

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

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[No. 48.]

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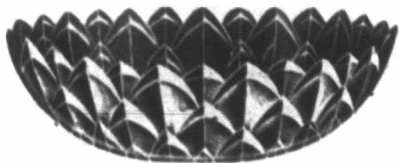
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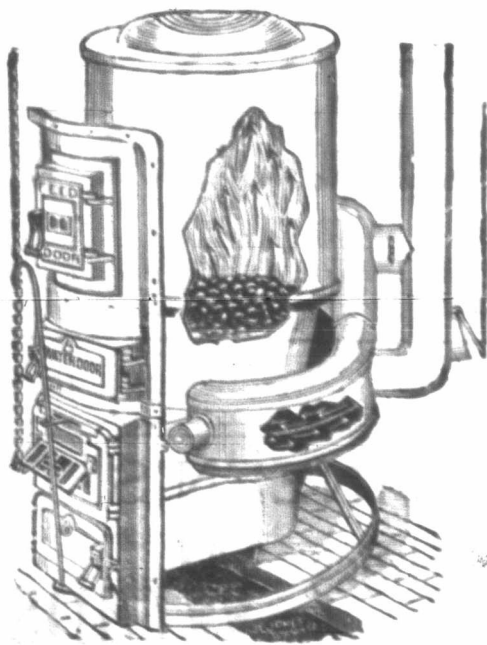
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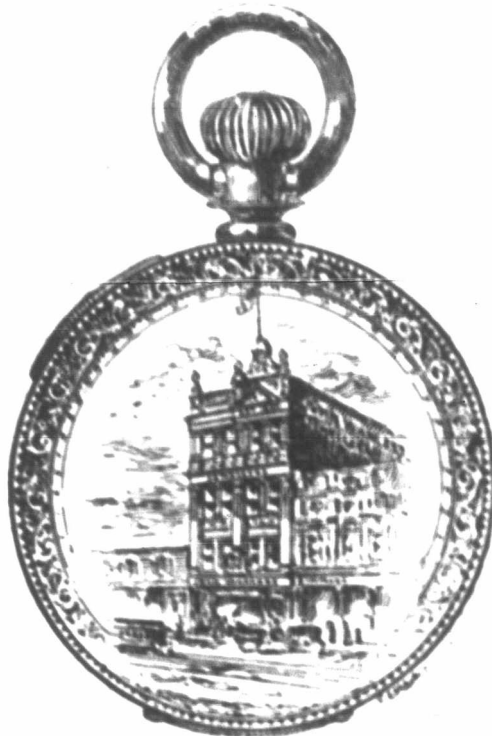




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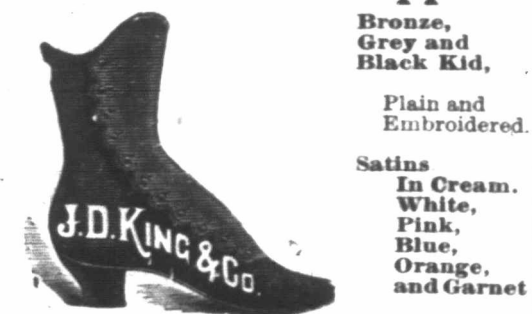
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## Lessons for Sundays and Holy Days.

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Morning.—Isa. 1. 1. Pet. 2. 11 to 13. 8.  
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COLENSO REDIVIVUS.—Such is the way in which Mr. Meyrick characterizes the efforts of certain "scientific theologians" to Germanize Anglican theology. Rev. Charles Gore—*vague* as he is—will hardly thank Professor Cheyne and that ilk for claiming kindred with him in theology.

MIXED CHOIRS IN UNIFORM.—The charm of some degree of uniformity was exemplified at the recent Choral Festival of Ogdensburg, when the ladies wore black dresses and hats, with large white collars and cuffs—to match the cassocks and surplices of the men and boys. A happy thought!

INCOME AND CHARITY.—The Bishop of Ripon calculates that less than one per cent. is given in England to all religious and charitable objects—a *tenth of a tenth!* How does that tally with "except your righteousness shall exceed that of the Scribes and Pharisees," and "these ought ye to have done"?

ST. PETER-AT-GOWTS, the church where Bishop King got into trouble for his ritual, is flourishing and growing in popularity. It has blossomed forth in a new mission chapel, worked by the C.E.W.M.S., the Railway Guild of the Holy Cross, the Layworkers' Society, &c. The persecution does not seem to have injured them at all.

"A DASH OF COLOUR."—We see it stated that the Protestant Episcopal Church has no less than sixty coloured priests in her ranks. This is as it should be. Nationality, language, or complexion should have nothing to do with distinctions in that school where souls are being prepared for the great assembly composed of all peoples, nations and languages.

ARE CLERGYMEN ORDAINED TOO YOUNG?—It would be safe to answer in the affirmative. Far better that the "experiment" of dealing with men shall be made *in corpore vili* of secular business, and our congregations saved the crude efforts and errors of youthful parsons. *Thirty years* would be early enough for ordination to the priesthood.

"PLEASANT SUNDAY AFTERNOONS," a movement originating among the Primitive Methodists in England, seems to be spreading. It received careful discussion at the Southwell Diocesan Conference. The idea seems to be an elastic, free and easy semi-religious entertainment—an extension of the "Service of Song." "Brief, bright and brotherly," is the motto.

"NO CHURCH SCHOOLS, NO PRAYER-BOOK, NO CATECHISM," is Rev. R. S. Reaney's description (at the Canterbury Diocesan Sunday School Teachers' Association meeting) of his desolate condition as a dissenter among Congregationalists. He had felt the need of these things—and of Confirmation—their absence occasioning a fatal void in the machinery of the Christian life.

"AN ENGLISHMAN TO THE CORE" is a type of humanity scarcely to be surpassed by any other possible type. He is not the sort, however, to belittle the time-honoured peculiarities of fatherland, and belaud the most opposite features he can find elsewhere; to exaggerate the faults and difficulties of Mother Britannia, and encourage a spirit of alienation in her colonies.

PROFESSOR CHEYNE'S "ORIGIN."—We find in the November *Churchman* a masterly castigation of the Oxford Professor in a review of his recent book on the "Origin of the Psalter"—wherein it appears that the Professor reveals *rather* the origin of Professor Cheyne as that individual appears in 1891. The book really seems to be an outrageous farrago of conceit, nonsense, and dishonesty.

BUSINESS TRAINING FOR PARSONS.—It has been noted—as a marked ingredient administering to success in dealing with difficult classes of men—that the early life of the new American Bishop, Nicholson, had been spent in banking and other ordinary business avocations of laymen. The same thing is true of other remarkably successful priests and bishops. Why not systematize this experience?

A BISHOP ON SABBATH PROPRIETIES.—The Bishop of Manchester holds that "important human interests must not be neglected for the sake of the Sabbath." So he approves (1) gathering the crops in case of necessity, to save them; (2) reading novels such as Scott's or newspapers such as the *Spectator*; (3) picture galleries, museums, cycling, &c.—but not such rough, exciting games as cricket and football.

"ASTRIDE THE LINE"—as Goldwin Smith describes them—are the French people in North America, one and a half million in Canada, and one million in the United States. The erratic professor thinks that they would prove a source of embarrassment in case of a war across the line. Canadians, however—for whatever reason they go to the neighbouring republic—have shown an inclination to come home and fight on their own side, in case of war.

BISHOP ELLICOTT AND CHARLES GORE.—The veteran Bishop of Gloucester and Bristol has fearlessly entered the lists against the new theology, and has been treating the subject exhaustively in the various sections of his recent charge. He does not seem to have grasped the full force of Mr. Gore's various qualifications, explanations, modifications and apologies, called forth by the mistiness of *Lux Mundi*.

IRISH CHURCH DISESTABLISHMENT, however wholesome it may have been for the Church spiritually, has done very little, if any good, to the people, who had always found her clergy (as the late Roman Catholic Bishop Moriarty, of Kerry, has testified) "blameless, estimable, edifying, peaceful, kind, quiet, decorous, active in beneficence." No wonder the same writer sighs, "*talis cum sis utinam noster esses.*"

GRADED GIVING.—A speaker at the Ripon Diocesan Conference said that the Proportionate Giving Union suggested a scale of giving from one-fortieth of ten shillings per week (twelve cents out of \$2.40) up to one-eighth of £3,000 per annum—\$1,850 out of \$15,000; the literal tithe being exacted only in case of an income of £1,000, \$5,000. Ought not this scale to be rather termed "de-graded giving"?

"HIGH ALTARS."—It is surely a piece of hyper-criticism in the *Rock* to object to this very convenient expression as if it were Romish—which it is not. Granted that—as the Scripture says—"we have an altar"; and that in some large churches it is found convenient (as in St. Paul's and most cathedrals) to have more than one—one or more small ones in small side-chapels: why not call the highest one the "high altar"?

EXCELSIOR BIOLOGY—the theory that newer and finer types are being continually "evolved" by "survival of the fittest," &c., from the rough (?) "prentice-hand" work of Creation—a fiction of the Darwinian brain—gets rather severe handling in the *Gentleman's Magazine*, in an article which lays emphasis on the degradation and deterioration of genera continually going on. Away goes another "evolution" plank!

THE VICTORIA EDUCATION EXPERIMENT has been once more emphatically raised as a warning—from his own personal experience and critical observation, be it remembered—by Bishop Moorhouse, of Manchester. All the ministers of religion combined—a rare thing!—to get the children to receive religious instruction out of school hours. The experiment failed miserably; it was making religion an imposition. Children saw it!

"THE MUSIC OF THE BLACKTHORN" bids fair to undo all the good that ever may be secured by "uphill" efforts of true patriots for Ireland. As Spenser said: "It is her fatal misfortune, above all other countreys that I know, to be thus miserably tossed and turmoiled with these variable storms of affliction." They seem, verily, to be a people who cannot govern themselves, notwithstanding their many other brilliant qualities.

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religious objects \$100 per annum, it ought not to be hard for a person enjoying \$2,000—\$1,000 more than the other—to give say 20 per cent. instead of ten, \$400 instead of \$200. He would still have \$800 to spare more than the other.

EVENING SERVICE LEAFLETS form a stepping-stone to church attendance for dissenters, which should not be neglected. Many are deterred by shame at their own inability to find the places, as their neighbours in church are doing so easily. Then they are mystified by the frequent changes of posture, having no rubric to enlighten them as to the when and why. The Leaflet does all this, and should be more generally patronized where dissenters are inclined to attend.

WHY HE WAS NOT AFRAID.—The wife of an officer who had behaved with fearless valour on a terrible battle-field asked him when he returned how it was that he had not been afraid. He unsheathed his sword and pressed it near her heart. She smiled; and he asked her the question she had just asked him. "He who holds that sword loves me better than his own life," was her reply. "So with me," said her husband, "He who holds the winds in the hollow of His hands, loves me so!"

#### OBITUARIES.

##### VENERABLE DEAN GEDDES.

The Venerable Dean Geddes, whose name has been so closely identified with the Church history of Western Canada, and especially of Hamilton, was born in Kingston more than eighty years ago. After spending his early years at the Grammar School of his native town, he proceeded to the Chambly Theological Seminary in order to prepare for the ministry. He graduated subsequently at King's College, Toronto, and was ordained deacon in 1834, priest in 1835. His first charges were at St. George's, Kingston, and Three Rivers, Quebec; but he settled down almost immediately as rector of Hamilton nearly sixty years ago. In 1879, he resigned the active charge, which he had held over forty years, and proceeded to England, whence he returned quite recently and resumed his residence in Hamilton again. Always of a gentle and even temperament, he has borne his years well, and has been accustomed to officiate quite frequently within the familiar walls of Christ Church Cathedral,—indeed, up to the very day of the attack of pneumonia on October 27th. Not only will he be missed in the Diocese of Niagara, but in that of Toronto also, where—before the Niagara Diocese was set off—he had been for many years the Bishop's Examining Chaplain, and Clerical Secretary of the Synod. In Montreal, too, he will be remembered as Prolocutor of the Provincial Synod from 1874 to 1877. Never self-assertive, pushing, or obtrusive, he will be remembered chiefly for good solid work done in the most unostentatious manner—a rare type of the gentlemanly and conservative clergyman of the last generation, of which few examples survive to the present day. In the middle of the 19th century they formed one of the most striking and distinguishing features of the Church of England, preserving the traditions of the English Establishment with gentle firmness amid the pushing and bustling manners of a less conventional age and country. Himself connected by birth or marriage with the Sewells, Gambles and Grassetts, the Dean gained extensive connections, through the marriage of his children, with several other prominent Canadian families.

The funeral took place from Christ Church Cathedral, which was very largely attended, and

he was laid at rest in Burlington Cemetery. At 10 o'clock the body was borne from the dean's late residence, Catherine street, north, to Christ Church Cathedral, the following clergymen being in attendance:—Canon Curran, Canon Sutherland, Rural Dean Forneret, Revs. Messrs. E. P. Crawford, Thomas Geoghegan, Wm. Massey, C. E. Whitcombe, C. R. Clark, city; F. E. Howitt, Stoney Creek; C. Scudamore, Grimsby; E. A. Irving, Dundas, and W. R. Clark, Ancaster. At the Cathedral the cortege was received by Bishop Hamilton, Rev. E. M. Bland, vicar, and Canon Worrell, of Oakville, Canon Houston, of Niagara Falls, and Canon Bull, of Niagara Falls South, who were joined later by Canon Belt, of Burlington, Rural Dean Mackenzie, of Milton, Rev. R. Cordner, of Waterdown, and Rev. Joseph Fennell, of Georgetown. The members of the family present were:—Mrs. Geddes, Mrs. John Geddes, George W. A. Geddes, Gamble Geddes, George Brough, of Toronto, and family; Mrs. Hooper, Miss Hooper and Frank Gold, of Hamilton. The casket was covered with many beautiful and costly floral tributes sent by loving friends in Hamilton, and various places in Ontario. Bishop Hamilton, assisted by Rev. E. M. Bland, Canon Sutherland and Canon Worrell, conducted the communion service, after which the body lay in state until 3 o'clock. During that time many citizens, young and old, filed past and gazed for a moment upon the face of the venerable dean who had laboured so long and faithfully in the Master's cause. At 3 o'clock the Cathedral was filled with a sorrowful congregation to take part in the funeral service. Bishop Hamilton conducted the service, assisted by Canon Sutherland and Rev. E. M. Bland. The pall-bearers were:—Messrs. Alex. Bruce, Q.C., W. F. Burton, Adam Brown, Geo. H. Mills, E. Martin, Q.C., F. W. Gates, J. Eldon Bull and R. R. Morgan. At the grave, Canon Worrell read the committal and Rev. E. M. Bland conducted the remainder of the service.

