

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, APRIL 5, 1900.

[No. 14.]

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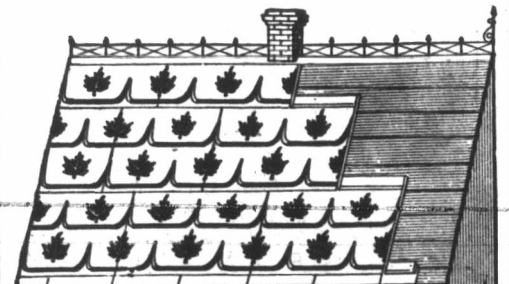
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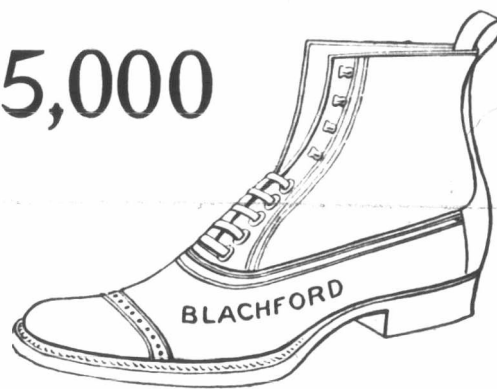
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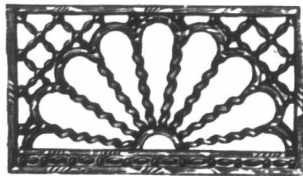
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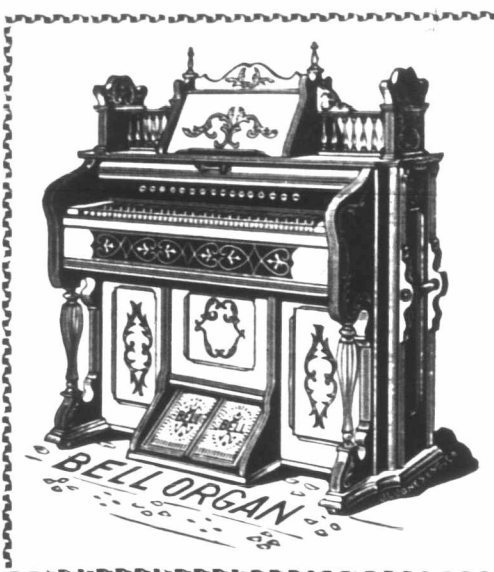
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Canadian Churchman.

TORONTO, THURSDAY, APRIL 5, 1900.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

SIXTH SUNDAY IN LENT.

Morning—Exod. ix.; Mat. xxvi.
Evening—Exod. x., or xi.; Luke xix., 28, or xx., 9 to 21

Appropriate Hymns for sixth Sunday in Lent and Easter Day, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SIXTH SUNDAY IN LENT.

Palm Sunday.

Holy Communion: 272, 309, 311, 322.
Processional: 98, 99, 100, 200.
Offertory: 87, 88, 493, 534.
Children's Hymns: 330, 334, 337, 466.
General Hymns: 250, 467, 492, 533.

EASTER DAY.

Holy Communion: 127, 128, 133, 316.
Processional: 130, 134, 232, 497.
Offertory: 131, 135, 136, 137.
Children's Hymns: 132, 329, 335, 336.
General Hymns: 138, 140, 498, 499.

We have removed our business offices to Room 18, 1 Toronto St.

Submission to Authority.

Obedience is regarded as one of the "Counsels of Perfection," in the Latin Church, and it used to be regarded as one of the notes of Catholicity in the Anglican Communion. Moreover, it was once thought that High Churchmen peculiarly excelled in this grace. It would appear that all schools have at least examples of disobedience within them. We begin with one from

The Diocese of Exeter.

The Bishop of Exeter, in the course of his Lenten pastoral, says: "Now, there are a

few incumbents in Devonshire (very few I am thankful to say), who, having introduced or perpetuated the ritual of incense and processional lights, refuse to obey their Ordinary. And there is one incumbent who set at nought my inhibition to preach in a Nonconformist chapel. Now these things, cannot altogether be passed over any longer. I should be most unwilling to bring these cases before the courts of law; but it is impossible to look upon a clergyman who disobeys his Bishop with the same trustfulness and esteem which is so delightful in dealing with others. All have taken solemn vows at their ordination, and oaths of allegiance and of canonical obedience at their institution; and if any persist in disobedience, the relationships between us cannot be as before, however grievous this would be to me. But I do most earnestly trust they will no longer refuse my admonitions, and cause me, their father-in-God, and not me only, but I believe themselves also and their fellow-Churchmen, much pain." But there are other examples. Here is the comment of a "Catholic" paper on

The Archbishop of York.

"His Grace, the Archbishop of York, has a most peculiar way of marking the penitential seasons of the Church, and one which is fortunately confined so far to the Northern diocese over which he is called to rule. The opening days of Advent were darkened by the issue of His Grace's "Passing Cloud," with its strange mixture of fresh statements and withdrawals. The opening days of Lent have been utilized by His Grace in writing to each of his "separated clergy," detailing the various petty methods by which he proposes to isolate them for their adherence to the liturgical use of incense. Briefly His Grace's intentions are as follows: (1) Not to officiate in their churches. (2) Not to allow extra-diocesan preachers in their churches without his permission. (3) To examine candidates from their parishes before confirming them. Such are the trivial but trying methods thought worthy of adoption by the Northern Primate in his eager desire to secure submission to an opinion which (as Mr. Lathbury says), has become little more than a suggestion 'for the consideration of individual Bishops.' Is not that a fine example of the meekness of the Catholic Spirit?"

Church Music.

A contemporary remarks: "We have read with no little interest a couple of articles in the current number of the Saturday Review and that of the previous week, on the State of Church Music and Congregational Singing. The articles, which bear the familiar initials, "J.F.R.," are, it is true, written in the slashing style affected by that outspoken journal, but they are none the less worthy of the attention of Church musicians and the

clergy. Perhaps, in order to attract notice, the writer recognizes the golden age of English Church music only in a short period, which ended with Purcell's death, and apparently does not allow that there was even a silver age after that date." Some of J.F.R.'s remarks are extremely good, but we entirely disagree with him in his condemnation of the "harmonized double Anglican Chant." On the contrary, we believe that this Chant is thoroughly suited to our language and our people. But we are strongly of the opinion that the profuse of anthems and of "Services" for the Canticles has the effect of chilling and silencing the congregation and preventing congregational singing. At present, however, we only draw attention to the subject.

William Cowper, the Poet.

"Dogberry," writing in the City Press, expresses the hope that the approaching centenary of the death of William Cowper will not be overlooked under the pressure of current events. The anniversary of his death is April 25th. "The memory of the Rev. Jno. Newton, Cowper's friend, is inseparably connected with the church of St. Mary, Woolnoth, of which he was for a number of years the incumbent, and in the vaults of which he was interred. Seven years ago, it will be remembered, his remains were transferred to Olney, where the place of their reinterment is indicated by an appropriate granite memorial. Would it not be well to place a slab on the walls of St. Mary, Woolnoth, recording the fact of the removal?" So far we are in entire agreement with the writer; but we sincerely trust that the centenary of Cowper's death may lead to thought and action more directly referring to himself. Cowper was not merely a very true poet, but a leader in that return to nature in which his contemporary, Robert Burns, took so conspicuous a part. "From grave to gay, from lively to severe," Cowper illustrated almost every phase of English poetry. From "Conversation" and "John Gilpin," to the "Turk," was a "long cry;" but Cowper was equal in every department, and it is much to be feared that he is not now appreciated as he ought to be. May this anniversary draw attention to his merits!

The Future of South Africa.

We suppose there are few reflecting persons who can suppose that Great Britain, after the expenditure of blood and treasure forced upon the Empire, will calmly consent to things being left as they were before the war. The following is the judgment of an American contemporary on the subject: "The United States has transmitted, and Great Britain has declined, a friendly offer of mediation. This was coupled with the plea of the Boer Republics for peace with independence. It is impossible to believe that

either of the Presidents of the Boer Republics can for an instant have imagined that Great Britain would concede the independence of the two States. Wrong existed on both sides in the present struggle in details, but on both sides there was a distinct purpose to secure final and complete supremacy for certain moral and political ideals. Of these, the English aims and ideals were on all accounts better for the native races of South Africa and for the future. The utmost concession, which will now be made by Great Britain will be autonomy for the populations of the two Boer Republics, and their incorporation in some Federal system for South Africa at a future date." This is entirely right and reasonable, and more than most State would concede—and more than Great Britain will probably concede at once. It is not to be expected that those who have taken arms against the Suzerain power should be enfranchized at once; but, of course, this will be the ultimate aim of the conquerors.

The Late Bishop Gilbert, of Minnesota.

"The memory of the just is blessed," and, although the late Bishop Gilbert was not our own, but belonged to the Sister Church in the United States, we cannot allow the record of his departure to pass unaccompanied by the tribute of reverence which many Canadians will desire to pay to his memory. Bishop Gilbert came to Toronto some five years ago, to attend a Congress of religion and education. Bishop Whipple, his senior, had engaged to come, but was unable to fulfil his engagement. It was characteristic of Bishop Gilbert that he came at once and at great inconvenience, in order to prevent disappointment. It is not too much to say that his address was one of the most striking of all those delivered. Many here can testify to the impression he produced of reality, depth, earnestness, large-mindedness. If we append some testimonies from American journals, it is because we think they may suggest lessons for bishops, presbyters, and laymen:

St. Paul Pioneer Press:

Although a high dignitary, Bishop Gilbert was one of the most democratic of men. His dignity was the dignity of character and not of circumstances. Genial, warm-hearted, easily approachable, possessing in a peculiar degree that indefinable quality of personal magnetism, he attracted the friendship of many men, and the admiration of all with whom he came in contact. His daily life made his religion an attractive thing, and gave him more than ordinary power for good over the lives of his associates. . . . Bishop Gilbert was a speaker of wonderful power in the pulpit and out of it. Of scholarly attainments, broad culture, fine presence, and the gift of eloquent expression, he was in demand on many a public occasion, and always pleased and instructed.

St. Paul Dispatch:

The community had scarcely been advised of the serious illness of the Bishop, and when the announcement of his death was made, it

was at first received with incredulity and then with the most heartfelt sorrow.

Minneapolis Journal:

He had the faculty of easily making friends. He was popular with all classes, notably young men, over whom he always had a good influence. He was a man of affairs, possessing the business qualification so essential to one in his position, and his executive ability is shown in the great work he has accomplished for his Church in this diocese. Bishop Gilbert was a man whom no obstacles could intimidate. It was a real pleasure to him to attack and overcome them. His influence will be a permanent possession for those who come after him. Of no less interest is the following.

Resolution of Methodist Ministers of St. Paul and Minneapolis:

Resolved, That we hereby express our great admiration of the Christian character and untiring labour of the late Bishop Mahlon N. Gilbert. We recognize in him a cultured gentleman and a broad-minded Christian clergyman, and we hereby express our deep sorrow at his early death and our sincere sympathy with his family and the Protestant Episcopal Church in their great bereavement.

The Guardian and the Pilot.

