

we specially pray for the revival of the Church first planted, the Church of the Hebrews. But I leave it to your discretion to name any day more convenient to your people. Friends in Canada should send contributions to the Rev. Canon Cayley, St. George's Rectory, Toronto, who has kindly consented to forward them.

Guilty of Another's Sin.

SIR,—In this holy lenten season, when the Church calls upon us to examine our hearts to see if there be any way of wickedness in them, we are too often satisfied with finding out and repenting of our actual sins, without thinking of the sins, directly or indirectly, which we may have caused others to commit, and thus ignore the Apostolic warning, "Be ye not partakers of other men's sins." From the infrequent mention of such sins, people often ask, are there such? There are such, and they are neither overlooked nor forgotten. Of this fact we have too certain a proof, if we needed any further proof than that which our own accusing conscience supplies. The man is not to be envied the index finger of whose conscience can point away back, in time almost forgotten, to the idle word, the unholy look, the impure thought, that first was the means of starting the hitherto innocent one on the downward path of misery, shame and disgrace. It is not for us to think lightly of the guilt which we may thus contract, stand at the point where your career and that of the other about whose treatment by you your conscience so torments—see the lines diverge, one going one way. Heaven knows how sad; another, another way, until they pass from mortal ken, and are swallowed up in the eternity of God, never to be obliterated, never defaced. The title by which Jeroboam, founder and author of the schismatic Church of the Calves, is named in Scripture, as the man, that is, who not merely sinned himself, but who "made Israel to sin," furnishes a very solemn proof of the gravity of the guilt in the sight of Heaven, which they contract who transgress after the likeness of his sin. To his name there cleaves the brand of perpetual dishonour, "which made Israel to sin," and is the prominent fact about him, the first point which strikes the inspired historian who has occasion to name him; he is the man; who involved a multitude of others in mortal sin. Whoever else may forget, God has not forgotten, and by this recurring refrain let it plainly appear that He has not done so; that those by whom souls perish, at once seduced and seducing, shall have a very solemn account to settle with Him. Another way of being guilty of another's sin is by launching some evil book, corrupting and defiling upon society. A book may be admired because the writer can weave sentence after sentence in what is called a terse and incisive style; one of these publications have lately appeared in our midst. This book tells us all we can do is "a guess" at "the riddle" of life; the word apposed to *guess* and *riddle* is *know*. We opened a concordance at the word "know," and we found know and its cognates is mentioned in the Good Book (as that word by which we lay hold on the unseen) more than nine hundred times. Whom are we to follow here? The good God who has allowed us to use with respect to Him, "I know," or this "guess at the riddle of existence." The planting of a poisonous upas tree may not prove so difficult, but it is quite a different thing to cut it down. The head that planned and the hand that wrote an unhappy book, causing or aiming to cause the faith of some weak brother to become weaker, may soon forget its cunning, but the misleading volume lives on, again and again to attest to the truth of that homely proverb—there is no such robber as a bad book. H. J.

A Voice from Algoma.

SIR,—In a late issue of the CANADIAN CHURCHMAN is an article on the Prayer Book, by the Rev. W. S. Langford, which is well worthy of notice and comment; it constrains me to cry out for the distribution of this "inheritance," for which he says, and very truly, that the "clergy alone are responsible." Many people here do not know anything of the Church. The Prayer-Book is as a myth or fable to them. They will ask "What page is the Creed on?" and many such questions. I am now in actual mission work in the third mission in Algoma, and am fully convinced that the whole system of missionary work in this diocese needs to undergo a radical change. The idea has gone forth that Algoma means poor, very poor, and that the C.M.S. and the W.A. must clothe and feed those people. The Church, through her societies, has been doing so in a great measure. The result is that the people have become so weak and indolent for want of mental and bodily exercise, that they lie down and will not even put the food into their mouths when it is offered them, but will wait for the Church to spoon feed them like infants. I do

