure? Not the learned or clever, or the rich, or the powerful, that we may have known in our passage through life; but those who have had the force of character to prefer the future to the present; the good of others to their own pleasure. These it is who leave a mark in the world more really lasting than pyramid or temple, because it is a mark that outlasts this life, and will be found in the life to come.

Give us a character on which we can thoroughly depend, which we are sure will not fail us in time of need, which we know to be based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—Dean Stanley.

Face the World Bravely.

It is impossible to estimate the power for good in this sad, struggling life, of a bright, glad, shining face.

Of all the lights you carry in your face,
Joy shines farthest out to sea.

One of the best things any of us can do for this world is to show it ever a victorious life of joy, a face that shines even through tears, a beauty of the Lord which glows with radiance even in the night. That is the life the Master wants every follower of His to live, and we can live it, too, if our life is truly hid with Christ in God.

Unceasing Prayer and Praise.

In some monasteries and nunneries there used to be a provision made that at every hour of the four and twenty, and at every moment of every hour, there should be one kneeling figure before the altar, repeating the psalter, so that, night and day, prayer and praise went up. It was a beautiful idea, beautiful as long as it was an idea, and like a great many other beautiful ideas, made vulgar and sometimes ludicrous when it was put into realization. But it is the symbol of what we should be, with hearts ever occupied with Him, and the voice of praise rising unintermittently from our hearts, singing a quiet tune, all the day and night long, to Him that has loved us, and given Himself for us.

Nothing Strange.

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases that Hood's Sarsaparilla is able to cure. So many troubles result from impure blood that the best way to treat them is through the blood, and it is far better to use only harmless vegetable compounds than to dose to excess with quinine, calomel, and other drugs. By treating the blood with Hood's Sarsaparilla, scrofula, salt rheum, and what are commonly called "humors," dyspepsia, catarrh, rheumatism, neuralgia, consumption and other troubles that originate in impurities of the blood or impaired circulation, can all be cured.

The Hidden Treasure.

CHAPTER XV.—CONTINUED.

Awed and yet comforted, Jack turned his steps homeward. He found nobody in the shop but Simon the journeyman.

"Where is my father, Simon?" he asked.

"Your father and your cousin have gone to see Dame Higby in her trouble!" replied Simon; "and they did talk of stopping to supper with Mistress Martin. Madam Barbara is in the other room, waiting supper for you!"

"I did not think it was so late!" said Jack. "I will be with her as soon as I wash my hands!"

"Your sister is ill at ease and keeps her chamber!" said Madam Barbara, in reply to Jack's somewhat embarrassed question. "I would not have left her, but she begged me to do so, and I thought she would perhaps sleep if left to herself!"

Jack felt somewhat ill at ease at being alone with Sister Barbara, but the good lady chatted on as usual about all sorts of matters. Jack could not help thinking that there was something peculiar in her tone, and once or twice fancied that he caught her eyes resting on him with peculiar tenderness. When the meal was finished and cleared away, Sister Barbara went up to Anne, and Jack sat down to occupy himself with books. He did not find Horace very congenial to his present feelings, and was just wishing that he might venture to take out his Bible, when Sister Barbara again entered the room, closing the door after her, and came to where he was sitting. Jack rose, but she made him a sign to be seated, and sat down near him. Jack's heart beat fast, for he felt that something was coming, but he kept silence and waited to be spoken to.

"Jack!" said Sister Barbara in a low tone; "will you forgive me? I listened to what you said to your sister this afternoon. I came into my room while you were talking and I could not help listening. Will you forgive me?"

"There is nothing to forgive, dear lady!" said Jack, recovering himself, for he was considerably startled. "I said nothing to Anne which I would take back. I know they were dangerous words, but they were true, and I am sure you would never betray me!"

"I could not betray you unless I betrayed myself!" said Sister Barbara in a still lower tone. "Jack, I have so longed to hear words like these once more. I have heard them before from the lips of one who paid dearly for them!"

Jack felt fairly giddy with amazement. A new light seemed all at once to dawn upon him, making clear a hundred little things which had puzzled him.

"Do you mean Agnes Harland?" he asked.

"Did you hear them from her?"