Mr. Lathbury, recent editor of the English Guardian, has left that paper, and has set up another called the "Pilot." The Guardian is a paper so widely known and so influential that our readers will like to hear something of the significance of the change, which we here present from a contemporary: "Mr. Lathbury's new paper is not to be called The Tribune, as we had announced, but The Pilot. Of its aims Mr. Lathbury says that it is his purpose to carry on the policy followed during the last sixteen years by The Guardian. He will represent the High Church party, as a whole, seeking to unify rather than to magnify differences and develop discords. He says his withdrawal from The Guardian was owing to differences in regard to the Lambeth opinion on ceremonial, and says he is content to let the future indicate what separates his attitude on Church questions from that of The Guardian, under the editorship of Dr. Hobhouse; as though that were not obvious enough from the change in The Guardian itself. In carrying on the traditions and principles of the Oxford Movement, Mr. Lathbury takes up his task with the conviction that the crisis in the Church, if it ever was a crisis, is over and done with. He means to secure a wider vision by ecclesiastical correspondence from many Church centres abroad, a feature of the new paper which will be watched with great interest." All this is interesting, but a trifle vague. We will do our best to find out the difference between the two lines, and, by and by, let our readers know.

—"No cloud can o'ershadow the Christian in which his faith may not discern a rainbow."

THE QUEEN AND IRELAND.

Here are two names very dear to everyone who loves the English name, the British Islands, the great British Empire. The Queen has concentrated upon her an amount of reverence, affection, and devotion, such as no female sovereign has received in the whole history of the world. It was this sentiment that aroused the anger, soon passing into stern contempt, of the subjects of the Queen, when some stupid and malignant French caricaturists took in hand to insult her. The name of Queen Victoria is cherished by every true Briton, next to the name of the Most High. And Ireland, too, is very dear to us, more than we know, as is shown by events like those of last St. Patrick's Day. We laugh good-humouredly at our Irish neighbours, we speak of their bulls and other eccentricities; and we mourn when we hear of their trials and misfortunes, and look back on some sad passages in their history. But underneath our smiles and our tears there lies a deep and hearty appreciation of the Irishness, the generosity, the valour, the devotion by which the Irish people have been and are distinguished. It is therefore a delightful thought, that these great names are, at the present moment, connected in the minds of men; and that they are connected in such a manner. It is said, and we believe it, that the purpose of a royal visit to Ireland originated with the Queen herself. It was worthy of her royal heart and mind. It seems to have been immediately suggested by the gallant behaviour of Her Majesty's Irish soldiers in South Africa. Not for the first or the second or the twentieth time was that valour displayed. Side by side, in many a battlefield, English and Scotch and Irish men have fought with equal valour and persistence. They were different. Each had his own nature, temperament, ways of expressing himself. At Balaclava the Irish Dragoons went into the charge of the heavy brigade with a loud cheer, the Scotch with a low, fierce, moan. But they did not differ in courage. In battle they were as one man. And, by God's blessing, the time will come when the three nations shall be as one nation, with one heart and one mind. We are sure that thoughts like these animate the Lady who, as Queen and Empress, sways the sceptre of this mighty Empire. She knows, as perhaps few know, the crisis through which we are passing, out of which the Empire must come with increased power and glory; and how much depends upon the direction of affairs during the days which lie immediately before us; and she knows that one great work which has to be done is to draw together the parts of the Empire. Surely this is the very work which God, in His mysterious Providence, is now accomplishing, and calling upon Britons to assist in accomplishing. From one end of the world to the other men are holding out their hands in token of a brotherhood not now discovered for the first time, but felt with a depth and intensity unknown before; and Ireland must have her share in the blessing. England may

have been to blame in the distant past; but she has made and does make and wishes to make ample amends. No scheme that can be thought of for the benefit of Ireland will meet with opposition from Englishmen and Scotchmen. On St. Patrick's Day all wore the shamrock with the same enthusiasm, all were Irish in heart; and Queen Victoria goes among her Irish subjects to declare that she is Queen of one people, not of three or of two. She goes to thank the nation which has sent forth its sons to do battle for the Crown, the Empire, for humanity, of which that Empire is one of the greatest representatives; and we believe that her visit will arouse all the best and noblest and most generous sentiments in the hearts of that people. God bless her and them. Erin go bragh! God save the Queen!

HOLY WEEK.

It is sometimes said that the long season of Lent makes too heavy a demand upon men's energies in a world as busy as this in which we live. It might, indeed, be replied to this, that there are so many limitations to the demands of Lent that they can scarcely be thought grievous. For example, very few regard all the day (except Sundays), as days of abstinence. The ordinary Christian thinks Wednesday and Friday sufficient, and no one dreams of reproving him. Such an answer must be regarded as adequate. But we do not mean, at this moment, to argue for the use of Lent in general. Lent is nearly gone, and the question with us should be, how we may make most profitable use of the portion—the most solemn and sacred portion—of it which now remains. Here we are on ground which will not be disputed by any serious or thoughtful member of the Church. Easter is near before us, the greatest and most glorious festival of all the year, the festival which the Church has always marked as pre-eminent among all her holy days in every possible manner. For on this day she has not only her collect and proper psalms and lessons and preface; but she singles out this day as that one on which she requires that all her sons and daughters shall receive the sacrament of the Body and Blood of Christ; and perhaps we may add—in hardly any particular are her commands so carefully obeyed. There are few indeed, unless hindered by the monitions of their conscience, who will abstain from the Sacred Feast on Easter Day, if they are able to be present. Now, the celebration of the Resurrection follows close upon the commemoration of the Death and Passion; and besides, it is hardly possible to prepare rightly for the Communion without deep meditation on the event which is there commemorated. For every reason, therefore, the Church invites us to use the week before Easter as a special time for meditation on the sufferings and death of our Lord. It is for such an employment that we should now, by God's help, endeavour to prepare ourselves. And there are two different ways in which we may use this season; we may consider what it means for mankind at large,

and we may consider what it may be for ourselves at this particular time. The former of these lies, of course, at the foundation of all, and involves meditation. (1) On the sin of man and the great needs to which Almighty God made response in the gift of His Son. (2) The tender mercy of our God, whereby the dayspring from on high hath visited us. (3) The exceeding love of our Lord and Saviour Jesus Christ, Who became obedient unto the death of the Cross for our sakes. (4) The glory of the Resurrection—thus passing on to Easter Day. (5) Followed by the later events and their corresponding Festivals of the Ascension and Pentecost. Now, on the one hand all these things are quite familiar to us—as the air we breathe, as our daily bread. On the other hand, we may well doubt whether they are deeply realized by us in our habitual convictions and practical principles. For example, do most Christians realize the fact that God deemed so awful a remedy for sin to be necessary? And in some sense this must be the case. Not without a cause would God refuse to spare His own Son. Not without great cause would He give Him up to death for us all. Surely the meditation of this subject in Holy Week may help us to feel more deeply the love of God, the self-sacrifice of Jesus Christ, and the evil of sin. So far our work is general, and belongs to all. But there is individual work to be done. Each of us has a personal relation to Christ and this is a time of times for considering this relation. We may well begin with self-examination, starting from or leading to a consideration of the example of Jesus Christ. He left us an example, and everyone deserving the name of Christian follows that example. Our life should be an imitation of Christ. How far would this describe it? As we have said, we may consider this in two ways. We may take account of our life—how we spend our time, what manner of persons we are in thought, word, and deed, what motives govern us, how our actions compare with those of others; and then we might take these results and see how they would fit into a life like the life of Christ—whether all these thoughts and words and deeds would be (so to speak), in keeping with His Spirit. Or we might begin with a study of the example of Christ and take that as a test by which our own life might be judged. Both methods are good and both may be used. In a certain way they are the same, yet not quite the same. At any rate they will help and complete each other. And the work of Holy Week will give a depth and solemnity to the endeavour. Standing under the shadow of the cross, we shall find our levity rebuked and our earnestness deepened. As we pass through the days of the week and mark His most holy steps, we shall feel all His love and patience and endurance and charity—and learn to correct our own defects. And so shall we prepare to keep the feast—with the unleavened bread of sincerity and truth.

—Prayer is a golden key, which should open the morning and lock up the evening.

DEATH OF GENERAL JOUBERT.

The death of General Joubert, Commander-in-Chief of the Boer army, is evidently a great loss to his people, although they seem to minimize it to the uttermost. The testimonies that come from his adversaries must be received with some caution, when they tell us of his courage, magnanimity, and so forth. A man does not get the name of "Slim (Sly) Piet" for nothing, and Mr. Fitzpatrick's account of the general, written while he was yet alive, may be accepted as generally correct. "Mr. Joubert," he says, "possessing a considerable share of the real Africander cunning, is yet no match for his rival (Kruger), in diplomacy, and has none of his grit and courage. In earlier years this has been proved a score of times, and it is therefore the more interesting to recall that at the time of the annexation, General Joubert refused to compromise his principles by taking office under Shepstone, whilst Mr. Kruger was not so staunch; and both before and during the war General Joubert refused to accept less than what he considered to be his rights, and steadily and frequently proclaimed his readiness to fight, whilst Mr. Kruger was diplomating." Apparently General Joubert became aware that opposition to Great Britain was not such a hopeful undertaking, if it is true that he was averse to the war. It is never quite easy to get at the truth of such matters.

THE CHURCH AND THE JEWS.

The question has been lately asked in our columns, why appeals are made to us to aid missions to the Jews in distant lands, while no efforts are made to Christianize the Jews in our own borders? The answer seems to be that this work requires special ability and training, and that the number of Jews in any one place in Canada being so limited, the Bishops have not, as yet, seen their way to undertake it. Meanwhile there are appeals made to us annually from two sources, to aid existing missions to the Jews, and if the ancient words, "beginning at Jerusalem," have any significance for the followers of the Christ, it certainly seems to be a Christian duty to give our aid in one or the other direction. And upon this point "The Canadian Churchman" may well have something to say to Canadian Churchmen. First, in our judgment, comes the Jerusalem and the East Mission Fund, which is not an independent separate society working from its own centre, working its own work, and owning no control outside its own committee, but a fund devoted wholly and solely to one object, to aid our Bishop in Jerusalem in the work which our Church sent him to do. Bishop Blyth is the official representative of the whole Anglican Communion at the Mother City of Christianity. When the late Archbishop of Canterbury, the saintly Benson, was hesitating as to the propriety of consecrating a Bishop for Jerusalem and the East, his mind was completely satisfied by the Patriarch of Jerusalem, who specially desired him to send a Bishop to represent

the Church of England, that, as two great branches of the Catholic Church—the Greek and the Latin—were represented by their Bishops at the cradle of the Faith, so the third great branch, the Anglican, might be similarly represented. And for a further reason, that a Bishop of our Church should undertake what the Greek Church under Moslem rule is forbidden to undertake, the evangelization of the Jews in the Holy Land. It seems to us, therefore, that every loyal Churchman, who believes in Church principles, and especially in the government of the Church by Bishops, would, as a matter of course, feel bound to give all possible support to our Bishop in the work which the Church has entrusted to him in Jerusalem and the East. A glance at the eleventh annual report shows the comparative growth of Bishop Blythe's mission work. In the year 1889, the net income was £899. Last year's income was £11,320, more than twelve times as large, and raised at a cost of less than 9 per cent. One great interest attaching to the work is that it is concentrated wholly in what are called the Bible lands, and one great security for the permanence of the work is that, under a firman from the Turkish Government, permission has been given to the Bishop to purchase land and erect buildings. The chief needs in this direction have been a college for the training of a native ministry, and a church, where the worship of the English Church may be worthily presented. The latter has been (in part), secured by the building of St. George's Collegiate Church, which was consecrated a year ago by the Bishop of Salisbury, as representing the Archbishop of Canterbury. The former will not be secured until sufficient funds are in hand to complete the building. The Bishop of Salisbury appeals strongly to English Churchmen at home for funds for these objects, not only because "it is a work for all time that is being done," but also because the good impression of our Church everywhere felt in Jerusalem, "will be very much weakened if we begin to build and are not able to finish." Bishop Blythe's appeal to us, however, as Canadian Churchmen, is not on behalf of these buildings, but rather for the support of the missionaries actually engaged in the mission work. As the work grows, under his hands, the mission staff must be increased. The staff at present consists of nine clergy, one layman, eight ladies, four teachers in the Cairo School, a colporteur, a Bible woman, and seven native teachers. Bishop Blythe counts mainly on Good Friday offertories for the maintenance of his work; and certainly no day could be more appropriate for such offerings, a day on which the great Anglican Communion throughout the world is offering the united prayer for "mercy upon all Jews, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord."

