

tion. Our daughters must enter upon married life not because there is nothing else for them to do, but because they feel that the life offers to them the fullest opportunities for usefulness as well as for happiness. The attitude of society toward marriage, toward all questions of the relations of the sexes, is mainly determined by women. Women have won for themselves liberty to be educated for work. Those who fought that battle, through difficulties of which the rising generation have no idea, did not fight it that liberty should be turned into license. What women may legitimately demand is only "freedom to choose that bond which shall make their actions coherent." Believe me, we women—young middle-aged, and old alike—need a stronger conviction of the seriousness of our own individual lives. The influence which our sex gives us is already great, the influence, which women have had in the past through their purity, their innocence, their refinement, was no doubt great. But the influence which we may have if we will add to these the consciousness of a serious purpose in our lives will be far greater. We do not wish to be soft cushions or even props to men; but we wish to work by their side, bringing each our own particular gifts to aid in that great work of the redemption of the world in which our Master suffers us to be His fellow laborers. (Applause.)

#### THE TENACITY OF CHILDISH ERRORS.

It must be within the experience of almost all men to look back in utter astonishment at the quaint, not to say idiotic, mistakes they made as children in misunderstanding words and phrases that they heard in their earliest lessons. It is astonishing, moreover, how long these mistakes of intelligence hold their own, and refuse, so to say, to be reconsidered. The best illustration of this is the frequently false interpretations attached by children to the liturgies and the Scriptures from which they have received their most lasting and most useful impressions. To our childish mind the words seemed to mean something or other which no sane man would even have taken them to mean, and when once the false idea had firmly taken root it never occurred to us to question our childish interpretation until many years later, when all of a sudden, perhaps, it dawns upon us that the compilers of our liturgy did not write pure nonsense, or with a secret blush or an open smile we put away the childish thing for good and all. For years a certain boy in the West of England used to repeat the Lord's Prayer thus: 'Our Father we chart in heaven.' He had learnt to read, but having learnt the prayer by heart before learning to read, he did not happen to study the Lord's Prayer in print until one day he perceived the words 'which art,' in place of the accustomed 'we chart,' which no doubt he imagined he had seen a hundred times. He gravely came home and informed his sister that her book, which he had been using, had a curious misprint in every case where the Lord's Prayer occurred.

Many children, we fancy, are puzzled by 'the Scripture moveth us in sundry places.' The word 'Sunday' for 'sundry' is an easy substitution, and even if the meaning of 'sundry' be known, the interpretation is not always clear. We know of a gentleman, now in the yellow leaf of life, who declares that he has always understood the words to mean 'the Scripture moveth us wherever we may be, whether in London or in the country, or at sea, in sundry places, in short, to acknowledge and confess, &c. More amusing than this is the misapprehension which a little girl once fell into of the words 'A General Confession,' the rubrical direction immediately following the Exhorta-

tion. She read it 'A General Confusion;' and as everybody knelt down, and there was a considerable rustling of dresses and shuffling of feet at this time, she supposed it was done in the desire to obey orders. We are not sure that she did not do her best to add unnecessary noise and stir in kneeling down in order to make up for those who were indifferent and careless about their duty. A more profound mistake may be extracted from the words of the morning Collect for peace: 'In knowledge of whom standeth our eternal life.' In every considerable handful of churchgoers, we will venture to say there is one at least who has always taken these words to mean that 'our eternal life, or our life in the future world as distinct from our life here, stands revealed before God in his omniscience,' 'In whose knowledge—i.e., in God's knowledge—standeth our future life.' Of course this implies an unscriptural view of what eternal life is; but it is not given to every one to connect the Collect directly with St. John's Gospel (xvii. 3.) There are probably few, if any, Englishmen who can support a friend of the writer's in his misrepresentation of the simple response in the Litany—'We beseech Thee to hear us, good Lord.' As a little boy he regularly understood the choir and congregation to say—'We beseech Thee to hear our school law;' and it was a matter of some concern to him that only for their own school-rules was supplication made, and not for the rules of any other parish school. It did not seem quite fair.

The Psalms afford countless opportunities for blunders of interpretation; but at present we can but recall the case of one who was declaiming against the unintelligibility of them as a whole, and cited as an instance verse fourteen of Psalm lxxviii: 'When the Almighty scattered kings for their sake; then were they as white as snow in Salmon.' 'Who ever heard of snow in salmon?' he asked, indignantly; 'salmon in snow one could understand, but snow inside a fish is perfectly ridiculous.'