"Hush!" whispered the lady. "Yes. However you heard the tale it is true. It was from that poor child that I learned to know the truth of what you said to Anne this afternoon. After she was secluded from the family, she was very ill, and the heart of our prioress was moved with pity toward her. She had always a pitiful heart, dear lady, and she would fain have saved the poor girl and sent her away to her friends before the matter came out, but it could not be. However, she pitied Agnes as I said, and at last got her moved from the prison cell to a more comfortable place, where she could at least see the light of day. Father Barnaby consented at last (not that it made so much difference, for Mother Cecilia was mistress in her own house, I promise you), but as I say, he consented on condition that she should see none of the family, and that I alone should attend upon her; for he thought I had grown up in the house, as indeed I had, and that I was too steadfast in the faith to be moved. Agnes did not live many weeks, but she lived long enough to tell me many wonderful things, and to convince me that she was right, and when she died she gave me this book, one of those which she brought from home, and which, being small, she had managed to conceal about her person."

Madam Barbara drew from her bosom a small, thin, and much worn book, and put it into Jack's hand. Feeling as though he were in a dream, Jack opened it and looked at the title page. It was an English translation of Luther's commentary on Galatians, with the text. On the margin

of the page was written in trembling characters, "Fear not them that kill the body," and again still fainter "My peace I do give unto you."

"That is all the Scriptures I have ever seen except the Psalms!" continued Madam Barbara. "Agnes had the Gospels also, but they were discovered and taken from her when she was imprisoned. I have read this book again and again, and I prize it more than life, but I do so long to read the whole Gospel, the words of our Lord Himself. When I heard you speak this afternoon I was sure you had read them, and I was determined at all hazards to ask you. Have I done wrong?"

"No indeed, Madam!" replied Jack, earnestly. "You have done well, and right thankful am I that I can help you to a sight of the Gospel. I will lend you the book at once, and I daresay I can procure a Testament for you from the same friend who gave me mine. But you know it is a dangerous possession!"

"I know it well!" said Sister Barbara. "Have I not jealously guarded this treasure of mine for two long years. But I am growing tired of this secrecy. I should like to speak out what I think."

"I am often troubled myself as to this same secrecy!" said Jack. "It seems a kind of denial of the Master, and yet, for the present, I see no other way! But here comes my father."

"So. I find you in good company, son!" said Master Lucas, with his usual jolly laugh. "I have been thinking you must be lonely. But where is Anne? Not at the church or chapel in this storm surely!"

"Anne is not well, and is lying down, dear father, and Madam Barbara was kind enough to come and sit with me!" said Jack. "How did you find Dame Higby?"

"Why poorly—but poorly!" replied Master Lucas, his sunny face clouding at the remembrance of the sorrow he had witnessed. "You see her poor man had a long illness, but he went off suddenly at last without the sacraments, and the priests will not sing for him unless she will pay high for masses—and there is her helpless boy, who will never do any good or know anything. I fear she will have a hard time. We must see to it Cicely, and not let her want!"

That night Jack put his Testament into Madam Barbara's hand, and the next day he brought her a small copy from Master Fleming's store, now waxing low.

(To be continued.)

Advantages of Tidiness.

Tidiness is satirized by a hundred writers, and is also despised by millions, but nobody ever argues against it seriously, unless we take the allegation that strong men are never tidy to be a serious argument. It would be one, perhaps, if it were true, but it is not. Great soldiers and sailors are almost invariably tidy, Frederick of Prussia being a rather conspicuous exception; many great lawyers have been neat to finicalness, and the same may be said of many great men of business. We should say, indeed, that as many weak men were untidy as strong men, and of the latter a large proportion will be found to be of the dreamy or reflective temperament.

Dreamy people hate tidiness, and the very reflective are rarely quite tidy, the reason being the same in both cases, that such persons, besides feeling the inherent dislike of most men to small recurrent exertions without immediate end, are annoyed by interruptions to the current of thought. They want, as they say, to be at peace from trifles, and as somebody usually saves them from the consequences of their ways, they remain untidy through life.

That they gain anything by their untidiness, except, possibly, some light relief from irritability, is, however, a most rash assumption. They rarely save time, for they can never find anything; they do not think more clearly, for the materials for thought are never ready to hand; and it may be questioned if their habit adds even to their mental peace.

Hood's Sarsaparilla gives great bodily, nerve, mental and digestive strength, simply because it purifies, vitalizes and enriches the blood.

Hints to Housekeepers.

Take a glass pitcher half full of cracked ice. Throw into it some strawberries, a sliced orange, sliced lemon, and some sliced pineapple. Then pour in one pint of plain soda, one-half bottle of claret, and a sherry glass full of curroca or chartreuse. To this add three tablespoonfuls of sugar. After it is well shaken or mixed pour it into ice-cold glasses, and decorate with sliced oranges, pineapple, strawberries, and a sprig or two of green mint.