—A heart nursing its enmities is closed against all good; one that puts them away is open to the best that earth and heaven have in store.

HOMILETICAL HINTS ON THE COLLECTS

By Rev. Prof. Clark, LL.D., Trinity College.

COLLECT FOR GOOD FRIDAY

Of the three Collects for Good Friday the first is a somewhat expanded version of the Latin Collect.

i. It presents the Church as the Family of God. Of many aspects this is one of the most attractive, and which follows from the conception of God as a Father. To reveal Him as such the great work of Christ. Set forth with great fulness in Gal. iv., 4-7.

ii. It sets forth the work of Christ on behalf of the Church—especially His willing sacrifice. He was content.

1. To be betrayed—to suffer this at the hands of a friend.

2. To be given up into the hands of wicked men.

3. To suffer death on the Cross.

4. All leading up to His glorious ascension which gives completeness to His work.

iii. A prayer for God's gracious regard.

1. This was the end of all—the reconciliation of man to God—the bringing of the race into fellowship.

2. All that Christ had done an argument for such regard.

The second Collect is also a free translation of the old Latin Collect; and the third is made up of several formerly said on this day.

COLLECT FOR EASTER EVEN.

The Collect for Easter Even was composed for the Scottish Prayer-Book of 1637, and was considerably altered before being placed in the English book of 1661. The imagery is Scriptural, and is suggested by the events of Good Friday and Easter.

i. The Christian is united with Christ in His life and death.

1. Baptized into the death of Christ, i.e., into Christ who died, that He might die unto sin.

2. Buried with Christ, so that every part of Christ's work might be reproduced. The true burial is not merely the representation in Christ, but the mortifying of sin.

3. The death and burial the way to resurrection. (1) Spiritual resurrection in this life. (2) Resurrection to glory at the second Advent.

ii. All referred to the merits of Christ.

1. We need to be baptized, to believe, to mortify. All these conditions of blessing.

2. But the merit of all referred to the Saviour.

COLLECT FOR EASTER DAY.

The beautiful Collect for Easter Day is almost entirely the composition of the English Reformers.

i. We commemorate the stupendous event of Easter: What God has done through Jesus Christ.

1. Overcome death. By dying for sin and rising again.

2. Opened the gate of everlasting life. (1) By the knowledge of God. (2) By free grace. (3) In the glory of the future.

ii. An acknowledgment of God's grace.

1. Special prevenient grace.

2. The source of all good in man's life.

iii. A prayer for the continuance of such blessing.

(1) That these gifts of grace might be perfected.

(2) And this by God's continual help. The work must be begun, continued and ended in Him.

REVIEWS.

The Old Faith and the New Philosophy: By Canon G. J. Low, D.D. Price 50 cents. Toronto: W. Briggs, 1900.

Canon Low has long been known as one of our most thoughtful and learned clergy; and it is well that he should have been induced to print the volume now before us, dealing, as it does, with subjects of great present interest, and such as he has made distinctly his own. It is not too much to say that many minds are troubled, at the present time, by the fear that it may not be possible to reconcile

the undoubted results of scientific enquiry with the contents of the Sacred Scriptures. Canon Low has taken in hand to show that any seeming contradiction between the two records has arisen from mistaken interpretations, which are by no means necessary; and he takes upon himself to reconcile them. In doing so, he first considers the subject generally, and then proceeds to discuss four points: 1. The doctrine of the Trinity; 2. the Holy Ghost; 3. the Person and Work of Christ, and 4. the Holy Catholic Church. The discussion of these subjects shows deep thought and penetrating insight, whilst the form in which it is presented is such as will attract and hold the reader.

The Letters of Robert Louis Stevenson; two vols. Price \$5. Toronto: Publishers' Syndicate, 1899.

Most people know what an admirable writer and novelist Stevenson was, but it may be safely said that none of his writings equal in interest and in charm of expression these letters which are now given to us by the careful editing of Mr. Sidney Collins. Mr. Collins furnishes a most excellent introduction of more than forty pages, in which he sets his friend before us in the most attractive manner. Upon this follow Stevenson's letters: 1. Those belonging to his student days in Edinburgh; 2. those of the "Advocate and Author"; 3. those of the Amateur Emigrant; 4. Alpine Winters and Highland Bournemouth; 5. the United States; 6. Pacific Summers; 7. Marseilles and Hyeres; 8. Life at Voyages; 9. Life in Samoa, where he died. The persons to whom these letters are addressed are almost as various as the localities from which they are sent; and the letters themselves are worthy to be classed with the best in our language.

The Epistle to the Romans: A Practical Exposition. By Canon Charles Gore, D.D.; vol. II. London: Murray.

It is enough to mention that we have here the conclusion of Canon Gore's excellent exposition of St. Paul's great Epistle to the Romans. It is of great value.

The Preparation of Ryerson Embury. By A. R. Carman. Price, 75 cents. Toronto: Publishers' Syndicate, 1900.

We have here an exceedingly well written book, and one that is most interesting—which may, therefore, be confidently recommended to those who are seeking for pleasant works of fiction. But the book is clearly not intended chiefly for amusement or entertainment. It declares itself on its title page, as having a purpose; and with that purpose we have a certain sympathy, although we may not go every step of the way in which the author would lead us. We have no intention of arguing Socialism or Henry Georgism here, so we recommend our readers to form their own judgment, and to form it carefully.

The Life Worth Living. By Rev. Dyson Hague. Price, 35 cents. Toronto: U. C. Tract Society, 1900.

The "five short addresses" contained in this volume were delivered in St. James' Cathedral, at the midday services in 1899, and are worthy of being thus preserved. They are clear, earnest and eloquent.

Magazines.—Scribner's Magazine for this month is, as is usually the case, full of interesting reading matter. "The Charm of Paris," an article written by Ida Tarbell, is particularly opportune just now when the thoughts of so many people are instinctively turning in the direction of that gay city where the great Exhibition will so shortly be in full swing. Mr. Ernest Seton-Thompson, whose book entitled, "Wild Animals I have Known," is so well and favorably known throughout Canada, writes in a very entertaining way about "The Kangaroo Rat." Mr. Brownell contributes an article on "John Ruskin," and H. J. Whigham tells in a most interesting manner the story of "Magerfontein," the article being illustrated by the author's own photographs, taken on the spot. Mr. R. Sturgis writes

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on "The Field of Art." In addition to the above are portions of J. M. Barrie's story "Tommy and Grizel," and Part IV. of T. Roosevelt's "Oliver Cromwell." "The Touchstone," a short novel by E. Wharton, is concluded, and B. P. Blood contributes a poem on "Thoroughbreds."

In the current number of "Everybody's Magazine" are several very interesting articles, amongst them being "The White Rose Mystery," by E. O. Weeks, "The Ruse of Father Ambrose" and "The Moon Curse," an Indian tale. Those readers who are interested in matters pertaining to royalty, and particularly with Her Majesty's movements, and who is not, especially in these days, will find an article herein in which is told, in graphic language, "How the Queen sees a Play." There are two war stories, as also an article descriptive of the way in which the American coasts are defended. No. 2 of a series of articles dealing with great American industries tells of a visit to the world famous steel works of Mr. Carnegie at Pittsburg. A series of short sketches and a couple of pieces of poetry complete the contents of a very readable number.

THE BISHOP OF LONDON ON THE CHURCH AND THE NATION.*

(Continued.)

The Communion and the Mass.—"In the light of these general considerations I shall discuss the two points which I have mentioned as being prominent in present controversy.

"1. The object of 'turning the Mass into a Communion' was avowedly pursued by our Reformers in the later years of Henry VIII. When the first Prayer Book of Edward VI. was issued it was at once felt that this was its aim. The resistance to it was based on that ground. There was a rising in the West, and the rebels clearly stated their wishes:

'We will have the Mass in Latin, as it was before, and celebrated by the priest without any man or woman communicating with him.

'We will have the Sacrament hung over the high altar, and thus be worshipped as it was wont to be, and they which will not consent thereto, we will have them die like heretics against the holy Catholic faith.

'We will have the Sacrament of the altar but at Easter delivered to the people, and then but in one kind' (1).

"This expresses a clear and definite system. The Mass was a propitiatory sacrifice offered on their behalf by the priest, who was not to be interfered with by the laity in this, his chief duty; the efficacy of this propitiation was to be maintained by perpetual reservation, and the ordinary form of religious observance was to be the worship of the Sacrament; the priest was always to be in a condition to make his Communion, while the laity were not to do so except once a year. This was the system which, with all that it involved, the Reformers had to face.

"With this view of the meaning and efficacy of the Mass, went the abuses of 'private Masses, and sacrifices of Masses,' and the like. All hung together as part of a system which could only be rooted out by going back to the custom of primitive times, and again 'turning the Mass into a Communion.' The real reason for the changes made in the second Prayer-Book of Edward VI. was a doubt if the first Prayer-Book had adequately succeeded in this object. On this ground it was thought wise to drop the word Mass in the second book. For the same reason the Articles of 1553 laid down that:

The sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain

* The Church and the Nation. A charge delivered to the clergy of the diocese of London at St. Paul's Cathedral, February 21st, 1900. By Mandell Creighton, D.D., Bishop of London. Longmans, Green, & Co., 39 Paternoster-row London; New York and Bombay, 1900. 1s., net.

(1) Strype, Memorials of Cranmer, 1848, ii., 517, etc.

or sin, were forged fables and dangerous deceits (figmenta et perniciosae imposturae).'

"I need not further pursue the manifest intention of our Prayer-Book in this matter. It dealt with a people in whom the sense of Communion had been almost obliterated by a vicious and un-Catholic system. It had to train them to a sense of their Christian privileges and their Christian responsibility towards the means of grace which their Lord, in His infinite lovingkindness, had bequeathed to them. Solemn words are put into the mouth of the priest to address to his people: 'I bid you in the name of God; I call you in Christ's behalf; I exhort you as ye love your own salvation, that ye will be partakers of this Holy Communion.'

"This is the object which the Church of England ever pursued, to make the Holy Communion a service for the people, to which they came prepared to receive the gifts of grace in the way which Jesus had appointed. Our own time has seen a fuller accomplishment of that object than any previous period has witnessed. The Holy Communion is more frequently and more reverently celebrated and administered; there is a higher sense of its value, a greater recognition of its supreme importance in the services of the Church. It is greatly to be regretted that this advance towards the due appreciation of the mind of the Church should be checked by anything which even remotely suggests a desire to return to that conception of the Holy Communion which was so pernicious. It was that conception which in the sixteenth century was denoted by the use of the term Mass. Of course it may be said that there is nothing in a name; but when a word is associated with a long-standing controversy, it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word inevitably creates suspicions that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of this word, partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions, and to restore unity by agreement in words when there was no corresponding agreement in the thing signified. The desire has led to an antiquarian revival of many of the accompaniments of the Communion service which had been discarded as not directly appropriate to its true meaning.