##### REV. ALEX. MACNAB, D.D.

A year ago at the Convocation service in Trinity College, one of the most stalwart figures among the clergy was that of the Rector of Bowmanville, now no more among us. Indeed, it was a question whether he or his son (the Rector of St. Matthias', Omaha) was at that time the more admirable example of manly vigour—tall, straight, and active. The cause of his death was, in fact, something unconnected with age's decrepitude—a violent attack of pneumonia, succeeded by heart failure. The fatal attack, like that of the late Dr. Carry's, came on as an incident in the course of duty; he was conducting a funeral service for a parishioner at the time. He was the only son of Simon Fraser Macnab, for many years a Government official, and grandson of Dr. Jas. Macnab, regimental surgeon to the United Empire Loyalists.

Besides being Rector of Darlington for so many years, Dr. Macnab was an honorary Canon of St. Alban's Cathedral. In early life he held a leading position in the Methodist ministry, and was President of Victoria College, as well as Superintendent of Education. He was ordained in the Church of England in 1850, and has been at Bowmanville for nearly forty years. The wife of John Carter, Esq., of Toronto, is one of his children. He was in his eightieth year.

The last tributes of respect were paid to the late venerable rector of Darlington by a very large concourse of people. The body was removed to the chancel of the church the previous evening, and vigils were kept by several parishioners and

the deceased rector's son, Rev. A. W. Macnab, of Omaha, Neb. The casket bore the words, "Alexander Macnab, priest." The church was becomingly draped in black and a large variety of floral offerings bedecked the altar and steps. The congregation, Sabbath school, choir, Mr. D. Burke Simpson, the Misses Simpson and some Toronto friends contributed handsome floral emblems. At the hour of 9 a.m. the Holy Communion was celebrated, Rev. A. W. Macnab conducting the service. From that hour till 2 p.m. the aisles were thronged with people, young and old, anxious to get a last look at the faithful rector who had laboured among them for forty years. When the funeral service began the church was densely packed with citizens and friends from a distance. As the Venerable Archdeacon Allan, of Millbrook, entered the chancel, followed by several other clergymen, the choir sang a hymn. The Psalms were read by Rev. Rural Dean Creighton, B.D., of Cartwright, and Canon Cooper read the lesson, while Rev. Dr. Bethune read the concluding prayers. The choir sang very nicely the pathetic hymn, "When our heads are bowed with woe." The pall-bearers were Rev. Messrs. Allan, Creighton, Fidler and Talbot. As the cortege left the church a fierce hurricane of wind and snow passed over the town, but in spite of the storm a long procession of vehicles followed the hearse to the cemetery. The chief mourners were Mrs. Macnab, Mrs. Murney, Mrs. Carter and Rev. A. W. Macnab. At the grave it was noticed that the sides of the cavity were covered with white cloth, which took away much of the cold repellent appearance of the grave, and served also to emphasize the fact of the Christian's sleep in Jesus. The top of the shell was also covered with cedar boughs to prevent the dread sound of the falling sod striking a chill to the hearts of the mourners. Several gentlemen from Toronto, amongst whom we noticed Mr. W. R. Brock, Mr. C. H. Greene, Mr. W. H. Holland and others, were in attendance. Telegrams were received from all parts of the country, offering sympathy and condolence or regrets at unavoidable absence. As the funeral cortege passed down the street it was noticed that the stores were closed, and in many private houses the blinds were drawn down in token of respect to one who has been for forty years associated with the spiritual and educational welfare of Bowmanville.

#### A WANDERER'S NOTES.

##### No. 3.

We once knew an Inspector of Schools, long, long ago, as the world moves, who was careful to time his inspection on a day and at an hour when he was not looked for or particularly wanted. A random wanderer may not be provided with an invisible coat, or provided with seven-league boots, yet he is privileged to peep round corners which are to others extended walls, and to see deeper into diocesan mysteries than the accredited "*oculus Episcopi*." Official vision can never go farther than the length of the red tape string, but the wanderer views all the Church's work, because he loves it with all his mind, and would fain discover a cure for its weakness. What a power would the Canadian Church not be if he could have his will in remodelling it! But it is growing old, and an aged Indian will not be reformed. There was one most cheering fact that often repaid a month of anxious work, and inspired a hope in Church life that was sometimes burning down rather low in the socket. The Bishops do not realise the wealth of real honest affection that is felt for them



by the laity, and the genuine pleasure with which their visits are looked forward to. Sometimes a Bishop comes to an outlying parish in all his pomp as the Lord Bishop, who is neither more nor less than a *continuing machine*, coming and going with no more spiritual effect on the general body of Churchmen than a heavy freight train rushing on through a country makes a forest arise on its plains. But let the Bishop go to see the parishioners for their own sakes, and let him feel that he is their own Father-in-God, who has an affection for them and for each member in the flock; that he does not live in some distant palace and is as careless as he is oblivious of their existence, but is one with them in feeling, heart, and sympathy, and that not a mutual interest binds them together, but a common bond in spiritual ties, "drawn with the ties of a man," then our Church will take a new start and put on the leaves of spring, and the Bishop will feel more than happy and satisfied. We have tried the autocratic and aristocratic, and for a change we might try the democratic. It may seem and sound a little Methodical, but our Methodist friends know what will pay, and shape their course accordingly; their power is in manipulating the laity, and the laity respond with a will. Probably not one in twenty of our laity can say or feel that he knows his Bishop or would recognize his features. On paper and in argument his dignity and office are magnified, but the Church's heart and work are not on sheets of paper, and a kindly word, a friendly shake of the hand, a magnetic glance of the eye is worth a ton of book-lore on apostolic succession. And the Bishop would know his diocese by living contact in preference to a distant official hearsay, while at the same time the parson would be encouraged by the thought that at least some one sympathised in his work, and could advise in his troubles. There is almost the bitterness of irony, and not a little pathos, too, for those who know, in a newspaper clipping about our village and country clergy:—"The spiritual Sahara in which they live is little thought of. In most cases no one cares for the soul of a country parson. Only a few of the Bishops ever make any provision in that way for their clergy; and a country parson may live and die without his chief pastor ever saying one word to him (except in pious commonplace officially) about the world to come. When the poor country vicar is sick, it is nobody's duty to visit him." This kind of work in a diocese would increase the episcopal burden, but it would be abundantly blessed in personal satisfaction and diocesan prosperity, where the whole body was pulsating with a living personal energy. One, perhaps, would imagine that a Wanderer is at heart a Methodist, and the answer would be yes and no. He admires their energy in carrying out their ends, and their astuteness in getting round the English Church folks and drawing everything worth the trouble to their own side of the trenches; all their instincts are directed to business and they have a profound faith in even the cent, if they cannot reach the dollar. But as a spiritual body, their system is altogether unlovely, and their religion is simply a German pietism, which will have its day and cease to be, while the Church of God abideth for ever. Our paper, however, is becoming exhausted, and we can only add that our Church will barely hold her own on Canadian soil until clergy and laity have come to recognise that there is a wider circle than the English people, and that the Church has been dowered with infinite powers, that must be adapted to all hearts and minds in every age as it unrolls. She lost the Methodists

as friends, and they scourge her as foes, but "Lord, how long?" "Until the times of the Gentiles be fulfilled," and the Church, like the prodigal, has come to herself, with the hearts of the fathers turned to the children, and the disobedient to the wisdom of the just. TOM.

#### A WINTER IN LABRADOR.

By THE REV. MR. SUTHERLAND, ANGLICAN MISSIONARY.

Harrington is one of the largest settlements of the Church of England mission of Labrador, in the diocese of Quebec. I therefore selected it as my winter headquarters for the three months in which travelling is impossible, *i.e.*, from the first of November until the first of February. During those three months the bays are not sufficiently frozen to travel upon, and the country is too rough and mountainous.

As yet there is no church or mission-house for service at this place, so the largest house in the settlement was kindly offered to me; although it was not a very large one, consisting of two rooms, still we managed to do with it, sometimes both rooms being crowded. The most inconvenient part was that dinner had to be cooked during service. I suggested eating a cold dinner on Sundays, but we soon discovered that cold codfish and spruce tea are not good eating. Families would often come a great distance to service, considering it a sin to neglect public worship. Often there would be as many as twelve or fifteen teams of dogs tied a short distance from the house, and during the singing they would invariably start howling so loudly that frequently we were obliged to stop and give in to them, for it would be impossible to hear the words.

As soon as service would be over and they saw their masters reappearing, they would be most eager to start off, and they very often would snap their traces off with their teeth; and it was necessary to start one team at a time, for if two teams happened to come in contact there was sure to be a fight, and very often one or two left dead upon the battle-field.

During those months I employed my week days teaching school. The children would collect for three or four hours in the day and the grown-up people in the evenings. I had an old lady of sixty learning her letters; she can now read her Bible by spelling out the larger words. By the kind assistance of distant friends I was able to treat the children to a Christmas tree, which was very much appreciated by both old and young. In the afternoon there were athletic sports for the young men and boys, then a supper, each family contributing a basket of food. After supper the curtains were drawn, displaying a tree well laden with presents, after the distribution of which, Christmas games occupied the remainder of the evening. A most enjoyable day was spent, for it was something entirely new for that part of the coast; but alas, it began to storm about ten o'clock, a storm known here by the name of a blizzard. The men managed with difficulty to reach their homes, but sixty or more women and children were obliged to remain all night, and sit it out, for beds were out of the question for so many.

The people in the vicinity of Harrington were greatly agitated in the early part of the winter by the visit of a pack of wolves; they would prowl about the hills and woods during the day, and at night would visit the settlement and carry away the dogs' food, which was kept on scaffolds a short distance from the houses. After firing at them and finally succeeding in breaking the leg of one of their number, the wolves left for the north. A white Arctic bear also came ashore on the drift ice, sixteen miles distant, and getting into a provision store through a window and renewing his visits for three consecutive nights, devoured all the provision a poor Frenchman had provided for the winter.

The clergyman always makes one missionary journey the whole length of the mission during the winter, a distance of three hundred miles each way, calling on every family both going and returning; thus every family is visited twice during the winter. He holds services at every house, cete-

chizing the children and teaching them to read, conducting baptisms, marriages, drawing up wills, deeds of sales, writing letters, etc., for the missionary is supposed to fill various offices. Last year I started on my winter's cruise the first of February and finished the sixth of April. The people are always ready to carry the missionary from place to place with their dogs and comitque. About ten dogs generally form a team for cruising. The dogs travel in single file, there being about five feet between each dog, so that when the snow is soft they will travel in the same path. Each dog has his own trace of sealskin which attaches him to the comitque. The guide carries a whip made of sealskin thirty or thirty-five feet long, attached to a stock a foot long. With his whip he guides the dogs, using it very expertly, and sometimes, I am sorry to say, very severely, for I have heard of a driver cutting the ear off a dog thirty-five feet away. A well-trained team requires no whip, obeying every word.

A comitque is generally twelve feet long and two feet wide, shod with the whalebone from the jawbone of a whale. Sixty-five miles is a common day's journey. The dogs are never fed in the morning or during the day, only when their day's work is done. The oldest dog in the team is generally used as leader, he being best acquainted with the runs. If there comes on a blizzard, which are of frequent occurrence on the coast, the leader is generally depended on, and he seldom fails to find a house. If he should get lost, which happened upon one of my journeys last winter, we generally get into a shade of a snow bank and dig out a hole about six feet square with our snowshoes, and turn in until fine weather, taking as many of the dogs as the hole will permit, for warmth, placing the comitque at the entrance of the hole. The remainder of the dogs will lie outside, or if very hungry will go in search of mice, but they seldom desert.

Last winter being an exceedingly stormy one, many houses were buried with snow and the families obliged to shovel themselves out or to be shoveled out. Upon one occasion it took eight men a whole morning to clear the snow sufficiently to get the two old people out of the house. By the assistance of the Church Society, I have been enabled to start three day schools at the three largest settlements in the mission. They are at present in operation, with an average attendance of twenty-five. The teachers get ten dollars a month for eight months. I intend to teach myself, as I did last year. I shall take the children in daytime and the older people at night. They are all anxious to learn.

La grippe was very bad on the coast, but for all that the people are fairly well off with the exception of Bradore Bay; seven or eight families there are in a sad condition. I have supplied them with clothing, and here I must thank all our kind friends in England and Quebec, especially Mr. McHugh, who have so generously sent such good supplies. But these people have nothing to eat, and I shall be obliged to buy between fifteen and twenty barrels of flour; with that and some game they can catch, they will be able to pull through the winter.

By the kind and able assistance of the ladies of Quebec, we are building a winter house, twenty-eight by eighteen, at Oldpost, this being the most central and likely to be the largest winter settlement in the mission. It is at present within a week of completion and everything on hand with which to furnish it. During the months of July and August we received a visit from the Lord Bishop of Quebec and his son, the Rev. Lennox Williams, M.A., this being the Bishop's year to visit the coast. Leaving the mail steamer at Natashquan, opposite the east point of Anticosti, we proceeded north-west as far as Salmon Bay, a distance of two hundred and fifty miles, in an open sail boat, calling at every place, holding confirmations at six places and conducting baptisms and other services.

—If no special passage in your life be so conspicuous as to arrest any man's attention, let your character as a whole make an impression for the truth. Let its weight, however little, press every one it touches away from the wrong and into the right.



## REVIEWS.

THE BEING OF GOD AS UNITY AND TRINITY. By P. H. Steenstra, D.D., Professor of Old Testament Literature and Exegesis in the Episcopal Theological School, Cambridge, Mass. Pp. 269. Price \$1.50. Boston and New York: Houghton, Mifflin & Co.; Toronto: Williamson & Co.

