

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, APRIL 6, 1899.

[No. 14.

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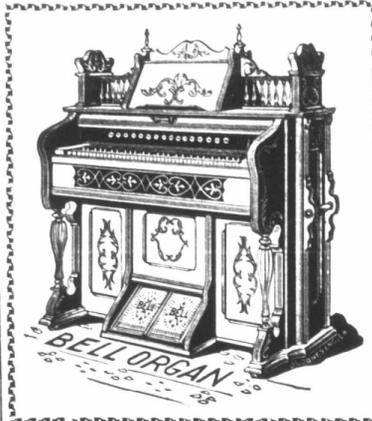
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The numbers :

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Holy Commu

Processional:

Offertory: 13

Children's Hy

General Hym

SECOND S

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Processional:

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OUTLINES

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BY REV. PROF.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FIRST SUNDAY AFTER EASTER.

Morning—Numbers 16. 1-36; 1 Cor. 15. 1-29.

Evening—Numbers 16. 36, or 17. 1-12; S. John 20. 24-30.

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

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 325, 555.

Processional: 130, 134, 136, 232.

Offertory: 135, 138, 499, 503, 504.

Children's Hymns: 197, 336, 340, 561.

General Hymns: 132, 498, 500, 502.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.

Processional: 34, 133, 215, 504, 547.

Offertory: 132, 140, 173, 219, 520.

Children's Hymns: 330, 334, 335, 337.

General Hymns: 222, 469, 501, 550.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

### Second Sunday after Easter.

Numb. xxi., 8, 9. "And the Lord said unto Moses, Make thee a fiery serpent, etc."

The whole world full of symbols of the Kingdom of God. But the Old Testament specially intended to prefigure the Gospel. Of peculiar interest those types explained by Christ Himself. Thus the Brazen Serpent. A series of analogies.

i. The condition of the Israelites typical.

1. They had sinned, and they were suffer-

ing. Bitten by fiery serpents, recalling that old serpent, the Devil, suffering incurable evils.

2. So sinful man. Rebelled against God, refused His guidance. Here sin the punishment as well as the offence. A poison in the system, bringing death spiritual and eternal. Man has no vigour to cast out this poison, knows no remedy for the terrible evil.

ii. God's mercy provides.

1. Remark, mercy is not the result of the brazen serpent being raised. Mercy raised it. It was the provision of the Compassion of God. God had forgiven them; and now He brought them life.

2. So God originates the plan of redemption. "God so loved, that He gave." He did not learn to love us because Jesus Christ came into the world. It was the Love of God that sent the Son. And the act of reconciliation then declared. "God was in Christ reconciling the world." And He offers life.

iii. The Remedy reminds of the Evil.

i. Among the Israelites, the Brazen Serpent reminded of the fiery serpents by which bitten. Yet a great difference. The first deadly, destroying, the second, healing and bringing life.

2. So in Christ raised upon the cross. As by man came death. As by the sin of one, etc. Christ the second Adam. Truly man, Head of Race. Yet different—first brought condemnation, second justification.

iv. The Means of Life-Looking.

1. The Israelite was required to look, and his obedience or disobedience led to life or death. He might do as he would, but also take the consequence.

2. We required to be "looking unto Jesus"—with a look of penitence—of faith—of self-surrender—of love. In that look there is life.

Let Christ then be lifted up—as He was on the Cross—so in the teaching of His ambassadors—so in the life of His people.

## OUR INTEREST IN ENGLAND.

Quite recently we were asked by two of our readers why we should give so much space (and we did not give a great deal), to the discussion of the state of affairs in the Church of England. What, it was asked, have we to do with the English Church, and how do the excesses and controversies of the Church in England concern ourselves? Now, these are really very surprising questions, and betray a quite remarkable state of mind; and although the askers of those questions cannot be regarded as representing any considerable number of people anywhere, yet we may take occasion from the questions to dwell, for a little, upon the subject. What is the subject referred to? It is a subject which is interesting, we might say agitating, the whole of the English-speaking people in the world. Not only Anglican newspapers,