"It would take me a long time to discuss these even briefly; and I do not think that the time has arrived when this can profitably be done in detail. The point I wish to emphasize is that the object of the Church of England at the Reformation was 'to turn the Mass into a Communion.' The question of the methods to be adopted in rendering the service must be dominated by a regard to that intention. If that intention be loyally respected, there is a basis on which all other points can be settled. But so long as even a very few act in such a manner as to raise doubts about the ultimate end to which, I will not say their own intentions, but their methods inevitably tend, it is difficult to find a basis for discussion. A choral celebration of Holy Communion, announced as a 'sung Mass,' or sometimes a 'Missa Cantata,' with no one to communicate with the priest, Sunday after Sunday, certainly seems to set aside the system of the Church of England. It is this which creates suspicion, and puts a hindrance in the way of many who are honestly trying in various ways to adapt the services of the Church to the changed circumstances of modern life. How much these circumstances have changed is seldom appreciated; and it must be remembered that any archaeological revival must take into account all the changes which have affected the life of the people. This is a principle of large application.

Fasting Communion.—"I would apply it to one point where it is not sufficiently considered; I mean the matter of the ancient rule of receiving the Holy Communion fasting. This now means a reception early in the morning. We have adopted the habit of taking food more frequently and less at a time than our ancestors. I imagine that in this we

have acted wisely for our physical well-being. But if we set up an ancient rule as universally binding on this point, we forget its relation to the facts of the life of those for whom it was framed. I will not go back beyond the sixteenth century; but I will quote a writer of the time, who says: 'Ech one in maner (except here and there some young hungrie stomach that cannot fast till dinner time) contenteth himself with dinner and supper onlie.' (2). The hours of these meals were, for gentlefolk eleven and five, for merchants twelve and six, for husbandmen twelve and seven or eight. In a time when borrowed light was expensive and bad everyone went to bed early and rose at dawn. Churchgoing on Sunday mornings was before the midday meal. Matins, as well as Holy Communion, were attended fasting, and stood on the same level in that respect as most of the business of ordinary days. This may seem a trivial point; but you will find it well in considering ecclesiastical rules to employ the same method as you would employ in considering any other rules. They were made in the first instance from reasonable motives, which had reference to prevailing conditions. They have to be interpreted with reference to those facts if they are to be of value. By calling a custom a 'Catholic custom' you do not exempt it from the necessity of reasonable explanation. Customs were framed as helps, not as hindrances; they were not meant to be burdens to generations, whose habits of life had changed. This is a point for consideration, because the desire to revive this custom as an absolute law, binding on everyone, runs counter to the desire to give the service of Holy Communion the same dignified accompaniments as generally attend Morning Prayer. If there are to be no communicants at midday on the ground of this custom, then it is difficult to avoid something which looks perilously like 'turning the Communion into Mass.'

"I mention this as a matter which needs consideration. It is an illustration of the way in which difficulties arise, and will continue to be difficulties unless they are faced with reference to general principles. The indisposition to do so constitutes our real danger. It is a common cry that the Church of England is so fettered by Acts of Parliament, rigorously interpreted, that it cannot develop at will. In the face of facts this can hardly be maintained. The change that has come over the mode of conducting the services of the Church during the last fifty years has been enormous. Those changes have won their way because they have made the services themselves more intelligible, and have adapted them to the changed conditions of taste and knowledge. Of course, no change was made without some remonstrance on the part of some; but the law of development has steadily prevailed. This law of development, however, means making explicit what was implicit in the service. It does not mean altering the service into something else. It must be governed by the contents of what it professes to explain, and must formulate its claims with reference to those contents only.

Confession.—"2. The other point which has been prominent in recent controversy is the subject of confession. It cannot be said that this was a matter of grave concern in the sixteenth century, despite the manifold abuses to which the system had been subject. It was regarded as a matter to be decided, not so much on theological grounds as on grounds of common sense. That some persons should require help in quieting their consciences, and should wish for an assurance of God's forgiveness, was regarded as consonant both to the facts of human nature and to the office of a minister of Christ. But that this process should be imposed as a discipline by the Church, or urged upon individuals as a necessary preliminary for receiving the Holy Sacrament, was regarded as contrary to Christian liberty. . . . Our Reformers had no fear of Englishmen again becoming priest-ridden, and for my own part I share their entire confidence. The first Prayer-Book placed confession to Almighty

(2) Harrison, Description of England, Book IV., chap. vi.

God as the first duty incumbent on all who came to receive the Holy Sacrament. If anyone's conscience was troubled and grieved, so that he lacked comfort, he was advised to go to a priest. The Exhortation continued:

"Requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences, whereas he hath no warrant of God's Word to the same." (3).

These words were omitted from the Exhortation in the second Prayer-Book, most probably because it was felt that they were appropriate to a period of transition, but were not necessary permanently. But the last clause, bidding every man "to be satisfied with his own conscience, not judging other men's minds or consciences, whereas he hath no warrant in God's Word for the same," contains a precious indication of the temper of the Church of England, its fairness in maintaining Christian liberty, and its recognition of that fairness as being the very atmosphere of God's Word.

The position of the Church of England is that confession is left to every man's discretion. It is not to be enjoined, still less to be enforced by the clergy. Everyone is advised to try and quiet his own conscience first, and if he needs further help, he may seek it at his own responsibility. No man can judge of the needs of another's conscience. He may have his own opinion about his wisdom, and he may use his influence or give his advice; but he may not judge another's mind or conscience. It is his own, and he must accept the responsibility for its keeping.

Loyalty to the principles of the Church of England requires that this liberty should be respected on all hands. The Church does not impose confession as a discipline; it recommends, in the first place, confession to Almighty God; it reserves private confession for cases where a man is unable to quiet his own conscience. No teaching should be given by the clergy which does not state all these facts. Disquietude has been caused by a belief that habitual confession is urged by some as a practice necessary for the highest form of the Christian life, and as in itself a desirable means for the formation of character. This is in no way the teaching of the Church of England. The normal character is to be formed by a quiet and consistent walk with God, according to the dictates of a conscience trained to constant openness before Him. Serious lapses into sin, the consciousness of evil habits which have formed a fetter, the awakening of remorse for sins which have long been concealed—about these and suchlike things counsel and comfort may be sought according to the wish of him who seeks it. But this does not justify a recommendation of confession, particularly to the young, still less the attempt to impose it as a preliminary for confirmation, or to require it before partaking of Holy Communion. It is not a matter to be urged on the young or the impressionable, but it is to be left to the discretion of those whose minds are mature.

There can be little doubt that the practice of confession has grown of late years; and I think it behooves those who view this increase with alarm to investigate the causes, and try to supply a remedy. Clerical influence on the part of a few does not sufficiently account for it. I think that it arises from two features in the modern life of great populations, which call for serious attention. One is the increasing pressure of a sense of bustle and hurry, which creates a feeling of personal helplessness. The mechanism of life is so powerful, there is so little room for quiet and reflection, that many people

(3) Liturgies of Edward VI., Parker Society, p. 82.

who wish to escape the power of the world find it easiest to do so by providing definite refuges for the purpose. This is to be met by adapting the teaching given in sermons to the actual needs of human life. Private confession is frequently prompted by a desire to supply the lack of personal help which is felt in the general teaching given in our churches. A second cause is the decline in parental authority, which largely proceeds from the decay of family religion. This I know comes from many causes; but it is absolutely necessary to replace it by all possible means. Without family worship, regularly conducted, without a sense of public worship attended by the members of a family united for that purpose, we lose the basis necessary for the parental guidance in matters of personal religion. If parents claim their children's confidence, they must deserve it. A clergyman's task, be he never so discreet, is made very difficult when he finds that he cannot refer the questions of the young to the decision of their parents with any expectation that they will be seriously answered.

(To be continued).

BISHOP BLYTH'S APPEAL.

Bishop Blyth, as officially representing the Anglican Communion in Jerusalem and the East, has addressed the following appeal to every clergyman of the Church in Canada:

Jerusalem, Epiphany, 1900.

Reverend and Dear Sir, Let me again ask the prayers and alms of your congregation for the work of Christ, which is in my hands in the Bible lands. May the new century open with a more general interest in the work of the Church in these lands, to which we owe so much, and in which He was the first missionary of the Gospel. If I can only win the co-operation of the clergy, whom I represent at the cradle of the Faith, surely there is no congregation which will refuse your request in my behalf. Our present position is not yet as encouraging as your hearty good-will may make it. This is a bishopric representative of all dioceses of our Communion, at the Mother City of Christianity. May I not claim and hope for a fuller measure of support from you? Jewish work has not yet received the recognition its present revival of claim demands; the Lambeth Conference of 1897, and the Convocation in 1898, have emphasized this appeal. I ask you for an offertory on Good Friday, if that day be convenient to your congregation and yourself, because it is the special day on which the Church prays for the Jews; and because on the day before the Passover (Good Friday), they wait for the degradation of their Church; so our prayers may meet theirs, and "come up for a memorial before God." But my real request to you is one for one offertory in the year for work in the Bible lands, at the time most convenient to you. May "God give you blessing out of Zion," on your own work and life, for your aid to His work here. Believe me, yours very truly in Christ, G. F. Popham Blyth, Bishop in Jerusalem.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

Lt. Jones, D.D., bishop, St. John's.

Norwich, Eng.—Very sincere regret is felt at the death of the Rev. W. Elder, vicar of St. Augustine's church; he was ordained by the late Bishop Feild, and was missionary at Fogo from 1853 to 1859. Failing health, to his own regret and that of his flock, obliged him to resign his mission and return to England. Upon his recovery he was recommended by his medical adviser to try South Africa, and consequently accepted the offer of work in the diocese of Natal, where he laboured until 1867, when he again felt obliged to seek renewed health in his native land.

After being curate of Balsham, Cambs, and Bannham, Norfolk, he was presented to the rectory of St. Augustine's, Norwich, by the late Dean Goulburn. In this parish he laboured untiringly, and has done good, faithful and noble work. No doubt there are some few friends still living in Newfoundland who will remember the good, kind, loving Parson Elder.

Goulds.—Church work here is progressing, invigorated by the keen interest and hard work of the members of St. James' Guild. The members of this guild are workers, and to them is due every encouragement. A social was held in the school-room at Petty Harbour, under the management of the guild. It was a success, and although it was their first attempt there was not the slightest hitch in any way. The proceeds will be reserved until we have enough to make some substantial improvement in the little church. The guild desires to thank kind friends in St. John's, who helped them in providing material for a sewing circle, and also for contributions in connection with the guild.

St. Mary's.—The social held on February 14th was a very pleasant one, and, from a financial point of view, the expectations of the promoters were realized. The amount raised, clear of expenses, was over \$40, which, according to previous arrangement, will be divided equally between the Sunday school and the sewing circle.