(To be Continued.)

### News from the Home Field.

#### Diocese of Nova Scotia.

ANTIGONISH.—Numerous additions and improvements have been made during the past year in the churches in this parish. At St. Paul's, Antigonish, the building and completing of the winter Rectory has been carried out, and a Brass Eagle Lectern, Free stone font, Prayer desk, Oak Alm's basin and Eastern window added.

At Christ Church, Linwood, a new altar and altar cloth, pulpit, Eastern window, new organ and improved position of choir and other internal improvements have been carried out. At Bayfield the interior of the church has also been improved and made more comfortable. A system of Bell and Brick Cards were used in the early part of the year which were very successful in each part of the parish, especially in Antigonish, where a large sum was collected and so obtained the Lectern. Funds were materially helped by a Social in the curling rink, and in Linwood by a large picnic. In Bayfield by a concert, and later by a pic social.

Special offertories have been frequent in Antigonish, the amounts having invariably been large. A great revival of Church life is evident in Linwood—one of the largest sections of the parish.—but which in the past seems to have been much neglected. Well may the good people of Linwood be proud of their church; it is a beautiful little shrine and a lasting and lovely monument of what can be accomplished by a band of capable and zealous workers.

Like an incense cloud, their good deeds and alms rise acceptably to the throne of the King of Kings.

#### Diocese of Fredericton.

ST. JOHN.—The usual monthly service for men under the auspices of the Brotherhood of St. Andrew was held on Tuesday, 15th inst., in St. Jude's church, Carleton. The church was filled with a reverent congregation of men, a large proportion of whom were members of the various Chapters of the Brotherhood in the city. Nine of the clergy were present. The choir was made up of boys from St. Paul's church, brought over by Rev. A. C. Hamilton Dicker, and a number men from the choirs of the different churches. The singing was most hearty, and the way in which the large body of men's voices rendered the canticles or hymns was very inspiring. The address on 'Work,' was given by the Rector, Rev. W. H. Barnes. The Brotherhood of St. Andrew in this city is becoming recognised as an important factor in Church life, and the hearty co-operation of chapters, representing various types of churchmanship, in useful church work is a good sign, one of the most hopeful upon our not unclouded horizon.

#### Diocese of Quebec.

STANSTEAD.—BEEBE PLAIN.—The Bishop of Quebec paid a visit to this parish on the 9th and 10th of December, confirming nine persons at Christ Church, Stanstead, and seven persons at all Saints Church, Beebe Plain.

The Christmas services at the two Churches were the same as last year. At Christ Church there was shortened Evensong and full choral celebration of the Holy Communion at midnight of the eve, and Mattins and a second celebration of the Holy Communion on the morning of the festival. At all Saints Church there was an early celebration of Holy Communion; and Mattins and an address by Mr. Hurte, the resident Lay Reader. Both churches were suitably decorated. On New Year's day there was an early celebration of Holy Communion at Christ Church.

Both churches had Christmas treats for their Sunday School children; that for All Saints Church being held on Innocents' Day; and that for Christ Church on New Year's evening. Both were conducted on the same plan, including short service and address in church, followed by a tea, entertainment of magic lantern views and distribution of prizes etc., from a Christmas tree in the school room.

We regret to record the removal by death of one of our most active church workers, Miss Bessie Meigs, who passed to the rest of Paradise on Thursday morning, Jan. 10th. Baptized into the church in infancy, a few years before the erection of Christ Church, and confirmed by Bishop Williams, her whole spiritual life was connected with it. Ever a devout and regular worshipper and communicant she took a warm interest and part in all branches of church work until the last year, when months of weariness and suffering were the forerunners of the last change. Devoted to the care of the other members of her family circle her genial bright, disposition and thoughtfulness of the wants of her many friends will ever be a precious memory to those left behind.

The funeral service was held on Saturday afternoon, Jan. 12th, at the family residence, conducted by the rector, assisted by Revs. Canon Thorneley, R. C. Tumples, two former pastors of this parish, after which the mortal remains were laid to await the Resurrection call in Crystal Lake Cemetery, beside the body of a dearly loved father.