

this absolutely plain teaching is not only by the majority of our laity not understood, but is in numerous instances absolutely denied, and by not a few of our clergy themselves also. The proof of my statement is to be seen in the important utterance by their lordships the Bishops at the late Federal Synod, viz.: "All classes, educated and uneducated alike, have suffered in the past, and are suffering still, because there is a lack of definiteness, accuracy and depth in the teaching afforded them." Brave words, and surely not without justification; yet there is food for deep reflection even by their lordships, who seem to have espied the mote in the eye of the lower clergy, while the beam in their own Episcopal eye appears to have escaped their notice entirely. While they are right in saying that all classes have alike suffered from an indefiniteness and inaccuracy in Church teaching in the past, and are still suffering, who is responsible for this lamentable state of things? Who can their lordships be referring to but the parish clergy, who have the main teaching of the laity in their hands, so far as Church matters are concerned. Now is it fair that the parochial clergy are to be thus rebuked without a word being said to those who are supposed to be the chief guardians of the Church's interests? If the Church has suffered in the past from a lack of definite and even accurate teaching, why has it been allowed to go on so long by our ecclesiastical heads without their attempting to check it? I answer unhesitatingly, because their lordships have not always been so zealous for accurate Church teaching as by the grace of God they seem to be now. In truth, if the definite and accurate Church teaching had only been insisted upon by our chief pastors long ago, we should not have such ignorance of Anglican rites, ceremonies, and doctrines on the part of our laity, of which they justly complain, but rather unjustly put the blame upon the less blameable parties. Now why are those parochial clergy who honestly endeavour to teach the Prayer Book as it is, called High Churchmen; looked upon as Romanizers; disloyal generally to what is imagined, by those whose proper place is amongst the Reformed Episcopalians, to be the true Anglican teaching? Because they are left by the chief pastors to battle for definite and accurate teaching, while for the most part their lordships remain content with passing motions of regret and censure where they can do little good. Until those who teach catholic doctrine—by that I do not wish it to be thought that I mean any but what is fully taught and implied in our Prayer Book—are vigorously supported by our apostolic fathers, we shall have multitudes saying, when they hear accurate and definite Church teaching, "I never was taught that in Canada." The attempt to revive the Catholic teaching of our Prayer Book has been met with the silly and ignorant cry that we are going back to Rome, and that the Episcopal Church is next door to Rome. This has not been lost upon the enemies of our Church, who I find as dissenters are just as hostile to Episcopacy in Canada and the United States as they are in England. They encourage our members to leave us on the grounds that our teaching has a Roman tendency. Methodism is made up to a great extent here, and I know it is in Canada, by those who were baptized in the Church in England, or in Canada. There are of course many reasons besides the one I am alluding to which account for their deserting the Church of their baptism, but nevertheless the notion that we are developing Roman tendencies when we endeavour to give definite and accurate Church teaching, is a large factor in the leakage from our Church. We want more help from headquarters in our endeavour to set before our congregations the true teaching of the Anglican branch of the one Catholic and Apostolic Church of Christ. When we get that, when they themselves will take an active part in the spread of Catholic truth, then we may expect not only to stop the leakage, but to see the tide turn to us instead of from us, as it undoubtedly has been for some time past. Already there are hopeful signs. The Church at home is increasing rapidly. It is doing the same here, and in Canada things are not at a standstill. Yet, notwithstanding, the increase would be greatly accelerated were our ecclesiastical heads to vindicate our Catholic position to-day as the Anglican Bishops did in the past. We should then perhaps have less inaccurate teaching on the part of the parochial clergy, but in truth there is a complaint from headquarters when the greatest literary defence of the present is being made by the priests of the Church, and not the Bishops, witness the works put forth by Littledale, Gore, Moore, Salmon, Goulburn and many others. That much of the teaching of the parochial clergy of the past has been, and is still imperfect, is, alas, only too true; but those who make this complaint so glibly are not altogether free from the same charge, while I think it can be said with justice that had more care and accuracy been shown on the part of our leaders, the rank and file of the clergy would also have presented a better appearance. There is, however, little use

in stopping to put the blame on the right parties. The fact remains as their lordships say, viz., that Church teaching has been defective and inaccurate in the past, and that it is so in the present. My prayer is that the whole Church may be thankful for this warning voice, and that she may arouse herself to greater faithfulness all round, so that the time may speedily come when they shall no more say when true Church teaching is propounded, "I was never taught that in Canada," but on the contrary, "yes, I know that is true, because I learned that at home in Canada."

ARTHUR E. WHATHAM.

The Rectory, Caro, Michigan, Feb. 27th, 1894.

Christ Church Mission.

SIR,—I beg to enclose a copy of the balance sheet of this mission for the year ending June 30th. While deeply grateful for the help rendered in the past, our present needs are most pressing. For the past two years my gross receipts in the way of stipend have only been \$198.62 per annum. You can judge what this means in the isolated position in which we are placed, where the cost of every article we need is three times its outside value. Our work of enlarging mission premises is now at a stand. A severe blow to us this year was the partial failure of the crop on our mission farm, caused by want of rains and the excessive heat of the season.

Our Indian school is prospering under the charge of Mr. Giles, a gentleman from Birmingham, Eng. Mr. Giles is a most efficient organist, and I am sure our friends would be pleased, could they hear our children sing and witness the heartiness in which they join in the responses in our public services.

Three years ago I relinquished my stipend from the English Church Missionary Society, and threw myself and work upon the voluntary offerings of the Canadian Churches. We get no government aid, with the exception of a small grant towards the teacher's salary. This is my twelfth year in mission work in this diocese, and the question now is, must I throw up, for want of sufficient support, a work that has cost me the best years of my ministerial life?

