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Vol. 19.]

TORONTO, CANADA, THURSDAY, AUGUST 31, 1898.

[No. 35.]

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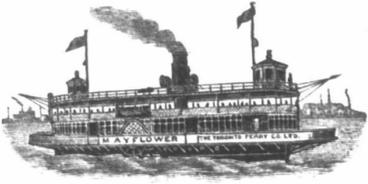
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TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

"EXTREME DEVOTION TO ATHLETICS" is condemned by the master of Trinity College, Cambridge, in his remarks at the distribution of Warwick school prizes. That is not a fault everywhere, nor yet is it peculiar to Warwick. Such tendencies to exaggeration, on one side or the other, proceed in "waves." If English manliness is to be kept up—if Britons are to "hold their own"—athletics should form a large proportion of the features in school life—may we not say the basis of educating, since *corpus sanum* is so necessary to *mens sana*?

"A TRUE PRIEST is ever on the lookout for the temporal as well as the spiritual welfare of his flock." So writes the *Church Review*, apropos of a notice in the *Times* from the Vicar of Selborne, calling for funds for village purposes, and specifying in the case of Selborne a supply of pure water for drinking purposes. Nothing is more delightful than to find a parish priest living down to the level of his people in order that he may be able to raise them up by personal influence and interest.

"CHRISTENED" is another of those words which the profane public is inclined to misappropriate from the Church's vocabulary in order to give lustre, if not unction, to secular ceremonies such as naming a new ship on the occasion of its launching. There is a solemn side to such an occasion, but it is not put forward usually, and is completely lost sight of. There is *sacrilege* in the application of the word "christening" to the act of a pretty girl breaking a bottle of champagne at a launch amid thoughtless merriment. See *Living Church*.

REMOVE THE DIRT!—This is the substitute proposed by Dr. McConnell of Philadelphia for prayer

against the cholera, which had been ordered by his ecclesiastical superiors. The Dr. shows more zeal that discretion; more enthusiasm for "cleanliness" than "godliness." Both are needed. We cannot altogether get rid of dirt, and more or less danger adheres with it to the cleanest of parishes: for this remainder at least, prayer is needed. Still *labore est orare*: cleanliness is a *sine qua non* for answer to such prayers.

"CULTURED SERMONS," according to the President of the English Wesleyan Conference, are a mistake. Men who are already cultured or educated to a high degree seek for a period of repose, mental relaxation, and spiritual lubrication (unction) when they go to Church. They "go apart to rest awhile," yearning for effective relaxation of the intellectual strain of life, and do not relish being strung on tenter-hooks again within church walls and amid the sacred surroundings of worship.

ROMAN CATHOLIC MASS-MUSIC has proved a very effective bait wherewith to "draw" a certain class of loose Protestant fish—people with more sentiment than sense, more imagination than brains. It does not, however, do to despise such baits, and "leave all the best music to the devil." It is the same with oratory—it attracts a different class of hearers. A wise fisherman will use a variety of bait. A good deal depends on weather and sky, time of day, state of water, etc.

NO NEED OF SUNDAY SCHOOLS was the recent verdict of the Diocesan Inspector to the schools of St. John's parish in the Isle of Dogs—the children were so well taught during the week on religious subjects. They must be "lucky dogs" in that Isle! At least they have a "very happy lot." The lines are cast for them in pleasant places. Very seldom can it be said—anywhere in the world—that the Church gets the better of the world in the use of weekly time.

AMERICAN ENDOWMENTS, especially those of universities, etc., are running up at a rapid rate. Three universities boast an endowment of \$10,000,000 each: and one (Stamford) expects to have 200 millions ere long, yielding an annual income of at least ten millions. Even the endowments of Oxford and Cambridge pale before the achievements of this fast country. The fact is that education is the "god" of the hour in America: and millions are lavished upon the equipment of these universities—the temples of the god!

TWO NEW CHURCHES EVERY DAY is the estimate made by the *Brooklyn Church Weekly* as the rate of church building in America. There are already said to be 140,000 churches valued at nearly 10 million dollars in the United States: or about one for every 400 souls—a very liberal provision, considering how many of these are infants in arms or very young children. The question of large versus small churches is becoming a serious one—growing out of denominational rivalry.

EUROPEAN CIVILIZATION—"Old Country cultivation"—seems to be a desideratum for this colony in the eyes of the new Bishop of Quebec. He has made a kind of appeal or call for young Englishmen to come out to Bishop's College for education, and thinks the improved tone will be good for us Canadians. Perhaps he is right: we are certainly somewhat "rough"—even if we are "diamonds"

—and a little more polish in various ways would do us good. Colonial life is not productive of much refinement.

SPLENDID PULPIT ORATORY is all very well in its way, but not by any means the sole or the chief weapon for Church edification. The case of Pere Hyacinthe is exemplary. The voice which filled Notre Dame de Paris has not been able to fill the little church in Rue d'Aguesseau. There must be some stronger attraction to convert people together—mere oratory seems to interest or amuse them. Personal contact and individual acquaintance are the pastor's strongest ties to bring and keep his congregation together.

THE MODERN PARISH PRIEST, according to the Bishop of Peterborough, requires to be an "admirable Crichton" of clerical type—a saint, a student, a visitor, a preacher, an efficient chairman, a live "answer to correspondents" column, a social reformer, an athlete, a lessee of amusements. Instead of being "stiff and starchy," the clergy are recommended to cultivate a more manly and straightforward attitude towards the public, talking to and associating with men *as men*, not as something of a neutral and foreign character—"neither fish, fowl, nor good red herring!"

"CHUCKERS-OUT" seem to be quite an English institution of late years: athletic individuals who have a peculiar facility for "bundling out" of a room persons inclined to be obstreperous. They have been quite a recognized feature of East End mission halls (even some clergy "officiating" with "town and gown" spirit): then they were called for on the occasion of the Welsh Bill Meeting. Now they are suggested as a remedy for Parliamentary rows. The Toronto pavilion could "do with one"—for Sunday car meetings, etc.

"A CLOUD OF VERBIAGE" seems to have become the usual accompaniment of Gladstone's letters as well as his speeches, since his late accession to power. At one time Disraeli seemed to check the tendency with his caustic reference to the "intoxication produced by the exuberance of his own verbosity." Now the habit seems to have become chronic and intentional—a trick to cover up the illogical conditions of a bad argument. It requires a lot of this "dust" to blind people on the subjects of Home Rule and Disestablishment!

"TOO LOUD" is the characteristic attributed to a certain line of woman's rights advocates who have hitherto escaped adverse criticism. The bloom of feminine modesty—that sweet trait of female gentleness—is in danger of being worn off by contact with the sterner sex in the rough and tumble fight of business life and political contention. If this goes on much further, we shall sadly miss the corrective power of female society, which has hitherto proved such a valuable antiseptic for masculine corruption of manners.

"CORRIDOR TRAINS" are coming into vogue in some European countries as a substitute for the inconvenient compartment carriage. The new idea seems to be a compromise in the direction of American notions as to convenient travelling—knocking on the head the desire for exclusiveness which the other system cultivated and encouraged. It is not, under the new plan, possible to travel *en famille* with only one's particular friends within

reach of eye and ear. The public conveyance is *omnibus* literally.

ARCHBISHOP OF CANADA—one or more—is a dignified and significant title of venerable prestige and present worth in the Church Catholic, which should not be relegated on this continent to the sole use and care of our Romanist brethren. The Church of England passes it down to her Colonial daughters along with her other venerable traditions of decent and orderly arrangement of the ecclesiastical polity. We cannot well do without it. It is a question of awkwardness or grace.

MONTREAL still sets a noble example—of Church as well as public liberality—to the rest of Canada. Gifts of \$100,000 or \$150,000 for diocesan purposes, or bequests to the same amount, are an immense help to funds upon which plays a too heavy strain. The absence of ancient endowments necessitates the activity of "live trusts" in present liberality. If new or modern endowments can be created and judiciously guarded so much the better. They should not be used to *pamper* wealthy corporations or officials, but transferred where they will do most good.

STIR IT UP WELL, if you mix religion with your business. "There are lots of people," says a Texas paper, "who forget to do this. As a result the business invariably rises to the top!" This is not a bad way of putting it, especially when one considers the action of such questions as temperance and prohibition, when mixed up with politics—the politics coming invariably almost "to the top." The mixture is, in too many cases, not "chemical" but purely "mechanical," no true combination at all.

"DYING OUT."

A certain *soi disant* "Catholic" print, published in Canada, has recently crossed swords gleefully, on the subject of population as connected with religion, with Rev. Dr. Douglas, using the latter's confession and certain facts in order to indicate to him the "manifest destiny"—so to speak—of this continent. The facts show that the ratio of reproduction of the species among certain races varies amazingly, and the inference is that if Roman Catholic people have larger families they will ultimately "swamp" the less productive races and nationalities. It may, perhaps, be shown that the argument goes further than the arguer intends, leading to an influence in favor of the ultimate reconquest of the earth by heathenism: for, after all, this way of looking at the facts and drawing inferences, regards man only as a "reproductive animal" amongst other animals—so that his powers may be compared with those of cats, rabbits, sparrows, etc. It is quite another question whether the rapid increase of certain races or types of mankind is any more desirable than that of certain lower animals or birds. Still the facts are worth noting, very interesting as a study, and do supply inferences.

HALF A BABY PER FAMILY

is the ratio admitted in the case of New England *par sang* in a certain part of Boston, as contrasted with six children per family among imported Italians. So in Montreal, there is a contrast between three per family in the English Protestant quarter and eight per family in the French quarter! The contrast is remarkable: and if such proportions attain generally throughout the New England, British, French, and Italian races, the result and consequences are easily calculated. The

most reproductive race is bound to win in the long run—so far as *numbers* are concerned—but numbers are not everything, or else the Hindoos and Chinese would rule the world to-day. Unquestionably the nation whose families produce only half a child each as the average—requiring four grown people to produce one child!—cannot exist very long, will become extinct. All the fathers and mothers—if they deserve to be so called!—must die off: and a good many of the babies, infant mortality being a fearful factor in modern life. A generation or two, at this rate, will be sufficient to dispose of the race of New England or down East Yankees.

"NUMBERS ARE NOT EVERYTHING,"

we have just said: and there is a good deal in that idea. The negroes—at least in some quarters—are said to multiply even faster than the French of Quebec Province: but placed alongside of one another, the French element would probably gain the upper hand. We are not sure: so much depends on local development. The Frenchman of Canada, as a type, is very different from the Frenchman of France: while the Africans at times display remarkable ambition, energy, and enterprise. The few millions of sturdy and self-asserting Britons at present dominate the whole world—at least hundreds of millions of men, ten times their own numbers! This is sufficient to show that the "reproduction prize" might be won without the possession of world-subduing qualities. Begetting and bearing and rearing children is very different work from conquering and controlling nations of adults.

IT IS NOT A QUESTION OF RACE OR RELIGION.

The Frenchman of Canada is of the same blood and religion as his brother in Europe; but the European Frenchman is notorious for the "dying out" phenomena. They are almost as famous—or infamous—as the typical New Englander of Boston. So there is nothing in the argument against Dr. Douglas on that score. Whatever virtue there may be in having large families—the design of the Creator is manifest in that direction—is not to be credited to the fact either that a man or woman is French, or that they are Romanists: any more than the triumph of French supremacy or Romish domination is to be feared from the rapid increase (locally) of those who profess the papal religion and belong to the French blood. As a matter of fact, local "fashion" has a great deal to do with this matter. Irish, Scotch, and English have very large families in some parts of this empire. Society has a great deal to answer for, where the contrary rule prevails. The State, as well as the Church, should speak on this subject.

THE FIRST GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

In our recent utterances on the General Synod of the Church in the Dominion, we dealt with some of the departments of Church work that in our present circumstances urgently called for consideration by the Synod. We did not then enlarge on the constitution of the Synod, or the questions which naturally grow out of its relation to other Synods, Provincial or Diocesan. The first thing to do was, in our judgment, to set forth the work the new Synod had to do, as when our Church people appreciate this, they will proceed more intelligently to the consideration of the constitution of the instrument by which the work is to be done.

This whole movement clearly shows that the

time has come for the Canadian Church to stand out in its own personality before the world as a distinct national branch of the great Anglican communion, and to make good the claim that it is desirous of discharging all the duties and sharing in all the privileges of a state of maturity.

Taking, then, the Winnipeg scheme, the various suggestions of Diocesan Synods, and the thorough and searching discussion of our own Provincial Synod, with its resulting suggestions, together with a proper conception of the real magnitude and importance of the movement, it would seem clearly right at the very outset of the constitution a solemn declaration should be made of identity in all essential matters with the Church of England, after the manner of the declaration issued at the first Synod of our Ecclesiastical Province. Such a declaration has been carefully drafted by our Provincial Synod at Montreal.

Representation.—Opinions differ widely on this, but taking into consideration the future of the Church, with the increase that will take place in Church population, we think that this should not be too rigidly curtailed—say one clerical and one lay delegate for every twenty-five licensed clergymen in a diocese. Thus, for dioceses up to and including twenty-five clergy, one delegate of each order. For dioceses containing over twenty-five and less than fifty clergy, two delegates of each order, and so on.

Houses.—There will, of course, be two houses, and the usual necessary provisions for voting by orders and for conferences of the two houses, will doubtless be made.

Times of Meeting.—We think the necessities of the Church, with the large questions that are coming up, make it necessary that the Synod should meet once every three years. This Synod has to enquire into all Church work within its jurisdiction, and must be in a position to stimulate constantly, by its suggestions or legislation, the efforts of the Church in the various local centres. Some system of general statistics should be initiated, that will show progress from a Church point of view, instead of having a condition of often apparent stagnation revealed to us from a decennial public census point of view.