Cathedral Parish.—The Woman's Home Missionary Association Committee.—The collections this year (including two donations), amounted to \$158.45, and the money in the boxes to \$190.45, making a total of \$308.90. This shows a falling off from last year, but the committee is happy to be able to state that in so far as the collections are concerned, this does not seem to have been caused by lack of interest. It was proposed by Miss Woods, seconded by Miss Hutchinson, that Lady Whiteway be appointed vice-president to represent the cathedral branch at the general meeting of the association. The officers for this year are as follows: Mrs. Bradford, president, re-elected; Lady Whiteway, 1st vice-president, re-elected; Mrs. Pilot, 2nd vice-president, re-elected; Miss Woods, treasurer, re-elected; Mrs. Shears, secretary.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Summerside.—The Church of England convention was held here last month. The evening service in St. Mary's church was hearty and largely attended. The convention preacher was Rev. L. T. Williams, rector of St. Paul's church, Charlottetown, who took for his theme "Prayer," his text being Ps. lxxvi., 2, "O, Thou that hearest prayer, unto Thee shall all flesh come." The sermon was striking and eloquent. On the following morning, at 8 a.m., there was a celebration of the Holy Communion, Ven. Archdeacon Reagh being celebrant, and the rector of St. Mary's, assistant. In the Guild Room, a business meeting was held, the Archdeacon presiding. Considerable business was transacted, and Mr. J. B. Millman, of Irishtown, read a paper on "The Needs of the Church," which was discussed at some length. Much regret was felt at the enforced leave-taking of the Ven. Archdeacon Reagh, after the morning session. Rev. Mr. Withycombe was called to occupy the chair for the remainder of the session. In the afternoon Rev. J. M. Withycombe read a paper on "Sunday schools," which he dealt with under the following headings: 1. The teacher's object. 2. The teacher's ideal. 3. The teacher's practical qualifications: (a) power of control; (b) punctuality; (c) regularity; (d) separation of lessons. 4. The ideal superintendent. 5. The ideal pastor. Miss Sarah Green read a

short but excellent supplementary paper on the same subject, and a discussion followed, in which Revs. Leo Williams, H. C. Alwyn, and R. T. Dobie, Messrs. Percy Pope and W. L. Cotton, Mrs. W. A. Brennan, Mrs. P. Beairsto and others took part. In the evening a public meeting was held, Rev. J. M. Withycombe presiding. The programme included a short address of welcome to the delegates, which was read by Mrs. David Rogers; an account of missions in the Northwest, by Rev. H. C. Alwyn; a paper on "The Principles of Church Finance," by Mr. Percy Pope; and an address on "The Attributes of a Live Churchman," by Rev. Leo Williams.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Carleton.—Rev. G. Frederick Scovil, the new rector of St. Jude's, was inducted on the evening of March 20th. The Lord Bishop was absent on account of illness. Rev. L. A. Hoyt, rural dean of St. John, acted as the Bishop's deputy; Rev. R. Mathers read the service. Rev. L. A. Hoyt preached from the text: He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. (St. Luke x., 16). The preacher drew a parallel from the mission of "The Seventy," and set forth in a plain, practical way how rector and people could work together for the prosperity of the parish. There was no variation in the regular "agenda" of induction.

St. John.—A special meeting of the Executive Committee of the Synod was held in the Church of England Institute rooms, in this place, on March 20th.

A very successful and entertaining lecture was lately delivered by Rev. J. A. Richardson, rector of Trinity church, subject, "Gladstone." It was delivered under the auspices of the Young Men's Association, and the Women's Society, of Trinity church.

Sussex.—Rev. Scovil Neales is receiving the assistance of clergy in the deanery and, from St. John, in the form of addresses delivered at a series of Lenten services held in Medley Memorial Hall. Rev. A. G. H. Dicker addressed one of the meetings on March 13th, and Rev. C. DeV. Schofield, of Hampton, another on March 20th.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Que.

Montreal.—Personal.—The Lord Bishop of the diocese has been confined to the house for the past ten days, through a cold, which has, however, disappeared, although His Lordship has not yet been allowed down stairs.

St. George's Y.M.C.A.—An interesting and instructive lecture upon India and its people was delivered by Mr. Arthur P. Tippet, on Thursday evening last before St. George's Y.M.C.A. The Rev. George Johnson presided. Mr. Tippet, who had travelled much in India, entertained his hearers with a minute account of the native habits and customs, peculiarities of the country, system of living, hunting, religious and social ceremonies, and other equally interesting matters.

A Portrait.—Your correspondent was pleased to recognize the portrait of Rev. Dr. Blackstock, of Toronto, the other day. It is over half a lifetime since last the opening words of a sermon fell from his lips on the ears of the writer, as follows: "If the Bible is true, it is tremendously true; if religion is anything, it is everything," and the recollection of those words still lives.

The Rev. William Rodgers, M.A., head master of St. John's School, has been appointed by the Bishop of Quebec to the chaplaincy of the new church at Murray Bay, built last year by some of the visitors, and having accepted the appointment, hopes to spend July and August there with his family.

Farnham.—We are very much pleased to hear that the condition of the Rev. Canon Mussen has very much improved, and trust he will soon be restored to his usual health.

St. Johns.—The Ven. Archdeacon Mills preached in St. James' church last Sunday morning and evening to good congregations.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—The Rev. W. J. Garton, incumbent of Emerson, Manitoba, who is appointed by the Executive Committee of the Diocese of Rupert's Land, to canvass for its mission fund, gave an interesting lecture in St. James' school-room. The speaker sketched with skill and humour some of the experiences of missionary life in the far Northwest, especially in the Mackenzie River district. The lecture was followed by magic lantern views of great beauty and effect. In response to Mr. Garton's appeal on Sunday, over \$100 has been subscribed already, and this sum will no doubt be considerably augmented before he leaves the city.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Cornwall.—The sixth annual meeting of the Parochial Guild of Trinity (Memorial) church, was held at the rectory on Tuesday afternoon, March 20. Rev. Rural Dean Houston presided. Very encouraging reports of the year's work were presented by the secretary and treasurer. Through the efforts of the Guild during the past year, the interior of the church has undergone extensive improvements in the way of decorating, etc. A brass lectern and oak hymn boards have also been ordered and will be placed in the church for Easter. The election of officers for the ensuing year resulted as follows: Warden, Rev. R. L. M. Houston; president, Mrs. Houston; vice-presidents, Mrs. Rubidge and Mrs. Bruce; treasurer, Mrs. White; secretary, Mrs. Wallace. These officers, together with Mrs. Stiles, Mrs. Weagant and Miss Pitts, constitute the board of management. The Guild enters upon another year of work with the resolution to be active and earnest and try to interest all parishioners in Church work.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. Matthew's.—The annual meeting of the branch of the W.A. took place at the Cummings street schoolroom, under the presidency of Mrs. W. F. Summerhayes. Mrs. Davidson, one of the society's vice-presidents, attended and delivered an address in reference to the work of the association.

St. Luke's.—The Bishop confirmed 22 candidates in this church last month.

Rev. W. Moody, of Toronto Church School, has been seriously ill for some time. The Rev. G. H. Broughall, of Trinity College School, Port Hope, has been appointed to the Headmastership of the Toronto Church School.

Holy Trinity Branch of the W.A., held its annual meeting on March 27th in the Bible class room of Sunday school, Trinity Square, the president, Mrs. Thompson, presiding. The meeting opened by singing the hymn "The love of Christ constraineth." The rector led in the litany of inter-

cession. Miss Edith White then read a report of the year's work showing that busy fingers had not been idle until Christmas. Mrs. Pearson's Dorcas work had been aided—a number of useful articles having been made. Three new members have been enrolled during the year, making now 41 in all. The century fund collected from the various branches in the diocese amounts to \$1,400, \$16 being the sum given by the Holy Trinity branch. The bale being prepared at present, goes to Stanley Mission, Saskatchewan, the charge of Rev. Mr. McClelland. Miss Blatchford and Miss Culverwell are additional life members, making five in the branch. Mrs. Pearson had generously donated an altar cloth. The secretary's report also contained warm praise of the work of the president, Mrs. Thompson, which was heartily endorsed by those present. Miss Pelby's report, as treasurer, was as usual a model of accuracy, and showed an expenditure of \$196.47, and a balance of \$10.61. Mrs. Blatchford in a few appropriate words moved the adoption of two such admirable reports; the resolution was supported by Miss Blatchford, and cordially assented to by everyone. The president then made a few interesting remarks covering the year's work. A resolution was moved by Mrs. Wood, seconded by Mrs. Hammond, and carried unanimously, that the thanks of this meeting be tendered to Miss Edith White for the efficient and pleasant manner in which she has discharged her duties during the past year of secretary to the branch, and while regretting the necessity which obliges her to relinquish her position we are anxious to offer her our warmest congratulations upon her approaching marriage. Present officers were re-elected, Mrs. Williamson, district president, then gave one of her earnest addresses, in which she pleaded for renewed earnestness in the work of the W.A. The district secretary, Mrs. Cummings, who had but just come from a meeting of the Red Cross Society, made a few timely remarks upon Christian warfare, asking her hearers whether they looked for and read with as deep an interest the missionary leaflet as the war news in the daily papers. Mrs. Cummings congratulated the branch on the new secretary, Mrs. Bruce, who was but taking the office held by her excellent and highly esteemed mother until her lamented decease. It was interesting to see Miss Marsh from Hay River, 1,000 miles north of Edmonton, and who exhibited many photographs and specimens of Indian work. Miss Marsh, who is here for a rest, chatted pleasantly over the tea cups with many of those present.

Cookstown.—The annual meeting of St. John's Branch of the W.A. was held in the Church school room, Thursday, March 29th. The following officers were elected: President, Mrs. McLennan; 1st vice-president, Mrs. Nicol; 2nd vice-president, Mrs. Thompson; secretary, Mrs. Ferguson; treasurer, Miss Coleman; assistant treasurer, Miss Walker. Both the secretary's and treasurer's reports were very encouraging. There are thirty members in the branch. The branch took pledges for "The Blackfoot Home" and "The Matsumoto Training Home, Japan." A short time ago the W.A. presented St. John's church with a private Communion set and a Prayer-Book. The Junior Branch held its annual meeting on the first Saturday in March. The officers' reports showed the branch to be in a satisfactory condition and good work being done. The following were appointed delegates to the annual meeting from the W.A.: Mrs. McLennan, Mrs. Scott and Mrs. Ferguson.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Thorold.—St. John's church has lost many of its members during the past few months, but none will be missed more than Mrs. Isaac Usher, of St. David's, who entered into rest on Tuesday, 20th ult. Her hand was ever extended to assist the poor and afflicted. She was a good wife, a loving mother, and a devoted follower of her Master.

Her loss will be felt by the entire community. A very impressive funeral service was held at the family residence by the Ven. Archdeacon Houston, of Niagara Falls, and her body was laid to rest, "in sure and certain hope of the resurrection," in Victoria Lawn Cemetery, St. Catharines, the rector of Thorold officiating at the grave. A memorial service was held in the church on the following Sunday evening.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Seaforth.—St. Thomas' church met with a heavy loss on Thursday last, in the death of Mr. T. O. Kemp, manager for the Ogilvie Co., of Montreal. Mr. Kemp was still in the prime of life when stricken down with an incurable malady, from which he suffered for over two years, and in spite of the best medical aid was confined to bed for six months past. He will be much missed in church work. For more than twenty years he had been superintendent of the Sunday school. He had also filled the position of churchwarden and leader of the choir. The Y.M.C.A. was supported in town for years through his earnest efforts, and every musical event of importance was largely indebted to his brilliant talents. He was a member of the committee of the Huron Anglican Lay Workers' Association, and was always ready to assist in every good work. A just and upright man, one that feared God; his example was a blessing to the town in which he lived, and the church in which he worshipped. The rector accompanied the body to Beamsville, in the diocese of Niagara, on Monday morning, where it was interred in the family plot in that cemetery. He leaves a wife, three sons and a daughter (who is now in Germany pursuing her studies), to mourn his loss. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Kirkton.—Last week the Rev. W. Stout, of the parish of Kirkton and Biddulph, was the recipient of a large load of hay, a load of oats, and several sacks of vegetables, from the latter appointment. These make the fifth donation of the kind made by the Biddulph congregation to their present minister, within the two years and a half of his incumbency. Tenders are being received for the building of the new church. The contracts will be let in April.