Very great clearness of thought and expression characterizes these ten lectures upon the ground work of Christian belief. They take up first the elemental forms of belief, and consider the question of belief as an intellectual act. Even when they advance to the revealed doctrine of the Trinity, they do not treat the matter as Pearson does, but deal with the doctrine as prior even to the revealed Word, and having its seat in the human conscience and consciousness. The first lecture deals at length with the two allegations that it is impossible for man to attain to any true knowledge of God, and that the existence of God cannot be established or proved by any processes of the understanding. Under the former head there is an interesting discussion upon the relativity of all human knowledge, and the extension of Agnosticism into the physical as well as the religious world. The second, third and fourth lectures take up in succession the arguments for the existence of God—the chronological, teleological, the moral, ontological, and historical. But the fourth lecture consists more particularly of the recapitulation of the course of reasoning that is followed, and then leads on to the latter arguments with regard to the attributes of God. "There are several lines of reasoning comprehended under the general title 'historical argument'; but the only one of logical value in this connection is that drawn from the general consent of mankind. Men have always and everywhere recognized God or gods. The exceptions, as to tribes, if any, are rare, and might without difficulty be accounted for: as to individuals, they form an insignificant fraction of the aggregate, and are even more easily explained." (p. 95) . . . "It is the utterance of the socially developed human consciousness—a belief originally, it may be, evoked by reflection, confirmed by experience and observation, which has approved itself in life from generation to generation, and has thus become the firm conviction of the race, a part of the normal human mental and moral outfit. That individual minds, possibly large multitudes, may cast it from them, proves nothing more than that it is not innate or axiomatic. That it misapprehends God, makes Him human, cruel, savage: that it accepts not one God, but a hundred, and worships these under idolatrous forms, and but too often with repulsive rites—shows, no doubt, that they who hold it are untutored of mind and spiritually barbarous, but does not alter the fact that they feel their dependence on higher powers, and have in them the germ and starting point of the loftiest thought to which man can rise—the thought of God" (p. 96-7). From the attributes of God, which we pass over, the lecturer devotes four discourses to the subject of the Trinity, which he reviews as a result of Christian consciousness, antecedent and preparatory, also confirmatory of the fuller revelation in God's Word and the Church of Christ. He does not consider the Revelation as in any sense complete with the Johannine Apocalypse, but it was evolved, developed, and systematized in the early controversies of the Church, and St. Athanasius had his portion of the same inspiration that was given to St. Paul and St. John. As a useful and handy volume the lectures are all that could be wished, and we hope, for the sake of the clergy, that it will be freely perused. The lectures are decidedly good, and full of a good Church ring.

MAGAZINES.—The *Church Review* has become a necessity to every student of cotemporary Church thought and work. The strongest and most thorough writers in America are among its contributors: and every "live issue" is exhaustively dealt with in due course. Church History, Labour, Deaconesses; Lightfoot, Pusey—such are the chief subjects in the current number. The *Church Eclectic* "skims the cream" this month chiefly from English magazines and newspapers, such as *John Bull* and the *Church Review*; but its

editorial special articles are, as usual, very rich as well as very terse—remarkably good reading for those who have not the necessary time for long articles. *Century* furnishes its readers now with a very appetizing morceau indeed in the shape of a story by the famous Rudyard Kipling in conjunction with the American, Walcott Balestier, savouring of life in the Western wilds of America as well as the land of the Hindoos. The Art papers, short stories, and beautiful illustrations throughout leave nothing to be desired: while topics of the time, open letters, short poems, and articles in a lighter vein, add much to the interest. *Arena* "does the impartial" with wonderful clearness. Though the inclination to "free and easy thought" is obvious enough, there is a considerable and valuable counterpoise on the side of stable religious feeling. The more supine members of the clerical profession get it hot this month. Dromgoole's "Heart of the Woods" is a very beautiful and wholesome idyll in prose. *Littell's Living Age* skips with accustomed agility from the days of Charles II. and Beau Brummell, from Bath and Rouen to Africa and Asia, gathering sweets from literary flowers of all shades, shapes and perfumes, not even forgetting a light touch here and there in the curious subject of scientific research and results. *The Churchman* for November keeps close watch (from one of the old watch towers) over the efforts of new criticism. Leathes and Meyrick, besides many other clever writers, do good service in keeping the Church-ship ballast in its right place. There are interesting papers in this number on "Apology of Aristides" and "Seventy Weeks of Daniel." We shall be sorry to miss the corrective salt of this periodical.

CORRECTION.—In the review of Fitch's *Perfect Calendar* on Nov. 19th, there is an unaccountable error. St. Columba died on Sunday, June 9th, A.D. 597, and not as stated.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## QUEBEC.

QUEBEC.—*St. Matthew's Church*.—The Festival of All Saints, which is annually observed in this parish as the anniversary of the association of lay helpers, was as usual appropriately observed. On the Eve of All Saints' Day, there was choral evensong at 7.30 p.m., and at 8 p.m., the Annual Reunion of the lay helpers and their friends was held in the Parish Rooms, when a most delightful evening was spent. On All Saints' Day there was a choral celebration of the Holy Eucharist at 7.30 a.m., attended by a large congregation. After Matins, there was a second choral celebration, when the Lord Bishop of the diocese preached a special sermon to the lay helpers, as did the Rev. R. H. Cole, B.D., at evensong.

*Thanksgiving Day*.—*The Cathedral*.—On Thursday, Nov. 12th, the day set apart by the Governor-General to be observed as a day of General Thanksgiving for an abundant harvest, there was a united service in the Cathedral of the Holy Trinity at 10.30 a.m. The decorations this year differed from those in previous years, because they were all in and about the chancel, and were very tasteful and pretty. The clergy present were: the Lord Bishop, the Very Rev. the Dean, Canons Richardson and Von Iffland, Rev. Lennox Williams, T. A. Williams, A. J. Balfour, R. H. Cole, H. G. Petry, W. T. Noble, F. G. Scott, rector of Drummondville, P.Q., and E. Weary, of Riv. du Loup en bas. Prayers were said by Rev. Messrs Cole and T. A. Williams, and the lessons read by Rev. A. P. Balfour and L. W. Williams. At the celebrations of the Holy Eucharist, the Lord Bishop acted as celebrant assisted by the Dean and Canons. The sermon was preached by the Rev. W. T. Noble from the text, Acts. xiv. 17, "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The musical portion of the service was exceptionally good, especially the *Te Deum* and the Anthem, "Rejoice in the Lord."

*St. Matthew's*.—Besides the early celebration in this church at 8 a.m., there was united service at 8 p.m., and although it was raining hard, the church was crowded. The clergy taking part were Rev. Canon Richardson, Revs. L. W. Williams (Rector), T. A. Williams (Curate), R. H. Cole, B.D. (attached

to the Parish), A. J. Balfour, F. G. Scott and E. Weary. The service was choral throughout, the prayers being sung by the Rev. R. H. Cole, and the lessons read by Rev. Messrs Balfour and Weary. The special Psalms, the 65th, 67th, and 147th, were all evenly chanted by the surpliced choir, and in fact the whole of the musical service was excellently rendered under the able direction of Mr. W. A. H. Cuff, the talented organist of the church. The preacher was the Rev. Frederick G. Scott, M.A., of Drummondville, P.Q., the talented Canadian Poet, who delivered a most able and scholarly sermon from the text, Psalm civ. 27. "These wait all upon thee that Thou mayest give them meat in due season." The decorations were remarkably handsome, especially those on and about the altar and font. A large number of potted plants and cut flowers were placed round the pulpit and in the windows, as well as a quantity of fruit of various kinds, while near the west door was a large and well arranged pile of vegetables, and in front of the organ a large, tall sheaf of Indian corn.

*Trinity*.—There was also a service in Trinity on the evening of Thanksgiving Day, at which the Dean of Quebec was the preacher.

*St. Matthew's*.—On the evening of the 11th Nov., an entertainment arranged by a number of the Rev. F. G. Scott's friends in the parish, was held, at which Mr. Scott gave a number of "Character sketches" most successfully to a good audience. The proceeds were handed to Mr. Scott to be applied to the Repair Fund of the Parish Church of Drummondville, P.Q.

*Lake Beauport*.—The Annual Harvest Thanksgiving Service in the parish was held on Friday, Nov. 13th, at 11 a.m., the Revs. L. W. Williams, A. J. Balfour and E. Weary taking part, Rev. A. J. Balfour being the special preacher for the occasion. A number of people from the city drove out to take part.

*The Cathedral*.—A handsome memorial window has just been erected in the Cathedral of the Holy Trinity, in memory of the Hon. G. O'Kill Stuart and —Black, C.B., late judges of the vice admiralty court at Quebec.

## MONTREAL.

MONTREAL.—The Church of St. John the Evangelist will have two organs for the Christmas services. One now being built by Warren of Toronto is entirely new; the other is a reconstruction of the organ which formerly stood at the west end of the church. It is the intention to place the new organ in the west end, and the reconstructed organ in the chancel. The latter is now being put in position.

*St. George's*.—*Thanksgiving Day*.—The Very Rev. Dean Carmichael preached in this church from the text: "Praise ye the Lord." They were met together in praise and heartfelt gratitude to Almighty God for his wondrous gift of one of the richest and most bountiful harvests ever reaped in the history of our country. "It is a free gift straight from the hands of God—a gift that means more than a thoughtless person is apt to realize; a gift that in its ultimate effects must touch for good the interests of the poorest settler in the country, as well as those of the wealthiest and most extensive trader." With regard to the political corruption in the country he said: "But have we reason for gratitude in connection with the practical government of our country, when the press of the motherland teems with scorching words as it reviews the outcome of the liberty that we possess in governing ourselves as a free nation? I think we have cause for gratitude—sad it may be, but deep gratitude—the gratitude of the blind man who instinctively startling back from the edge of the precipice, says, 'Thank God.'"

Thanksgiving services were held in many of the city churches, either on Sunday or on the appointed Thanksgiving Day.

*Diocesan Synod*.—A meeting of the Executive Committee of the Synod of the Diocese of Montreal was held in the Synod Hall on the 10th inst. His Lordship Bishop Bond presided. The others present were Canon Empson, secretary, and the Rev. Messrs. Dean Carmichael, Bancroft, Evans, Nye, Naplor, Lindsey, Mussen, Saunders, Dixon, Cunningham, Tucker, Norton, Renaud, Lockhart, and Messrs. Garth, Bethune, L. H. Davidson, Chipman, Robinson, Johnson, Wood, Drake, E. R. Smith, and White. The treasurer's report was read. It was not quite as favourable as last year. The expenses in the mission field had increased without a corresponding increase in the revenue. The Bishop thought a spe



cial appeal should be made in connection with aid to the missions. With regard to the rectory at Coteau du Lac and the church of Valleyfield, a report on the position was presented, recommending the union of the two congregations. On the statement that the field was already well filled by other Protestant bodies, the matter was fully discussed and a resolution was passed asking the Bishop to arrange to have the services continued in Coteau, and if possible, carried on at Valleyfield. The mission at Bristol applied for an increase to the grant. The executive did not feel themselves in a position to grant the increase. The mission at Chelsea being now occupied by a gentleman in priest's orders, the grant was restored on the suggestion of the Bishop. A grant for Milton, Canada and Shefford Mountain of \$300 was passed. Mr. Twomley was placed in charge of these missions by the Bishop. The Rev. J. H. Dixon was named to receive a sum of \$900 and interest due the synod in Kildare. The mission of Arundel and Portland was reported as filled.

The synod meets in Montreal on Jan. 19, 1892, the time of meeting having been changed from June to January at the last session.

ONTARIO.

MATTAWA MISSION.—The annual missionary meetings have recently been held at the various stations of this scattered mission. The Rev. R. W. Samwell last year conceived the appropriate idea of combining the missionary meetings with the Harvest Festivals at the three churches of the mission, and the results were sufficiently successful to justify the repetition of the plan. While the minds of the people are brought to dwell upon the bounty of God in the natural harvest, it is fitting that their attention should be directed to the pressing needs of the spiritual harvest; and their thank-offerings could not be better applied than to that fund, whose object is to provide more labourers for the fields now white unto the harvest, to send the soul-sustaining food of the Church of Christ to parts of this diocese still in a state of spiritual destitution. Arrangements were accordingly made in this mission, and on the eve of All Saints' Day, the Rev. M. Harding (Kingston), and the Rev. C. Saddington (Eganville) arrived to commence the deputation work for which they had been appointed. The services and meetings began on Nov. 1st, at St. Alban's. There was a celebration of the Holy Communion at 8 a.m., Matins and Holy Eucharist (Preacher: Rev. Mr. Harding) at 11 a.m., Evensong and Missionary addresses, 7 p.m. The church was beautifully decorated. After morning service, the clergy drove to Burritts (seven miles), for a meeting at 3 p.m. On Monday they drove to Eau Claire (twelve miles), where a meeting was held in a house at 3 p.m. The arrangements for a celebration of the H. C., at St. Margaret's, Rutherglen, were upset by the train being about three hours late. The people had assembled and dispersed again. However, a good number mustered again in the afternoon, and there was a hearty service at 3 o'clock. This church was prettily decorated. On Thursday evening, a meeting was held at Klock's Mills. The last of the six meetings was held at St. Augustine's, Deux Rivieres, on Friday, at 7.30, the church's rule being unavoidably broken in this case by the observance of a festival instead of a fast. The Rev. Mr. Harding had been summoned back to Kingston, leaving the Rev. Mr. Saddington alone to plead the cause of Diocesan Missions. The church was tastefully decked with harvest fruits. The service was prolonged by an adult baptism, and the public reception of a privately baptised infant. The meetings were all well attended. The addresses by the deputation were excellent. The offertories were as follows:—Mattawa (St. Alban's), \$11; Burritts, \$2.66; Rutherglen (St. Margaret's), \$4.29; Klock's Mills, \$10.50; Deux Rivieres (St. Augustine's), \$5.70; Total, \$36.00. This was \$4.87 in advance of last year. The Rev. Mr. Harding, who was once a lay reader in the Upper Ottawa Mission, was heartily welcomed by those of his old friends who still remain.

TORONTO.

Departure of the Rev. Canon Fletcher and family for California.—A large number of friends met at the Union Station Wednesday afternoon, to take leave of the Rev. Canon Fletcher, Mrs. and Miss Fletcher, late of Unionville, on their departure for Ridlands, California, where Miss Fletcher has purchased an Orange ranch, and where they intend (D.V.) to spend the remainder of their lives. Canon Fletcher has been a faithful priest of the Church of God, in the diocese of Toronto, for more than forty-four years, and has laboured with great success in his sacred calling. "Given to hospitality" the rev. gentleman and family have made many friends, who wish them every happiness and prosperity in their new home.

St. James' Cathedral. The first of the winter's course of sermons to young men will be preached on Sunday, Nov. 29th, by the Very Rev. Dean Carmichael, of Montreal. Similar to last year's course, the sermons are in connection with the St. James' chapter of the Brotherhood of St. Andrew. The sermons will be delivered once a month, the other preachers being the Bishop of Algoma, Canon DuMoulin, Rev. Henry A. Adams, Rector of St. Paul's Cathedral, Buffalo, and one of the most prominent of the American Bishops. The number of sermons in the course will probably be six.

