

our offerings to missions last year (27 per cent. to Domestic and 11 per cent. to Foreign) went to Diocesan Missions, is a powerful reminder that our part in sending the Gospel of glad tidings to heathen lands is very meagre. In the rich Deanery of Middlesex, \$2,677.89 was paid last year to diocesan missions, and no less than six parishes drew the maximum amount. We would suggest that the Executive Committee of our Synod send out a good strong man into these mission parishes to spend a few days in each, so as to become acquainted with their ability, etc., and report to the committee. It may be in some places a readjustment of the parishes may be necessary, and a gradual reduction of the grant year by year.

LAY DELEGATE.

#### Importance to the Church at Large.

SIR.—The man who for twenty-one years has kept alive a sound Church paper without the help of a joint stock company, must be something of a financier, and deserves the loyal support of all true Churchmen. It is for this reason that I am about to address you upon a matter of much importance to the Church at large, and to your Cathedral scheme in particular. Is it not a fact that there is a large sum of Trust Funds in the hands of the Synod of Toronto? Is it not also a fact that it is difficult at present to get good investments at reasonable interest? Why then should not the St. Albans Cathedral Chapter borrow from the Trust Funds of the diocese—or, rather, why should not the Standing Committee come forward with an offer to take over the Cathedral debt as an investment, bearing the same interest as other investments. Such a move as this would interest more people than you are aware of—would remove the danger of the noble scheme for a Cathedral being strangled in its infancy—would improve the credit of the Church—as the outside world would see that we had faith in ourselves. It is a strange thing that several dioceses are looking for investments for Trust Funds, and willing to lend funds at much smaller rate of interest than many congregations in their own diocese are paying as interest on loans for building churches and parsonages. Some of the most prudent and successful money lenders in this country have told me that loans upon Church property are considered first-class security. The pure and unadulterated selfishness of our ecclesiastical corporations—and the indifference shown toward the best interest of Church advancement, is not creditable to our pretended Catholicity. The man who has real estate in the shape of town lots, farmlands, or buildings occupied for secular business, can borrow from the Church funds; while the man who is trying to extend the Kingdom of Christ, and raise a temple for the worship of the Triune God, must go to your regular money lender and pay larger interest than the Synod is getting for its Trust Funds.

RADICAL.

#### The Church in the Eastern Townships.

SIR.—In your issue of February 13th, and in the report of the Montreal Synod, a reverend clergyman is reported as having said: "If the work (that of the Church) was carried along on right lines, they would, in a comparatively short time, ecclesiastically own the Protestant portion of the district." I am under the apprehension that this was not exactly the way the reverend speaker put the matter; but anyway, if he said anything like it, I would be very glad, for one, to know on what grounds he can say so. To me, it seems very doubtful. In one way I am ready to allow that we may own the Protestant section territorially, in that we build and own churches and parsonages and plant clergymen in well-defined bounds; which bounds, by the way, the very same gentleman avows he would be glad to see abolished to-morrow, and in which sentiment he is joined by his archdeacon. But occupancy of territory does not indicate that we have the largest adhesion as to numbers, and that the denominations are not more than holding their own, and draw larger congregations and give greater contributions than Church people. Take the gentleman's own parish. At one time the Church of England was the only ecclesiastical building. Has it continued to be the only one? Not at all. The Church clergyman at one time was the only one that held regular services. How is it now? Why both Methodist and Adventists have their regular preaching services, and take other places round about. Take Waterloo, for example, are there not two Methodist preachers where there was but one formerly? Look at Knowlton, Bolton, Cowansville, Bedford and other places—can it be said of these that the Church of England services are more highly appreciated, more largely attended, than are the Methodists? Judging by the contributions, which some one in Synod said only averaged in some parishes, four cents a family (?), one could hardly so infer. The reverend gentleman, I notice, puts in a qualifying sentence: "If carried on right

lines." As interpretations as to what constitutes "right lines" would likely be as varied as the men, he has a safe retreat under which to defend what after all may not have been said, or if said, was said as a mere rhetorical finish.

PESSIMIST.

#### BRIEF MENTION.

The date of the Ontario Diocese debt offering has been extended to April 30th.

Queen Victoria owns \$2,000,000 worth of china. A Sevres set is estimated at \$500,000.

The native dogs of Australia, of Egypt, and of the Persian desert, never bark.

A new church was opened last Thursday, at Dunrobin, by Revs. J. Bogert and H. Pollard.

The first coffee bouse in London was opened in 1652 by a Greek. It is said there had previously been one in Oxford.

The Roberts memorial window in Trinity Church, Shannonville, was badly damaged last Sunday by the storm. It will be nearly a total loss.

In the course of the ensuing summer her Majesty, Queen Victoria, will complete the fifty-ninth year of her rule.

The word purple, frequently mentioned in Scriptures, in connection with fine linen, is, by some commentators, supposed to mean silk.

The Archbishop of Ontario has been quite "under the weather." The influenza has been almost an epidemic annually in Kingston, and this year few have escaped.