but nonconformist organs, Roman Catholic papers, secular papers, are, if not full of this subject, yet deeply interested in it, and frequently commenting upon it. And not only newspapers and other periodicals in all parts of the British Empire, but also in the United States papers, secular as well as religious, are eagerly discussing the controversies of the English Church and speculating as to their outcome. And yet there are two gentlemen in Holy Orders in the Dominion of Canada, who are wondering how these matters can concern members of the Anglican Communion in this country! Truly a most astonishing state of mind! Can anything in the world be supposed to concern us outside our own parish, our own diocese, our own province? Let us think of it for a moment. Here is a crisis of such import that it seems to involve greater perils to the Church at home than it has known since the publication of Tract No. 90, and the subsequent secession of some of the leaders of the Tractarian movement to the Communion of Rome. It is not merely that there is a danger of a schism in the body of the Church; but there is a distinct danger of the Church being disestablished; and, although it is believed that some few members of the Church are in favour of disestablishment, and conscientiously believe that it would be beneficial to the Church, yet the vast majority of Church people hold a very different opinion; and when we consider that disestablishment will inevitably bring with it partial and extensive disendowment, it must at least seem a very serious matter that many small country parishes in the Mother Country should be deprived of the provision made for the maintenance of Christian worship and instruction in the midst of them. Now, even if we had no present political connection with the Mother Country—if we were as much separated from it as the United States, or even more so, still we could hardly help being interested in the fortunes of our mother. But this is far from being the case. We are part of the British Empire. We have the closest connection with the thought and the life of the Church of England. Our religious literature is contained in the books written by English divines. Every pulsation of the life of the Mother Church is felt in the bosom of her Canadian daughter. And yet these two surprising correspondents tell us that the movements in the Church of England, however serious, however full of promise for good or evil, do not concern us in Canada! A wonderful power of isolation these gentlemen must possess! But we think we find an explanation of this remarkable phenomenon. It is not so much that we have no need to concern ourselves with the affairs of the Church of England; but we take a wrong view of them, or at least a different view from that taken by two inhabitants of the Province of Ontario. We shall be very grateful to

anyone who will correct any error into which we may have fallen. If we have misrepresented the views of any person or party, we shall make the amend with all diligence as soon as we are convinced of our fault; and we will make it ungrudgingly, gladly. If, however, it is meant that we are wrong in upholding the pure doctrine and reasonable ritual of the English Church, then we beg to say that we have no intention of allowing ourselves to be moved from that position for a moment. We have never professed to represent a Party in the Church of England, but the Church of England herself, as she speaks in her Articles, her Liturgy, and other formularies. It has always been understood that a certain diversity of interpretation and usage is sanctioned by the Church—but all this within certain limits. No Anglican priest may deprave the Articles, or contradict the Catholic Creeds, or violate the public order of the Church by mutilating her services or bringing in unauthorized ceremonies. If such things are done, we will raise our voices in protest. We will uphold the principles to which we have pledged ourselves and to which we have been true in the past. If there are Puritanizers on the one hand, or Romanizers on the other, who are dissatisfied with our position, we may be sorry for them, but it can make no difference to our position.

#### OUR DEPENDENCE ON ENGLAND.

We have spoken in another article of our interest in the affairs of the English Church; but there is another subject, not very remote from this, which demands serious consideration from all thoughtful Churchmen: and that is the subject of our dependence upon England for funds and for men. Granting that such dependence was a matter of necessity in the past, have we come to the moment in our history at which we can stand alone? This is a serious question and demands serious treatment. As regards the past we have very little to say. It was inevitable that the few scattered colonists, who began to people these vast territories, should turn to England for financial aid and for men to minister in the churches. And we are not prepared to say that England has done more than might reasonably have been expected of a country and a Church so wealthy for the support of a young and struggling Church in this new land. It may be as well, however, that Canadian Churchmen should learn that the time has come when they must put their hands in their own pockets, and not in those of the Mother Church. The Church of England is very much poorer at the present moment than she was fifty years ago, or even half that time ago. We have given instances of this on former occasions; and if our readers have any doubt on the subject, we recommend them to enquire into the incomes received by deans and canons in England. Take Canterbury, or Winchester, or Peterborough—or many more. Thirty years ago the Dean of Canterbury had £2,000 a year. He has now £650; and this decrease re-