Trinity University.—The Ven. Archdeacon Reeve, Bishop elect of Mackenzie River, delivered an address before the Missionary and Theological Society, Trinity University, on Monday evening, Nov. 16th, which was greatly appreciated and enjoyed by the body of students, who, with a sprinkling of ladies, city clergy and professors, constituted his audience. The rev. gentleman was introduced by the Provost, who referred to the advantages gained by the consolidation of the Church throughout Canada in the closer intercourse it gives us with our brethren in the far North-West. After reviewing shortly the history of mission work in the North-West since its beginning about seventy years ago by the Rev. Mr. West, Archdeacon Reeve referred to the great difficulties meeting the pioneer missionary, especially in former years, through the condition of the Indians, who lived a roving life, without settlements, and were constantly at war among themselves, and through ignorance of their languages and opposition from the powerful medicine men of the tribes; in spite of all which Mr. West is a great success, and eventually several Indian boys were trained by him and ordained for missionary work. He then spoke of the difficulties of travelling and transport; the journey from Winnipeg to Fort Simpson, when he first went out with his wife, requiring three months hard travelling, with numerous difficult portages, and so expensive did this make the transport of supplies that a barrel of flour would then cost them \$50, and consequently they only permitted themselves the luxury of bread on Christmas Day and Sundays. His parish consisted of something over 100,000 square miles, and in all that tremendous breadth of country there are now only three bishops, about a dozen clergy, and as many lay workers. The mission stations were located at trading posts, as the general meeting place of the Indians for several weeks every year, and from them journeys were made to the different Indian settlements in the woods. These journeys were generally made in the winter with dog sledges—two men tramping ahead on snow shoes to make a path, and one following to drive the dogs and push over difficult places. Mr. Reeve remarked that the novelty of such journeys wore off after travelling about thirty miles, an average day's journey; and then followed a most graphic and humorous description of the camp at sunset, the supper of dried meat, and the turning in for the night with the temperature perhaps 56° below zero. Supplies for the whole journey of several hundred miles had to be carried with them, and sometimes they would find the Indians to whom they were bound without food, which necessitated an immediate return, perhaps on short rations, sometimes without rations at all, except what was providentially supplied. He referred to the diligence of the Indians in learning, and their eagerness to have teachers among them. After one first visit of six weeks, many of them could repeat the Confession, the Lord's prayer, the creed and ten commandments, as well as a number of hymns. His special appeal was on behalf of the Esquimaux at the mouth of the Mackenzie River, who are entirely without religious care and instruction. From the success of the work amongst their brethren on the west shore of Hudson's Bay, one might augur good success here, but the C.M.S., to whom are due the present missions in that country, have calls elsewhere, and the Church in Canada should undertake the extension of mission work there, within our own borders. A mission station at the mouth of the Mackenzie River, amongst the destitute and depraved Esquimaux, would, he said, complete the chain of northern missions across the continent, and he earnestly hoped that the good people of Toronto would help him to establish this much needed work. The meeting was closed with the Benediction.

St. Alban's Cathedral.—The regular quarterly meeting of the Chapter was held on the 18th inst., when very satisfactory reports of progress were presented. The services are now held in the choir, which has been recently fitted up for the purpose with seating, which, though of a temporary character, is quite good enough to serve until means are available for something of a better and more ornate description. A number of the stalls are in course of construction; some already have been placed in the building. The Canons have commenced such parts of their work as can be carried on under present conditions, and a

list of preachers has been arranged for some time to come. During the coming year, it is hoped that arrangements now in contemplation will be carried into effect, so that other branches of the Cathedral work may be taken up. A resolution of condolence with the family of the late Canon Macnab was passed.

The Bishop designate of McKenzie River wishes to acknowledge the receipt of fifty dollars from the W. A. M. A. of Huron towards the education of Annie McDonald, and to say that he has opened a fund for the education of the children of some of the missionaries in his diocese, and will be glad to receive contributions thereto. Contributions may be sent to the Synod office, Merchant's Bank Buildings, Toronto, the Rev. Canon Empson, Montreal, or Imperial Bank, Winnipeg.

Victoria Home for the Aged.—A short cottage service was held in this Home on the 19th inst., by Canon Harding. The inmates were much comforted, and the friends present very gratified by the homelike appearance of the Home; clean, comfortable, well-arranged, supplied with baths and other necessities for the comfort and help of the poor old grateful inmates, of which at present there are eight, with applications for three more, who will be received. There is room in all for twenty. While there is in the neighbourhood a large, well-conducted well-supported institution for orphans—for those entering on life—aided by Government and municipal means—this unassuming asylum for those just leaving life, and wanting nearly all its comforts, and many of its necessities, is practically unknown. It is supported by the energy, devotion and self-denial of Mrs. E. Leigh, Dundas street, helped freely by several of her neighbours and friends. This is the first institution of the kind originated in Toronto, and it is felt that it is obviously of so benevolent a character to those who are most in need by reason that they are past the power to help themselves, that it is right an appeal should be made to all who wish to see the old poor people spend their last days in something of the comfort more fortunate Christians enjoy. All interested are earnestly invited to visit the Home in Lakeview Avenue, Dundas street. Contributions will be gladly received by Mrs. Denison, President, Lakeview Avenue, or Miss Featherstonhaugh, Treasurer, 21 Grove Avenue.

NIAGARA.

GUELPH.—St. George's.—There was a good congregation on Thanksgiving day, and the Ven. Archdeacon Dixon preached an excellent and appropriate sermon, which was listened to with very great attention. The musical service by the choir was exceedingly well rendered.

HURON.

LONDON.—The Thanksgiving Service of the Memorial church was largely attended. The church was completely filled, and the services were particularly bright and interesting. Rev. Canon Richardson and Rev. Wm. Shortt conducted the preliminary services, and the sermon, an admirable one, full of incidents and arguments for Thanksgiving, was preached by Rev. W. J. Taylor of St. Mary's, from Ruth, ii. A liberal collection was made for Huron College. The day was also duly observed at Hellmuth College, with appropriate services in St. Ann's chapel, and a sermon by Rev. E. N. English, from Psalms lxxv, ii. Services were also held in St. Paul's and St. John's. The offertories in all the Anglican churches were on behalf of Huron Divinity College.

ST. THOMAS.—St. John's Church.—A large congregation, nearly filling the church, assembled in St. John's on Thanksgiving Day. The prayers and thanksgivings were feelingly read by the incumbent, Rev. Dr. Beaumont, the preacher on the occasion being the Rev. W. Shortt, B.D., of Toronto, who delivered an excellent sermon. The church was beautifully decorated with small sheaves of wheat and barley, and with fruits and flowers. The whole service was impressive and edifying.

At the half yearly meeting of the Board of Management of the Women's Auxiliary of the Diocese of Huron, its Education Committee was able to report such a satisfactory condition of its fund for the education of the children of missionaries, that without detriment to the provision for the candidate nominated by the Bishop of Algoma, and since elected by the committee, to be educated in London under the personal oversight of its members, a further sum of \$50 was allotted towards the fund which the Bishop of Algoma has opened for the education of the sons of his clergy, an urgent plea for whom by his Lordship was read, and unanimously responded



to as above. A strong desire was also expressed that the committee might see its way to send a contribution to the Bishop-elect of Mackenzie River, in response to his plea for the children of the missionaries of his new diocese. This, the committee has felt it may safely do, and the Diocesan Treasurer has been instructed to forward to Ven. Archdeacon Reeve (a copy of whose letter is with his consent enclosed) a similar sum of \$50, to be especially devoted to the education of the little daughter of Archdeacon McDonald, who, it may be remembered, was being brought down by Bishop Bompas, when that most self-sacrificing man returned at the call of duty to his diocese again. The child is now wintering at Fort Resolution, Great Slave Lake, but it is earnestly hoped that friends may make such provision for her education that she may be placed at school in Winnipeg in the spring. The accompanying letter speaks for itself:—

Toronto, 5th Nov., 1891.

DEAR MADAM,—

I am very pleased to learn of the efforts which are being made in a very necessary direction, i. e., the education of the children of missionaries, and of the interest which is felt in the daughter of Archdeacon McDonald.

It is a movement which, I am sure, will be much valued and appreciated by missionaries, who are not able to send their children to England for education—I mean to such places as the church missionaries' children's home, because I know that how to get their children suitably educated is a problem which some have not been able to solve, and they would be deeply grateful for help in that way. It seems to me that the Women's Auxiliary is the very organization to take up such work, and carry it on successfully. Who better than such "Women who labour in the Lord," could thus help those who are toiling in the distant parts of the vineyard? There seems to me to be a peculiar fitness in such work being taken up by the Women's Auxiliary. . . . Bishop Bompas, instead of coming south, as all hoped, has gone north, so that he may the sooner reach his new diocese. He will probably cross over the mountains this month from Peel River, where Archdeacon McDonald is to winter at Rampart House. Mrs. Bompas is to join him on that side next summer.

I shall be pleased to open a fund to assist in the education of the children of missionaries in McKenzie River. Any contribution for that object could be paid in through the secretary of the Women's Auxiliary, to the McKenzie River Diocesan account, Imperial Bank of Canada, Winnipeg.

W. D. REEVE.

LONDON.—Mrs. Boomer desires to return her sincere thanks to the generous donor of \$200, to be devoted to the mission of Omoksene, the only stipulation accompanying the gift being that no mention should be made of the name of the giver. She would thank the circle of King's Daughters of Windsor, for also entrusting her with their offering of \$35 to the same good cause. It will be transmitted through the Diocesan Treasurer of the Woman's Auxiliary, with the other contributions, now exceeding the sum of \$300.

## British and Foreign.

The Bishop of London's Fund has just had a legacy of £10,000 bequeathed to it.

The Prince of Wales and the Duke of Connaught have become subscribers to the fund for the decoration of the nave of Holy Trinity Parish Church, Windsor.

It has been decided to send out a deputation to the Niger, to confer with Bishop Crowther and with the Society's friends, both European and African, about the proposed Native Pastorate Fund and organization.

The Executive Committee of the Young Women's Christian Association are about to start a Deaconess and Missionary Training Institute in Dublin. The project has received the approval of the Archbishop of Dublin and the Bishop of Killaloe.

General Booth, who is in New Zealand, has enlisted the sympathy of the Hon. John Ballance, Premier, who says that the emigration proposal deserves a full and fair trial, and that New Zealand should afford the opportunity for it.

The greatly increased development of the juvenile work of the Church of England Temperance Society has necessitated the issue of a halfpenny illustrated Band of Hope magazine, No. 1 of which is just published with the happy title of *The Young Crusader*.

A telegram has been sent out that Captain Lugard should remain in Uganda. Forty thousand pounds is needed to ensure this. One lady has promised £5,000, if the other £35,000 is raised. Friends of the Church Missionary Society will guarantee £15,000, the Directors are raising £10,000, and will probably secure from personal friends the remainder, unless forthcoming elsewhere.

The Archbishop of York has become a patron of the Church of England Young Men's Society.

The Bishop of Truro has consented to become one of the patrons of the Church Army. We are informed that two men who had been refused admission to the London Labour Home of the Church Army for want of space, fell down dead in the streets from want and sheer exhaustion.

Recently, at the parish church, Oldham, the Bishop of Manchester publicly admitted ten laymen to the office of lay evangelist. They had been working on probation for twelve months, and will now be officially recognised by the Bishop. They will officiate at the various mission rooms of the Deanery.

Among the contributors to the Special Fund now being raised by the Church Defence Institution in aid of its campaign in Wales, are the Archbishop of Canterbury (£100), the Duke of Westminster (£100), Lord Penrhyn (£200), Miss Talbot (£200), the Earl of Powis (£100), and Lord Egerton of Tatton (£100).

The Rev. William W. Page, D.D., formerly pastor of the New York Presbyterian Church, has been received into the Protestant Episcopal Church of America. Dr. Page has been a prominent Presbyterian minister for over twenty-two years. As long ago as 1888, Dr. Page first intimated his desire to retire from his charge, but until now had been restrained from doing so by his love for his congregation and by an aversion to appearing disloyal to his old convictions.

Quite recently over sixty men have been taken from the casual wards, at the commendation of the Casual Ward Master, into the Church Army Labour Homes, and eight of them have already found permanent situations. One man has spent most of his time for many years in making the circle of twenty-eight various casual wards. All the Homes are full, and efforts are being made to increase the number of them, especially in the country, so as to draw away the "out-of-works" from London. Labour Homes are shortly to be opened at Stafford and Oxford.

At the recent quinquennial General Synod of Australia and Tasmania, which was opened by the Bishop of Sydney (Dr. Saumarez Smith), with a most thoughtful and practical address, a committee was appointed to consider, and report at the next session, whether or not it be expedient to reduce the age of candidates for deacon's orders from twenty-three to twenty-one years of age.

## 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### The Church's Progress.

LETTER VII.

THE CLERGY MUST TEACH FAITHFULLY.

SIR,—Does any reader of this paper know whether keeping back a part of the teaching of the Church as set forth in her formularies has on any occasion been conducive to the Church's progress in any respect? From my own experience, I can only say that there is no instance of this kind of which I am aware. When the Church's doctrines are taught fully and clearly and discreetly, many even of those outside the pale of the Church are not slow to perceive their consistency with the Scriptures; but if the clergy leave any room for uncertainty or doubt regarding her teaching, there will be uncertainty and doubt in the minds of the people, and often important differences.

If Churchmen were accustomed to hear the teaching of the Rubrics that stand over our Ordinal (Ordination Services), and what is as plainly taught in our

Baptismal and Communion services, they would have a clearer perception and firmer hold of the Church's doctrine than many of them have. They would have long since apprehended the fact that our religion is no mere system of "Jelley fish theology." Then regarding other matters than doctrinal teaching. I have known clergymen who, when conducting services in hospitals for the sick, and before congregations made up of different denominations, dispensed with the use of the surplice; because it might not be pleasing to some present, and also for the purpose of showing how little they valued it. I am convinced that this was much against the Church's interests. No doubt half a century ago prejudice against this sacred garment was sometimes expressed; so, too, fifty years ago objections were frequently raised against pre-composed forms of prayer, and our Liturgy generally, but such objections to surplice or forms are seldom heard now. But suppose such objections and prejudices still existed, there is much to be lost by being *unfaithful*. If Church people are to be faithful and loyal in their attachment to the Church, they must be taught by seeing that their clergy are, even in matters of least importance, faithful and loyal. For the sake of the Church's progress we should teach faithfully by precept and by example.