Place of Meeting.—We think, as far as practicable, the example of U. S. Church should be followed in this, and that our various centres of population should be selected in turn for the meetings of the Synod.

Relation to Provinces.—This is the region in which opinion is most uncertain. We see no difficulty in the adjustment of relations between both Synods, nor any valid reason why both should not do most efficient work, each in its own proper sphere. No one will deny the right of a Provincial Synod, as safeguarded by the resolution passed at Montreal, to raise any question in the Church that it deems its interest requires, nor the great advantage of having questions thus brought up in the Provinces before they are finally disposed of by the General Synod.

It may take some time before the working sphere of each Synod is quite accurately defined (practically it will gradually define itself), but in the near future, if we read the signs of the times aright, the Provincial system will be extended by the erection of an ecclesiastical Province corresponding to the civil Province of Ontario. The local supervision of the Church must be by the Province, and the ever-swelling and deepening feeling for a large extension of the episcopate will give the Provincial system all it can do. The experience of the last Provincial Synod of Canada

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gives emphasis to this pointed view. We thoroughly appreciate the desire of the Diocese of Montreal to avoid superfluous or cumbersome machinery, but we would strongly advise that all matters stay as they are until experience shows wherein and how to change.

Appellate Jurisdiction.—This, of course, is frankly conceded by all, and there can be little doubt that occasions might arise in which it would be of great practical value.

It should not be forgotten that the idea of this General Synod was not put out yesterday, but was recognized as being one of the objects for which our present Provincial Synod was organized. In the language of the P. S. declaration, this is "to promote the further consolidation and united action of the whole of the dioceses of British North America," and Bishop Fulford, then Metropolitan, argued most strongly in favor of the creation of a supreme representative body at that first meeting of our own Provincial Synod.

The confusion anticipated by some in dealing with doctrine, worship, and discipline cannot exist. These matters are of the largest common interest, and must, when required, be dealt with by the highest body. The recognition of appellate jurisdiction alone shows there can be no confusion; whilst on the other hand it is most desirable that a check should be put upon hasty legislation in matters of such extreme moment by continuing to each province its rightful sphere of deliberation or action in regard to them. The principles that governed our reforming ancestors, when the Book of Common Prayer was constructed, show us how to act if any duty in these matters ever devolves on us. A most valuable report was made by the committee on this matter in the Diocese of Ontario in 1892. In this the whole Winnipeg scheme, with sundry criticisms, was exhaustively reviewed, and it will give great assistance to those who are called on to formulate the constitution of the General Synod.

Let the Church have confidence in the capacity of our people, under God, to do this work, assisted as they are in many ways by the experience of the Church in the U. S. A. There are many problems before us which call for the whole organized force of the Church in our country to deal with them.

We, therefore, calmly and confidently await the completion of the massing of our forces through the creation of this General Synod, and, like the first consolidation of the Church of England under Archbishop Theodore, we look for its speedy result in a universal quickening of all Church life.

THE GENERAL SYNOD DELEGATES.

During the past few weeks Rev. T. C. S. Macklem, Rev. A. H. Baldwin, Rev. John Pearson and Messrs. William Ince and John R. Roaf, who form the Local Reception Committee, have been making arrangements for the reception of the delegates to the General Synod of the Church of England, which assembles in Trinity College on 13th September. A large number of the delegates will be received as the guests of the clergy and laity in the Diocese of Toronto, but others at their own special wish will take up their quarters at hotels. The Synod will be opened with a service at St. Alban's Cathedral on the morning of the 13th, and the actual business will commence in the afternoon and continue from day to day until concluded. Luncheon will be provided each day at Trinity College for the delegates. The Bishop of Montreal will, it is feared, not be able to come, the attack of pneumonia with which he was seized in June last having left him in a delicate state of health. The Bishops of Newfoundland, Caledonia, Selkirk, Moosonee, Athabasca and Mackenzie River have been summoned by the acting Primate

of Canada, Right Rev. the Bishop of Ontario, and are expected to attend.

List of Delegates.—The following is the list of delegates so far prepared:

Diocese of Toronto—Right Rev. the Bishop, Rev. Provost Body, Rev. Dr. Langtry, Ven. Archdeacon Allen, Rev. Canon Dumoulin, A. H. Campbell, Hon. G. W. Allan, J. A. Worrell, Q.C., N. W. Hoyles, Q.C.

Diocese of Ontario—Acting Metropolitan, Right Rev. the Bishop, Ven. Archdeacon Lauder, Ven. Archdeacon Bedford-Jones, Rev. Rural Dean Bogert, Rev. Canon Spencer, R. T. Walkem, Q.C., R. B. Rogers, Q.C., His Honor Judge Wilkison, His Honor Judge Macdonald.

Diocese of Huron—Right Rev. the Bishop, Very Rev. Dean Innes, Rev. Canon Davis, Rev. Principal Miller, Ven. Archdeacon Marsh, Charles Jenkins, Richard Bayley, Q.C., Matthew Wilson, Q.C., His Honor Judge Ermatinger.

Diocese of Niagara—Right Rev. the Bishop, Rev. D. M. Bland, Rev. Canon Sutherland, Hon. Judge Senkler, John Hoodless, Archdale Wilson.

Diocese of Algoma—Right Rev. the Bishop Rural Dean Lwyd, Dr. Bridgeland.

Diocese of Montreal—Right Rev. the Bishop, Very Rev. Dean Carmichael, Ven. Archdeacon Lindsay, Ven. Archdeacon Evans, Rev. Canon Mills, Chancellor Bethune, Q.C., Dr. L. H. Davidson, Q.C., Dr. Alexander Johnson, Major E. L. Bond.

Diocese of Quebec—Right Rev. the Bishop, Very Rev. Dean Norman, Ven. Archdeacon Roe, Rev. Canon Thornloe, Dr. R. W. Heneker, Q.C., Hon. H. Aylmer, James Dunbar.

Diocese of Nova Scotia—Right Rev. the Bishop, Ven. Archdeacon Smith, Ven. Archdeacon S. Weston Jones, Rev. Canon Partridge, H. J. Cundell, Hon. Mr. Justice Ritchie, J. G. Foster.

Diocese of Fredericton—Right Rev. the Bishop, Ven. Archdeacon Brigstock, Rev. J. de Soyres, Rev. Canon Neales, Hon. Mr. Justice Hanington, George A. Schofield, C. N. Vroom.

Diocese of Rupert's Land—Right Rev. the Bishop.

Diocese of Saskatchewan and Calgary—Right Rev. the Bishop, Ven. Archdeacon Mackay, James Mackay (Saskatchewan) Rev. Dr. Cooper, Hon. Mr. Justice Macleod, C.M.G. (Calgary).

Diocese of Qu'Appelle—Right Rev. the Bishop, Rev. J. P. Sargent, E. T. Birkbeck.

Diocese of British Columbia—Right Rev. the Bishop.

Diocese of New Westminster, B.C.—Right Rev. the Bishop, Ven. Archdeacon Woods, W. Myers Grey.

THE STORY OF THE CHURCH OF ENGLAND.

THE ORDER OF ST. FRANCIS.

The introduction of these friars into England was simply this:—The first of the Order was nine in number. They arrived at Dover, in the year A.D. 1224 (being the eighth year of the reign of King Henry III.). Five of them, being priests, remained at Canterbury, and the other four, being laymen, came to London and lodged at Holborn. They hired a house in Cornhill of John Trevor, Sheriff of London, and shortly afterwards the devotion of citizens to them was such, and the number of friars was so increased, that they were compelled to remove to a place in St. Nicholas Shambles, given by Jno. Ewen, mercer, for the use of the Order. In the chapel of the Grey Friars Monastery, where the friars worshipped, a building which has long since passed out of remembrance, there were nine tombs of alabaster and marble, including some beautiful ironwork in the choir, and these tombs were, in later times, all pulled down, with seven score of gravestones of marble, and sold for £50 to Sir Martin Bowles, goldsmith and alderman of London. These friars were called Mendicant Friars, because they begged their daily bread. They lived for a while good and holy lives, but their followers sadly degenerated, until they brought upon themselves the hatred and contempt of their fellow-men. All this, and much more, paved the way for the Reformation of the Church of England.

THE WORD REFORMATION.

Coming now to the period commonly known as

the Reformation period, let us first take the word itself. Re-formation—what does it mean? Very much indeed. It tells of something which had an existence at the time it was reformed. One cannot reform that which is non-existent. There must, therefore, have been a Church, and there must have been also a Church of England, or else it would have been impossible to re-form it. For instance, to cite an oft-quoted example, a drunken man sometimes takes the pledge, or a vicious man becomes an honest citizen. 'Tis said, "These men have reformed." Quite right. But the fact does not alter their identity. If John Jones was a drunken man and becomes sober, he does not become Thomas Brown or William Smith; he is still John Jones, although he might be a much better man than he was before. So it was with the Church—before and after the Reformation—the same Church, only better, purified, and purged from Romish superstition, after Reformation times.

EFFECTS OF THE REFORMATION.

The effects of the Reformation were shortly these: (a) the final, effective and complete repudiation of the assumed supremacy of the Pope, and the consequent power of the Church to purge herself of Papal errors and abuses; by which absolute rejection of the Pope's supremacy, Papal errors and abuses were relegated from our Church; (b) the suppression of the monasteries, by which the Church lost a very large portion of its revenues, though there was no interference with the parochial churches; (c) the issue of an English Prayer Book in place of the service books then used in the Latin tongue; and, above all, (d) the gift of the Bible to the people in the English language.

SOCIETY OF ST. OSMUND.

(From a Correspondent to the "Church Times.")

This society was again before Churchmen on Tuesday last (18th July). Sunday was the Feast of the Translation of St. Osmund, according to the Sarum Kalendar, but as many clergy and laity would be unable to attend the festival service on that day, the Council determined to postpone to Tuesday the solemn celebration at St. Michael's, Shoreditch. We could not fail to notice, both outside and inside, that the church has received many necessary repairs since the Society held its anniversary service there last year.

The congregation was a very good one, and principally consisted of priests and laymen. The service was elaborate, and the vestments were very rich; and we noticed that not only did the clergy at the altar wear apparelled albes and amices, but the servers did likewise. We could not help comparing the dignity of such albes to the skimpy laced collars seen in so many churches professing to follow Roman ceremonial. The music was severely Gregorian throughout, and was sung by the Plain Song and Medieval Music Society's choir, conducted by Mr. Abdy Williams. The Creed and Gloria reflected great credit upon the singers, but there were many parts of the Kyries and responses that needed far more careful study; indeed, upon leaving the church we heard several remarks of disappointment made by members of the congregation as to the Archaic character of the music. We commend these remarks to the Council of the St. Osmund's Society. Rev. A. Cocks preached from the text, "I will lay down My life for the sheep" (St. John x. 15). It was an earnest appeal to members to not only restore the ceremonial of the second year of Edward VI., but to remember that gorgeous ceremonial without individual piety was like a nut without a kernel. The annual meeting was held at the church house in the evening. After the minutes of the last annual meeting had been read, the officers were elected and the report accepted. It appears from this that the number of members is increasing. Amongst the new Vice-Presidents we are glad to see the names of the Bishops of Pretoria and Cairo (Ill., U.S.A.) Signs of considerable activity in the matter of lectures and publications are manifested, and perhaps one of the most hopeful features of this year's report is the balance of cash in hand in contrast to the deficit of former years. From this we infer that there is a determination to carry on the English ceremonial propaganda in business principles.

The Council disclaim any desire to make the Society, certainly for many years, a congregation of rites, and they strongly urge individual members to study, not only the *Saum* office books, but those of other English uses. The attraction of the evening meeting was a paper by Mr. Macalister, a member of the Cambridge University Brass Collectors' Society, entitled, "The Shape and Embroidery of Ecclesiastical Vestments as Represented in Mediaeval Monuments." After a brief description and origin of the vestments, the lecturer proceeded to explain in detail the many brass rubbings displayed on the walls of the hall. As the paper is to be published by the S. S. O., it is not necessary for us to describe what was at once concise, accurate, and of the very greatest interest to scientific Ritualists. Some questions were put to Mr. Macalister at the conclusion of the lecture by Messrs. Riley, Barber, Leeming and others. A hearty vote of thanks to the lecturer, the Chairman (Mr. Ath Istan Riley) and the hon. secretaries, brought a most successful and well organized anniversary to a close.

REVIEWS.

IN HEAVENLY LOVE ABIDING; a sacred song. B. Ambrose E. Pratt. Published by Chas. D. Blake & Co., 576 Washington St., Boston.

This song is composed in Mr. Pratt's best style and quite pretty. It is well suited for religious occasions and arranged in a convenient key.

DEPARTED PLEASURES. By Louis H. Pullmann. Published by K. Dehuhoff, 44 West 29th st., New York.

A bright and graceful plain piece of medium difficulty, with several movements.

COME UNTO ME. By H. Martyn Van Lennep. By the same publishers.

It has a style approaching that of the best solos.

THE ANGEL MOTHER'S CALL. By Jas. J. Freeman. By the same publishers.

Mr. Freeman has made this nice arrangement of a popular air from Erminie, and will suit an organ or piano.