Sarnia.—The Rev. H. P. Chase, whose death occurred last month, was probably the oldest resident here, having come to this town about 1832. He was born at Belleville, Ont., in 1807, and was educated at Genesee College, New York State. He was a member of the Ojibway tribe of Indians. He was hereditary chief of that tribe, and had been president of the Grand Council and missionary of the Colonial and Continental Church Society at Muncey, and was appointed by Lord Metcalfe as interpreter to the Indians on the frontier. He held this position for twenty years and was created lieutenant in the service. He read an address from the Indians at Sarnia to the Prince of Wales, during the latter's visit here in 1860, and the Prince conferred upon him the Queen's medal. He had visited England four times and was royally received. While there he married Miss Armour. For some time after coming to Sarnia he acted as Indian agent for Western Canada, after which he entered business as senior partner in the firms of Chase & Armour, later in that of Chase & Buchanan. About 1865 he was ordained priest in the Church of England, acting as missionary to the Indians in Delaware and Caradoc Townships, and Middlesex County, for some eighteen years. After a service of over twenty-five years in the church, he was superannuated a few years ago. He died at the advanced age of 93 years. A wife, two daughters and a son are left to mourn his loss. The bereaved family have the sympathy of many friends.

Markdale.—Rev. J. R. Newell received a letter of thanks from the Marquis of Dufferin and Ava for his verses entitled, "Canada to Dufferin," a poem on the death of the Earl of Ava.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie

The Bishop of Algoma gratefully acknowledges the sum of eight dollars from C.W.R., for Algoma funds, \$2 being for the Mission Fund, and \$6 for the Bishop Sullivan Memorial Fund. Received per J. A. Warren, Esq., hon. treas. diocese of Algoma.

ATHABASCA.

Richard Young, D.D., Bishop, Fort Chipewyan, N. W. T.

Sir.—Will you kindly insert the following statement in your columns, and allow me to take this opportunity of thanking the various kind friends for their loving sympathy and generous help in our mission work in Athabasca. Owing to the making of treaty with the Indians of Athabasca by the Government during last summer, the work has entered upon a new phase. We cannot tell what the outcome will be, but we earnestly ask the prayers of our friends, that all may be overruled by God for the spiritual advancement of the people. This new state of affairs, as well as the imminent influx of settlers into Athabasca, will bring new demands upon the already too scanty resources of the Bishop. May I ask the continued and increased help of Churchmen. I shall be most thankful for any contributions to the funds; and such help will be a great encouragement to the Bishop, who has done such noble and self-denying work in these northern wilds for fifteen years. With many thanks for all your own invariable kind courtesy and help, I am, dear sir, yours very faithfully, W. A. Burman, B.D., commissary of the Bishop of Athabasca.

Statement of the sums received for Athabasca missions from Canadian societies, etc., during 1899: For General Funds—Toronto W.A., per Mrs. Grindlay, \$115; Board of D. & F. M. Society grant, \$85.25. Lesser "Slave Lake" (Rev. G. Holmes)—A. V. Hedge Romney, \$5; St. John's Sunday school, Port Hope, \$30.47; Toronto branch W.A., for freight, \$6.43; per Board D. & F. M. Society, \$225; Toronto diocese, W.A., \$12; Niagara W.A., \$15. Lesser Slave Lake (Matron's salary)—Toronto diocese, W.A., salary, \$129; Toronto diocese, W.A., special gift, \$30.

Christ Church, Peace River—Per Miss L. Dixon, Toronto, \$125.

Wapuskow (Rev. C. Weaver)—St. Johns, N.B., for boy, \$20; St. Martin's, Montreal (freight), \$8; per Board D. & F. M. Society, \$25; Toronto diocese, W.A., \$14; Toronto diocese, (C.M.), \$5.

Chipewyan (Rev. G. Warwick)—St. James' Cathedral, Toronto, \$10.

Vermilion (Rev. M. Scott)—St. Martin's, Montreal, W.A., \$14. William A. Burman, B.D., commissary, 383 Selkirk Ave., Winnipeg.

British and Foreign.

Sir John Stainer, M.A., Mus. Doc., has accepted the presidency of the London Gregorian Choral Association in place of the Duke of Newcastle, resigned.

The late Canon Twells, whose estate has been valued at £85,289 gross, including personality of the net value of £84,648, has bequeathed £5,000, in trust, towards the endowment of St. Augustine's, Bournemouth, which he built at a cost of £6,000.

It has been decided to introduce new prebendal stalls at the entrance to the choir of Southwell cathedral, at an estimated cost of from £900 to

£1,000. Towards the expense of the work the Bishop has promised £250, and Canon Lewis, of Nottingham, £500.

Under the auspices of the Church of England Men's Society, a company is being formed for the erection in London of a great Residential Club, which shall supply accommodation at a moderate weekly cost to young men who come up to London for business and professional purposes, and are often at a loss for trustworthy lodgings.

The Bishop of Southwark has selected Miss Susan Wordsworth, daughter of the late Bishop of Lincoln, to be the head of the Greyladies' College of Women Workers at Blackheath, in succession to Miss Yeatman, the Bishop's sister, who is resigning. Miss Wordsworth will first pass through three months' probation. Seven years ago the Greyladies' started in their first house with seven members. They now number forty-eight, and are at work in parishes with an aggregate population of upwards of 200,000 souls.

At the ordination service by the Bishop of London, at St. Paul's cathedral, when the customary question was submitted, asking if there was any objection to the candidates, Mr. Kensit, who was among the congregation, left his seat, and, proceeding along the choir, read a long protest against the ordination of the Rev. F. Dolman, of St. Peter's church, Fulham, on the ground that he was connected with a church in which illegal practices were carried on. After the reading of the protest, the service proceeded quietly to the end without any further interruption. The Bishop listened impassively to the reading of the document.

The Bethnal-green Board of Guardians opened recently a new infirmary on a site formerly occupied by the London Society for Promoting Christianity among the Jews, which has been purchased at a cost of £35,500. It is estimated that the cost of the buildings, furniture, etc., will not exceed £175,000. The establishment is certified for 669 patients, but when the original scheme is carried out, it will accommodate about 800, in addition to a staff of about 140. The roof of the main corridor is flat, and may be used as a promenade in fine weather. The institution, by order of the Local Government Board, is to be a training school for nurses. There are fifteen wards in the infirmary, and the entire arrangements are of the most modern character.

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

A STEP TOWARDS CHRISTIAN UNITY.

Sir,—Many readers of The Canadian Churchman are familiar with that excellent little paper Church Bells, and are aware of the fact that whilst occupying a definite though moderate High Church position, it has also been a consistent advocate of Church unity. On February 16th its columns contained a notable article on "The Church and Free Churches," inspired by the then approaching meeting of the National Council of the Evangelical Free Churches at Sheffield. This article has already attracted attention and its contents deserve careful consideration from Anglicans and members of other communions. How far the so-called "Free Church Unity" is a real and stable unity is a question which time alone can settle, but says Church Bells, "when all deductions are made, the broad fact re-

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mains true that the nonconforming bodies are striving after unity, and have succeeded in accomplishing a substantial measure of their strivings. The question which Churchmen have now to ask themselves is whether they too cannot do something to take part in this work of piety." The writer proceeds to point out that neither social differences nor fundamental opposition of doctrine separate the Anglican from other communions. The real lion in the path is the question of the ministry. How is it to be got rid of? The solution of the difficulty must be sought in the New Testament. In recent years it has been observed that two distinct classes of officers meet us in the earliest Church. On the one hand we find Apostles, and together with these, but in a subordinate position "elders" in the parish churches, "Episcopi" (bishops) in the Gentile churches, and the office of elder is now regarded as nothing else than the standing office of the Jewish synagogue, transferred to the Christian church. But on the other hand the New Testament tells of another set of irregular and sporadic activities; prophets, teachers and others exercise their spiritual gifts spontaneously and without restriction. These spiritual gifts were not communicated only through recognized channels. Now, continues the writer of the article in Church Bells, "may we not, speaking roughly say that the church has retained the regular ministry, and the Nonconformists the irregular. One test applies equally to both. By their fruits ye shall know them," and it is a test which neither need shrink from altogether." Very truly does the writer continue, "much in the way of good feeling and of the possibility of establishing a modus vivendi in the future, would be gained if both could be induced to recognize the validity of each other's conception of the ministry. For, not only is there room for both, but the Church needs both if she is to be the Church whose mission is to bring the whole nation to Christ." It is not probable that the Nonconformists of England will altogether accept the position of an irregular but truly called and authorized ministry, but if this conception of the relation of Anglican and Nonconformist ministers is cordially accepted in the Anglican Church as a whole, it must lead to much closer, more friendly and more Christian relations between them

HERBERT SYMONDS.

"CHRISTIAN UNITY."

Sir,—If Mr. Symonds will look again, he will see that I did not acknowledge any misquotation of Phillips Brooks; on the contrary I asserted then, and assert again, that I gave the exact meaning of the whole passage from Phillips Brooks, which he had quoted. What I did acknowledge, was that having condensed the passage so as to express in a positive way its true meaning, I ought not to have used quotation marks. There was no misrepresentation, but only a lack of exactness, acknowledged. I am of opinion that the fact that I summed up in seven lines, what the position is, in which Mr. Symonds' own statements, just quoted, had placed him, does not involve any contradiction of the statement subsequently made, that, "I had not assigned any position to Mr. Symonds," but that his own statements proclaimed his position. Certainly it does not justify the angry tone that pervades Mr. Symonds' letter in your issue of the 15th March; nor the violence of the language which describes it as an "unparalleled blunder," due to Dr. Langtry's "incorrigible and culpable carelessness." Perhaps Mr. Symonds will allow me, as an old campaigner, to advise him that personalities and violent language are bad form, and poor arguments, which the public will discount at a very low figure. And now Mr. Editor, perhaps, you will give me space to invite attention to one or two more of the indefensible and misleading statements in which Mr. Symonds' book abounds. On page 94, he says: "All the evidence points to the fact that this organization (i.e., the Church) was, in the beginning analogous to that of the Jewish Synagogue, and not that of the Jewish temple." And on page 98, he writes: "That the later analogy