A. HENDERSON.

Orangeville.

### Your Prayers Asked For

SIR.—May I make use of your valuable paper to ask the prayers of all God's people on the day of my consecration, which is to take place in Winnipeg on Advent Sunday, Nov. 29th—that the needed grace may be given me for the graver duties and heavier responsibilities which will then devolve upon me.

It would mark the day and help to emphasize the prayers, if those who have not yet contributed would give a special offering on that day for our work on the McKenzie River. Perhaps some of the clergy would give an offertory, but if not, will they kindly say that they will be willing to receive and forward anything that may be given for the above.

The accompanying appeal will show one of the needs of the diocese, and where donations may be sent.

Very truly yours,

W. D. REEVE,

Bishop designate of McKenzie River, St. James' Rectory, Toronto, Nov. 16th.

AN APPEAL.

Bishop Reeve, who is now in Toronto giving an account of the work in his diocese, and appealing for funds, is making a special plea for a missionary for the Esquimaux. They are a wild roving tribe living on the Arctic coast, near the mouth of the McKenzie River. Ignorant, degraded, superstitious, thievish, quarrelsome, murderous, without God, without Christ, without the means of grace, without anyone to tell them of the way of salvation, and lead them to Him who is the true and living way—living in those awful solitudes where ice and snow abound for the greater part of the year, and where the sun never rises for weeks together—leading a precarious existence—enduring all the hardships which such a condition implies, and without any hope of a brighter future to cheer them under their privations—their lot is a hard one, and a plea for help for them should not fall unheeded on the ears of Canadian Christians. They are human beings, they are in need, they are our fellow-countrymen, living, it is true, on the confines of our immense country, almost unapproachable by sea, only get-at-able by land after leaving the railway nearly two thousand miles behind, yet they can be reached, they can be helped, and we ought to help them. For them Christ died; He meant them to be included when he said: "Ye shall be witnesses unto me, unto the uttermost part of the earth," and the good results which have followed the efforts of the missionaries amongst those in the other regions should encourage and stimulate us to send a "witness" to them as soon as possible. The cost of a missionary would be about \$1,000 a year.

Contributions for this, and the other needs in the McKenzie River Diocese, may be sent into the Synod Office, Merchants' Bank Buildings, Toronto; the Rev. Canon Empson, Montreal; the Very Rev. Dean Grisdale, Winnipeg; or, Imperial Bank, Winnipeg.

### The Church and the Labouring Classes.

SIR.—I was glad to see Major Mayne's letter in your issue of Nov. 5th. Where I live the Church has the classes, and the sects have the masses. This is speaking broadly of course. There are, however, thousands—literally thousands—who have never had Christ preached unto them, either by Church or sect. The Church must get down amongst these people, and by the Church I do not mean the church building alone, nor free seats alone, nor the priests alone,—I mean all that, but I mean more. All who are filled with love for Christ and his Church, must in some sense get down among the people. Let me tell Major Mayne that if the gospel of Jesus Christ



is truly preached, it will reach the labouring classes and the rich classes too. But this gospel must be preached by priest and layman both. I have not the honour of knowing Major Mayne personally, but my impression of him is that if we had more like him we would be getting at the solution of the problem. If we are really in earnest about the labouring classes, let us cease reaching down to them from our own perilous height of diabolical respectability; let us go down to them and lift them up. In a certain portion of New York City, there are sixteen fewer "churches" now than there were ten years ago, notwithstanding the fact that three hundred thousand additional population have crowded into that part during that time. The Church and the "churches" have followed the rich up town, and left the masses "to die and be damned," as far as they were concerned. How can the Church get hold of the labouring class if she runs away from them? Let the Church go to the labouring classes and take some of "Heaven" to them in this life and inspire them with a blessed hope, and suffer and be patient with them, and then will the labouring classes go to the Church. So long as the Church of the rich only patronises the poor with an occasional alms and dole, so long will the poor not even patronise the Church. When the Church puts *souls* before financial prosperity, she will go amongst "God's aristocracy, the poor," and know the joy of adding unto her such as are being saved. But let the Church also preach to the rich—the gospel of a regenerated brotherhood in Christ—the gospel of God's family—the gospel of the communion of saints—the gospel of square dealing and fair wages, and just rents, and she will be reaching the labouring classes in another way. I know a Churchman at the head of a firm representing some millions of dollars, and many hundred labourers, who only recently has preached Christ to his employees, because another layman had preached Christ to him. This preaching was both in word and deed. Earnest priests and earnest people can reach the labouring classes, if they will break through the barriers of reserve, and timidity, and official jealousy, and get to work. Already St. Andrew's Brotherhood amongst the laity, and earnest priests amongst the clergy, who are not afraid of the false cry of socialism, are doing much to reach the labouring classes, and in the future, that which will most effectually capture the labouring classes, will not be so much some scheme of human device, as it will be Christ's Church down amongst the people, giving herself to them, and in turn claiming them for her own. ENTHUSIAST.

"The Church Choir Guild."

GUILD OF CHURCH MUSICIANS.

SIR,—Many of your readers have no doubt heard from time to time of the institution known as "The Choir Guild," of London, England, but I would beg through the medium of your valuable columns to make known more generally the objects and work of the Guild. The Guild has now been doing excellent work in the cause of advancement of church music for some years, and much is predicted for it in the future. The institution has been established (1) as a means of union and of setting forth the duties of those who devote their musical capabilities to the praise and honour of Almighty God, in beautifying the worship of His Holy Church. (2) For the advancement of Church music by means of lectures, competitions, musical performances, annual conference, services, recitals. (3) To receive choirs in union and provide a code of rules for their use, and to encourage meetings of combined choirs for festivals. (4) The granting and registration of certificates of proficiency to members of enrolled choirs and the conferring of the diplomas of Associate and Fellow (after examination) upon members of the Guild, and other means by which choral worship of the Church may be promoted and improved.

The Guild consists of members, associates, fellows, honorary fellows and foreign corresponding members, a general council and executive committee.

The Guild has a long list of very eminent patrons, both clerical and musical, including their Lordships the Bishops of London, Ely, Wakefield, Lincoln, Sodor and Man, Bedford, Marlborough; Venerable Archdeacon Hesse, D.D., D.C.L.; the Very Rev. the Dean of Chichester, the Rev. Canon Carter, M.A., the Rev. Canon Claughton, M.A., Rev. Wm. Russell, M.A., Mus. B., Succentor St. Paul's Cathedral; Fredk. H. Cowen, Esq., W. H. Longhurst, Esq., Mus. D., Berthold Tours, Esq., Roland Rogers, Esq., Mus. D. The President is the Very Rev. Dr. Francis Pilon, D.D., Dean of Bristol; and Vice-Presidents, the Rev. F. J. O. Helmore, M.A., Minor Canon and Precentor of Canterbury; the Rev. H. H. Woodward, M.A., Mus. B., Minor Canon of Worcester; the Rev. Richard Lahourdin, M.A., Vicar of Twickenham and Priest in Ordinary to Her Majesty. Warden, J. H. Lewis, Esq., Mus. Doc., D.C.L., &c., (founder of the Guild). The Council is composed of a large number of distinguished musicians.

The great success which has attended the Guild, the confidence which has been placed in it, and the hearty encouragement shown to its promoters, all go to prove that the institution is supplying a long felt and greatly needed want. Large and increasing numbers of candidates are presenting themselves at the half-yearly examinations for the diplomas qualifying them as organist and choirmaster. The examinations are very comprehensive and the diplomas difficult to obtain, but are exceedingly valuable to the recipients, as they are given only to candidates of merit, and in the choirmasters' section a satisfactory examination in Arts is also required.

Thus a high standard has been set up and adhered to, and the Guild now enjoys the confidence and patronage of the Church and the musical profession generally; and this not only in England. In various parts of the world also are branches established and the work being carried on with vigour.

A monthly journal, viz., *The Church Musician*, is published under the auspices of the Guild, and is the only musical periodical which devotes itself chiefly to the interests of organists, choirmasters, choristers and Church musicians generally. This paper is rapidly becoming the means of intercourse amongst organists, and the clergy, whose duties necessitate a large acquaintance with Church musical matters, will find the *Church Musician* very helpful.

The one great aim of the Church Choir Guild is to improve the rendering of the musical portion of the services of our Church, and surely this is a great and noble work and one which should enlist the hearty sympathy and co-operation of all who are in any way responsible for the rendering of the beautiful services of the Church of England.

I shall be glad to hear from any interested in the work of the Guild. Thanking you for your valuable space,

I am, sir, yours, &c.,  
JOHN MORTON BOYD, F.C.C.G.  
Representative for Canada.

Lay Preaching and Working.

SIR,—We learn from the eighth chapter of the Acts of the Apostles, what was the practice of the Apostolic age. We read, "There was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the region of Judea and Samaria, except the Apostles. Therefore they that were scattered abroad went everywhere, preaching the word." Here was a multitude of lay preachers, men that were sent of God. The Christian Church is a corporation, with its corporate privileges and responsibilities. Every member, no matter how humble his condition, shares these privileges, and every member, without exception, shares these great responsibilities. God might have committed the work of evangelizing the world to angels, as to the angels He entrusted the office of first announcing *peace on earth*. But God has chosen men as His instruments by which to convert and reconcile the world to Himself through Jesus Christ. He has incorporated these men into a society which is "the Church," and on this Church, in its corporate capacity, rests the high responsibility of preaching the Gospel to all nations. The responsibility does not wholly rest on the ministry. It passes beyond the ministry; and devolves most weightily upon every layman who has taken the baptismal vow of allegiance to Jesus Christ. Christianity is unselfish. It involves, of course, the salvation of the individual himself. But it at the same time looks to the highest good of the Universal Society—the Church Catholic—and the whole race Christ died to redeem. Every layman, as well as every clergyman, is responsible for the darkness and ignorance which has enveloped mankind for eighteen hundred years. The commission to make known Jesus Christ comes to every member of the Church. And as one of the Bampton lectures puts it, "The secret of the success of the early Church was a ministry, every member pledged in virtue of his membership to spread the truth." The teeming millions of the earth will never be brought to Christ till the Church as a whole realises its priesthood, till every member takes up the true Christian attitude of "looking for and hastening" the coming of the Saviour. All members of the Church can forward the progress of the Gospel—by letting "their light shine before men that they may see their good works and glorify their Father who is in heaven," and by preaching the most eloquent of sermons—a *holy life*. The sense of the responsibility must become individual. The last command of our Lord will never be fulfilled by leaving the proclamation of the Gospel to a class of men specially set apart. Many old prejudices against evangelistic work by laymen are fast falling away, and to-day there is a large number of laymen doing all kinds of work in the Church of England—with the bare exception of the administration of the Sacraments.

We are taught plainly in the New Testament that all Christians, without exception, are priests. "Ye are a royal priesthood," "He hath made us priests unto His God and Father." If in any real sense it

be true that every layman is a priest, not only is he admissible to the spiritual work of Christ's kingdom, but such work is his duty. How can a man be a priest of God, and take no part in God's service? The work of laymen is laid down in the 12th, 13th, and 14th chapters of 1st Corinthians.

In the early ages of the Church, devoted men and women were raised up to propagate the knowledge of Christ, and in our own day the power of preaching God's word with effect is found abundantly in laymen.

In all the English Dioceses there are Associations of Lay Helpers to assist in the spiritual work of the Church. Among them are found persons in all ranks of society, from the nobility down to the humblest tradesmen and workingmen. There is no portion of her spiritual work of ministry to the souls of men, excepting the bare administration of the sacraments and other rites of the Church, to which the laity are not called.

At the Layworkers' Association for the Diocese of Huron, recently held at St. Thomas, Mr. Dymond, President of the Association, said there were 1,857 male lay workers in the diocese. He gave interesting statistics of the different branches of work engaged in by the laity, and also concerning the work of the St. Andrew's Brotherhood. The fitness of a layman for spiritual work should, he thought, be one of the tests applied to a man before becoming a pastor. Mr. Bliss said the Brotherhood of St. Andrew had two rules—the rule of prayer and of service. A member binds himself that he will honestly endeavour to bring one person under the influence of the Gospel every week. He gave statistics showing the great good done by the Brotherhood. It was bringing young men into the ministry. The Brotherhood conducted services in the absence of the rector, visited the sick, invited strangers to the church services, secured employment for those out of work, &c. It must be successful if carried out on the principles on which the Brotherhood is based. It would evangelize the world in thirty years. This is in accordance with the Rev. Dr. Pierson, who says:—

"Let us suppose there were on earth to-day but one true disciple, and that during this year he leads to the Cross one more, and then these two go forth a second year, each winning one new soul, and four during a third year, thus doubling their number; how long on this system of geometrical progression would it take to gather a multitude of converts equal to the present population of our globe? Only thirty years. At the end of ten years, 1,024; of fifteen, 32,568; of twenty, 1,042,196; of thirty, 1,323,441,224. Now mark, here is an aggregate, within thirty years, of more than 1,300,000,000 converts in less than the average lifetime of one generation, and yet on the simple practical basis that each converted soul shall disciple one other soul every year! Now, face this fact, that nearly nineteen centuries have gone by since the first disciple bowed before the Cross, and yet but about one-tenth of the population of the earth is even nominally Christian, and what overwhelming proof is there that the bulk of professing Christians practically do no work whatsoever in disciplining others. They seem to think that all that they are to do is to secure their own salvation. The whole question of service in saving others is forgotten."

How great would be the change in the effective force of the Church for self-propagation if our devout laity, who go up to our altars and there "offer and present themselves (their souls and bodies) to be a reasonable, holy, and living sacrifice" to their Lord, could be brought to engage in the spiritual work of the Church.

PHILIP TOCQUE.

November 7th.

The Bishop of Ontario on the Winnipeg Conference.

No. 11.

SIR,—When I wrote my first letter, I had only an extract from the Bishop of Ontario's charge before me. Since the publication of that letter, I have received on an average, one copy daily, of a pamphlet which purports to be the Bishop's entire charge, but which is wholly taken up with this discussion. It is somewhat fuller than the printed extract which I had before received, but the statements in it which I have criticised do not differ materially. I think it comes out more clearly in the larger document, that the Bishop has approached the discussion of the subject in a hostile spirit, and has been betrayed into importing into the recommendations a meaning which they were not intended to convey. But on that point I have not space to dwell. His Lordship says: "It is proposed that there shall be a general Synod, revising and superseding in many respects the Provincial Synod." I think that is hardly a fair summary of the Winnipeg recommendations. The subjects which might fall under the jurisdiction of that Synod were suggested, but it was not suggested that this should supersede any powers which Provincial Synods now possess. The law constituting the Diocesan and Provincial Synods, upon which the Bishop so much



relies, confers precisely the same powers upon each and in the very same terms. And yet nobody has ever supposed that Provincial Synods, which were established after the Diocesan, had superseded the Diocesan, and that all the legislation of the one must be revised and confirmed by the other. The meaning of the recommendation that the subjects might fairly fall under the jurisdiction of the General Synod, manifestly is that that Synod might initiate discussion and legislation on these subjects, or that they might come before it by appeal from any of the inferior Synods.