In the August number of the *Music Review*, published by Clayton F. Summy, Chicago, Mr. Waugh Lauder, the well known Canadian of a few years ago, concludes a series of articles on hymn tunes of all ages, which were replete with specific information. Madame Nordica, a *prima donna* of distinction, favors the readers with "Woman in Song." Two other articles concerning the songs of Indians, remind us of an opinion of Mr. Dvorak's, which has become prominent, that the United States people might find a good foundation for a national music in their early music. A. B. Marx gives his opening article on the interpretation of Beethoven's piano works. Besides the eleven other articles we have not mentioned, there are long reviews of the latest musical works.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

MAGDALENE ISLANDS.—His Lordship, the Bishop of Quebec, paid his first visit to the Magdalene Islands on the 8th of August, arriving by the mail steamer, "St. Olaf," at Etang du Nord, about 5.30 a.m. The missionary in charge, Rev. Josiah Ball, was present, and sent his message on board, but it was not delivered until the steamer had started for Amherst and Grindstone, so that His Lordship did not land until after 2 p.m. Next day we proceeded to Entry Island, and after a pleasant sail of an hour and a half, landed safely on that picturesque island. Some of the men being absent mackerel fishing, it was thought proper to postpone the service until the following morning, when His Lordship commenced his duties on the Magdalenes by marrying a couple. Then followed Confirmation, when seven young people received the Apostolic rite of laying on of hands. His Lordship's addresses, both to the candidates before the confirmation, and his discourse afterwards, were very impressive, and the people listened to them with rapt attention. As soon as

possible a start was made for Amherst, which was reached after a pleasant sail of two hours and a half. At Amherst there is a church, but only one Church family. Notice, however, was given that the Bishop would preach at 7 p.m., upon which a small gathering was made, mostly strangers, to whom His Lordship addressed another of his touching discourses. Next day we returned to Grindstone, and Saturday was devoted to visiting. Everything went pleasantly, but the temperature was most unusual for the Magdalene Islands, the heat being oppressive. On Sunday there was a Confirmation at St. Luke's, Grindstone, when six young persons acknowledged the vows made for them at their baptism. This was followed by the Holy Communion, at both of which services the Bishop was most eloquent and impressive. In the afternoon, His Lordship addressed the Sunday school children before the service, and after evensong gave a continuation of his morning discourse upon the Holy Communion, which was most instructive. This ended the Bishop's official duties, it having been deemed advisable not to visit Grosse Isle owing to the infectious disease which has been prevalent there during the past summers. But His Lordship addressed a letter to the Grosse Isle people, in which he expressed regret for their affliction, and, bidding them God's blessing, hoped for happier prospects at his next visit, two years hence. It is but just to say that His Lordship won all hearts by his genial, affable manners, and eloquent discourses. His work done, the Bishop made preparations for his departure, but a boisterous 'Sou'-Easter sprung up Sunday night, raining all day Monday, and by Tuesday morning it had increased to a gale, which churned the waters in Pleasant Bay into foam, and showed the treacherous nature of the coast-line by the muddy colour of the water where the breakers rolled in upon the shore. The mail steamer, "St. Olaf," arrived at her appointed time, but could not come to her landing place for three days owing to the furious condition of the sea. The Church people of the Magdalene Islands will look with a longing desire for the summer of 1895, His Lordship having declared his intention of visiting this mission and the Labrador mission in alternate years.

ONTARIO.

MORRISBURG.—Friday, August 4th, 1898., will long be remembered by the members and adherents of St. James' Church. The beautiful and imposing structure which is replacing the old place of worship promises fair to rank among the best specimens of modern architecture in Eastern Ontario, a fact which must be pleasing to the congregation and especially gratifying to the rector, Rev. G. S. Anderson, L.T., whose untiring zeal and activity in advancing the welfare of his charge are well known and admired by all citizens irrespective of creed. His solicitations have been nobly responded to, and the beautiful edifice now in course of erection will stand as a monument to his energy and ability. That he may long be spared to rear above the work so auspiciously begun, a superstructure that pertains to a higher and nobler order, will be the earnest wish of all who know and honor him and respect the work that finds in him an able disciple. Pursuant to arrangements, with the beautiful and imposing ceremonies of the Masonic Rite, the corner stone of the building was laid by Hon. J. M. Gibson of Hamilton, Provincial Secretary and Grand Master, assisted by other prominent members of the A. F. and A. M. During the early part of the present year, 1893, the vestry decided to erect a new and larger church building, and on the 9th of June the contract therefor was entered into with B. S. Wickwire, Isaac Johnson and Philip Fetterly for the sum of \$10,650. Architect—C. J. Gibson, Toronto. Building Committee—J. F. Millar, Chairman; L. W. Howard, J. P. Whitney, Rev. G. S. Anderson, Secretary. L. W. Howard, People's Warden for 1893. J. P. Whitney, Q.C., M.P.P., Rector's Warden. In the evening a public reception was held in the Masonic Hall and was very largely attended. The chair was occupied by J. H. Meikle. The guest of the evening was formally introduced by J. P. Whitney, M.P., who paid a high tribute to the worth of the distinguished guest. Mr. Gibson received a most flattering reception, and delivered an able address, which was much appreciated and loudly applauded. Speeches were also delivered by R. T. Walkem, J. J. Mason, and T. F. Chamberlain. The meeting was brought to a close shortly after 10 o'clock, everybody being delighted with the day's proceedings.

HURON.

HEATHCOTE.—Although this is a new mission, the work is progressing as well as can be expected. The present incumbent, Rev. E. C. Jennings, has an extensive field—the mission is comprised of 5 churches, or congregations, and the amount of territory covered is about 180 square miles. Much praise is due to the people for their interesting efforts to aid the

minister in charge. In Heathcote, Banks, Ravenna and Kimberley, Rev. J. has had much to encourage him, both in the kindness which he receives and the interest taken in the work. Of the congregation of Duncan, too much cannot be said in praise of them. Almost from no beginning they have developed into a congregation of 110; success has marked their career. Let us say that the greater part of the successful teaching here has been through the medium of the "Caswell chart," and for building up a new mission we do not consider that a greater aid can be procured. We would advise every Churchman upon whom the duty of teaching falls, to purchase a chart, and we are confident that success will follow as a natural consequence.

PORT DOVER.—The Rev. J. C. Farthing, M.A., rector of Woodstock, came to Port Dover on the 14th inst., with about 25 of his choir boys, for a couple weeks camping. On Sunday, the 20th inst., the choir, full vested, conducted the musical portion of the services at St. Paul's Church. The boys acquitted themselves admirably, and reflected credit on Mr. Hayden, their leader, who has spared no pains to make the choir a success. Mr. Farthing preached two powerful sermons, which were listened to by the largest congregations that ever assembled in that church; for the church was not only filled, but was surrounded by people eager and desirous to see and take part in the services. The people of Port Dover, irrespective of creed, will be glad to welcome Mr. Farthing and his choir again at St. Paul's Church.

Huron Lay Workers.—The annual convention of the Huron Anglican Lay Workers and Sunday-school teachers will be held this year at Woodstock, on Wednesday and Thursday, 1st and 2nd of November. The Bishop of Huron will preside, and a very attractive programme is in course of preparation.

ALGOMA.

A most successful Sunday-school picnic in connection with St. Mary's Church, Nepigon, was held on the Parsonage grounds on Wednesday, the 16th inst. Almost the whole population of Nepigon was present. The three ministers, representing the English, Presbyterian and Methodist Churches at Schreiber, were also present and joined heartily in the harmless sports. Mr. Renison was also gladdened with the presence of his Indian flock from Lake Nepigon, who also came down to join their white brethren in the events of the day. There was racing and jumping and all manner of sports. Prizes almost amounting to \$20 were spontaneously given by the storekeepers. The ladies of St. Mary's Church provided a bountiful repast, including tea, cakes, fruits in abundance, and ice-cream which was made on the grounds. Both the white brethren and Indians alike enjoyed one of the happiest days yet experienced by the inhabitants of Nepigon. St. Mary's Church has almost doubled its congregation since Mr. Renison's return from Toronto, and services are held both in English and Indian every Sunday.

RUPERT'S LAND.

WINNIPEG.—The missionary meeting in connection with the session of the synod was held in the school-house of Holy Trinity. There was a large attendance. His Lordship the Metropolitan occupied the chair, and with him on the platform were their lordships the Bishops of Saskatchewan and Calgary, Qu'Appelle and North Dakota, and the Ven. Archdeacon Vincent, of Moose Factory, the hero of missionary work in the far west.

The proceedings were opened by the singing of the hymn, "O Spirit of the Living God." A portion of Scripture was then read by the Bishop of Saskatchewan, after which prayers were offered by the Ven. Archdeacon Fortin.

His Lordship made a few opening remarks, in which he said that, despite the threatening aspect of the weather, they had great cause to be thankful at the attendance that evening. He then gave a brief resume of the work of the Church in the Northwest. He referred to the death of Bishop Horden, and paid a high tribute to his worth, as a practical man, though he could not say that he was a model missionary bishop. He looked back with great pleasure to a week he spent a few years ago at Rupert's House. As a mark of the progress made under Bishop Horden, he related that at the commencement of his (Bishop Horden's) work in that far off land it was no uncommon thing for the Indians to put to death their old people when they were of no use and had become a burden to their fellows. He said that three more stations had been formed in the diocese and they had relieved the parent society of a burden of \$1,800 yearly. The C.M.S. had been relieved since he first came to Rupert's Land of a

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C. Farthing, M.A., rt Dover on the 14th r boys, for a couple the 20th inst., the musical portion of rch. The boys ac and reflected credit who has spared no cess. Mr. Farthing which were listened that ever assembled was not only filled, rger and desirous to ces. The people of d, will be glad to choir again at St.

annual convention of rkers and Sunday-year at Woodstock, 1st and 2nd of No- will preside, and a course of prepara-

ool picnic in connec- epigon, was held on esday, the 16th inst. f Nepigon was pre- sents the English, rches at Schreiber, rtily in the barn- also gladdened with flock from Lake to join their white day. There was er of sports. Prizes spontaneously given dies of St. Mary's past, including tea, ce-cream which was white brethren and e happiest days yet ts of Nepigon. St. led its congregation a Toronto, and ser- and Indian every

ND. eeting in connection s held in the school- s a large attend- olitan occupied the orm were their lord- ewan and Calgary, and the Ven. Arch- ry, the hero of mis-

by the singing of ng God." A portion the Bishop of Sas- were offered by the

pening remarks, in threatening aspect ause to be thankful . He then gave a hurch in the North- of Bishop Horden, orth, as a practical hat he was a model ack with great plea- ars ago at Rupert's ogress made under at the commence- ork in that far off for the Indians to en they were of no their fellows. He ad been formed in d the parent society e C.M.S. had been Rupert's Land of a

yearly sum of \$8,000. In conclusion he said that they ought to give liberally to this work.

He then introduced the Bishop of Qu'Appelle, who said that he had no experience in missionary work, but he thought that there was never a time in which they could look forward with more hope to the future for missionary work than at present. He could say that there had been greater interest in missionary work in England of late years. What they wanted was more men of the stamp of the late Bishop Horden and Bishop Bompas. The work among the Indians in the Northwest failed to excite the imagination as some of the other fields did. There was less excitement in it. When we decided to make our homes in this great land it was a first duty to send out the gospel to those whose lands we at present possessed. The power of a living self-sacrifice would show their belief in the way of doing one's duty. He hoped that they would offer devout prayers for the success of the Indian work in this land in which they had come to dwell.

Archdeacon Vincent was next introduced and made a touching allusion to the late Bishop Horden. He said he had labored with him for thirty-eight years. The loss of the bishop was a great grief to him. Ten days before he died he had written to him: "If it were not for my rheumatism I should be quite well." Ten days after he was no more, and he had been called upon to preach the funeral sermon. They had the satisfaction of knowing he had gone to his rest, and was now in the presence of that Master for whom he labored so long and whom he loved so well. The diocese of Moosonee covered an area of 1,000,000 square miles. They had five languages to teach in. For a number of years he had worked two districts—the extremes of which represented 1,100 miles. The message of Christ's gospel had only been conveyed to these poor people once a year, but they had learned to know the true God. Among the Eskimo a blessed work had been done. They were very teachable and tractable, and they were very ingenious, brave, determined. He questioned very much if any of his hearers would like to play Eskimo for a month. They often floated about for a long time without touching the main land, subsisting on the seals which came upon the pieces of ice. There were 1,000 Christians in his own district of Albany, 130 of whom were communicants. The appeals for spiritual help were many and he was very anxious to place at least a catechist in these distant parts. At another place which took him sixteen days to reach by canoe they had a catechist. They had 300 who were at present Christians. At Albany there were about 430 souls. He had two congregations—an English and an Indian one. There are about thirty pupils in the English school and about fifty or sixty pupils in the Indian. In referring to the characteristics of the Indians he related how one family had made a handsome yearly donation to the Church of about \$13, and to another who, although in rags, had made an offering of something like \$6. He spoke of a boy whom he had left in charge of the Indian school, who, though only 12 years of age, was fully competent, and one whom he knew he could trust, because he was as true as gold. He referred to his work at Rupert's House as affording him great comfort, and recited a case where eighteen of these poor Indian children had starved to death. He regretted that he was unable to express himself better, but if he could not talk he could work. He would leave the isolation at once, he could not leave his poor sheep in that far-off land. He related an incident of how he had been miraculously saved from death, and said that from that time he knew that the Master had work for him to do, and with God's help he would do it to the end.