between the Church and the temple with its Levitical priesthood is entirely unfounded." It is a mere coincidence that bishop, presbyter and deacons numerically correspond to the high-priest, priest and Levite. There is no real parallel between them." And again, on page 116, he says: "All the evidence shows that the society which Christ intended to form was at first analogous to the Jewish Synagogue, not the temple. In the Synagogue the idea of succession and other ideas had no place." Mr. Symonds' object in all this is to establish his contention that our Lord did not organize the Church at all, but left it to organize itself after any example it might choose. And he lays it down quite dogmatically that it choose the Synagogue and not the temple, after which it would fashion itself. This is one of the contentions of what is called the Presbyterian theory of the Ministry, which used to be trotted out very often by Dr. Sheratan. It was first propounded by Grotius, a Dutch Calvinist. It was expanded by Vatriing, another Dutch Calvinist; adopted by Seldon, one of Cromwell's lay elders, and has been brought into use by every opponent of Episcopacy since. It has been universally rejected by all the theologians of the English Church, except Dr. Sheratan and Mr. Symonds. And it has been rejected simply because there is no evidence in Scripture or in any primitive writer that the Synagogue organization was copied in the organization of the Christian Church. And because the functions of the Jewish ruler of the Synagogue, of the elders, of the collector of alms, and of the angel or legate, have no parallelism with the functions of the Christian bishop, presbyter or deacon. Those who claim this analogy are obliged to assume the continuation of offices that were quite distinct, as consisting in one person. So that instead of all the evidence pointing to the fact that the Church was organized after the pattern of the Synagogue, there is really no evidence whatever that anything of the kind was done. And the lack of any parallelism between the functions of the officers of the two organizations make it highly improbable that the Synagogue was copied. But Mr. Symonds says that the later analogy between the Church and the temple with its Levitical priesthood is entirely unfounded." Now, it seems to me that if Mr. Symonds was as familiar with the primitive Christian writers as he is with the writings of German, English and Yankee sceptics, he would not have made these statements. And if he would, then I would ask, what does he make of this statement of St. Jerome's, "But that ye may know the Apostolic tradition, that which Aaron and his sons and the Levites were in the temple, that let the bishops and presbyters and deacons claim to be in the Church." And what does he make of this statement made by Clement, of Rome, in the 40th chap. of his Epistle to the Corinthians—the earliest uninspired Christian writing that has come down to us—written a good while before the close of the first century: "His own peculiar services are assigned to the High Priest, and their own proper place is prescribed to the priests, and their own special deaconship devolves on the Levites; while the layman is bound by the laws which pertain to laymen." The chapter is on the "Order appointed by God in the Church," and is merely describing what St. Jerome calls the Apostolic tradition. Tertullian says (de baptismo, chap. 27), that by the High Priest is meant the Bishop, and the Didache written early in the second century, speaks of an order of Apostles called also prophets and high priests." St. Hilary, A.D. 368, not only says "Apostoli sunt Episcopi," but in the bishop is contained all the other orders, because he is the "Primus Sacerdos, that is the Prince of Priests." In insisting on the Synagogue model Mr. Symonds plainly implied object is to make out that there were no priests, and certainly no bishops at the beginning. For he says that "the ideas of Apostolical succession and of any distinction between the clergy and laity were not yet born in the Apostolic age." But the Epistle of St. Clement was written in the Apostolic age—probably in the year A.D. 68; written to remonstrate with the Corinthians for having driven their bishop away. It not only asserts the existence of clergy, but the continuance of their threefold order

as the Levitical priesthood of the temple. Ignatius lived in the Apostolic age—was put to death not later than seven years after the death of St. John. And he testifies again and again not only to the existence of bishops, presbyters and deacons. He says Ep. ad Heronem, chap. III., "Do nothing without the bishops for they are priests, hieres—sacrificing priests. "The analogy between the Church and temple with its Levitical priesthood is entirely unfounded." All the evidence shows that the Church organization was analogous to the Jewish Synagogue," so writes Mr. Symonds. But all the evidence there is, (and I have only given that which occurs to me), is entirely in favour of the temple analogy; and there is not a shred of evidence in support of the Synagogue model, Hort and Hatch and Symonds to the contrary, notwithstanding. It is surely an "unparalleled blunder" due to incorrigible and culpable carelessness," for the man who is seeking to overturn the whole tradition, not only of the Church of England, but of the whole Catholic Church, as to the origin of the Church and her ministry, to have made such statements. In doing so he shuts his readers up to the alternatives of discrediting his learning or distrusting his honesty, or both.

JOHN LANGTRY.

MONTREAL CATHEDRAL.

Sir,—Permit me to reply to the letter signed "Churchman," in your issue of 22nd March. The 12th Canon of Provincial Synod does not sanction the omission of any appointed Psalms, or proper lessons, even where the shortened form of prayer is sanctioned by the Bishop; for the rubrics of the shortened form of service expressly provide that the "appointed Psalms" shall be read, and that "if there are two proper lessons, each shall be read in its proper place." Your correspondent, "Synod," therefore rightly uses the word "mutilation," in describing the omission of two of the three appointed Psalms, and of one of the two proper lessons at morning service on Easter Day last. This was a "mutilation" beyond the power of any Bishop to sanction for any cause whatever. Will your correspondent, "Churchman," oblige me by informing me on which of the two grounds mentioned in the 12th Canon, the peculiar nature of the congregation, or the laborious nature of the ministrations, the rector of Montreal Cathedral Church (who has the assistance of a curate), applied to his Bishop for his sanction to the use of the shortened form of service, and whether the permission given extended to the omission of the Creed of St. Athanasius.

B. SELDON.

"IS A MISSIONER REQUIRED FOR ENLIGHTENED CONGREGATIONS?"

Sir,—What "I believe," or "a layman" believes, is a matter of comparatively small importance. The question is not one of God's "hearing prayer." It is, whether an earnest and gifted preacher, coming into the parish of another priest (by invitation of the latter), cannot stir up the people in a wholesomely spiritual manner, endorsing what their own pastor has said, and putting to them, it may be, some things in a new and more pointed manner. What many "Presbyterian clergymen" may think, is wholly foreign to the question, which is one of Catholic practice and custom. I had a mission preached for me twenty years ago, the good fruit of which is still being gathered. The same is true of another, ten years ago. A man should not write (even to a newspaper), upon subjects of which he is wholly ignorant.

GEO. W. DUMBELL.

—Our paths are like the path of a ship—a line of dancing foam, which sparkles in sunlight a few moments, and then closes in darkness. The ship that follows must cleave her own way as if the sea had never been sailed on before.

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REV. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia and I found it very helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

REV. J. FREDERICK RENAUD, Secretary St. Andrew's Home, 46 Belmont Park, Montreal, Que., writes Nov. 30, 1899: "I have great pleasure in bearing testimony to the efficacy of Oxydonor No. 2, invented by Dr. H. Sanche."

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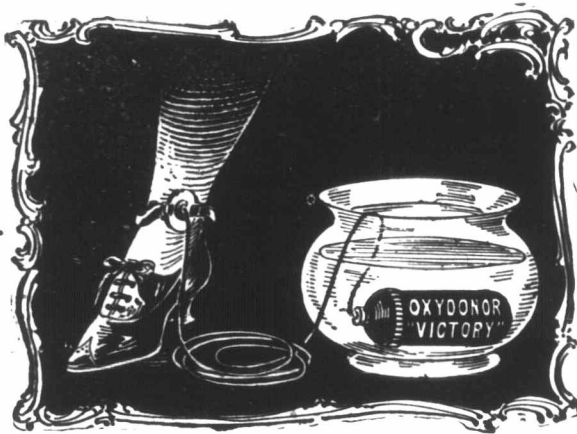
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Placer Mining Claims in the Yukon Territory

Notice is hereby given that all of the placer mining claims, whole and fractional, the property of the Crown in the Yukon Territory, will be offered for sale at public auction at Dawson, by the Gold Commissioner, on the 2nd day of July, 1900.

Twenty per cent. of the purchase money shall be paid to the Gold Commissioner at Dawson on the day of sale, and the remainder within thirty days from that date.

There will be no restriction as to the number of claims which may be sold to any one person or company holding a Free Miner's Certificate, but no hydraulic claims will be included in the sale.

So soon as the purchase money has been paid in full, entries for the claims will be granted in accordance with the provisions of the placer mining regulation, then in force, with the exception of the provision as to the staking out of claims, and the claims sold thereafter shall be subject to the placer mining regulations.

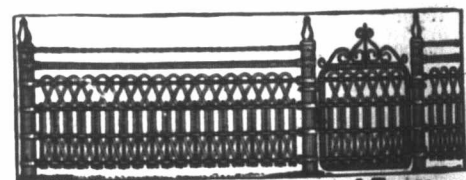
A survey of the claims sold will be made by the Department at as early a date as possible, and the claims shall include ground the Government Surveyor may define by survey in accordance with such regulations as may be made in that behalf, and the decision of the Gold Commissioner shall in respect thereof be final and conclusive.

In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim disposed of at such auction sale, the Gold Commissioner will refund the deposit paid at the time of sale, and no claim shall lie against the Crown in respect to failure to give title or possession.

A second auction sale under the conditions above set forth will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale of the 2nd July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf.

PERLEY G. KEYES,
Secretary.

Department of the Interior,
Ottawa, 21st February, 1900.



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A PRAYER FOR PEACE.

Oh, Heavenly Father, hear our cry;
Stay the roll, let no more die;
Make this awful war to cease,
And with victory give us peace.

Thou who hast Almighty power,
Shield us now in this dark hour;
Make the booming cannon cease,
And with victory give us peace.

Guide our enemy to do the right;
Pity them now in this dread fight;
Make the bayonet charge to cease,
And with victory give us peace.

Thou who lovest the colored slave;
Thou hast promised his soul to save;
Now hear his cry, let tyranny cease,
And with victory give us peace.

We pray for those across the sea;
Teach them, Lord, to trust in Thee;
Make the firing shot to cease,
And with victory give us peace.

Thou wilt hear the soldier's prayer;
Into Thy hands we commit their care;
Make the flying shell to cease,
And with victory give us peace.

Thou, who hearest the widow's cry;
Thou wilt not pass the orphan by;
In mercy make their tears to cease,
And with victory give us peace.

Oh, God, our strength, Eternal King,
Guide and guard our beloved Queen,
Whose praises to Thee shall never cease,
For giving her victory, and with it peace.

—Mrs. Chris. E. Passmore.

Brantford, March, 1900.

ACTS OF KINDNESS.

Here is an interesting story of Professor Herkomer, from the Home Messenger. The artist has an old father who lives with him in his splendid home at Bushey. In his early life he used to model in clay. He has taken to it again; but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone, Herkomer, the talented son, goes into the studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says: "Ha! I can do as well as ever I did."

—Live for to-day, and do not prove your doubt of God's goodness and mercy and love by fretfully asking how you shall bear the burden of the morrow.

HINTS TO HOUSEKEEPERS.

Fish Omelet.—Two eggs, four ounces of codfish, a teaspoonful of parsley, two ounces of butter. Beat the yolks and whites of the eggs separately, then together; flake the fish; add the parsley and an ounce of butter, broken into small pieces. Mix these all together; put an ounce of butter in an omelet pan; let it melt, but not brown. Pour in the mixture; stir it with a spoon. The minute the omelet commences to set stop stirring, double the omelet, shake and fry till it is a golden brown; turn on to a very hot dish.

Cornflour Pudding.—Place a pint of milk and the thinly-cut rind of a lemon in a saucepan, and bring the milk to the boil, then remove the lemon. Mix smoothly two tablespoonfuls of cornflour with some milk, stir it into the boiling milk, and boil for five minutes. Beat two eggs well, let the cornflour go just off the boil, and strain in the eggs. Sweeten, turn into a dish to serve.