But his Lordship of Ontario objects: "This is an innovation, one too of a most serious kind. . . . I know of no precedent for such legislation." Now I venture to submit that if the Bishop had taken time to draw from those extensive treasures of learning with which he is credited, he would have found that it would not be easy to find anything which could be denounced and rejected as an innovation upon Synodical action at some period or other of the Church's history. Synods are not Divine institutions. They are expedients of the wisdom or unwisdom of men, and have been adapted to the ever varying condition of the Church's life.

It so happens, however, that we have evidence of the existence in primitive times of exactly that gradation of Synods which the Winnipeg conference recommends. There were first Diocesan, or Consistory Synods. Siricus, Bishop of Rome, at the end of the fourth century, says that he acted as Cornelius before him had done, he called a Synod of Presbyters, to consider and condemn the errors of Jovinian. In the same way, Synesius, Bishop of Ptolemais, proceeded against Andronicus; he first laid the charge against him before the consistory of his diocese, and then he excommunicated him.

Next above these were Provincial Synods, which were required to meet twice a year. Thus the thirty-eighth of the Apostolical Canons decrees: "Twice a year let there be a Synod of Bishops to examine doctrines of religion and terminate all ecclesiastical controversies that may happen."

Again Canon V. of Nicea: "Kalos echine edoxen ekaston Eniantow Kath ekasten eparchian dis ton Etous syndous genesthai."

The twentieth Canon of the Council of Antioch enacts the same rule. Then over these there were the Patriarchal Synods, embracing many provinces. Thus Theodoret—Ep. 81, says that he attended the Synod of his Patriarch at Antioch, in obedience to the Ecclesiastical Canons which make him a criminal that is summoned to a Synod and refuses to pay attendance at it. Of this character were the Synods of Alexandria, Carthage, Rome, and some of those of Constantinople, &c. There is, I think, no evidence that the Patriarchal Synods only met on emergency and not at stated intervals. But if it were otherwise, it would furnish no argument against the Winnipeg Conference, as the frequency or infrequency of the time of meeting can in no way affect the gradation of the Synods or their constitution. Some of us advocated the Bishop of Ontario's plan, that the General Synod when constituted and organized should only meet on emergency or not more frequently than every seven or ten years.

Everybody knows, of course, that over and above the three kinds of Synods above described as existing in the Primitive Church, there were Ecumenical Synods or General Councils, representing the whole Christian world, which were only called on great emergencies. So that the Bishop of Ontario's sneer at a graduated series of Synods as suited to the democratic Presbyterianism of the sixteenth century and as not harmonising with the practice of the Primitive Church, has no historical basis.

Again the Bishop asks: "Is it well to withdraw this momentous class of subjects from the Provincial Synods, which have coercive jurisdiction, and transfer it to the General Synod, which is not to have coercive jurisdiction?" There are two misrepresentations of the recommendations of the Conference implied in this statement. In the first place the Conference has not recommended the withdrawal of these momentous subjects from the Provincial Synods. In the second place the conference has not recommended that the General Synod shall have no coercive jurisdiction, but only that its coercive jurisdiction shall not be exercised until its enactments have received the assent which was required for the enforcement of even the doctrinal decrees of even General Councils. With that consent the recommendation is that it shall be coercive.

But the Bishop is surely mistaken as to the basis of this coercive jurisdiction. It manifestly does not depend upon the Act of Parliament authorising the constitution and limiting the action of the Diocesan and Provincial Synods, as the Bishop more than once implies. That Act was useless from the first, and its observance is injurious now. The Church of England has the same right as any other religious body in the land to legislate for her own people, and the courts of the land will hold her members bound by that legislation, will coerce them, as long as they remain in union with her, to obey the enactments of

her legislative bodies, whether those enactments relate to doctrine, discipline or worship. So that that part of the Bishop's contention falls to the ground.

But again, the Bishop first objects strongly to the proposed General Synod because it is suggested that it shall have power to legislate on some of the subjects with which the Provincial Synod is empowered to deal; then on page six of the pamphlet he urges: "If the Provincial and General Synods are to legislate on a distinct class of subjects respectively, then the General Synod can be in no sense an appellate tribunal, as each must keep within its own sphere." Surely this is mere captiousness, and is another instance of the Bishop's importation into the recommendations of what they do not contain. The recommendations as to the subjects with which the General Synod might deal, clearly mean that that Synod may discuss and legislate upon any subject effecting the general interests of the whole body, whether those subjects come before it by way of appeal, suggestion or initiation. There is no recommendation that the Provincial and General Synods shall legislate on a distinct class of subjects, and be confined each to its own sphere.

The Bishop objects to the proposed representation according "to clerical population." Had his Lordship been at the Conference, he would, I think, have been convinced that his contention that such dioceses as Moosenee, Mackenzie River, Selkirk, &c., should have the same representation as Toronto, Huron, Ontario, &c., was impracticable, unless the representation of all the dioceses were limited to one, or at most two delegates of each order. They have not the men who could be sent and they have not the money to send them. One is tempted to ask why the Bishop appealed to the civil government of the United States as furnishing an example of equal representation for each State, whatever its population might be. Are not our own Provinces a better illustration of what our ecclesiastical legislation ought to be. Only in that case it would have been necessary to point out that British Columbia, Alberta and Keewatin had the same representation in the House of Commons as Ontario or Quebec.

I had intended to finish this criticism in this letter, but find that I must reserve the consideration of the Bishop's "appellate tribunal" for another letter.

JOHN LANGTRY.

Toronto, Nov. 12th.

## Notes and Queries.

SIR.—What is the history of the Litany Desk?

Z.

Ans.—When Litanies ceased to be recited in processions, and were used in church as special forms of supplication, they naturally gathered round them a tradition of locality, and Edward VI.'s injunction, 1547, may have laid hold of a former usage. This injunction, which was simply renewed by Elizabeth in 1559, directed that "the priests, with others of the quire, shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany, which is set forth in English. With all the suffrages following, to the intent people may hear and answer," &c. That there was a place we infer from the rubric prefixed to the 51st Psalm in the Communion, "the priests and clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm." Bishop Andrews had for the Litany "a faldstool (folding stool) for this purpose, between the western stalls and the lectern" in his chapel at Winchester, and Bishop Cozen, in 1627, makes enquiry in his diocese of Durham "whether the church had a little faldstool or desk with some decent carpet over it in the middle alley of the Church, whereat the Litany may be said after the manner prescribed by the injunctions." A fuller interpretation of this is given in his *Notes on the Common Prayer*. "The priest goeth from out his seat into the body of the church, and at a low desk before the chancel door, called the faldstool, kneels and says the Litany." His Litany desk is still in Durham Cathedral and applied to its ancient use. It is a literal and appropriate application of the prophet Joel's injunction when a fast is to be sanctified: "Let the priests, the ministers of the Lord, meet between the porch and the altar," &c. (ii. 17). The Litany desk stands below the chancel steps, and faces eastward; there are many in the English churches ancient and modern.

## Sunday School Lesson.

Advent Sunday.

November 29, 1891

THE CHRISTIAN COVENANT—KNOWING AND DOING.

*The Christian Covenant.*—What are we to understand by this expression? A "covenant" means a solemn promise or agreement. The word "testa-

ment" (from the Latin *testamentum*) is often used to express the Hebrew word which signifies "covenant," whence we have the title of the Old and New Testaments to denote those books of Scripture which contain the Old and New Covenants.

In the Old Testament there are several passages in which God is declared to have made a covenant with men. *e. g.* after the flood God made a covenant with mankind never more to destroy all flesh by a flood. (See Gen. ix. 11, 12.) Then there was the covenant made with Abraham when the Lord chose Abraham and his posterity for His people (Gen. xvii. 2-9); and again a second covenant (or a renewal of the former) was made with Moses to give the children of Israel the Promised Land (Ex. vi. 4). Another was made at Sinai comprehending all who should observe the law of Moses:—and then, in the fulness of time, we have the Christian Covenant, embracing all mankind.

In speaking of "Christian Covenant" we mean that solemn promise made by God to mankind through our Lord Jesus Christ of remission of their sins to all those who shall believe in Christ, and strive earnestly to fulfil His commands. Thus in the Epistle to the Hebrews (x. 16, 17), we read "This is the covenant I will make with them after those days," saith the Lord, "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." We read (Heb. viii. 6), that our Blessed Lord is the Mediator of this better covenant; (Heb. xii. 24) and that He has sealed it with His Blood (Heb. x. 12-26).

This New Covenant, though it was foretold through the Holy Ghost in the Old Testament writings (Jer. xxxi. 31-34; Heb. x. 15; 2 Peter i. 21), was consummated through the mediation and by the death of our Lord and Saviour Jesus Christ.

But though this New Covenant is made for the benefit of the whole human race, yet it is only to those in whose hearts and in whose minds are the laws of God, that remission of sins is promised.

Two things, therefore, are necessary for us all, First, to know what the laws are; and secondly, to do them, for they must not only be in our minds, but in our hearts, *i. e.* in our affections, and if we truly love them, we cannot willingly violate them.

"*Knowing.*"—It is quite impossible that the laws of God can be either in our minds or in our hearts, unless we know what they are. How are we to learn them? When we were infants we were dependent on our fellow beings, *viz.*, our parents and others, to feed us, clothe us, protect us, and supply our necessities. By their help and instruction in time we learn to feed, and clothe, and protect ourselves; but all through our lives we shall be more or less dependent on others; and as we are thus dependent on human beings like ourselves in respect of earthly affairs, so we are also in the providence of God largely dependent on them as regards our religion. In order to know what God's laws are, we must learn them by such means as He has seen fit to provide for our instruction.

These are: *First*, our parents and guardians; then the clergy and teachers; then, as we become able to read, the Holy Scriptures, and the writings of learned and holy men. These are the human means which God has seen fit to provide for enabling us to learn His laws. We cannot safely despise any of these. But He does not leave us altogether to human aids, for in the Sacraments of His Church He vouchsafes to give us the gifts of the Holy Ghost, whereby we are enabled to apprehend the truths which are presented to our minds, and to believe them, to love them, and to guide our lives by them; and in the wonders of nature we may behold, if we will, proofs of God's powers and majesty.

"*Doing.*"—This is quite distinct from knowing—a man may have the most thorough knowledge of the contents of the Bible, and yet the knowledge may altogether fail to have the slightest influence on his life. Our Lord warns His followers against this danger: (St. Matt. vii. 21; St. John ix. 31; xv. 14; and see St. James i. 22).

In order that we may do what is acceptable to God, it is most essential that we should believe in the promises which He has made to us. This sincere and earnest belief can only be attained through faith, and faith is a gift of God the Holy Ghost, and cometh by hearing (Rom. x. 17). Hence St Paul



says "we are saved by grace through faith," because faith itself is a gift given us by the grace of God. If we will not listen, but refuse or neglect to be instructed, we cannot expect to have faith.

By "faith" something more is meant than mere belief. (See St. James ii. 19.) It must be a belief so strong and earnest that it will lead us to do the will of God, or it is a dead faith. (St. James ii. 17, 26.) In other words, our faith must be a living, orderly faith, which must be shown by our actions.

This faith must be rightly directed. The Christian faith is summed up briefly in the words, "Belief on the Lord Jesus Christ." (Acts xvi. 31.) But let us see what that short sentence involves:

1st, We must believe in God the Father, for the Lord Jesus Christ declares Himself to be the Son of the Father:

2nd, We must believe that Jesus Christ being the Son of God, laid aside the glory which He had with the Father before all worlds, and took upon Himself our human nature, and was born of a pure Virgin; that He suffered death upon the cross as a propitiation for the sins of all mankind, under Pontius Pilate; that He descended into the place of departed spirits; that on the third day He arose from the dead; and that He has ascended into heaven, from whence He shall come again to judge the living and the dead;

And (3rd), we must also believe in God the Holy Ghost, whom Jesus Christ promised would come to guide His Church into all truth (St. John xv. 26, 27; xvi. 13). We must also believe in His Church or kingdom on earth, which He established and which is declared by St. Paul to be His body; in one baptism for the remission of sins, for He ordained that Sacrament; also that the dead will rise again with their bodies, and be judged at the last; and also that they that shall be accounted righteous through Jesus Christ, will enjoy everlasting bliss, while the wicked who reject the mercies of God, will be consigned to everlasting woe. All these truths are summed up for us in the Catholic creeds, i.e., the Apostles' and the Nicene Creeds. This is also called "The Faith," so that we see that the word faith is used to express those truths which we are to believe as necessary to our salvation; and also the mental and moral faculty by which we are enabled to believe them. Not only are we to believe all these things, but we must also do the will of God, if we would enjoy the benefits of this new and blessed covenant. The will of God is summed up for us in the Ten Commandments, as amplified and explained by our Blessed Lord and His Apostles in the New Testament. Our Lord has taught us that all these commandments may be included in two. The first and foremost is that we are to love God, the Father, the Son, and the Holy Ghost, and the second is like it, viz., that we are to love our neighbours as ourselves (St. Matt. xxiii. 37, 40.) So that our whole duty is summed up in one word, "Love," and if we go through the Ten Commandments we shall find that we cannot break any one of them if we truly love God. See Rom. xiii. 10.

But while it is our duty to do all the good we can in the world, we must always remember that our only certain hope of salvation is through the merits of Jesus Christ, and the atonement which He has made upon the Cross for the sins of the whole world. We cannot for a moment depend on our own merits, or our own righteousness. For no matter how carefully we may live, nor how earnestly we may strive to lead a good and holy life, we cannot but fall very far short of our duty and are at our best but "unprofitable servants" (St. Luke xviii. 19.) Jesus Christ alone was able to make an atonement for sins, because He alone was and is a man without sin.

## Family Reading.

"Changed Lots; or, Nobody Cares."