The Metropolitan next introduced the Bishop of North Dakota, and in doing so made kindly reference to Bishop Whipple, of Minnesota. The Bishop of North Dakota said he felt it good to be in this other part of America. He could not say he was a very high Churchman, though he measured six feet three and a half. He had been moved at a symbol he saw in the basement of the college of St. John's. There he had seen the British and American flags enfolded, showing that at least in Church work the English and American people were one. He mentioned that a missionary bishop in the United States was looked upon in a very poor light—he was looked upon as a beggar. He related a very amusing incident in this connection and referred to the ignorance of the people in the eastern part of the United States in regard to the geography of the western part of their own land. He had a car church and in this way he had reached many who would otherwise never hear the Word of God. Referring to the treatment of the Indians in the United States by the government and people of that country, he said that they had not been well treated, and he paid a high compliment to the people on this side of the line for their treatment of their red brethren. He recited many humorous incidents which had occurred during his travels, and kept his audience in a state of merriment during his speech. While

paying attention to the humorous side of his subject, His Lordship never let his hearers lose sight of the fact that he was a Christian man possessed of a keen insight into human nature.

Several hymns appropriate to the occasion were sung, and the proceedings were brought to a close with the benediction.

BRIEF MENTION.

Some varieties of parasitic worms are believed each to produce 100,000,000 eggs.

Wine has been made from currants, gooseberries, plums, parsnips, rhubarb and potatoes.

False teeth are now made of paper and seem to be as strong as bone or ivory.

Great Britain, Australia and Java are the three leading tin countries.

A bumblebee has been known to distance a locomotive going at twenty miles an hour.

In the East Indies there are spiders so large that small birds are their favourite prey.

In every ton of sea water there is about one grain of pure gold.

The descendants of a single female wasp will often number 25,000 in one season.

In Shakespeare's day there were three private and four public theatres in London.

Carved emeralds were well known to the ancients and of high value as cut works.

The church in the monastery of St. Bernard is the highest place of worship in the world.

Half a million lives are daily dependent upon the efficiency of iron and steel wire ropes.

Until the discovery of the gold mines of California Russia was the great gold producing country, mining about \$13,000,000 a year.

Archdeacon Vincent, Moose Factory, Hudson Bay, is stopping at the Walker House, Toronto.

The new St. Barnabas Church, St. Catharines, will be opened with fitting ceremonies on the 15th of September.

The British Museum has recently acquired a Chinese bank note dated back to the last years of the fourteenth century. It is the oldest bank note known.

A congress of German Catholic noblemen, which met at Fulda, recently passed a resolution declaring that the next Pope ought to be a German.

Agriculture has been about the sole industry of Paraguay ever since the establishment of the Jesuit missions in 1557. All the field work is done by women.

The Rev. Canon Pettit, Cornwall, diocese of Ontario, is in such poor health that he has asked for a sub-rector with right of succession.

The Bishop of Georgia is establishing a sisterhood in Atlanta, and will open a cathedral school for girls on September 4th.

In the United States the average life for farmers is 64 years; for lawyers, 52; merchants, 48; mechanics, 47; seamen, 46; and labourers, 44.

In Madagascar a dissatisfied husband has only to give his wife a piece of money and say: "Madam, I thank you," and according to the law of Madagascar, he is divorced straightway.

Wall paper is made to imitate cretonne closely, and, in these designs, is enjoying a wide sale among artistic folk, who find it a beautiful background to the ornamentation of the room.

The Rev. H. L. A. Almon, rector of Aylmer, Quebec, has been elected rector of St. James' Church, Pictou, N.S. He will take his new charge some time in autumn.

The most important lead regions of the United States are in the Mississippi Valley, one being a district in Wisconsin, Illinois and Iowa; the other in Missouri.

The Chilkat nation in Alaska is divided into sections, each named after some living thing. There are the Ravens, Wolves, Eagles, Snails, Bears, etc.

The Dutch opened copper mines in New Jersey in 1660, about the date that the French Jesuits began operations of the same kind on the shores of Lake Superior.

The army medal given by the Duke of Cambridge for long service and good conduct has been awarded to 150 non-commissioned officers and men belonging to the British army.

The famous Rammelsburg copper mine, in the Hartz Mountains, was discovered by the pawing of a horse named Rammel. It has been worked since the ninth century.

The observance of the twenty-fifth anniversary of the consecration of the Bishop of Albany, which occurs next year, is to include the erection of a chapter house at the Cathedral, for which the committee in charge ask for \$25,000.

The power of trees to regulate their own temperature to a certain extent is seen in the fact that their twigs are not frozen through in the winter, nor does their temperature increase in summer in proportion to the temperature of the surrounding atmosphere.

Bishop Whipple, of Minnesota, is at the Windsor Hotel, Montreal. With his full six feet, his long gray hair and intellectual face, he is a striking figure. The Bishop has done a great work amongst the Indians, by whom he is greatly beloved. He is now upon a holiday.

Bishop Bond, Montreal, accompanied by Miss Bond and Mr. C. A. Robertson, left last week for the Crawford House, White Mountains. His Lordship, though constantly improving, has hitherto not been quite strong enough to leave the city. It is expected that the air and rest will do him good.

The Rev. Canon and Mrs. Houston, of Niagara Falls, the Rev. Rural Dean and Mrs. Ardill, of Merriton, and the Rev. J. Francis, B.D., and Miss Mildred Francis, of Cayuga, all of the Diocese of Niagara, are sojourning at different points on the Muskoka Lakes.

Contrary to the general belief that Ireland leads the world in its fondness for "praties," statistics show that the people of Germany and Belgium are the greatest potato eaters; the consumption in these countries annually exceeds 1,000 pounds per head of population.

Sea fowls' eggs have one remarkable peculiarity, they are nearly conical in form, broad at the base, and sharp at the point, so that they will only roll in a circle. They are sometimes laid on the bare edges of high rocks, from which they would almost surely roll save for this happy provision of Nature.

The great Pitch Lake of Trinidad covers 98 acres and contains millions of tons of so-called pitch. This is in reality a mixture of asphalt and oil, which is continually oozing up through cracks and crevices beneath the pressure of the strata of rock above.

In Hillsborough County, New Hampshire, there is a solid rock with a channel seventy feet deep and thirty feet wide cut through its side. A flight of rude natural steps lead to the top, where there is a natural pulpit and pool for baptism.

The Llano Estacado is, perhaps, the most arid spot in the United States east of the Rockies. Scarcely any rain falls on it. The steppes owe their names of Staked Plains to the posts set up through the wilderness to guide the traveller or the caravan, or according to another explanation, to the stalks of yucca plants growing on them.

British and Foreign.

The Primrose League will soon issue a pamphlet on the House of Lords, which Lord Randolph Churchill has undertaken to write.

Bishop Whitaker is at present at Banff, North-western Canada. He is in excellent health, and having an enjoyable time.

A beautiful marble and onyx altar was recently placed in Christ Church, Montpelier, Vt., as a memorial of the late Judge Redfield and the gift of his widow.

The figures relating to the Salvation Army week of "Self-denial" in October last have only just been made up. The amount collected was £50,000. The sum collected by the same method the previous year was £30,000.

The *Weekly Churchman* announces that Canon Eody will shortly go to Cumbræ for his holiday. For two or three years past it has been Comrie, near Gt. Eff, where there is a pretty little chapel and an excellent house for the priest-in-charge during the summer months.

The Bishop of Ripon and Mrs. Boyd Carpenter have lately been entertaining a number of the railway employees of the Great Northern, Midland, and North-Eastern Companies at the Episcopal Palace. At the close of the visit the Bishop delivered an address to the men in the Palace Chapel.

It is stated in the *Athenæum* that the Palestinian version of a few verses of Exodus have lately been found on a Hebrew palimpsest in Egypt, and acquired by the Bodleian Library. This piece is a valuable addition to the fragments already in the Bodleian Library, and just edited by Rev. G. H. Gwilliam, Fellow of Hartford College, Oxford.

It is stated that the life of the Rev. Thomas Pelham Dale, who at one time was rector of St. Vedast, Foster Lane, is now being written by Miss Helen

Pelham Dale. Some letters from Wesley, in *fac-simile*, and from Pusey and Liddon, will form an attraction of the book, and there will also be reproductions of a few paintings by the deceased.

An archimandrite of the Greek Church, residing in England, says that the Roman Catholics, "like ourselves, are nonconformists in these isles. The Ecclesiastical State Church of England we recognize as an important branch of the great Catholic Church."

The Rev. F. F. Irving, who has been for seven years assistant curate of St. Saviour's Leeds, has joined the Archbishop's Mission to the Assyrian Christians. Mr. Irving will leave England for Urmia, the headquarters of the Mission, in the province of Azerbaijan, in Persia, in company with two Sisters from the community of the Sisters of Bethany, and Mr. E. H. Heazell, a layman, in the course of the next few weeks.

The Most Rev. Dionysius Latas, Archbishop of Zante, in the Church of Greece, was last week the guest of the Bishop of New York at Saratoga Springs. He was accompanied by his chaplain and associate in travel, the Rev. Homer Beratis. The archbishop wore his ecclesiastical robes, according to the usage of the Greek Church, and is said to have attracted considerable attention.

Messrs. Nisbet and Co. will shortly publish three books by Dr. Cunningham Geikie—*The Bible by Modern Light*, being a revised and entirely rewritten edition of *Hours of the Bible: Prophets and Kings of the Bible*; and *New Testament Hours*, the latter being a companion to the author's *Life of Christ*.

It is reported in some of the leading Scottish newspapers that Father Paul Sheriff, O.S.B., a monk of the Benedictine Abbey at Fort Augustus, has left the Church of Rome and has become a Protestant. Father Paul was for a long time head-master of the abbey school, and subsequently sub-prior of the monastery. It is a remarkable fact, says a contemporary, that the rule of St. Benedict has not one single reference to the chief tenets of modern Romanism—a circumstance which has often led members of the Benedictine Order seriously to consider their position.

The Bishop of Mauritius has addressed a letter of thanks, through S.P.G., to all who came forward to help the English Church of that colony in her recent extremity, caused by the cyclone in April last year. By this timely aid the Cathedral has been restored, four churches and one school chapel rebuilt, two churches re-roofed, seven churches restored and repaired, two parsonages rebuilt, and three parsonages restored, to say nothing of assistance given for the repair of schools or of mission works. The fund for the restoration to the diocese of a residence for the Bishop and the diocesan college will also be aided. Strenuous local efforts are now being made to continue and extend the ordinary Church work, both in Mauritius and Seychelles.

Queen Victoria has now reigned longer than any English sovereign except one. The other day she passed the record of Henry III., who ruled from Oct. 19, 1216, to Nov. 16, 1272—a period of fifty-six years and twenty-nine days. Her reign has now been exceeded by that of only one English sovereign, George III., who ruled from Oct. 25, 1760, to Jan. 29, 1820—a period of fifty-nine years and ninety-seven days, though a great part of his reign was such only in name. Considering the time of active duty, Victoria very far surpasses George III., and already in fact, if not in name, heads the list.

Returning to the Church.—More secessions of Nonconformist ministers are announced. The Rev. H. Bull, until recently Baptist minister at Hebden Bridge, has been ordained deacon of the English Church, and appointed to a curacy at St. John's, Great Horton. Two Wesleyan Methodist ministers are seeking Orders in the Anglican Communion, namely, the Rev. M. Munro, now at Birkenhead, and the Rev. C. E. Jolliffe, of Redhill, Surrey. These two latter are spoken of as able men, but the principal or ostensible reason of their secession is said to be the itinerating three years' system which John Wesley decreed for his lay preachers. It is a curious fact, says the *Church in the West*, that although for their own preachers the Wesleyans would have to go to Parliament to get an alteration of their system, if they could accept Episcopal ordination the difficulty would be at an end.

The Rev. C. C. Starbuck, in the July-August *Andover Review* says: "All missionaries, . . . all Protestant missionaries certainly, cannot fail to be heartily loyal to the British government, wherever they work in its dependencies, because the English, as Dr. Warneck justly says, are the most thoroughly

tolerant nation in the world; England is wisely resolute to refrain from everything looking in the least like government propagandism, and, sometimes, in India, goes a little too far the other way. Nor, of course, can she always select lovers of the Gospel as her civil agents. Yet, making all reasonable abatements, it still remains true that she renders in her dependencies . . . thorough protection, and unrestrained freedom, to Christian workers of every sort. . . . Were a thousand missionaries of the Orthodox Church to pour down from Russia into India, she might have some doubts of their designs, but hardly anything short of this would move her to them, and even such an invasion she would be apt to treat with humorous disdain." In a book notice of the Rev. Julius H. Ward's "Life of Bishop White," in the same number of the *Andover Review*, the same Rev. C. C. Starbuck says: "The arrogant tone of the late Episcopal address as read by Bishop Thompson (we know it only through the newspapers), prelatially proud, even in the attempt at fraternity, may be a virus which grace from above will in time overcome, and these mitred worthies may some time believe in deed as well as in word in 'the holy Church universal, the blessed company of a faithful (i.e., of all believing) people.'" He evidently thinks "believers" and "the faithful" synonymous terms.—*N. Y. Churchman*.

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.

General Synod of the Church of England in Canada.

SIR,—It is earnestly to be hoped that the delegates to meet next month in Toronto, and indeed the whole of the Anglican communion in Canada, will appreciate the intensely important occasion, and the grave issues depending upon the action or inaction of this Synod. The members of the Church of England, from the Atlantic to the Pacific, are now face to face with an event which will determine the future of our communion in the Dominion of Canada. It will be a grand opportunity for dealing with great questions on broad, statesmanlike grounds, without regard either to party spirit or local interests. The consideration of a free, independent religious communion has become, from the force of circumstances, inevitable necessity. On this all are agreed. At present the Anglican communion in Canada is composed of many *membra disjecta*—dioceses and provinces without any name in common, or any bond of union but that of sentimental loyalty to the old Book of Common Prayer. We have now before us the organization of a great communion to exercise an influence for all time in this fast growing Dominion, with its assured future of wealth, population, and world-wide commercial importance. Men ought to rise to the grandeur of the occasion, and make the most of a glorious opportunity, which never can come again in the history of the Church of Canada.