Almond Sponge Cake.—Take half a pound of loaf sugar; rub the rind of a lemon on a few of the lumps, and crush the whole to a powder; separate the whites from the yolks of five eggs, beat the yolks, and add the sugar gradually; then beat the whites to a stiff froth; add it to the dish, and sift in flour enough to make a batter; add a tablespoonful of essence of almonds; butter and paper a tin, pour in the mixture until the tin is two-thirds full, and bake one hour in a moderate oven. The bottom of the tin may be studded with small pieces of almonds.

Grease Spots on Carpets.—Whether the spots are made by milk, oil, or grease, the process of removing them is practically the same. The surest method is by absorption. Cover the spots with wet fuller's earth; place a newspaper over this, and let it stand for two or three days; then brush off the dry paste, and unless the stain was an old one, it will have disappeared. In case there is any trace of the grease left, repeat the operation. Should it be inconvenient to let the earth remain on the floor so long, set a warm iron on the paper, when it is placed over the fuller's earth, and the grease will be extracted in a few hours. There are other methods of extracting grease, but this is one of the simplest and safest.

Children's Department.

CURLY-CROP.

I know a little Curly-crop
That dances up and down
Behind a big bay window pane
As I go by to town.

I always turn the corner
With half-expectant smile.
And wave my hand in greeting
With pantomimic style.

Stray gleams of those bright ringlets
Will haunt me through the day,
Flitting about like sunbeams
In most fantastic way.

They dance above my ledger,
Illuminate its traits,
And make the musty office
Aglow with golden rays.

They curve and cling and caper,
Behind the misty glass,
I long to raise the casement
And kiss them as I pass.

I see as in a vision
The well-remembered dead,
And breathe a voiceless blessing
Upon that golden head.

Life else had held no sunshine
Till this sweet presence came,
For all that mine had left me,
A ringlet and a name.

—Annet Gumm.

OPEN TO THE SUN.

There is a derivation given to April that is both popular and beautiful. It is traced back to its start even as a stream to its source, and the fountain-head is found in a word meaning "to open." A place lying open, exposed to the sun, sunny, was said to be "apricus." Horace, using the word, speaks of tying the flowers growing in the sun, and there is another picturesque use in Virgil where the poet speaks of a spot dear to the water-fowl basking in the sun.

It is this word, meaning open, open to the sun's rays, whose root gives April its picturesque and significant origin.

Open to the sun! How much it means in nature and the daily life of people's homes! Let us imagine that a young man, Tom Ring, received from his father in late

winter the gift of a knoll, a bit sandy, rather small, too, but still what some people think more of than anything else under the sky—a piece of real estate. At the time of the gift, it looks like a big knob covered with an ice-cap. Some of young Tom's mates laugh at his "real estate." They tell him it is a sand-heap. But Tom has an old head on young shoulders. He keeps good-natured, and smiles when ridiculed. "I can wait," he says.

Soon comes April, when field and wood lie open to the sun, when bush and tree lift boughs basking in the sunshine. What a change! Green grass, swelling buds, scented flowers are the result everywhere.

And Tom's real estate changes. It soon is a green dome. Somebody sneered at the "piece of sand." Tom knows the soil is light, but he stirs it, opens it to the sun, thoroughly dresses it, plants it, keeps looking after it, and, where was an ice-cap in winter, autumn sees rows of corn like ranks of a regiment of the National Guard halting in the sun and waiting for orders.

Take the next farm. Ned Peters' father gave him a patch that in winter was ice-covered, and the envious boys said of the real estate beneath, "It is a bog!"

Ned was not always wise, and shot back when sarcasm was shot at him. When April came, he and April were busy. April opened Ned's real estate to the sun, and how the cold, damp earth did welcome the warm, beautiful light! Ned, too, went to work, and he planted potatoes, and how promptly they sprouted, and thriftily they grew, and plentifully they bore!

How instructive this all is!

Many boys and girls start out in life, and all that father and mother can do is to dower them with a sand heap or a bog. But in this blessed land of ours, there shines through our Public Schools and free institutions the Sun of Opportunity.

Now, young folks, improve the

April of your lives. Open your gifts to the shining of the sun. Make the most of opportunity today. Don't wait for gold nuggets

to jump out of the soil up into your pockets. Turn over your sand-heap. Dress it and plant it. Make the most of your bog. Drain

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and stir and plant that too. Work! work hard! You will ride in a carriage some day. What is better, you will own enough to buy the carriage, but be able to go without it, if need be, that you may help some young owner of a sand-heap or a bog.

One thing more, as the minister says in his sermon. While you have been reading the above have you not thought of something else, deeper and better? There are many young people who feel

shining on the other side of the world. Get down by your "sand heap," your "bog." Kneel just as you are. Don't try to make yourself over or cover up anything. Open everything to this Saviour. Just as you are, needy, poor, sinful, but sorry and trusting, look up to Him. Take life from Him, forgiveness, sunshine and hope.

There was once a poor beggar. He could not even see his benefactor, but he lifted his sightless eyes to Jesus and there held him-

self in that attitude of submission, trust, waiting. And Jesus gave him sight, joy, and a song in the sunshine.

THE LION, THE ASS, AND THE FOX.

The lion, the ass, and the fox, went hunting together, and it was agreed that whatever was taken should be shared between them. They caught a fat stag, which the lion ordered the ass to divide. The

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The st nobleman everywhere, who after he found th That we treasures poorer f frequent returning mate, g "Esth lightful the child seem to to get c of their frolicke they we sister. whole f great ta to hav hour. even tl had a j boys g adventi mother the lot The st that I : fore wl and m

Perl like th compa loneso their i tired c away time. intere home comp; He is day's suppe of hi: to tal your suad join even plays an e your light will com fath learn take tant it :

ass took a deal of pains to divide the stag into three pieces, which should be as nearly equal as possible. The lion, enraged with him for what he considered a want of proper respect to his quality, flew upon him and tore him to pieces. He then called on the fox to divide. The fox, nibbling off a small portion for himself, left the rest for the lion's share. The lion, highly please with this mark of respect, asked the fox where he had learned such politeness and good-breeding. "To tell the truth, sire," replied the fox, "I was taught it by the ass that lies dead there."

GOOD COMPANY.

The story is told of an English nobleman who sent his agent everywhere to find a certain picture, which he wished to buy, and, after he had given up the search, found the picture in his own attic. That we are apt to overlook home treasures and search for similar or poorer possessions at a distance is frequently shown. A girl, lately, returning from a visit to a school-mate, gave this experience:

"Esther's home is the most delightful place I ever visited. Why, the children, big and little, never seem to want to go away anywhere to get company, but make friends of their father and mother. They frolicked with them, as though they were their older brother and sister. When evening came, the whole family gathered around the great table and gave themselves up to having a good time for an hour. In the stories and games even the small sleepy-head of six had a place till her bed-time. The boys got their father to telling his adventures of travel, and the mother was the merriest girl of the lot, when it came to games. The strangest thing about it all is that I shouldn't have found out before what good company a father and mother are!"

Perhaps there are more children, like this girl, who are fond of good company, who are uneasy and lonesome unless they are off with their mates, who, when they are tired of books, think they must get away from home to have a good time. Suppose such seekers after interesting companions try at home the next time they want company. Here is your father. He is tired, no doubt, with his day's work. But ask him, after supper, to give you some page out of his youthful history. Get him to talking of the time when he and your mother were young. Persuade both father and mother to join in games like "Authors" or even to teach you some of the plays they used to like. If such an evening is a new experience in your home, I am sure that a delightful discovery awaits you. You will find out that there is no other company so good as your own father and mother. You will learn that you have been used to take much trouble and make distant journeys after a treasure that it all the time under the home

roof. More than this, you will contribute rare enjoyment to the best friends you have in the world.

Never accustom yourselves to think that the years that separate your parents from you unfit them to be your companions. All this added time has added to their riches of experience and knowledge and skill. They can talk better, and have more interesting things to talk about than any of your mates. They can probably beat you at your own games. If you can beat them, you will find out that their interest and sympathy in the sport are as fresh as yours.

I remember one home, where the mother was the loving companion of her boys and girls. All the young people of the neighbourhood were attracted to that house. They found the mother the best company in it. There comes the memory of another home, once thronged with bright boys and girls, of home festivals, when all filled the spaces around the great table, when the merriest talk and the wittiest jokes were from the father's end of the board, and where age had only made both parents choicer and dearer company. As the boys grew up they were like brothers to their father; as the girls went away to make other homes, they were proud to be thought like mother. To each living member of that happy household the old homestead will ever remain a holy place.

Follow my advice, young people, and discover what wonderful companions for merry hours you have at home in your father and mother.

THE WOLF AND THE CRANE.

A wolf devoured his prey so ravenously that a bone stuck in his throat, giving him great pain. He ran howling up and down, and offered to reward handsomely anyone who would pull it out. A crane, moved by pity as well as the prospect of the money, undertook the dangerous task. Having removed the bone, he asked for the promised reward. "Reward!" cried the wolf; "pray, you greedy fellow, what reward can you possibly require? You have had your head in my mouth, and instead of biting it off, I have let you pull it out unharmed. Get away with you, and don't come again within reach of my paw."

THE COLLIER AND THE FULLER.

A friendly collier, meeting one day with a fuller, an old acquaintance of his, kindly invited him to come and share his house. "A thousand thanks for your civility," replied the fuller; "but I am rather afraid that as fast as I make anything clean, you will be for smutting it again."

—No cup is so bitter but faith may sweeten it.

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MR. ISADORE MAJOR

VALLEYFIELD, QUE.,
July 17, 1898.
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Toronto, Ont.

Dear Sirs.—I am happy to write to inform you that, after 20 years of suffering, I owe my life to Dr. Chase. About one year ago a friend commented on my miserable appearance and asked why I did not try Dr. Chase's Kidney-Liver Pills. I told him I had used over 200 boxes of 25 or 30 different kinds and received but slight relief from the kidney disease which had so long afflicted me.

Remembering the advice of my friend and seeing Dr. Chase's Kidney-Liver Pills very highly recommended in the papers, I made up my mind to try them. Two pills that night and two next morning gave me great relief and I decided to take them every night. I did so, and can now say that I am completely cured. My body is as supple as a 20-year-old man, though I am 47 years of age. My relatives and friends are surprised and pleased to see me well again, for I had spent hundreds of dollars in vain, trying to get cured.

Before I began the use of Dr. Chase's Kidney-Liver Pills my back ached so much that I could not put on my shoes and I could not lift 20 pounds. My shoulders were sore

and I was subject to headache, a bad taste in my mouth and indigestion. My eyes were bloodshot and dim, and reading caused my eyes and head to ache.

These troubles are now gone, and what I tell you I am ready to prove. You can send to me any who doubt this, for I am ready to take my oath that what I say is the truth. I have told my friends about my wonderful cure by using Dr. Chase's Kidney-Liver Pills, and many have been greatly benefited by their use. You may publish this good news so that all may know of the merits of these pills, which have been such a blessing to me. I remain, the man you have saved,
ISADORE MAJOR,
Son of Alexis.

Dr. Gauthier is familiar with the facts of this case and certifies to the cure in the following letter:—

VALLEYFIELD, QUE.,
Oct. 18, 1898.
Messrs. Edmanson, Bates & Co.,
Toronto, Ont.

Dear Sirs,—I, the undersigned, certify that the contents of this letter, in regard to the cure of Mr. Isadore Major by the use of Dr. Chase's Kidney-Liver Pills is correct.
JAMES T. A. GAUTHIER, M.D.

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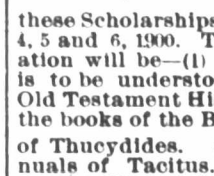
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