Stem nice, solid, large berries, dust them with sugar, add a few drops of lemon juice. Beat two eggs without separating, add one gill of milk, a tablespoonful of melted butter, and sufficient flour to make a light batter (one cup). Add a quarter teaspoonful of salt, an even teaspoonful of baking powder, and beat well. Toss in a few berries, cover them with the batter, and drop carefully into smoking hot oil. Serve hot, dusted with powdered sugar.

Delicious little cherry pies are made by lining rather large and deep patty-pan tins with a good pie-crust, filling them with stoned cherries in abundance, mixed with enough fine, fresh cracker-crumbs to absorb the juice. Spread the top with well-beaten white of egg. Small cherry puddings made from a biscuit dough like a batter, dropped in deep cups and steamed, are very nice. Drop in the cup a tablespoonful of the dough, then a deep layer of cherries, then a layer of the dough, etc. Do not fill the cups more than two-thirds full. When cooked invert the cups on pie-plate. With the puddings serve a thin sauce made of cherry juice thickened with arrowroot.

To make an egg and fish sandwich, pound the yolks of five hard-boiled eggs and the white of one in a mortar. Add about as much anchovy as you have eggs, and mix in the mortar. Add to this mixture a teaspoonful of butter to every yolk of egg. When it is a smooth mass, spread it on brown bread cut to the regulation thickness of an eighth of an inch. The Norwegian anchovies that come in a keg are considered better than those that come in a bottle already boned. Take the little fishes out of the keg, a few at a time, soak them in cold water for two hours or longer, open them, and remove the backbone. After cleaning them well, lay them in a dish covered with sweet oil until needed.

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

CRUMBED CUTLETS OF LAMB.—You can get the most delicious lamb cutlets from the leg, cutting three slices an inch thick. Mix well in a cup two teaspoonfuls of lemon juice, half a teaspoonful of onion juice, half a teaspoonful of salt, one-eighth of a teaspoonful of pepper and two tablespoonfuls of salad oil, and rub the mixture over the slices of lamb. Cover the dish in which the meat lies and put it away for an hour or more. When ready to cook the cutlets spread them lightly with melted butter and dip them in fine bread crumbs. Cook in a double boiler over moderate fire for eight minutes. Serve hot, with green peas and parsley.

GREEN TOMATO SOY.—To make this sauce take two gallons of tomatoes, green, and sliced without peeling; twelve good-sized onions, also sliced; two quarts of vinegar, one quart of sugar, two tablespoonfuls of salt, two tablespoonfuls of ground mustard, two tablespoonfuls of black pepper, ground, one tablespoonful of all-spice and one tablespoonful of cloves. Mix all together and stew until tender, stirring often lest they should scorch. Put up in small glass jars. This is a most useful and pleasant sauce for almost every kind of meat and fish.

"Should Spend his Last Dollar."

Rev. Chas. T. Cocking, returned missionary from Japan: "I consider K.D.C. worth its weight in gold; any one suffering from dyspepsia, if he has a dollar left, should buy it and try the truth of what I say. They who give it a trial will continue to take it, I am sure."

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to own that he had done wrong, and the words died on his lips.

Jane brought the pasteboard, and the cotton, and the long white bandage, and Uncle Alec drew it on smooth and tight, just leaving it so he could bend the knee a little, and then over it all he put wet starch, like that Ellen used on Mondays.

The foot was put on a chair, and Ellen brought him his dinner on a tray. That was fun. He liked all the little dishes and the little after-dinner coffee-cup full of "cambric tea," but at supper-time he was tired of sitting still, and a big t ar-drop fell—splash—right into his preserves.

The next day the bandage was very stiff. He walked slowly around in the garden and drove to the market with mamma, but it was a long day. He was glad the girls were away, for he was growing much ashamed of himself.

Tuesday he cried three times, and was very cross. Mamma's heart ached for him, and she begged papa to take off his bandage.

But papa only said, "Wait a little."

Wednesday morning the poor leg was very uncomfortable, but Tom's conscience troubled him more than the knee. After prayers, he called papa back, and all the rest went out of the room.

Then he threw himself in his father's arms and sobbed it all out—"Oh papa, I'm so sorry, dreadfully sorry, and I'll never do it again, and I'll go to church free times every Sunday till I die—I truly will."

Papa laughed with the tears in his eyes, and then mamma came in, and in a few minutes they cut off the hateful bandage, and Tom was free again.