There is, I am aware, a difference of opinion as to the powers and privileges conferred on what we have known as the "Provincial Synod of Canada," composed of the dioceses from Nova Scotia to Algoma. The members of that Synod since 1862 have certainly been acting and voting as if they belonged to an utterly free and independent communion, and represented the Anglican Church in all Canada. But Canada has grown, and so has the Church of England within her vast domain. Dioceses have multiplied in the North and the West, and provinces have been formed independently. And there can be no question whatever now that when this projected consolidation is effected the new organization will constitute a religious body as free as any other in this self-governed dependency; "in no better and in no worse position" than that of Roman Catholics, Presbyterians, or Methodists. Such will be our status before the law and constitution of the Empire. We shall have attained Cavour's desideratum, "A Free Church in a Free State." It is an awful responsibility. So far we seem to have moved on with tolerable caution, and with a due regard to our Catholic lineage, Catholic ministry, and Catholic worship. God grant we may continue to follow these lines—the broad lines of our dear and reverend Mother Church of England. May we ever be guided by her wisdom, sheltered by her wings, and glad to follow her example.

What seems a difficulty has arisen, and unless

the whole question be looked at without a microscope, it is likely to embarrass and confuse our minds. The Church, like the constitution of England, has grown to be what it is by providential changes and developments. Great tact and judgment, with no little self sacrifice, are required to fit on what is new to the old. Here the fact of independent provincial and diocesan synods, already existing, is unquestionably a cause of trouble—how these are to co-exist with a supreme, all-embracing legislative machinery. Well, there was a way found for the diocesan synods to work in harmony with the provincial, and the same must be found for the provincial to work with the general one. What was that way? It was simply the surrender of certain rights, or rather the submission to a higher body for the general benefit by the dioceses. This will now have to be done by the provinces. There is no help for it. It is the only solution. As the diocese is subject in certain matters to the province, so the province must be to the Church as a whole, represented in the General Synod. The Bishop of Niagara's suggestion comes too late. The General Synod will meet, and the consolidation of the Anglican communion will, please God, be an accomplished fact in September, 1898. It will be imperative on its members to deal definitely with the specific matters of doctrine, discipline, and worship, that are to remain under the purview of each province, and that are to be henceforth decided by the higher organization. All men of ordinary sense must see that the whole is greater than a part, and a convocation or convention representing the whole Church must of necessity control and finally legislate for any portion. We must, and I hope earnestly we will, take broad views of this matter. As the Bishop of Niagara has shown, to have two co-ordinate independent synods dealing with the same subjects is at once impracticable and impossible. One thing certainly might be done to secure ultimate justice and obviate any suspicion of partial legislation, while it would constitute a happy link between the Church in Canada and the Church in England—the daughter (rather the grand-daughter) and the venerable mother, viz., an appeal from the General Synod might be arranged to Canterbury, and such a court as decided the Lincoln case. To such a final court of appeal, composed say of the Archbishops of Canterbury and York and five other English bishops as accessors, no reasonable Churchman could object; and, as with our civil courts, all would feel that there was an impartial tribunal, consisting of trained and learned divines, giving a final decision on any one of such grave questions as alone would form the subject of an appeal from our General Synod.

Apart from this present difficulty, which to my mind can be settled only in one way, there are other most important questions which I hope the General Synod will have the courage to face at once. Among these is the amalgamation of funds for various objects, such as a pension or superannuation fund for aged and infirm clergymen; a universal widows' and orphans' fund; and, I am bold enough to add, a great General Mission fund, to cover the home field in the same way as the foreign field is by our Board of D. and F. Missions. The assessment of dioceses and the payment of missionary clergymen according to a fixed scale all over the Dominion would at once secure the grand objects of raising the stipends of clergy in proportion to their merits and services, and of breaking down that dreadful sectarian congregationalism and isolation which more than aught else retard the progress of and interfere with a unity of spirit in our Canadian Church. Surely we Churchmen ought to be as well able to deal with these financial questions as our more numerous Methodist or Presbyterian brethren, bringing all our business arrangements into some kind of system, with benefit to the whole body politic.

Sir, my main purpose in this communication is to express a most earnest hope that consolidation may be made a great reality for our Church of England in Canada. But if this is to be it can be accomplished not merely by a little patchwork here and there, as of an old tenement house which has done its duty in its day, and is unhealthy as it is unfit for present urgent requirements and the future growth of the Church in this country, but by a resolute and radical reform, the construction of a large new edifice, adapted to existing needs. For this we can utilise all our worthy materials of the old, small structures, and employ the skill and experience of our wise spiritual architects. They have before them the results of what other builders in the United States and Ireland have done wisely or unwisely, for the beauty or the deformity of their ecclesiastical edifices during the last hundred years. They will avoid the mistakes made, and take advantage of all that has proved good and gracious. It is, indeed, a great opportunity. God grant that it may not be missed, or lost by any narrow-minded timidity or party jealousy. The eyes of the whole Dominion and our Anglican brethren everywhere are upon us, and the wisdom and courage, the love and the faith,

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of the Church of England in Canada will be gauged by our action in September. The time has come when, like the emancipated nation of Hebrew slaves, we have to face a perilous journey in the dark; but we know we have the Lord's presence with us, and we may obey fearlessly the command that has come, we hope, from Him—to go forward, tusting to His guiding light and good providence. Only let us be strong and very courageous, and "Forward be our watchword."

Yours, etc.,

T. BEDFORD-JONES, LL.D.,
 Archdeacon.

Brockville, August 18, 1893.

Lay Help.

SIR.—Lay help—a cry much in vogue to stand well with the laity—lay help, lay superintendents, lay readers, lay delegates. Is there any parallel to these terms in any society except the Church, or in any portion of the Church but the Anglican? Let me give you a statistical statement of *lay help* in the diocese of Niagara. I doubt not but that the showing is quite as good as in any other portion of the ecclesiastical province of Canada. The total collections, as stated in synodical reports, of all the parishes in this one diocese, for one year, amount to \$88,530; the Church population is returned at 28,561, or each lay member of the Church gives the munificent offering of 5 4-5th cents per week for the support of the ministrations of the Gospel in the diocese. He then expects in return three voices to one in the Synod on the due distribution and use of the funds of the Church—to a very great part of which neither he nor his forefathers have contributed.

In the same diocese, the capital of the Clergy Trust fund is \$153,000, and that of the Rectory Lands is \$95,000, the income from which together amounts to about \$12,000. The laity contribute \$40,000, or less than \$2 per year per head to the stipends of their clergy; on the strength of that contribution it is openly proclaimed in Synod by prominent laymen, "we pay the money and we intend to see after its spending." If we take the usual census average of five to a family, this will mean that each head of a family pays \$7.50 a year for the ministrations of the Gospel, or 14 cents per week. Why, sir, the poor boy in my parish school pays his 25 cents per week for my services. Take again the Clergy Commutation Trust Fund. Here is a fund which never cost a layman nor his ancestors a cent. It was created solely by the munificence of the clergy to whom it was originally granted as a personal, individual compensation for political robbery of his lawful property. These clergy, who might have retained the capital fund for their own personal use and have devised it by will to their children, handed it over to the Church to be kept in trust for the benefit of the clergy. It is indecent for an overwhelming body of laymen to deal with the distribution of a fund which is absolutely and independently the property of the clergy alone. Should the clergy interfere with any layman's fund, they would immediately be accused of priestcraft and sacerdotal tyranny, and yet has priestly tyranny ever been proved? What was the tyranny of the mediæval ages but the tyranny of Church laymen—crown and nobles? When did the clergy ever steal the property of the people? But the Crown appropriated by millions the lands and property of the clergy, and used the stolen funds to enrich its sycophants and panderers, and build up estates and fortunes for the rich. The clergy were always the friends and protectors of the masses—the clergy were never individually rich, and the wealth of the religious orders and houses was absolutely and solely expended in charity, hospitality, and free education. Compare a modern poor house or city house of refuge with the cistercian monastery, its hospital, its poor dependents, and its educational institutions. The poor rate, the poor law, and the poor house are all modern innovations, and the substitutes to-day for the charity of the religious orders—they are the outcome, not of love for the poor, but of self-protection, and the poor house and house of refuge of this 19th century are little better than the public jail. Since the removal of the means of charity from the clergy, charity has become a tyranny, and the crime which obtains most dire and lasting punishment is that of poverty. The tyranny of to-day is, as it ever was, in the hands of the rich layman, and he follows close in the steps of his "noble ancestor in tyrannizing over the lay poor and the poor clergy. Behold the rich layman, the lay-pope of the poor parish and poor priest! Under excuse of "watching" his priest he manaces him with his purse and declares that if the doctrines of Christ are not taught according to the conception of the rich (relatively to the community in which he lives), farmer or storekeeper, or money lender, or if the services of the Church are not performed as he "likes," he will button up his pocket book and starve the recalcitrant rector or missionary. Laymen

stand forth in synod and proclaim "we hold the purse strings, therefore you clergy must dance to our tune"—and this is "lay help." The three to one lay voice in the synod fixes by resolution a minimum of stipend for the missionaries and dependent clergy, and then make little or no attempt to contribute that petty grant. The cry of priestcraft was ever the shibboleth of political and arrogant laymen, and it is so still. It covers his own arbitrary tyranny, and is applied as a sop to the conscience which taunts him with his own proud mood. See what the laymen struggle for in synod. First, they are three to one. For 40 years synodical government has prevailed in Canada, and where and what is the Church of England to-day in this Dominion? It once dominated the land—it has sunk into a fourth-rate power. In the country it is nowhere; in the city it barely holds its own among the respectable folk. The laity say that the clergy are deficient in business ability. Yes, in commercial fraudulency, and in the tricks and corners of modern trade and speculation. But what has lay business ability done for the Church? Is there any society, which has existed 50 years in our midst, whose financial condition is in a more deplorable condition than that of the Church of England in Canada to-day—whose buildings are so mean, whose faithful servants are so badly remunerated, or where length of service, age and merit are so completely ignored? The mission fields are ill supplied, the clergy are ill paid, and the donations of the faithful laity are no tithe, but hundredth of income. Were it not for the funds, such as the Rectory Lands and the Clergy Trust fund, to neither of which have the laity been asked to contribute, many of the clergy of our diocese might retire to the poor house. Clergy have no business capacity! How then do they contrive to live and keep up a respectable appearance on incomes which are below those of the unmarried clerk or the motor-man of a street car? Had they no business capacity they would starve. Business capacity! How much business is transacted in the meetings of our Synod where three laymen legislate for every clergyman. The constitution of the diocese is tinkered and rehabed until in a few years all resemblance to its original form is lost. Canons are passed one year and revised the next, until no man, neither chancellor nor standing committee, can give a fair exposition of the meaning of the canon. For three whole days or more the meeting of reverend clergy and representative laymen sit and discuss the distribution of the miserable funds which "lay help" has placed at their disposal. Occasionally a diversion is made by a violent attack of an influential layman upon some clergyman who does not read his ordination vow, the Book of Common Prayer, or the doctrines of the Bible or the Church, according to that layman's judgment of a subject for information concerning which he has devoted no time out of the hours that he has spent in amassing a fortune in trade or business—and this is "lay help." For three years, in this synod, the three-fold laity and the clergy spent days in the formation of a canon for the discipline of the clergy and *cui bono*. Those men who accuse the clergy of unfaithfulness, &c., leave the Canon of Discipline severely alone, and vent their opinions and hurl their accusations from the safe security of three laymen upon the clerical object of their venom. O business capacity! which enacted so elaborate a canon to cover every conceivable species of clerical delinquency, and which proves so frail a weapon that no one dares to use it for attack. *Lay help!* which produces an elaborate discipline for the clergy, but which absolutely refuses to discipline itself—for every attempt to pass a canon for the discipline of the laity was foiled. Was it priestcraft and clerical tyranny that barred the way for the discipline of the laymen? The clergy are required to serve two masters—the Bishop and the laity. It is impossible. Either they will hate the one and love the other, or else they will hold to the one and despise the other. Lay help, which is the popular cry, is a craving after the performance of functions which have been solemnly conferred upon the clergy. The cry covers a disinclination to that lay help which is legitimate, and which consists in living in that state of life to which God hath called, and in strengthening the hands of the clergy, attending the services of the Church, using the ministrations of the Gospel, and giving of that substance which their business ability enables men to gather, a due proportion for the prosecution of those duties in the service of Christ and His Church which the clergy have been elected and ordained to fulfil.

CHAS. E. WHITCOMBE.

Hamilton, August, 1893.

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

Union.