### CHAPTER VI.

It was true, she remembered, that "Papa" had told her that fairy stories were not true; he had said so, quite lately, when he found her reading "The White Cat," but papa might not know anything about the fairies; they had nothing ever to

do with grown-up men, unless they were princes.

Perhaps the fairies were really punishing her for being naughty: Dorothy was well aware she was often very naughty.

She dwelt so long on these surmises, that she grew almost despairing, and when 'Lisbeth and the man she called "feyther," came into the van, and preparations for supper began to be made, she did not utter a word.

"Just you untie that child, and give her something to eat, and put her to bed. A pretty row there'll be when Nance comes back; and to-morrow you take her out with you, I won't have her shut up here;" was the man's peremptory order, as soon as he caught sight of the little weebegone prisoner, and then 'Lisbeth descanted lengthily on Lil's bad behaviour in the afternoon.

Dorothy went passively to bed, but she was very wakeful, and tossed about restlessly.

The next morning, 'Lisbeth, who had slept on the other side of the van, on a shelf which was shut up during the day, came to her with a clean shift, saying she had promised "Nance" to put her on one that day, and she proceeded to take off the pretty little lace adorned garment, which hitherto Dorothy had not parted with.

Now, her "very own chemise," as she had called it often in her thoughts, had comforted her not a little, when she remembered it. It was, at least, she felt, a proof of her identity, and she now forgot all her fear of 'Lisbeth, and struggled hard to retain it.

All to no purpose: 'Lisbeth slapped her vigorously, and easily overpowered her, putting on her instead of it, a clean, but very coarse little garment; then she dressed her roughly while she continued to scold and threaten her.

After breakfast she told her to put on her hat and pushed her before her out of the van, telling her to "look sharp," for she would stand "no nonsense."

Poor Dorothy was feeling too downhearted to resist; besides as no one had come to look for her, she was glad to think she should have another chance of escaping. She might see some one to whom she might call for help, some one who would believe what she said.

Looking down at her ragged frock and bare feet, which were covered with scratches, she felt sadly unlike herself; surely it was only too true she was changed into a real gipsy!

'Lisbeth walked fast, dragging her after her, and never letting go her hand. Dorothy had to run to keep up with her. At last they reached the borders of a wood; she recognized it, for she had often passed it when out driving with her mother, and had entreated in vain for a run under those tall fir-trees.

'Lisbeth told her to look sharp and pick up some sticks, and for the first time she relaxed her grasp. Dorothy obeyed readily. It was a pleasure to her to run about again, her limbs were stiff and cramped; for some minutes she half forgot her captivity.

She picked up quite a large bundle, and 'Lisbeth tied it to her back with a piece of cord; the sticks pricked her and were a great incumbrance. Running with such a burden was impossible, but then what was the use of trying to run away, 'Lisbeth could catch her in a minute; she, too, had a large bundle.

"You be off this minute! If I see you here again I'll take you to the police station," shouted a man's voice suddenly, and Dorothy started and turned to see a keeper with a gun in his hand coming towards them.

Now was her opportunity. She sprang towards him, but 'Lisbeth caught hold of her; she tried to say something, but could only sob.

The keeper thought the child was frightened, and was sorry for the poor little thing.

"There, there, run along," he said kindly; "I won't touch you this time, but don't come here again."

'Lisbeth dragged her way at a run, and at this moment a sharp shower of rain began to fall, which soon drenched her to the skin. When she lagged 'Lisbeth pulled her impatiently, giving her more than one thump when she tried to look back. Dorothy could just see the keeper as he vanished among the trees, and with him vanished all hope.

When they reached the vans, they found the tired, lame old horses, which had been tethered

near them, had been put into their harness, and two boys whom Dorothy had not seen before were lounging at their heads.

'Lisbeth expressed great surprise, exclaiming "What's up now?" and her father told her the police had been round to warn them to move on; it was said they had had fever, and they must leave the parish at once.

Dorothy stood listening to this conversation without fully understanding it, and as she did so, the sound of a baby's crying in the other van first reached her, and she wondered eagerly who was there: anybody else was better than 'Lisbeth.

She crept back into the van when told to do so, and was glad to be relieved of the bundle of sticks. No one seemed now to pay any attention to her, but she did not dare to come out of it, and when she found that her prison was beginning to move, and to realise that this moving meant that she was being taken away, she burst into a fit of violent crying and screaming.

First, one of the boys looked in and made faces at her, and then the other; after this the man came and told her to "shut up" or he would give her something to howl about; he added, however, that if she were a good girl she should soon see her "mother" and "Jem," they were going "to look" for them.

Dorothy stifled her sobs and began to feel less despairing; she remembered the little gipsy girl had talked about "mother" and "Jem;" they, at least, would see she was not their child, and they would take her home. Her wet clothes had dried on her, and, before the day was over, she shivered and burned all over by turns.

That night she lay half awake, while the van lumbered on; she could see 'Lisbeth picking the lace off her chemise. She felt very indignant, but she dared not say anything, and at last she fell into a troubled sleep.

When 'Lisbeth had finished picking off the lace, she hid the little shift at the bottom of a drawer which was full of old garments of every description. "Nance," she told herself, would not think of it again; she thought Lil had been asleep and was not afraid of her telling any tales.

In the morning, when Dorothy awoke, the vans were standing by the side of a high road, not far from a large town, but she had ceased to think or to wonder where they were. Her head ached so she could hardly lift it from the pillow; and she was so giddy she could not stand, even when 'Lisbeth lifted her up with more gentleness than usual; while her teeth chattered and she shivered all over.

'Lisbeth was frightened, and called her father, who was in the other van, to come and look at the child, adding, she was "certain sure Lil was going to be ill."

"Got the fever, I 'spect, bother the child," he said impatiently; "I'll send off Tom to look for Nance at once. A pretty row she'll make, and you'll catch it if you've been knocking her about; didn't I tell you to take care of her?"

"An' I have took care," said the aggrieved 'Lisbeth. "An' I ha'nt been knocking her about, an' you knows it; she's been that nasty, she's deserved all she's got," she added sullenly.

"Well, give her some tea and let her lie still, p'raps she'll be better after a bit; a pretty row there'll be; Nance won't forgive me in a hurry, I know that, nor you neither."

Poor Dorothy heard all that was said, but beyond a vague feeling that there was some one who would care about her being ill, the words conveyed little meaning. She was almost past feeling anything by this time, but the pain which racked every limb. She could only lie still; her head was confused, she could not think any more; and when an hour or two later she was clasped in loving arms, and lifted on the lap of a very tall, rather gaunt, but handsome woman, who covered her face with kisses, and murmured "my blessed lamb, what have they been doing to you? Mother's come back, mother'll never go away again. Jem will be here presently;" she could only sob as if her heart were breaking and cling hysterically to the woman whose own tears were falling fast.

Dorothy knew no more after this for many days to come, as she lay and tossed on her bed, or was clasped in arms both gentle and strong, which were always ready to receive her, when her restless moanings showed how much she was suffering;



little Lil, with all that money could give her, had no tenderer nursing.

"How white she is, it'll kill me to lose her," were words that were often said over her; and a boy about fifteen with a bent leg and a crutch, would lean over her and kiss her thin white hand, and put water to her fevered lips; and both these strange nurses were wild with anxiety and sorrow, when the little sufferer made no response to their caresses.

At intervals Nance showered angry abuse on "Joe" and 'Lisbeth, on Joe's boys, on Ellen, a sickly girl, recovering from illness herself, who took special charge of a poor little blind baby, the youngest of the family. "Could nobody have taken care of the child for a few days?" she questioned fiercely.

Joe said the child had been very troublesome; that she had had the best of everything, and yet did nothing but "screech," and 'Lisbeth kept a sulky silence; she had been promised a present by Nance which was now withheld.

"Lil was never troublesome," Nance said scornfully. Joe knew he was lying when he said so; the poor child was ill, and Joe Lovell had better keep out of her sight; it was his business to have seen Lil was taken care of.

At last, half frantic with anxiety, she said she should send for a doctor.

At this Joe remonstrated angrily; they had been ordered away from their last resting-place; if she sent for a doctor they would not be allowed inside the town. Nance must do no such foolish thing, the child was not half as bad as she made out. He grew more angry still when he found his remonstrances were useless, and told Nance sneeringly that she had no cause to care so much for "a brat that was none of her own!"

"She is mine," said Nance furiously; "an' if she isn't I love her better than any one else in the world, so you may go and welcome; the day won't come when I'll ask your leave to do anything!"

At this remark Joe grew suddenly humble and said he meant no harm. Of course Nance was right, she had better get a doctor the next day if the child was no better; they must find out who the parish doctor was.

"It sha'n't be the parish doctor neither," said Nance fiercely, for she was only half mollified.

Then she sent off Jem at once to the town for some beef for beef-tea, which she made with no little skill, and all through that night, as she had done others, she tenderly nursed the suffering child, who seldom ceased moaning, but always grew quieter in her arms.

"Now, Jem," she said, the next morning, "you go right into Guildford and search around till you find a doctor's house, and you see the doctor and nobody else. Don't you be put off by any one, and you say: 'For the love of God, sir, come and see a poor dying child.'"

Jem repeated the words after her, then added: "I'll say just that, mother, and don't you fret. I know he'll come."

As he spoke his pale face lighted up and his dark eyes flashed; then he repeated the words with the slightly theatrical accent his mother had used, and taking up his crutch he left the van, and Nance watched him till he disappeared in the distance.

By dint of much questioning, Jem at last found a doctor's house. A carriage was standing at the door with a pair of horses; this was just what Jem had wished for, and he boldly asked the coachman if it were the doctor's carriage.

"Yes; but you'd better be off, the doctor can't bear beggars," said the coachman, hardly deigning to glance at him, and at that moment the door of the house opened, and an elderly gentleman hurried out.

Jem sprang forward and pronounced the sentence which he had been repeating all the way along, the tremulous earnestness of his voice adding force to his appeal.

With interest rather than impatience the doctor stopped and listened to his story, then glanced at his watch.

"I will come and see your little sister in the course of the morning," he said kindly, and poor Jem went joyfully back, thinking nothing of his fatigue and the hunger which was making him feel faint.

"A very grand doctor is coming, mother, and he

was ever so kind," was his assurance to Nance; and Nance smiled back at him and told him he was "worth two men any day." Which remark was meant for Joe, who was within ear-shot.

The doctor kept his word, and after a very short examination pronounced the child to be very seriously ill of brain fever, which was complicated with rheumatism; he said she must be kept very quiet or there would be no chance of her life. He told her mother to cut her hair as close as possible, and gave other recommendations for her comfort.

Joe tried to make Nance disregard the doctor's orders, when a week later Lil seemed as ill as ever, arguing that if the child was going to die she would die, and it was time to be moving on.

She told him to go when he liked, she should stay and nurse the child; so one van moved off, and Dorothy was left alone with Nance, and Jem, and old Danny, who grumbled, but knew too well his own interests to leave his energetic daughter-in-law.

*To be Continued.*

#### PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

#### A Greater Privilege.

Sometimes we hear people say they wish they could have heard Jesus and His apostles preach. A great privilege, certainly. Who would not covet it? And yet did it ever occur to you that something better is granted to us? We have their discourses, in part at least, preserved to us to be read and pondered. If we had simply listened to them with the ear, their discourses, like others we have heard, would soon have vanished from our remembrance. Only an indistinct impression would be left behind. In a month probably we would not be able to quote a single truth. But in the Bible we have their sermons preserved. We can sit down with them. We can study them in the very forms of expressions in which they were uttered. Let us not neglect the privilege. Make the Bible a companion book. Live in it and let it live in you. Fill yourselves with its truths, and then go out in the world to give them expression in word and deed. Become "walking Bibles," living epistles known and read of all men. Let it so fully dwell in you that you will become its living expression.

#### Do Good Now.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railways built? By one shovelful at a time. Thus, drops make the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next; and the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.

#### Hints to Housekeepers

**GIBLET SOUP.**—Scald two sets of duck giblets, cut the gizzards into eight pieces each and put them into a stew pan with two pounds shin of beef, a few bones, two large onions, two carrots, a bunch of herbs, salt and pepper; add three quarts of water, and simmer until the giblets are tender. This will take between two and three hours; take them out and put in a hot tureen, strain the soup through a sieve, add one tablespoonful of butter mixed with a dessert spoonful of flour and a little cream or mushroom ketchup; boil it about ten minutes and pour over the giblets. The soup-tureen and hot soup-plates are placed in front of the lady who presides at the table, to be served by her.

**BROILED EELS.**—Take a large eel, skin it, clean thoroughly with salt, slit it down the back and remove the bone, cut it into pieces a nice size for serving, rub the inside of each piece with egg, then sprinkle well with the following mixture: bread crumbs, parsley, sweet herbs finely minced, pepper, salt and a little nutmeg. Broil over a clear fire until a delicate brown.

**SAUCE TARTARE.**—Into a bowl put the yolks of two eggs, a little salt, pepper, the juice of a lemon and one teaspoonful of mustard. Add very slowly, stirring continuously, a tablespoonful of vinegar, then a few drops at a time of some good oil, until the sauce thickens. Chop a green onion and a tablespoonful of capers and mix with the sauce. Serve in tureen.

**POTATOES A LA MAITRE D'HOTEL.**—Wash potatoes and boil them in cold water slightly salted. When done, peel them, and cut in thin, round slices. Put them into a saucepan with three tablespoonfuls of butter, salt, pepper, and a little nutmeg, the juice of a lemon and a tablespoonful of chopped parsley, and when very hot serve with the fish.

**ROAST DUCK.**—Stuff the ducks with a forcemeat made in the following manner: Peel four large onions, put them into boiling water, let them simmer for five minutes; just before taking them out put in the sage-leaves to take away the rawness. After taking out, chop very finely, add one-fourth of a pound of bread crumbs, one and one-half ounces of butter, salt and pepper, and mix the whole with the yolk of an egg. Put the ducks down to a clear, hot fire, and baste almost constantly while they are cooking. Just before serving, dredge them lightly with flour. Serve in a wide, oval dish.

**PEAS.**—Open a can of peas, soak in cold water for a few minutes; then drain and put upon the fire with just a little clean water, let boil up hard and serve with butter, pepper and salt, and a small quantity of flour dredged lightly in.

**A POPULAR PHYSICIAN.**—The popular physician is unassuming, pleasant and successful in treating disease. Such an one is Burdock Blood Bitters—unassuming,—only a dollar a bottle,—pleasant, agreeable in taste,—successful in nine cases out of ten. In truth it may be said B.B.B. is the popular physician to the people, a tried and trusted family friend in all diseases of the stomach, liver-bowels and blood.