As early as 1534 an English convention decreed that the higher clergy during the solemn ceremonies of the Church should wear silken gowns.

Queen Victoria has now two widowed daughters—the Empress Frederick and Princess Beatrice, and a widowed daughter-in-law, the Duchess of Albany.

Rev. L. J. H. Wooden has been appointed incumbent of Innisfail, Diocese of Saskatchewan and Calgary.

The largest sum left for charitable purposes during the last year, in Great Britain, was the \$850,000 bequeathed by the late Earl of Moray.

K.D.C. the great Spring remedy.

The exhibition which is to take place in France in 1900 will, if the scheme proposed is carried out, attract all nations and be the grandest the world has ever seen.

The Duke of York, heir to the throne of England after his father, the Prince of Wales, is a collector of postage-stamps. His sister, the Princess Louise of Wales, Duchess of Fife, collects photographs.

The Archbishop of Kingston is giving fresh evidence of his untiring energy and limitless ambition for the progress of his diocese by seeking the erection of a \$15,000 church at Glenburnie.

K.D.C. imparts strength to the whole system.

The Chesapeake oyster beds are rapidly diminishing in productiveness. Fifteen years ago they furnished about 10,000,000 bushels of oysters. The product this year will not be more than 5,000,000 bushels.

Ex-Empress Eugenie, in her latest will, has constituted herself the god-mother of all the male children born in France on the birthday of her son. The number amounts to 3,834, all of whom she has remembered in her will.

Dean Hoffman, of New York city, has endowed a room in St. Luke's Hospital for the use of the clergy. The endowment will amount to \$20,000, and the room is to be appropriated to the use of sick or injured clergymen forever.

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

The oldest building in the world that has been uninterruptedly used for Church purposes, is St. Martin's Cathedral, at Canterbury, England. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

There has been discovered in a little old church of East Sutton, in Kent, an interesting monument to the second wife of Lawrence Washington,

a forefather of George Washington. The monument proves Washington's descent from the founder of Bahol College, at Oxford, and the brother of John Baliol, King of Scotland. This little Kentish church is said to be one of the most beautiful in England—"a gem of ecclesiastical architecture."

### Family Reading.

#### Cultivate a Forgiving Spirit.

Note how our Lord corrected the erroneous religious views of men, as well as taught them new truths. It is not sinful to feel an injury. We are not to be indifferent or callous; in fact, the more tender the spirit is the more susceptible it may be to injuries, but that is very different from retaining resentment and desiring to have revenge. All desire for revenge must be cast out of the heart. If the wrongdoers say "I repent," you may say "I remit." It was said of one of the kings of England that he never forgot anything but injuries. God's mercy is reproduced in the life of the Christian, and if the Christian is indeed merciful towards those who offend against him, he is continually teaching men to look upward to the great God, from whom all should seek mercy that they may find peace at last. The cultivating of a forgiving spirit is a Christian duty. Alas, that there is so little attention paid to so obvious a duty. Resentments are common; revengeful acts are often seen, and those who are pledged to imitate the life of Christ are sometimes seen holding their debtors to the strictest account, and visiting upon them punishment without mercy. It is a strange neglect of one of the most bounden of Christian duties if we find one who professes Christ's name failing to forgive those who injure him.

"For still in mutual sufferance lies

The secret of true living;

Love scarce is love that never knows

The sweetness of forgiving."—Whittier.

"Let us cast at the feet of Jesus our false honour, our quick sense of affronts and our readiness to resent injuries. With the same mantle thrown over us from the cross to cover our sins, let us cover the sins of others."

#### Church Terms Explained.

**Ablutions.**—The washing of the sacred vessels after a celebration of the Holy Communion. As the last rubric forbids the Sacred Elements being carried out of the church, it is necessary to observe the rule for abluting the chalice.

If this be not observed, there is scarcely any doubt but in many instances the rubric will be violated; for it is not possible to drink from the chalice without leaving a few drops; reverence will therefore require the ablutions, which should always be made before the priest leaves the sanctuary.

The people should remain kneeling during the ablution of the sacred vessels, and not retire from the church until after the priest has gone to the vestry.

**Absolution.**—The authoritative declaration by a priest of God's pardon to the truly penitent, preceded always by confession.

**Abstinence.**—Abstaining from certain kinds of food. There is a great difference between abstinence and fasting. Fasting is going without certain meats, either for a day or part of a day.

**Aisle.**—That part of the church on either side of the nave or central portion of the building, and separated from it by columns and arches. The alleys between the rows of seats are very improperly called aisles.

**Alb or Albe.**—The lawn or linen garment worn by the priest under the chasuble when celebrating the Holy Communion. This is ordered by the Prayer Book to be plain—that is without apparels being sewed on.

**PEAS ON TOAST.**—Pour a can of sweet, small peas into a saucepan to cook until tender. Into this stir the following: A half-cup of hot water. Pour the peas and gravy over six light-brown slices of toast, arranged on a large platter. Serve quite hot.