SIR.—When a man has no foundation to build upon and wishes to give a thrust, there is nothing easier in the world than to assume the position of an anonymous writer and make a personal attack. Anonymous letters, without personalities, are always in order in public prints. As a gentleman we should really ignore the letter of "Criticus" in your issue of 17th Aug., but the subject of "Union" is a vital one and does not depend upon the personal position of any man in Canada. We did not know till to-day that we were more than one among the thousands of Israel, but, if we are watched, we need only say we are neither afraid nor ashamed of our acts and movements in Canada or elsewhere. We are truly glad to be able to declare we have been in a few parishes, and this without any disadvantage in any case to the parishes concerned. In every parish we were we left behind us a good record and large congregations. In our present parish we have been twice fined by having our grants reduced for doing good work, so we may, without disgrace, have to move again before very long. If "Criticus" can produce as good testimonials as we can, and give as good a missionary account of himself, whosoever he may be (we know him not), as we, he need not be ashamed of himself. We do not owe the Church of Canada very much. We have no doubt "Criticus" is a good man, and has his opinions. We wish him well. Some men build up in one way, some in another. We do not happen to belong to the ivy family, and we do not happen to have fallen into a fat living, or possibly our movements might have been less in number. Some men know when they have a good thing, and like the mosquito, do not move till driven off. Some do not always appreciate good things and leave their convictions alone and hold on. These things, however, have nothing whatever to do with the question before us, and should not be dragged into the discussion—neither "Criticus" nor myself, or both of us, and the Church of Canada that is to be. If the Church is to be moved by personalities and party cries and not by truth, or if it is perfection, we must ask you to close this correspondence as far as we are concerned, but, if there is any gentleman in Canada interested in the subject, and willing fairly to discuss Church Union (and is it not worth discussion?), we are ready to reply to him. We are of the opinion that it is an important subject, and that it has been very unfairly treated by theologians of all schools in the past. We do not set ourselves up as a theological teacher, far from it, but we have reached certain definite conclusions different to any yet reached, and, if "Criticus" can show us better ones, we shall gladly sit at his feet and learn from him. We are afraid "Criticus" has quite forgotten that the only Council of the Church, uninfluenced by politics, was held at Jerusalem, and presided over by the Bishop or Patriarch of Jerusalem. To our mind the crime of Christendom was enacted about one year before A. D. 325. "Criticus" is like unto many nowadays, he almost wholly lives in the post-nicene ages. It is possible he can hardly tell what the crime was of which I write. Let me inform him. It was the act of Constantine in joining in unholy wedlock Church and State. Union in any age, to amount to anything, must be the outcome of independent, national, Episcopal churches, but this is a very large question, and cannot well be treated of in a letter. Opposed to this (my theory), which is the theory of development, there is the theory of accommodation, or of a dividing up of the various countries of the world, each into a set of differing Christian religions. 1. Catholic. 2. Un-Catholics. 3. Non-Catholics. We must confess we can never see union through this ecclesiastical maze, nor have the least sympathy with the movement either in a high or low direction. It is utterly un-historic. The allusions to "Galatia" and the "Church of the Thessalonians" are, unfortunately for "Criticus," altogether beside the mark, and unworthy the pen of the writer. Galatia, as everybody knows, was a province, not a "town" or a "see," and "Thessalonica was at this time capital of the Roman second district of Macedonia"—undeveloped as far as the Church was concerned. As has been well said, St. Paul in the latter case "designates them by the honourable term 'Church,' implying their status as not merely isolated believers, but a corporate body with spiritual rulers"; but there is no more of an analogy between the term "Church of the Thessalonians" (not Church of Thessalonica) as used in the original, and the "Church of Rome" as used for union purposes, than there is between my parish and the ecclesiastical Province of Canada. If I and my parish are the Metropolitan and the clerical and lay delegates of our province all in one corporation, then the argument of "Criticus" holds good for Thessalonica, but will any person other than himself acknowledge it? There is a Church in Rome, as all allow, but, in Canada, and at present at the Vatican, the Roman Church is not the primitive Church of Rome—it is purely a Papal Church, and this Papal Church is not the Church on Catholic lines. Union with Papalism, as well as with Dissent, would be a

false union, and could not be worked unless by weathercocks. We can have no union without exchanges.

C. A. FRENCH.

Statistics

SIR,—I observe in the *Church Times* of Aug. 4th a very flattering notice of my paper on statistics, which however so greatly mistakes the remarks I made about Nova Scotia diocese, that I will ask you to admit a word of explanation. I never intended a personal attack on Bishop Courtney. I was fully aware of his long illness and absence from his diocese, but even this can scarcely account for the arrears of confirmations in the last two years. Just look at the figures. In 1890, 1,820 were confirmed; in 1891, only 815, and in 1892 only 814 out of a population of 71,000.

Nova Scotia is not the only diocese which has suffered from an absentee Bishop. Ontario has certainly had its share in the past three years, and even more in the past five, yet it stands practically level with the two leading dioceses. One cannot forget that Bishop Courtney's splendid oratory is apt to ensnare him into absences for which there can be no excuse while his flock is suffering so severely, yet if the parochial work were properly done, it would surely have been possible to obtain some aid from neighbouring Bishops. The parochial work is, however, as weak or even weaker than the episcopal. Only 40 out of every 100 Church folks are known to the clergy, only nine in every 100 are communicants, the baptismal rate is very low, and the contributions!!! well, 79 cents per head per year cannot be called liberal. I repeat it, the returns from Nova Scotia are a disgrace to the diocese, and if any explanation can be made it should be forthcoming at once. The Bishop's illness will not account for all their shortcomings. Your

CORRESPONDENT.

Notes and Queries.

SIR,—Is anything known of the later history or fate of Pontius Pilate, the Governor? He is last met with in Scripture as issuing the order for the body of Jesus to be given over to Joseph of Arimathea, but we have a natural desire to know more about one whose name is so often on our lips, and who presided at such a trial. I am,

A. B. C.

Ans.—The question is curious and interesting, although no definite information can be given. Your natural desire has had its influence all through the ages, and where the records did not give history imagination has devised it. Josephus (*Ant.* xviii. 3 and 4; *Wars* ii. 9) gives an account of his generally tyrannical conduct towards the Jews and Samaritans, who appealed at last to Vitellius, Governor of Syria. Pilate, who had been Governor of Judea for ten years, was deprived of his office and ordered to proceed to Rome and answer before Tiberius the Emperor. Before he reached Italy Tiberius was dead, in the spring of A.D. 37, and Caius Caligula on the throne: Josephus gives no more details. Eusebius (*Ecl. Hist.* I. and II.) rests generally for information upon the authority of Josephus, but adds that Pilate fell into such calamities that he committed suicide, as stated by certain Greek historians; he also gives an account of Pilate's reporting the resurrection of Jesus to Tiberius, and of the action of the Senate thereon. Early in the Church there is allusion made to official reports given in by Pilate. These, with other apocryphal writings, are conveniently gathered together and translated in the *Ante-Nicene Fathers*, Volume VIII. They are curious, if not of much interest or value, but in them you can trace the germ of later thought. Relating to the fate of Pilate those of most interest are: The giving up of Pontius Pilate. The death of Pilate who condemned Jesus, and the Avenging of the Saviour. The account given in the second of these hinges on best to the later tradition. He was in prison waiting for sentence to the most cruel death; and died by his own hand; his body was cast into the Tiber, but there arose such a flood and general destruction that the body was taken to the Rhone; the same occurred there, and the body was hurried to Lausanne; still the same fate followed, and the body was sunk in the dark and sullen pool on the top of Mont Pilatus over Lake Lucerne; and, if you wish to believe it, the body is brought to the surface by the devil every Good Friday, and placed on a judgment seat, where he sits and wrings his hands in the form of washing them from the stain of blood.

K.D.C. cleanses the stomach and sweetens the breath. Try it! Free sample, guarantee and testimonials sent to any address. K.D.C. Company, Ltd., New Glasgow, N.S., or 127 State St., Boston, Mass.

Sunday School Lesson.

14th Sunday after Trinity. Sept. 3rd, 1893.

FORMS OF PRAYER TO BE USED AT SEA.

This is one of the most modern forms of service to be found in the Prayer-Book; it is, however, 231 years old, having been added at the last revision of the Prayer-Book in 1662.

Travelling by sea, we are exposed to many and great dangers—tempest, fire, collisions with other vessels, or icebergs, are some of the sources of danger to which we are exposed. And large and powerful though the ship we are on may seem to us, yet after all, it is but a tiny speck, and its strength as a thing compared with the mighty deep on whose bosom it floats. In the words of the Psalmist, "They that go to the sea in ships; and occupy their business in great waters; these men see the works of the Lord; and His wonders in the deep:" *Ps. cvii.* 23, 24.

It is, therefore, eminently appropriate that special forms of prayer should be provided by the Church for those of her members who are on the sea; and especially by the Church of a nation which is so largely a sea-going people as is the English nation.

No matter where we are, or what our occupation may be in life, we are to carry our religion always about with us, and if it is to be of any use to us, it must govern our lives and actions in whatever circumstances we may be placed. If we go to sea, we are not to forget that we are Christians, nor to forget our prayers and praises and thanksgivings to Almighty God any more than we should if we go off camping in the summer time, or engage in any other occupation or amusement which takes us away from our homes, or beyond the reach of a church building. Church buildings are right and proper enough, but they are not essential to the worship of Almighty God. He may be as truly and devoutly worshipped on board a ship, or under a tent or tree, or in an open field, as in the most stately cathedral: and we must never consent to lapse into practical heathenism or forgetfulness of God merely because we find ourselves beyond the reach of a church building: or the ministrations of a duly ordained clergyman.

The first Rubric.—It will be noticed that the first Rubric directs that the daily morning and evening service to be used at sea is to be the same as that which we find at the beginning of our Prayer-Books. Whether we are on land or sea, those services are equally appropriate, and the principal object of the special forms here set forth is to provide for those occasions and circumstances which are peculiar to the sea.

The first Collect is especially appointed to be said daily on the ships of the Royal Navy—in its preamble (quoting from *Job* ix. 8; xxvi. 10) it appeals to God as the "Spreader out of the heavens," and the ruler of the "raging of the sea," and then beseeches Him (a) to preserve the fleet and its sailors under His protection against the danger of storms and enemies, and (b) as a result of that protection that they may be a safeguard and protection to our Sovereign and her Dominions, and that her subjects may, by sea and land, enjoy peace and security, and that for themselves (the fleet and sailors) they may return in joy and thankfulness.

The second Collect is one of the occasional collects to be found at the latter part of the Communion Service.

Special forms of prayer in time of storm or war. These will form the subject of the next lesson; it is therefore unnecessary further to refer to them on this occasion. But there is at the conclusion of this form of prayer a special provision made for the burial of the dead at sea. Not only in times of war, but even in times of peace, death may overtake us when we are at sea; and the Church here provides for an alteration in the form of the service ordinarily used on land, in the committal of the body. On land the form is "we therefore commit [his] body to the ground, earth to earth, etc.," but these words would be unsuitable at a burial in the sea, so we find the form is changed. (See form, we therefore commit his body to the deep, etc.)

But whether we are buried on the land or in the deep, it will make no difference at the last, for at

the general resurrection both the land and the sea shall give up the dead. See *Revelation* xx. 13.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 7—CONTINUED.

On a couch near the fire Mrs. Fleming was seated, looking just as sweet and fascinating as on the evening of her introduction to Stella; and opposite her, engaged in earnest conversation, was a person whose station and calling Stella, for a while, was quite at a loss to imagine. She was dressed with excessive plainness, and her countenance—so at least Stella thought, from the first glance—was still plainer than her dress. She could only conceive her to be an upper servant or a second-class dressmaker; but then surely she would not be seated, and on such apparently familiar, though respectful, terms with a lady of Mrs. Fleming's station. The latter rose, on Stella's entrance, and gave her a loving welcome, looking into her face, which was almost as grave and pre-occupied as when she first saw it, with the utmost fondness and concern. Then, gently seating her on a low ottoman between herself and the warm fire, she gave her an album of Italian photographs, saying,

"You will forgive me, darling, for talking to Marian for a little while longer: her time is limited; and I daresay these pictures may interest you."

Marian! Could the stranger, then, be a relative or some intimate friend? Why, then, did not Mrs. Fleming introduce her as such? The thought crossed Stella's mind for a moment; then she opened the album, which was full of exquisite pictures of Italian scenes, known once, O how well! to the young girl. Fraught, however, with interest, as they could not fail to be, Stella's attention gradually wandered from them, and her gaze, full of a new strange wonder, left the delicate photographs, and centered in the fire, or from time to time wandered to the countenance of the strange Marian, which seemed each time as she looked into it (and the glance of Stella's dark eyes was neither dull nor unobservant) to become less plain and uncomely.

She appeared to be relating to Mrs. Fleming, who listened as though the particulars were by no means new or unfamiliar, a tale, nay, a series of tales of such woe and suffering as Stella had never before conceived. At first, when her attention was particularly engrossed by the book, they appeared more of a general cast; and what caused Stella to listen with that strange keen interest was the question of Mrs. Fleming—

"And what of that poor little boy of whom you had heard, and whom you were purposing to visit last evening?"

"I went," the young woman answered; "it was in Brick-lane, the top floor of one of the worst houses there; and, though I had heard a story of misery, I scarcely expected to find it so terribly true. There was literally not a single article of furniture in the room, with the exception of one stool and the bed, if you can call by the name of bed the bundle of rags on which the poor child lay. No fire, and the wind blowing in pitilessly through the cracks and openings of the roof."

"Is there father or mother?" asked Mrs. Fleming, her sweet voice low with emotion, though an addition to the sorrowful list was no new thing in her experience.

"The mother was there, with a young baby, both wretched and apparently half-starved: her husband, she said, spent what little money he ever did pick up in drink, and came home most nights intoxicated."

"Then how does she exist?" asked Mrs. Fleming.

"By begging, if nothing worse," Marian replied: "she goes out with the poor infant in the morning, leaving the sick child alone, and returns towards evening with anything she may have gained; at least," added Marian, in a lower tone, "with what is not spent before."

"What! she as well? O what a dreadful deadly snare!" exclaimed Mrs. Fleming. "Well, Marian, what did you do? how about the poor child?"