**TWELVE YEARS TEST.**—Dear Sirs,—We have used Hagyard's Yellow Oil in our family for twelve years and find nothing to equal it for rheumatism, lumbago, lame back, frost bites, etc. We would not be without it.

MRS. MATILDA CHICK, Winnipeg, Man.

**OVER A CENTURY OLD.**—Many cases are known of persons living to be over 100 years old, and there is no good reason why this should not occur. By paying attention to the health by using Burdock Blood Bitters when necessary to purify the blood and strengthen the system, much may be added to the comfort and happiness of life, even if the century mark is not attained.

—It is necessary to hope, though hope should be always deluded; for hope itself is happiness, and its frustrations, however frequent, are yet less dreadful than its extinction.



Children's Department.

A Missionary Talk About Tea

When you hear the clatter of tea cups, and see the steam coming out of the kettle, do you ever think how you would like to have lived in the days when tea was not known in England at all? Fancy coming home hot and tired from a walk and sitting down to drink spiced claret or warm ale! Yet it is only about 300 years since tea was brought to our country, and it did not come into general use for a long time. At first it was so expensive that two pounds of "the Chinese drink called tea" was considered quite a handsome present to give to the Queen.

The Chinese were the first people in all the world to find out the proper use for the little shrub which grows in such quantities over many parts of their wonderful country.

They have a strange legend that once, nearly 1,600 years ago, a hermit who wanted to keep himself awake to read and pray, cut off his eyelids and threw them on the ground, when his god turned them into a flowering shrub, the leaf of which if eaten would prevent sleep. Most likely this story was invented long after the Chinese found out that strong tea was apt to keep them awake. They have grown so fond of their native drink now that it is said that two thousand million pounds of tea are consumed every year in China alone.

It would take too long to tell all the different processes the tea-leaves have to go through from the time they are picked off the low shrubs, which look something like gooseberry bushes, to the moment they are put into the teapot ready for the boiling water, so let us think instead of the people who work so hard to prepare tea for our use.

We will go to China first, though there are many other places where we

may see miles of tea plantations. If you look at the map of China you will find a province on the east side called Fuh-kien, of which the great city of Foo-Chow is the capital. Not far beyond this city lies the "black tea districts of Bohea," where we see actually mountains of tea, for the mountain ranges all around are covered with the little shrub. The cultivation of this large district, of course, gives work to an immense number of people. Men, women, and children from the scattered villages spend their lives working on the tea plantations. Not more than thirty-five years ago all these poor country people, and the fifteen millions of the city of Foo-Chow, were living in what the Bible calls "gross darkness," not one among them had ever heard the name of Jesus. All they had to worship were frightful idols made of wood or paste-board. In the year 1846 some American missionaries went out to settle at Foo-Chow, and four years later our Church Missionary Society sent two more, who set to work at once to learn the difficult language. For ten years our missionaries worked steadily on, doing all in their power to teach the people about the one true God, but all their labour seemed to be in vain; during all those years not a single heathen came forward to say he was ready to give up his idols for Christ's sake.

How sadly those missionaries going about from village to village must have watched the people at their work, seeing the plentiful crops yielded each year, the tea plants repaying all the careful toil bestowed upon them from the time of their first appearance above ground till the countless chests of tea stood piled up on the wharves ready for export, while they waited and looked in vain for any sign that the seed which they had sown was beginning to take root and spring up.

But God had not forgotten them, and just as the friends at home began to think they had better give up the work in Fuh-kien as hopeless, He sent them the first signs of a brighter day. Three Chinamen came to inquire about the missionaries' God, and, after learning more about the Gospel, openly professed themselves Christians. They were the first of many more. Soon crowds attended the different services; chapels and schools were opened at Foo Chow, and the people in the villages round gladly welcomed the teachers sent to them with books and tracts.

Year by year more converts were added to the little band. The light which the good missionaries kindled by God's help, was grown and increased until Fuh-kien has become one of the bright spots in China, though there is still need for many more "light-bearers" there.

These Chinese converts are not Christians in name only; it is no easy thing for them to leave heathenism and confess Christ. It means giving up almost everything they care for, home, relations, friends, and money. They have to show their love to the Lord Jesus by patiently bearing all kinds of ill-treatment and sometimes being in danger even of their lives. Yet God often uses the persecution they have to suffer as a means of spreading His truth. One poor man was turned out of his own village by his angry friends. He took refuge in another, and while there persuaded the family with whom he lodged to throw away idols and worship Christ.

We have stayed a long time in the Bohea district of China; let us cross

the Yellow sea now and land in Japan. Here again we find ourselves surrounded by tea plantations, and, here, too, are the missionaries busily at work among the people. They have the same difficulties to meet and overcome as in China, but God is with them and their work is prospering.

It is a very long way from Japan to India, but as we are not obliged to go by sea and land, it will not take us long to make the journey. All our best teas come from India—Gunpowder, Hyson, Congou, Pekoe, and many other kinds. Tea was not planted there till about 100 years ago, but now it grows in numbers of places, and often on soil where nothing else will flourish. High up among the great Himalaya Mountains there is a place called Darjeeling, where quantities of tea is grown on the wooded slopes. The religion of the people here is what is called Buddhism; it is one of the oldest religions in India. They have a strange idea about prayer. If you were walking along one of the country roads, you would know when you were drawing near a village by seeing the trees and shrubs festooned with little streamers of rags and paper of all colours, each piece having a prayer written all over it. The people say that their god sees the prayers floating in the wind, and will attend to them sooner than if they were spoken. Very little has been done yet to take the Gospel to these people, but we hope that before very long they too may be able to learn about the God who is so ready to hear and answer prayer.

It would give us quite a long lesson in geography to look out all the places where tea is grown, and a missionary lesson to find out about all the work which is being done among the heathen in those places. Besides those we have noticed, there are Kashmir, Chittagong, Chota-Nagpore, and many other places in India with very hard names. Then, further south, there is Ceylon, where a great deal of missionary work is going on, and far, far away in South America we find tea again, growing in Paraguay, where missionaries sent out by the South American Missionary Society are working among a people who scarcely know of any God at all.

Will you think sometimes of the poor people in all these different parts of the world, whose hands have prepared the tea which you drink every day, and will you pray that God would open their hearts to receive the message the missionaries take to them from Him, and that they may soon be brought to know that Saviour Who is the "Light of the world"? V. H.

Golden Rule Arithmetic.

"Phil," whispered little Kenneth Brooks, "I've got a secret to tell you after school."


"Nice?" asked Phil.  
"Yes," was the answer—"nice for me."

"Oh!" said Phil, and his eyebrows fell. He followed Kenneth around behind the school-house after school to hear the secret.

"My uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds fire off pistols, and all that. Ever see him?"

"No," said Phil, hopelessly.  
"Well, it's first rate, and my ticket will take me twice," said Kenneth, cutting a little caper of delight.

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Telephone 1807.

"Same thing both times?" asked Phil.

"No, sir-ee; new tricks every time. I say, Phil!" Kenneth continued, struck with the other's mournful look, "won't your uncle George give you one?"

"I ain't got any uncle George," said Phil.

"That's a fact; how about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it; it certainly promised to admit the bearer into the Mozart Hall two afternoons; then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but after a few minutes struggle, "Phil," he cried, "I wonder if the man wouldn't change this and give me two tickets that would take you and me in one time?"

Phil's eyes grew bright and a happy little smile crept over his face. "Do you think he would?" he asked eagerly.

"Let's try," said Kenneth; and the two little boys started off to the office-window at the hall.

"But, Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, "cause I'll get more fun from going once with you than twice by myself."

**A Tonic**

**HORSFORD'S ACID PHOSPHATE,**

A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

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Rumford Chemical Works, Providence, R. I.

**Beware of Substitutes and Imitations.**

**CAUTION.**—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

er 26th, 1891.

of duck giblets, es each and put nds shin of beef, carrots, a bunch e quarts of wat- tender. This ours; take them he soup through utter mixed with little cream or en minutes and -tureen and hot he lady who pre- her.

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ut the yolks of juice of a lemon Add very slowly, ul of vinegar, e good oil, untl onion and a with the sauce.

—Wash pota- slightly salted. in, round slices. e tablespoonfuls e nutmeg, the ful of chopped ith the fish.

with a forcemeat Peel four large t, let them sim- aking them out ay the rawness. add one-fourth one-half ounces the whole with down to a clear, y while they are ge them lightly dish.

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ular physician sful in treating Blood Bitters— ttle,—pleasant, ine cases out of B. is the popu- d and trusted nach, liver-bow-

rs.—We have amily for twelve or rheumatism, te. We would

mpieg, Man. ases are known s old, and there not occur. By using Burdock purify the blood may be added to n if the century

hope should be happiness, and are yet less



This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat to the great man—"one for me and one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket-man.

"No sir, we use Ray's Practical," answered the boys; and they didn't know for a long time what that man meant by Golden Rule.

#### Never Out of Sight.

I know a little saying  
That is altogether true;  
My little boy, my little girl,  
That saying is for you.  
'Tis this, oh, blue and black eyes,  
And gray, so deep and bright:  
No child in all this careless world  
Is ever out of sight.

No matter whether field or glen,  
Or city's crowded way,  
Or pleasure's laugh or labour's hum,  
Entice your feet to stray;  
Some one is always watching you,  
And, whether wrong or right,  
No child in all this busy world  
Is ever out of sight.

Some one is always watching you  
And marking what you do.  
To see if all your childhood's acts  
Are honest, brave and true;  
And, watchful more than mortal kind,  
God's angels pure and white,  
In gladness or in sorrow,  
Are keeping you in sight.

Oh, bear in mind, my little one,  
And let your mark be high;  
You do whatever thing you do  
Beneath some seeing eye.  
Oh, bear in mind, my little one,  
And keep your good name bright;  
No child upon the round, round earth  
Is ever out of sight.

#### A Letter to Boys.

My Dear Boys—I have a word to you. I am a firm believer in the good qualities of boys. I doubt whether there ever lived a boy who under the right kind of influence would not develop some good traits. I do not agree with the lady who thought that boys should be shut away from the rest of the world from six years of age to twenty-one. Evidently she thought them a very useless and troublesome encumbrance. But I heartily believe in you, and so I wish to write a few words for you, and if I can do you any good and awaken any good impulses and earnest desires for right living, I shall feel amply repaid.

In the first place, how are you building your characters? Now is the time when the foundation stones are to be laid, and upon the laying of those depends the strength and beauty of the character you will build. O boys, "Begin well." As some good man has said: "Many people spend the latter half of their lives in correcting the errors of the earlier half, and by the time they are ready to live the end comes."

So many drift on the current, carried whithersoever it goes. Have you read the little pamphlet entitled "Young Men, Don't Drift?" It is an excellent little book and ought to have a wide circulation. Many boys lead passably correct lives when they are among those who are living right lives, but when temptation comes in the shape of evil companions, they unconsciously drift with them into wrong habits of thought and speech and living. Don't be slaves to wrong habits when you

could be masters. Reason with yourself in this way: "I was put into this world for some purpose; let me find out that purpose," and with God's help rise to a noble Christian manhood, or I should say a Christian boyhood. You need not give up any of your sports or your innocent amusements because you are a Christian. I think you will enter more heartily into all your games if you carry with you the thought that you have put on the armour of God. The consciousness of pleasing Him who has chosen you to be His soldier will help you to a keener enjoyment of all the good things of life. But it is just as useless to try to live a right life without God's help as to attempt swimming with a weight about your neck.

We all desire the good opinion of others—perhaps sometimes we strive for the good opinion of those whose opinion is worth nothing; but *deserve* the good opinion of others and you will have it. And don't try to please everybody at the risk of injuring your conscience. Don't be discouraged if your best efforts seem unappreciated. If you are doing your best, be sure that God approves of you, and isn't that the highest praise?

"The Master praises,  
What are men!"

Above all, have a mind of your own about matters of right and wrong. If you *know* you are right, stick to it, though all your companions urge you to change your opinion. If they find you firm in your convictions every time, you will gain from them at length the highest respect, and may exert an influence upon them which you could never have had if they discovered that you were afraid to stand for the right because you stood *alone*.

And now, in closing, again I earnestly beg of you, "Begin well," and may God help you to build so that the structure may stand firm and beautiful for the coming years.

#### A Rule of Life.

1. Avoid occasions of sin.
2. Pray without ceasing.
3. Resist temptation at once.
4. Accustom yourself to meditation.
5. Use the sacraments.
6. Use pious practices.
7. Do works of mercy.
8. Never continue in mortal sin.
9. Mortify your appetites.
10. Strive after an interior life.

#### Truth.

Truth is beautiful as well as safe and mighty. In the incident related below, a boy twelve years old, with only truth as a weapon, conquered a smart and shrewd lawyer, who was fighting for a bad cause.

Walter was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said:

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COR. KING AND YONGE STS., TORONTO

"Your father has been talking to you and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy, modestly,

"father told me that the lawyers would try and tangle me in my testimony; but if I would just be careful and tell the truth, I could tell the same thing every time."

The lawyer didn't try to tangle up that boy any more.

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We give small Illustrations of these pictures, as above. It is not necessary for us to say more than that the pictures speak for themselves. These pictures are supplied ONLY TO SUBSCRIBERS of the CANADIAN CHURCHMAN. Send at once \$1.50, which entitles you to the paper one year and your choice of either. These beautiful engravings are worth at least \$1.50 each.

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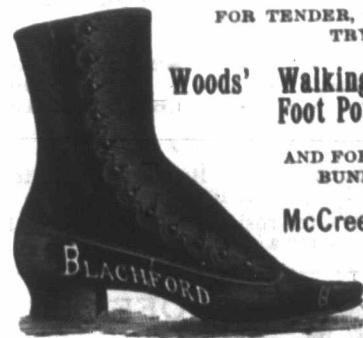
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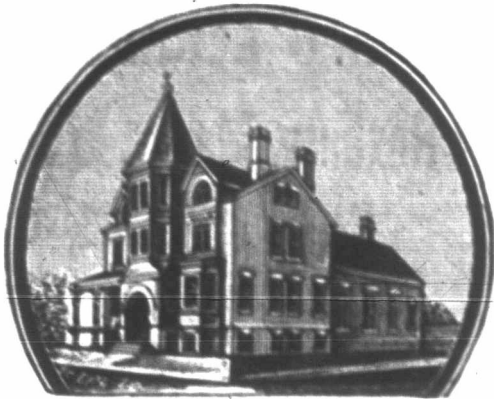
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