presents the general falling-off through the country. To a large extent the same decrease is taking place in the incomes of the landed gentry. Not long ago a representative of a Canadian college made an appeal to a gentleman, who had given great help in the past, expecting to receive further supplies. He was informed that rents had fallen, interest had been lowered, and generally that incomes had been so seriously diminished that the gentleman had some difficulty in keeping up his establishment, and meeting the local claims made upon him. This is not a solitary example. The present writer happens to be acquainted with several cases of persons, who have lately visited England in the hope of obtaining essential assistance towards the promotion of works which they had taken in hand. In one case, they barely realized their travelling expenses. In another a little more—in none of these cases was enough obtained to reward the effort put forth. So much for our financial dependence upon England. How shall we think of our dependence in reference to ministers and administrators? Here, one might think, it is still necessary to go back to the halls of learning and culture which only a historical system can produce. Well, let us see. The American Church is, relatively to the population of the country, a weaker body than our own; and yet they don't think it necessary to go to other lands for teachers and chief pastors; and we will venture to say that the Bishops of the American Church will compare favourably with any of the Bishops of the Anglican Communion. We need not go far afield. Take those who lie nearest to us—the present and past Bishops of Michigan—Bishops Harris and Davies, Bishops Cleveland, Coxe, and Walker of W. New York, Bishop McLaren of Chicago, Bishop Doane of Albany, and Bishop Potter of New York. These are not second-rate men. We are not advocating the entire ignoring of the claims of England and Englishmen; but what is the effect of our constant turning to England for men, instead of looking to our own countrymen? The effect, or one of the effects is, that our young men get to think that there is nothing in Canada for them—that they are not wanted there, and that they may as well go where they have a chance! And so we are losing some of the best of them to the United States. Nor can it be said that the men we get from England are always successful. They make many mistakes before they understand the country, and before they have corrected all their mistakes their work is often done. Of course, if you get a man of real and superior ability from any place and put him anywhere, he will do his work, and he will do it well. But, as a general rule, we shall not get the best men from England, or even the second best. In saying this, we are meaning no disrespect to those who come or to those who refuse to come. We are only putting down what everyone may easily see for himself. And we therefore must express a doubt as to whether we should always turn to England when we want a man of administrative ability.

#### GOOD WORDS.

A subscriber in the diocese of Nova Scotia, in renewing his subscription, writes: "I have taken this paper for a number of years, and am much pleased with it."

A subscriber in the diocese of Ontario writes: "I have taken your paper for over twenty years, and it is still a welcome guest to my domestic literature. The improvement is quite marked, year by year, in its general 'make up.' I wish it every success as it is a very worthy Church paper."

A lady in the diocese of Toronto writes: "Your valuable paper is so churchy and nice. I think if it could be possible, I like it better every year."

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A lady in the diocese of Toronto writes: "I have taken the Canadian Churchman for a great many years and should not like to be without it. I am trying to get another subscriber."

An Archdeacon, in forwarding his subscription, writes: "With best regards and good wishes for your success."

"The Canadian Churchman, of Toronto, has been celebrating its twenty-fifth anniversary. It is the oldest Church paper in the Dominion, although 'Church Work' follows close upon its heels. To our Toronto contemporaries we tender our hearty congratulations and best wishes for the widening and deepening of its influence, which has always been exercised for the welfare of Anglicanism in Canada, and the spread of sound Church principles. Our Church in Canada is fortunate in the possession of such an organ."—Church Work, Halifax, March, 1899.

A Bishop writes: "I appreciate your loyalty to the Church; the fairness and justice of your editorials, and the general Churchly tone of the paper; with the most earnest wish for your continued prosperity."

A lady in the diocese of Ottawa, in sending her subscription, writes: "It is a most valuable journal, and I have always enjoyed it."

A rector writes: "I congratulate you upon the tone of your articles, anent 'Ritualism.' They are conceived and written in an admirable spirit. I am rejoiced at your faithfulness and charity."

A clergyman writes: "I must have great success with your paper the year of your jubilee. Just go on, you will have me knowing that I am on your side."

A clergyman writes: "Wish me success. I greatly appreciate your paper."

A subscriber in renewing his subscription writes: "I am delighted with the paper, and we could not do without it."

A subscriber in renewing his subscription writes: "I value the Canadian Churchman, though we in this diocese are a long way off from you."

A rector writes: "I value the Canadian Churchman for ten times its subscription."

A lady in Toronto writes: "I could not do without your valuable paper."

A clergyman writes: "I have taken the Canadian Churchman for a great many years and should not like to be without it. I am trying to get another subscriber."

A lady in Toronto writes: "I have taken the Canadian Churchman for a great many years and should not like to be without it. I am trying to get another subscriber."

A gentle writes: "Your paper is so churchy and nice. I think if it could be possible, I like it better every year."

A clergyman writes: "I value the Canadian Churchman, though we in this diocese are a long way off from you."

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A clergyman in the diocese of Huron writes: "I must congratulate you on the great success you have achieved in making your paper the Church paper of the Dominion. Just go on as you have in the past, and you will have the proud satisfaction of knowing that right and justness being on your side."

A clergyman in the diocese of Nova Scotia writes: "Wishing you every success, while I greatly appreciate the tone of your valuable paper."

A subscriber in the diocese of Quebec, in renewing his subscription, writes: "I am delighted with the paper from week to week; we could not do without it."