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"He is about seven years old," returned the Bible-woman, "and seems to be suffering from some injury to the spine, as he is perfectly helpless. He was worn almost to a skeleton, and seemed too reduced by wretchedness and starvation to take notice of a stranger. But I had brought a little arrowroot ready prepared in a jug with me; and the sight of it quite roused him. He drank it as eagerly as his breath would allow him; and I believe the woman spoke truly in saying it was the first drop of nourishment that had passed his lips that day."

Stella's young heart sank within her. She thought of Tracy. O, if only one thousandth part of his comfort could be transferred to that child! To think of his lying there the whole long cold day starving, solitary, and suffering? She longed to ask further questions, what could be done, whether she could not help, whether there were many cases of such horrible distress in the great city of which she knew so little. But she could not venture to interrupt the conversation, to every word of which she was now listening with the intensest interest.

"You gave them something, of course," said Mrs. Fleming.

"I ordered coals, and went myself and fetched a loaf and some tea, promising to bring the child more arrowroot this evening."

"I will see that a basket is put up for him," said Mrs. Fleming, making a memorandum on her tablets. "And on Monday afternoon, Marian, I should like so much to go with you to see him. Could you conveniently call?"

"O, joyfully," replied the young woman with a smile which made her plain face beam. And then the two went on to talk of other cases, some of which appeared known, and some most painfully new to Mrs. Fleming; but all so overwhelmingly sad, so mournful, so strange to ears which had hitherto heard comparatively nothing of the sufferings of the poor, that Stella could almost fancy that she was in a dream or listening to some fictitious narratives conjured up to harrow the feelings of those living happily so far beyond their reach.

And ever and anon the conversation touched on themes which Stella could not fully understand—the dawning of a spiritual daybreak on lives which had so much of this earth's darkness round them, hopes tremblingly nursed, and crushed while yet in the bud of their fulfilment, little glimmers of brightness in a work which seemed, for the most part, very full of trial and disappointment; and, with it all, firm steadfast hope and trust that seed would one day spring up, though sown so mournfully, and with so much to blight and hinder it.

"The great harvest-day alone will show," said Marian, when at length she rose: "it is a very great joy and privilege to be permitted to labour in the field of such a Master, and to think that He deigns to receive and smile upon our poor small gleanings."

"Even so," said Mrs. Fleming, a smile succeeding the look of despondency which for a moment had clouded her sweet face. "O, to work heartily and fearlessly while the short day lasts, keeping ever in mind that the night will come! O, Marian, I need, how sorely, to be mindful of this; and your patient continuance seems often as a reproach to me."

"Ah! dear lady, you little know," replied the young woman; and in the firelight a tear glistened in her dark eye. "But, O, your return is an unspeakable gladness to me, and to many others who have missed you, I cannot tell you how much, since last winter."

Mrs. Fleming held out her hand silently; and the young woman was leaving the room, when Stella, who had been waiting her opportunity, came quickly forward, and emptying her purse into Marian's hand, said huskily,

"If you please, if you do not mind, take this, and get something for the poor sick boy. Yes, all; it is not much: I can spare it quite well; and I have a little sick brother myself at home. I wish it was more."

(To be continued).

Are you troubled with sour stomach, nausea, nightmare? Take K.D.C., the King of Dyspepsia Cures. It is guaranteed to cure you.

Make the Best of it.

"I learned how to obtain the best I could when I could not obtain everything; instead of being dispirited or indignant because I could not have entirely my own way, to be pleasant and encouraged when I could have the smallest part of it; and when even that could not be, to bear with equanimity being overruled altogether."

In all of John Stuart Mills' autobiography there are no more pregnant words than these. If the large army of young people when about to leave the shelter of college and school would only take them for their motto, how they could almost change the face of society! For, is it not true that so few of us have everything just as we would like it, whose circumstances or environments are just what we would have selected ourselves? There is always some cloud in the sky, some rift within the lute. This being certainly the case, is it not wisest for us to make the best of it? Wisest for our own happiness and wisest for our chance of making others happy? "You cannot change your surroundings. Whatever kind of life you are to live must be lived in precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. Others may have other circumstances, but here are yours. If you are not fit to cope with what God has prepared for you, you are utterly unfit for any condition you imagine for yourself."

A few months ago I was spending some weeks at a fascinating resort. There was a throng of visitors there. Health-seekers, pleasure-seekers, brides, grooms, idlers, and workers. Amid all this crowd I observed a poor little hump-backed lady. An old maid the girls would have called her. She seemed not to have one external attraction; she was not pretty, or well dressed, or graceful, but one rarely saw her alone; she always seemed to be the centre of a circle. As soon as she took her seat in that comfortable, cozy parlor, first one person came up, then another and another, till her corner appeared the merriest there.

Before long I found out the secret of her charm. When she first awakened to the fact that she was different from other people, and was doomed to be so always, she spent almost a year in darkness and rebellion, but finally she made up her mind not only to accept cheerfully the inevitable, but to make the most she could out of her life. And above all she determined not to act as though every one was looking at her with pity and perhaps aversion. She would try to forget her deformity and make others forget it. She devoted herself to literature, read the best books, and wrote with so much ease and fluency that soon she was made the secretary of a large society; her days were so fully occupied that she had no time to be discontented. Did she not make the best of it?

But perhaps you say, Ah! it's comparatively easy to rise to such cheerfulness in large trials. "Great sorrows are half holy things," but it's the daily trifles and back-sets to which I succumb. Ah! friend, they are indeed hard to bear. "It is not the storm which breaks the image of heaven in the stream, but the million pebbles over which it chafes." But if we are to do any good in this world, it is just in these little things we must do it. Great things come to only a few of us. We must make the best of it when a bad cold compels us to miss a delightful sleigh-ride. We must make the best of it when the careless maid breaks our prettiest cup, or when we have to amuse the fretful baby instead of reading a new book.

You see we can make the best of the little worries as well as the big sorrows. But do not be discouraged:

"The heights by great men won and kept,
Were not attained by sudden flight.
But they, while their companions slept,
Were toiling upward in the night."

Fretting.

There is one sin which seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people,

and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks to fly upward. But even to the sparks flying upward, in the blackest of smoke, there is blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.

Are You Nervous,

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's PILLS are easy to take, easy in action and sure in effect. 25 cents a box.

Comfort One Another.

Comfort one another;
For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forgot that ever we were glad.

Comfort one another;
With the hand clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken;
Gentle speech is oft like manna from the skies.

Comfort one another;
There are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saints and mighty angel,
Lift the grand deep-voiced evangel,
Where forever they are praising the eternal love.

Comfort one another;
By the hope of Him who sought us,
In our peril, Him who bought us,
Paying with His precious blood;
By the faith that will not alter,
Trusting strength that shall not falter,
Leaning on the One divinely good.

Comfort one another;
Let the grave-gloom lie behind you
While the Spirit's words remind you
Of the home beyond the tomb,
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and for His people
room.

Margaret E. Sangster.

Eternal Youth.

In ascribing eternal youthfulness to eternal life, we mean the heavenly life of the blessed, which undoubtedly has life in God, the Eternal One, as its hidden back-ground, but stands in somewhat the same relation to it as the plant with its blossoms and fruits to its root hidden in the earth.

Buy an appetite. You will find it in a package sold by all druggists and marked K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

The Best Things.

A superficial observer, looking around him and seeing the great inequalities in the temporal conditions of his fellow-men, might be tempted to think that God had acted with partiality in the distribution of His gifts; but a deeper study dissipates any such notion. However much a worldly-minded generation may be tempted to call the assertion in question, it is, nevertheless, true that the best things on this earth are within the reach, not of any select or favoured class, but of every person that has the insight to see them and the disposition to make them his own.

What are the best things? Not, certainly, lands and houses, bonds and moneys. Whatever uses these may have—and that they have many uses it were foolish to deny—they possess no intrinsic power to satisfy the aspirations of an immortal soul; they cannot “minister to a mind diseased, nor pluck from the brain a rooted sorrow.”

Within a month we have had the privilege of spending a few days under a humble roof in one of the remotest nooks. Our host and his wife were plain, hard-working, honest, religious people. Almost utterly untouched by the movements of a great world around them, they have seen their duty as it lay before them, and have done it without a question. Cherishing for one another and for their children a sincere and even demonstrative affection, they have not forgotten what they owe in love and obedience to Almighty God. The summer “tourist” may sneer at them as uneducated, provincial, slow, or, if he has a turn for letters, may write exaggerated accounts of their mountain dialect and their primitive ways; but we do not hesitate to declare that, after all, they have gotten a great deal of what is best out of life.

In our foolish quest after this or that or the other thing, we frequently miss the sources of joy that lie all around us. Who cannot love God and thus find for himself a chaste, holy, spiritual delight equal to that which the angels feel? Who cannot gather from the companionship of the dear ones that sit around his own fireside a daily solace and refreshment that shall make him strong for his conflicts? To a good man, the gentle sound of his wife's voice cheering him as he goes forth in the morning to his tasks is sweetest music; and to a good wife the very footfalls of her husband as he comes back in the evening set her heart to beating with faster throbs for joy. There is more satisfaction to parents in watching the development of good children than in counting up the balance on the right side of a bank account; and to good children there is more real pleasure in the unstinted commendation of their parents than in any elaborate scheme or plan for selfish gratification.

What are the best things? Love to God and to one another, contentment with providential allotments, the inclination to do one's duty, these and such other things are of supreme value; and we may all have them.

Palpitation is one form of indigestion. K.D.C. cures indigestion and the long train of ills attending it. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S. or 127 State St., Boston, Mass.

Laughter.

You may always trust the man whose laughter has a genuine ring about it. Laughter, merriment, cheerfulness, are absolutely essential to enable us to live our best. Life is so serious, you may say, that the man who is in earnest will have no time for laughter. I tell you, it is just because life is so serious that we need all the laughter we can get to help us through with it. You may think too much of the seriousness of life. You may brood over the tragic side of human experience till you find yourself in a mad-house. And what would be the good of that?

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

What Religion did for a Little Girl.

Religion helps children to study better and do more faithful work. A little girl of twelve was telling in a simple way the evidence that she was a Christian. “I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and to show that I love her.”

Such a religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful.

To cure nervousness your nerves must be fed by pure blood. Hood's Sarsaparilla makes pure blood. Take it now.

War in the Gates.

Judges v. S.

For many years there has been an increasing desire to cultivate a friendly feeling among those who differ from one another in matters of religion. I do not speak of compromise, which is unfaithfulness; or of silence about the truth, which is falsehood. Those who are most decided and outspoken in their faith feel themselves strong enough to be able to act kindly towards those whose creed is defective.

A change seems to be coming, and it is much to be regretted. A new attack is made upon the Church. An effort is made to “disestablish and disendow” her, that is, to take from her the position and the money which, by the providence of God, have been given to her by pious people in ancient and modern times. The attack is made upon the Welsh Church; that is, upon the four dioceses of the English Church which carry on the work of the ancient British Church.

Some people seem to think that peace and unity will follow the success of this effort. A more absurd idea could not enter anyone's mind! It is quite possible to conceive Christians so contented as to “take joyfully the spoiling of their goods”—their private property. But it is quite another thing to rejoice in the spoliation of the Church. No good man can rejoice in evil. No honest man glad to see robbery. No pious man can bear to see the Church weakened. No Christian can, without indignation, see sacrilegious hands laid on that which his forefathers have given to God.

In truth, the beginning of disestablishment must be the end of peace. From the nature of the case, this must be the result of the present attack upon the Church.

“Love your enemies” is a precept which must never be forgotten or disobeyed. It is not regarded as it ought to be, because it is at all times very hard to submit to it. We are able to obey it, because we know it is right, and because we know that the Judge of all has so decreed.

“Love the enemies of the Church” is a precept not to be found in Holy Scripture. We go far in that direction; it is our duty so to do. We must do our best not to think hardly of those who are led astray by ungodly or dishonest men. We must strive gently to win back to truth and right those who “have erred and are deceived.” But “do our best” and “strive” as we may, there must always continue a wide gulf between us and those who wrong our Mother. Our religion makes the separation, and our religion will not cause it to cease. The more we love God, the stronger will be our feeling with regard to all dishonor done to Him.

ART OF MEMORY.—The best way to remember a thing is thoroughly to understand it, and often to recall it to mind. By reading continually with great attention, and never passing a passage without understanding and considering it well, the memory will be stored with knowledge; and things will occur at times when we want them, though we can never recollect the passages or from whence we draw our ideas.

Hints to Housekeepers.

Cabbage salad is made by cooking together a half cup of sugar, a teaspoon of mustard, one of salt, a half teaspoon of black pepper, three well-beaten eggs, a half cup of vinegar, six tablespoons of cream and three of butter. These should be cooked in a kettle of water as boiled custard is, and when cold, the cabbage, chopped fine, should be added.

SARDINE TOAST.—Bone and skin eight sardines, and pound to a smooth paste; add to it the yolks of two boiled eggs, salt, pepper and cayenne, and a tablespoonful of chopped parsley; mix well together. Place in the oven till quite hot, and spread on well-buttered toast.

FRIED CUCUMBERS.—Peel three good sized cucumbers, slice them half an inch thick and lay in cold, salted water for an hour, then dry on a towel. Put a large frying-pan over the fire, with drippings of lard half an inch deep in it, and when the fat begins to smoke put in the cucumbers, only so many at once as will lie on the bottom of the pan, dust with pepper and quickly fry them brown on both sides. Serve hot. These are very nice with toast.

Kerosene will take iron rust and fruit stains from almost every kind of goods without injuring the fabric. Wash the spoiled spot in kerosene as you would in water. The spots must be washed in the kerosene before they have been put into soap and water, or it will do no good.