That night, as mamma was sitting by his bed, the little boy said very softly, "Mamma, does God know that I wasn't lame?"

"Yes, dear."

"And the robin, too?"

Footprints of God.

Some years ago a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet denied the God who is the Author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called upon God.

Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he rose from his knees, asked him with a contemptuous smile—

"How do you know there is a God?"

The guide fixed his eyes on the scoffer for a moment in wonder, and then said solemnly,—

"How do I know there is a God? How did I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lonely desert, "that is not the footprint of a man!"

Christian Duties.

Do you know, children, that because you have a Christian name, given you in Baptism, you have some Christian duties, too? When you study the answer in the Catechism to the question, "What did your sponsors then for you?" try to think what it all means, and remember, as you grow

older, these duties are yours, and God is watching to see you do His will. The two words which St. Paul uses most are "obey" and "love." Obey any one whom God puts over you—any earthly ruler, your teacher, parents, ministers. Love every one. In this way you will be professing a good profession, and will receive eternal life, through Christ, whose name you bear.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

A Kind Dog.

Our dog Prince once stayed away from home all day, and we thought he was lost. But at night he came home, and Mary gave him his supper.

When he had eaten a part of his supper, he took a large bone in his mouth and ran off with it down the street.

We followed him, to see where he would go, and we saw him give his bone to a dog who was lying in the shade of a tree.

This poor dog was so lame he could not walk, so Prince took his bone to him. The strange dog was so pretty we took him home.

Who Follows in His Train?

BY MIRA L. COBBE.

"The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears his cross below—
He follows in His train."

The crude young voices of the Sunday school pupils rang forth, their whole hearts being put apparently into the singing of the hymn, but Mary Dorsett, as she looked at the bright, mischievous faces of her class, knew that but little of the meaning of the impressive words was felt by her boys at least. She was an earnest, painstaking teacher, but did not seem to gain the affection of her pupils or engage their wandering attention. She felt these defects deeply and struggled to overcome what she felt to be her faults. On this particular Sunday she was more than usually discouraged. The lesson was one over which she spent much time and study, but the day was warm and the children restless. They were active boys, ranging from ten to fourteen, who were much more interested in the account of a game of base ball which one of them was relating, than in the history of the giving of the Ten Commandments which Miss Dorsett was endeavoring to tell them. In vain did she try to interest them. They simply would not listen, and she was almost reduced to tears, when Charlie Farmer, one of the oldest and most mischievous of them all, said suddenly, looking up from a pin he was endeavoring to fasten in the seat occupied by a brother of his:

"I say, teacher, when did God write that song we sung?"

"What?" said Miss Dorsett wonderingly.

"When did God write 'The Son of God goes forth to war?' and what does it mean, anyway?"

An inspiration dawned upon her. Might it not be possible for her to impress these boys with the teachings contained in this song, although they seemed to take so little interest in the lesson?

(To be continued.)

Pure Blood

is absolutely necessary in order to have good health. The greatest affliction of the human race is impure blood.

There are about 2400 disorders incident to the human frame, the large majority arising from the impure or poisonous condition of the blood.

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Picture of Health,

all life and full of mischief—thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church, and it affords me much pleasure to recommend Hood's Sarsaparilla to all as a safe, sure remedy. Even my wife, after taking Hood's, became healthy and fleshy and has the bloom of girlhood again." Rev. J. M. PATE, Brookline Station, Missouri.

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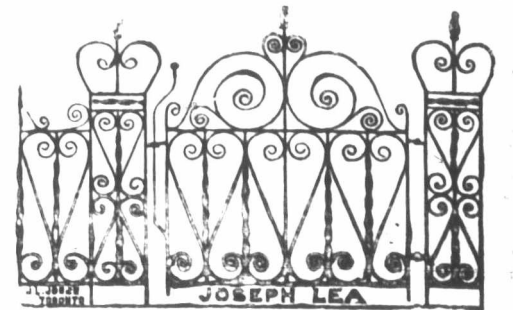
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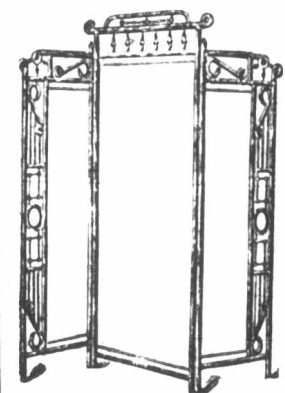
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