Please lend me a helping hand by placing the needs of this mission before your S.S. and W.A.M.A. Clothing for boys and girls between the age of 5 and 12 years, and good second-hand clothing for distribution among our Indians, also donations of groceries, medicine, pills, liniment, ointment, etc., will be most acceptable. Bales or boxes should be addressed, Rev. J. G. Brick, Peace River, per C.P.R., to Edmonton, N.W.T., and should be forwarded not later than May 1st. All monies should be sent to the Sec'y and Treasurer, Miss L. A. Dixon, 29 Wilton Crescent, Toronto. Yours faithfully in the work of our beloved Church,

J. GOUGH BRICK.

Peace River, via Edmonton, N.W.T., Dec. 12, 1893.

BALANCE SHEET CHRIST CHURCH MISSION, PEACE RIVER, JUNE 30TH, 1893.

Receipts.

Aylmer, Ontario, W. A.	\$ 5 00
Bradford, Mrs. Hamer	2 00
Chippawa, a member of W.A.	1 00
Glanworth, S.S. and W.A.	9 87
Hamilton, Miss Twoling and sister	26 50
" Mrs. J. Marshall	2 00
" Mrs. Griffiths	50
" Christ Church S.S.	10 00
Horning's Mill S.S.	5 70
Honeywood S.S.	1 00
Kingston, St. James' Jr. Guild	35 00
Kingsville, W.A.	5 00
London, St. Paul's, member W.A.	1 00
Montreal, St. Martin's S.S.	32 20
" Mrs. Seymour, per Rev. S. Massey	15 00
Niagara, per Rev. J. C. Garrett	21 73
Owen Sound, St. George's S.S.	18 03
Orillia, St. James' W.A.	5 00
Rosemont, per Rev. F. J. Lynch and friends	18 96
Rama, Mrs. J. McPherson	2 00
Portsmouth, St. John's S.S.	5 00
Strathroy, Young Ladies' Society	10 00
St. Catharines, Mrs. Clench	1 00
St. Thomas, Mrs. C. Bristol	10 00
Simcoe, Trinity W.A.	10 00
Springfield-on-Credit, Mrs. Magrath	25 00
Thorold, St. John's S.S.	15 00
Toronto, H. S. Northrop, Esq., and friend	125 00
" Church of Ascension S.S.	30 00
" A. B. McColl, Esq.	7 75
" A friend	5 00
" W. F. Tanner, Esq.	1 50
" United Bible Class, St. Paul's, etc.	5 00
" St. Philip's, Hannington's Boys' Mission	10 00
Whitby, All Saints' S.S.	8 10
Woodstock, New St. Paul's W.A.	10 00
Wyoming, St. John's S.S.	2 00
Missionary Leaves Association, England	12 00
Refund on freight wagon	1 25

\$ 511 09

Bank interest	\$ 7 65
Sale of farm produce	259 70
Deficit	1102 76
	\$1881 20

Expenditure.

Deficit year ending June 30th, 1892	\$ 927 45
Purchases on Mission account—	
Hardware, Ross Bros., Edmonton	25 00
Machine oil and grease	7 75
Freight charges on above	25 00
Board and wages for farm help half year ending Dec. 31st, 1892	146 00
Missionary stipend	750 00
	\$1881 20

J. GOUGH BRICK, Missionary.

Miss L. A. Dixon, 29 Wilton Crescent, Toronto,
Sec'y and Treasurer.

Peculiar to Itself.

So eminently successful has Hood's Sarsapilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsapilla is not an accident, but the ripe fruit of industry and study. It possesses merit "peculiar to itself."

Hood's PILLS cure nausea, sick headache, indigestion, biliousness. Sold by all druggists.

Family Reading.

Love's Mastery: Or the Gower Family.

The days and weeks which brought change of scene and season and temperature to others were all unvaried in their monotony to him, with only the alterations which sickness brings of less painful days or more wearisome and restless nights as way-marks in the long year of languor and debility. The Captain's long low tap was answered by nurse's cheerful voice, saying, "Come in, please;" and the next moment a cry of pleasure from the little couch gave evidence of Tracy's welcome to the unexpected visitor. Nurse, after making very loving and particular inquiries about Stella, retired, leaving the young man and the child together.

"Will you come and rest a little on my knee, and lean your head on my shoulder?" Captain Flamank asked, when nurse was gone.

"O yes, please," Tracy answered eagerly, with something of the smile that used to be given to his sister. "It will remind me so of her, and of the first time I saw you."

Captain Flamank had thought of that first time already, and of the little figure in pink upon the hearth-rug with flushed cheek and eager happy smile, who had looked up and welcomed him so heartily. He had never seen Stella perfectly glad and happy before or since; and it made a great impression on his mind. If he felt her absence how much more must the loving brother, to whom she was the very life and sunshine of existence. Thinking thus, he pressed a kiss on the forehead of the little deserted child, as he held him in his arms, and then took one of the tiny hands in his own.

"Tell me all about her, dear Captain," Tracy said, squeezing one of the fingers which seemed so large and strong compared to Stella's. "It is so kind and good of you to come to-night: I did not at all expect you till to-morrow or next day."

"Stella is well and happy, and sends her more messages of love and affection than I can possibly carry, Tracy."

And then he went on to tell every particular concerning his sister that he thought might please the child, and ended by unfolding the pictures—tangible proofs of Stella's skill and remembrance, hailed both for her sake and their own with the fondest expressions of admiration and endearment.

"And now, tell me about yourself, poor child," the Captain said compassionately, as the large melancholy eyes looked up to his again with a depth of loving earnestness and inquiry in their gaze.

"I am better, I think, thank you, Captain Flamank. I have less pain, and sometimes sleep more soundly; only—" Here Tracy stopped and looked down.

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