SCALLOPED POTATO.—Cut a raw potato into small dice, sprinkle with pepper and salt, add one ounce of butter in small pieces, reserving some for the top, put in a shallow baking-dish, cover with breadcrumbs dotted with butter and bake half an hour.

Scour flatirons with brick dust or sand paper, wash in hot soapsuds and wipe dry while still warm. Save the waxed papers that come around soap, prepared cocoanut, etc., and use them to wipe your flatirons on while you are ironing.

An excellent potato salad is made by boiling and cutting into dice six potatoes. Add three medium sized onions cut up, salt and pepper to taste, and serve with a dressing made of three well-beaten eggs, three tablespoons of vinegar, a lump of butter the size of an egg, a pinch of salt, pepper and unmixed mustard. Put on the stove, stir constantly until it is the consistency of a thin custard.

Chemists say that it takes more than twice as much sugar to sweeten preserves, sauces, etc., if put in when they begin to cook, as it does to sweeten them after the fruit is cooked.

Meat should never be placed directly on the ice, as its juices will be absorbed; put it on a plate and set it in a cool place.

MUSHROOM SAUCE.—Clean two ounces of fresh mushrooms, chop them up, melt two ounces of butter, add two tablespoons of flour, one pint of soup stock; boil up until thick and smooth, add pepper and salt, simmer for ten minutes, and add if desired a little lemon juice.

DYSPEPSIA CURED.—Gentlemen,—I was troubled with dyspepsia for about four years. I noticed an advertisement of Burdock Blood Bitters, so I started to use it and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case.

BERT J. REID, Wingham, Ont.

UNBEARABLE AGONY.—For three years I suffered severely from summer complaint; nothing gave me relief and I kept getting worse until the pain was almost unbearable, but after I had taken the first dose of Dr. Fowler's Extract of Wild Strawberry I found great relief and it did not fail to cure me.

WM. T. GLYNN, Wilfrid, Ont.

A CURE FOR HEADACHE.—Headache arises from constipation, bad blood, dyspepsia or liver complaint. As B.B.B. cures all these complaints, it is naturally the most successful headache cure existing. Once the cause is removed the headache vanishes.

Children's Department.

Julia's Temptation.

Aunt Emma was Julia's favorite aunt, and she was delighted at the thought of having her visit them for a week or two; but unfortunately something happened in connection with this visit which made Julia so unhappy as to take away all her anticipated pleasure.

One afternoon during her stay Julia was looking over the things on her aunt's dressing-table when she noticed a ring which she particularly admired, a turquoise set around with pearls. Julia tried it on several times and it was an exact fit for one of her fingers.

"Oh dear!" she exclaimed as she looked at her finger, "I wish it were mine! it is prettier than any the other girls have. I mean to wear it to school to-morrow. Aunt Emma won't miss it till I come home. Then I can put it back in the box and no one will know that I have had it."

It is quite probable that Aunt Emma would have lent Julia the ring for a day, but Julia took it without asking, and there the trouble began.

When Julia returned home from school she found the whole family in distress, for Aunt Emma had received a telegram saying that she must come home at once, for her mother had suddenly been taken very ill. Mamma had gone with Hunt Emma.

Of course Julia could not return the ring. Aunt Emma's trunks had all been sent by express, and the room which she had occupied was closed. She could not think what to do with it. She did not dare to throw it in her own little jewel-box, for her sister May, who roomed with her, would have seen it. She hid it among her clothes in one of her drawers, but she overheard the seamstress say that she had been told to look over the clothes in those drawers and mend them. Then she thought of slipping it under the matting or in the folds



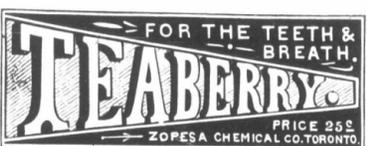
Patrolman Julius Zeidler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for 'That Tired Feeling.' I cheerfully recommend

Hood's Sarsaparilla

and Hood's Pills to every one who wishes to have health and comfort. Get HOOD'S.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, and sick headache.



of the curtains; but she knew that house-cleaning time was near and that then the curtains would be taken down and the matting replaced by carpets. The very sight of the ring became hateful to her. She feared constantly that some one might find it in her possession. She thought that as soon as mamma came she would confess all her wrong-doings to her, but meantime she was very wretched. The ring was so constantly in her mind that she feared she might speak of it in her sleep. And one day, when her sister May suddenly asked her, "Where is that ring, Julia?" referring to the curtain ring that had come off, Julia turned so pale that her sister said, "why, what's the matter?" Julia made no reply, but picked up the curtain-ring, which had rolled under the table, and handed it to her sister to sew on the curtain.

Oh, if mamma would only come home! But she stayed a month with Aunt Emma on account of the sickness and death in the family, and when she returned home she looked so pale and worn-out and seemed so sad that Julia could not bear to add to her sorrow. She was expecting every day to hear mamma say, "Aunt Emma has lost one of her rings. Have either of you girls seen it?" But that was because of Julia's guilty conscience. Aunt Emma felt her mother's death so deeply that she had not thought about rings, neither had she looked into the jewel-box, so that she did not know it was missing.

One day mamma repeated that beautiful hymn,—

"O Thou to whose all-searching sight The darkness shineth as the light, Search, prove my heart, it pants for Thee;

Oh burst these bonds and set me free!" Julia could stand it no longer. She threw her arms around mamma's neck and with many tears told the whole sad story, and bringing the ring which had been to her a source of so much unhappiness, she placed it in her mother's hand.

Of course mamma was very sad in thinking that her daughter could do such a thing; but she felt that the sin had brought its own punishment, and after they had kneeled down together and asked God's forgiveness, she kissed the little girl and hoped that she would never do so again.

Julia placed the ring in a box and put it in her mother's care until Aunt Emma came back to stay; then with many blushes she handed it back to its rightful owner, and I am sure she will not be tempted in this way again.

Be Thankful.

"I don't want any supper," said Kate. "Nothing but bread and butter-milk and some cake—just the same every night."

"Would you like to take a little walk?" asked mamma, not noticing Kate's remarks.

"Yes, mamma." Kate was pleasant so long as their walk led through pleasant streets; but when they came to narrow, dirty ones, where the houses were old and poor, she wanted to go home. "Please, mamma, don't go any farther."

"We will go into the corner house," said mamma.

Some rough looking men were sitting on the steps. Kate felt afraid, and held tight hold of her mamma's hand; but on they went up the tottering steps of the garret. So hot and close it was that they could scarcely breathe. On a stow bed near the window lay a young girl asleep, so pale, so thin and still, she looked as if she were dead. Hearing footsteps she opened her eyes. Mamma uncovered her basket, and gave the girl a drink of milk, and placed the bread and cake beside her.

Kate's eyes filled with tears as she saw the girl eat the supper. Not a mouthful had she tasted since early morning. Her poor mother had been away all day working, and now came home wishing she had something nice to bring to her sick child. When she found her so well cared for, she could not thank mamma and Kate enough. The supper seemed a feast to them.

"If we can keep a roof over our head," said she, and get a crust to eat, we are thankful."

Kate never forgot these words. Let us all learn the same lesson and cease complaining. If we have a home and food to eat, let us thank God, for many wander the streets homeless and hungry.

The Lord's Money.

Here is something for the boys and girls to think about when they put money in the contribution box.

"Bertie, Bertie, isn't this a shame?" cried little Caspar Hall, as he held up a silver quarter for his older brother Jim to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole had afterwards been carefully filled up.

"They wouldn't take it where I bought my slate," said Caspar, ruefully; "and then I tried to pass it at the candy shop, and the lady shook her head, and when I offered it to the conductor of the car he was quite cross, and asked me if I did not know how to read. When I said 'Yes, of course I do,' he pointed to a notice in big letters: 'No mutilated coin received here.' What shall I do with

Cottolene

A SHORTENING.

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

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

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

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

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

Ask Your Grocer for it.

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

Clergy House of Rest,

CACOUNA, P. Q.

Under the management of a Committee of Ladies.

THE HOUSE will be opened on the first of July. Charges for board and lodging 50 cents per day. The accommodation being limited, the clergy are invited to make early application for rooms, stating the dates of arrival and departure. Rooms will be assigned according to priority of application.

Apply to
MRS. M. BELL IRVINE,
555 St. John St., Quebec

H. WILLIAMS & CO.,

4 ADELAIDE ST., TORONTO,
Slate and Felt Roofers.

DEALERS IN ROOFING MATERIALS.
Proprietors of Williams' Flat Slate Roof, a Superior Roof for Flat Surfaces.
Rock Asphalt Laid on Collar Bottoms, Stable Floors, Walks, &c.

it?" finished the little fellow with a sigh.

"You have no idea who gave it to you, have you, Caspar?" said Bertie. "Not the least. It is part of the change I had from uncle John's Christmas gift to me."

"Well, you must be sharper the next time. Now, if I were you, I would put it into the missionary box. The society will work it off somehow."

"But I don't want to put a whole quarter in the box."

"It is not a whole quarter, Casp: it's a quarter that's had a hole in it."

Indigestion

Horsford's Acid Phosphate

Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For Sale by all Druggists.

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nobody'll take it from you. You may just as well get rid of it in that way as in any other."

Bertie and Casper Hall were in their father's library when this conversation took place. They thought themselves alone. But, just on the other side of the curtain which divided the room from the parlour, their little cousin Ethel was sitting. As Caspar moved towards the mantel where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen, but I could not help overhearing you, and Caspar, dear, do not drop that quarter into the box, please."

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lip quivered a little, but she spoke gravely. "It was the lamb without blemish, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room you wouldn't like to say, 'I give this to Thee, because nobody else will have it.' It was gold, frankincense and myrrh the wise men offered the infant Jesus."

The boys drew nearer Ethel. She went on:—"It isn't much we can give to Him who gave Himself to us, but I believe we ought to give Him our best, and what costs us something. Excuse me, but it seems mean to drop a battered coin into God's treasury, just to get it out of sight."

Caspar and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there no older people who should remember that the Lord's money ought to be perfect, and of our best?

The Rise of a Boy.

This boy goes to business, and at his business begins by simply doing the things he is told to do and doing them in a common and ordinary way. If he stops here, he remains all his life long a drudge. But if he begins to see that business has significance; that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity, as he gets this larger view and enters into it, life is enriched and becomes itself the minister whereby love is enlarged and conscience is strengthened, the school wherein he is educated out of the lower into the higher. He is now risen, or is rising, from that which is mortal into that which is immortal and eternal.

The Child-Dyke.

In Holland the ground is so flat and low that two or three times the sea has rushed in over parts of it, and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature sur-

vived. In other parts hundreds of people were out in boats, trying to save as many lives as possible; and on a little bit of an island, what do you think they found? Why, an old cradle, with a baby asleep in it, and an old cat curled up at her feet, all safe and sound.

Where the little voyagers came from, and to whom they belonged, no one could tell. But, in memory of them, this little island was called "Kinderdyke"—child-dyke—and it goes by that name to this day; and this story is told to thousands of little people all over Holland of a remarkable instance of God's providence.

Only One Caterpillar

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves fluttering. Now that is the way flowers talk; so I pricked up my ears and listened.

Presently an old elder tree said: "Flowers, shake off your caterpillars." "Why?" said a dozen all together—for they were like some children who always say "Why?" when they are told to do anything. The elder tree said: "If you don't they'll eat you up."

So the flowers set themselves shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose which shook off all but one: and she said to herself, "Oh! that's such a beauty! I'll keep that one."

The elder tree overheard her, and called out: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet! I want to keep him; surely one won't hurt me."

A few mornings afterwards, I passed the rose again. There was not a leaf on her; her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

So it often happens that one very little bad habit will in time grow so much as to spoil everything beautiful in boys and girls.

Don't Mention the Briers

I once met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basketful of such nice ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I show her the berries, and I don't tell her anything about the briers in my feet."

I rode on. But Sammy's remarks had given me a lesson, and I resolved that, henceforth in my daily life, I would try to think of the berries, and say nothing about the briers.

A Little Boy's Enquiry.

A mother was startled one day by her little boy abruptly asking: "Mother, what is the meaning of eternity?"

"Well, my boy, what do you want to know about eternity?"

"Mother, I want to know how many years are there in eternity?"

"My dear boy, I cannot measure

the vastness of eternity; I cannot count its endless ages; man cannot describe its space. Man can tell with tolerable certainty the distance from the earth to the sun, but with all his power of intellect man cannot comprehend eternity—it is from everlasting to everlasting."

Ask yourself, my reader, "Where must I spend eternity?" Were you to live to be a hundred years old, you must then enter eternity.

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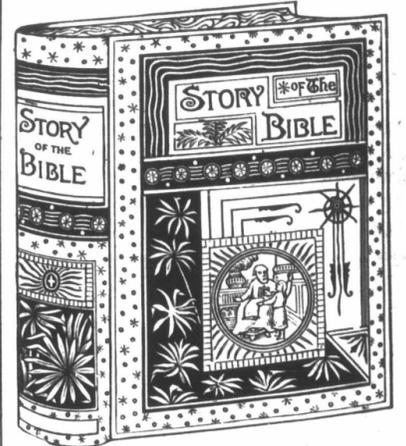
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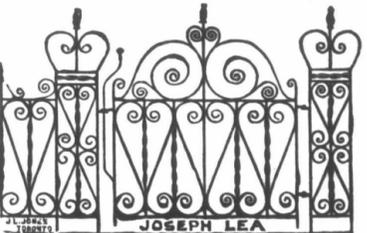
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