not want it to be understood that all the people in Algoma are in this benighted state—no, not by any means, but those who receive and expect clothing from the W.A. are, and they will never be in any better state so long as the W.A. continues to send them clothing. The W.A. is a great power for good in the Church to day,—has done and is doing a noble work, but I do not hesitate to say that a great proportion of the work done by that society in Algoma has not had the desired effect. The W.A. and the bishop are not to be censured for this, as I believe they have done the very best they could according to the light and knowledge they have had, but I do say that the men in charge of the various missions, both clergy and catechists, are to be seriously censured for this great mistake that has been made and is going on all the time. It is the bounden duty of every man in charge of a mission, whether clergyman or layman, to see that there is at least one copy of the Book of Common Prayer and one copy of Hymns (A. and M.) in every house in his mission; and also to teach those people to use those books according to the order laid down by the Church. The people here, in many cases, cannot buy books; in those cases the men in charge should apply to the W.A. for help. The answer to this I foresee, viz., that the W.A. is doing all she can for Algoma, that she has to do so much in the way of clothing the people, that she cannot do anything in the way of providing them with Prayer Books, Hymn Books, and Church literature. Now, my fellow churchwomen, allow me to show you the remedy. Cut off the supply of clothing, and expend one-half the money and one-tenth the time and energy on books, and you will be doing a greater missionary work than has ever yet been done in Algoma. You would be holding up the hands of clergymen and helping them out of very hard places. If you could travel through Algoma as I have done, you would understand this. Imagine a clergyman going into a church or school house, as the case may be, with a congregation of from 20 to 40 or 50, and going through the morning or evening prayer, and not one voice to respond. This is a state of things that I have found, and the reason is, they have no Prayer Books, and never had them, and do not know how to use them. The question may arise, what shall those poor people do for clothing? Allow me to tell you that in the three missions wherein I have worked, I have not met one family who cannot get good food and warm clothing if they get up and make an effort to do so, but it is impossible for them to buy a Prayer-Book or a Hymn-Book. They can trade the farm produce for clothing and groceries at the good general stores in their localities, but they cannot get Church books at these stores, as they are not kept in stock. The result of all this is that those people know nothing about the Book of Common Prayer, hence they know nothing about the Church. To give you an instance of this: I met one poor mother in her home. She had a little child unbaptized. The clergyman spoke to her about it, and she consented to allow him to baptize her child the following week. After he passed out of the house, she said to me, "Is there not some question to answer if I have the baby baptized?" I said, "Yes; if you bring me your Prayer-Book I will show you the service and you can read it up." She told me she never had a Prayer-Book. Bear in mind she is the mother of a Church family. Now this is a serious matter, and it is time that the clergy of Algoma should make an effort to correct this. In nine cases out of ten, the parties who received clothing from the W.A. received a lasting injury rather than a benefit, as it made them lie down in idleness, waiting for the Church to clothe them, when, if they had been depending on their own resources, they would have been up and doing for themselves. Each congregation should have at least three dozen copies of the Book of Common Prayer and as many copies of Hymns (A. & M.) to be left in the building where the services are held, and each family should have at least one Prayer-Book and one Hymn Book in the home to be used daily by any member of the family. If this step were taken and carried out successfully, the work of the bishop and his 80 clergy would bear more fruit in two years than it will in 20 years under the present system. As long as the W.A. continues to send in the bales of clothing the people will continue in their lazy ways, and their children and children's children growing up around them will know nothing but laziness and filth. Some will argue that Algoma is such a rocky place that farm produce cannot grow here. Now this is a mistake. True, the soil is rocky, but it is not barren. In every part between the rocks there are very fertile valleys where the people can raise beef, pork, hay, oats, poultry, butter, eggs and all kinds of vegetables in great abundance, besides the tons of wild fruit which waste every year for want of people to gather and save it. All this they can trade at the good general stores for clothing, boots and shoes, groceries, etc., and I wish it to be understood that all the articles last named are of as good a quality and at as easy prices here as in the general stores any-

where in Toronto Diocese, except in the cities. And if any one wishes to have goods in this line of a finer brand he can order from the Toronto and Montreal tea merchants, as I meet their agents here in every locality. This farm produce will not grow without work, but will it grow in any district without work? Those who work here are comfortable and have learned to depend upon themselves. It is only the lazy and idle who depend on the Church to clothe them, and they are very rude and bold, and give insolence to the clergymen and their families about what the W.A. sends in the bales. They expect larger parcels and better goods than they get. I fear I have already trespassed on your valuable space, but I may continue this subject in another issue.

CHURCHWOMAN.

Parry Sound District, March 8th, 1897.

Family Reading.

Ministering.

What though your feet are often over-weary,
On ceaseless errands sent;
And tired shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient, lest the ones whom you are serving
Be soon beyond your care;
Lest little wayward feet that you are guiding
Slip past you unaware.

Ah, then, no joy would seem so dear and blessed
As spending months and years
In ceaseless service for the vanished darlings
So vainly mourned with tears.
But while you have your dear ones still around
you,
Do not regret your care;
Far easier aching feet and arms and shoulders,
Than aching hearts to bear.

And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land;
Perchance some soul you aid to-day, to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To banquet with the King.

Justification by Faith.

"The Gospel 'is the power of God unto salvation to every one that believeth.' Why? Because it tells the story of Christ's earthly life—His gentleness, goodness, and compassion—and assures us that, having seen Him, we have seen the Father? That is not what the Apostle says. Because it declares the glorious mystery of the Incarnation? That is not what He says. Because it reveals God as the Father as well as the Creator of men? That is not what he says. Because it makes known to the whole race the infinite love of God? That is not what he says. The Gospel 'is the power of God unto salvation'; 'for therein is revealed a righteousness of God by faith unto faith.' This is the element which he singles out and exalts; and to this he gives the supremacy. The reason why He asserted it with such vehement vigour, as though this alone constituted the Divine force by which alone the Gospel achieves human salvation, was the antagonism which it provoked at that time. . . . And if He asserted its greatness because it was denied, there are the same reasons now for asserting its greatness again."

Basis of Character.

Here I am. I have not placed myself here. A little while ago and I was not. I have come forth from the hollow of the Creator's hand. He has not sent me here to sit still: even the stones are useful to mankind. He means me to be useful. I have something to do. What is it and how should it be done? All circumstances say that I am to do the work of a grocer. I have been taught this: I can do it best. In this work I join with the tea-tree and the coffee-tree, with the sweet cane, with the rice fields, with the wonderful plants that yield such pleasant fruits, such delicious spices, with the sun that warms them, with the clouds that water them, with the air that quickens them, with the earth that bears them, with the labourers of harvest-field and vintage, with the mariners that carry them