A subscriber in the diocese of Fredericton, in renewing his subscription, writes: "As an old subscriber, I find it a great educator from a Church standpoint, and am much pleased with its present phase."

A rector in Vancouver writes: "Thanking you for your efforts to make the 'Churchman' worthy of the Church, and appreciating very much the stand you are taking on the 'Ritual' question in England."

A lady in the diocese of Toronto writes: "I could not very well get along without your valuable paper, it is a great comfort to me."

A clergyman in the diocese of Montreal writes: "I have been a subscriber to the Canadian Churchman for many years and am more pleased with its tone and character every year."

A lady in the diocese of Niagara writes: "The Churchman visits us weekly, bringing with it rays of sunshine and happiness."

A gentleman in the diocese of Huron writes: "Your Christmas number of the C. C. is the best Christmas number I have seen of any paper this year."

A clergyman in the diocese of Quebec writes: "I have much pleasure in enclosing you my subscription for the best Church paper published in Canada."

A subscriber in the diocese of Ontario writes: "Friday morning is always looked forward to with pleasure, as it brings to me your highly appreciated paper."

A subscriber in the diocese of Niagara writes: "I find the family reading contained in the Churchman well worth reading, for my family, no matter to what Church belonging—the selections are well chosen, and parents will find the short articles of great benefit, as aids in family teaching."

"The Canadian Churchman, of Toronto, has been celebrating its twenty-fifth anniversary. It is an admirable paper, very ably edited, and enjoys the well deserved confidence of the entire Church public, as an exponent of sound Church principles."—Canadian Correspondence, "Church Times," Eng., Feb. 24th, 1899.

An Archdeacon writes: "It affords me pleasure to forward my subscription to the Canadian Churchman, which is so well conducted on thoroughly Church principles. I wish it were in every family in my parish. I

shall try to introduce it into every family, and now forward three new subscribers."

## REVIEWS.

Rogers' Travels. By Rev. E. Payson Hammond. Price, 15 cents in paper. Toronto: Revell Co., 1899.

This is most excellent reading for young people. Mr. Hammond gives a number of "Scenes and Incidents Connected with the Journey of Two Boys in Foreign Lands." He starts from England and crosses to Rotterdam, making his way through Holland, and then up the Rhine to Cologne, to Constance, to Mont Blanc. This is the first half of the book, the second dealing with Home Life and Teaching. The travels are excellent. One could hardly imagine that sketches so brief of the various localities should be so interesting. It is altogether an admirable child's book.

The Theology of the Epistle to the Hebrews. With a critical Introduction. By George Milligan, B.D. Price, 6s. Edinburgh: T. and T. Clark. Toronto: Revell Co., 1899.

It may interest some of our readers to know that the author of the valuable work before us is a son of Dr. Milligan, who was one of the New Testament Revision Company, and the author of Commentaries on the Gospel and Apocalypse of St. John. It is a pleasure to add that he walks worthily in the footsteps of his lamented father. The importance of this epistle is so great, and the present work is so considerable a contribution to the study of its contents that we shall give it a little more space than we can ordinarily afford. Mr. Milligan's work has two parts, the first introductory, and the second treating of the Theology of the Epistle. In the Introduction he deals with the History and Authorship of the Epistle. As regards the canonicity of the Epistle, he shows that the Epistle was read in the Roman Church before the end of the first Century, since it is undoubtedly quoted by St. Clement, Bishop of that Church. The chain of testimony through the succeeding periods is unbroken; and it is evident that the book was held in the highest esteem. The testimony of Origen is of special value. "If," he says, "I were to express my own opinion, I should say that the thoughts are the Apostle's, but the diction and composition that of someone who recorded from memory the Apostle's teaching, and, as it were, illustrated with a brief commentary, the sayings of his Master. If, then, any Church hold this Epistle to be Paul's, we cannot find fault with it for so doing; for it was not without good reason that the men of old time have handed it down as Paul's. But who it was that wrote the Epistle God only knows certainly." This statement represents very nearly the general view of the early Church. In the Middle Ages the Epistle was generally spoken of as St. Paul's; but at the Reformation doubts arose. Luther thought it was the work of Apollos, Melancthon was uncertain, Calvin thought that St. Luke or St. Clement might have written it, and so forth. In later times the names of Barnabas and Silas have been connected with it. Mr. Milligan gives a full account of the principal commentators and their opinions on the authorship. We rather wonder that he has omitted the late Dean Plumptre, who advocated the authorship of Apollos in a very ingenious and learned manner. There is nearly as much doubt as to the destination of the Epistle as there is respecting its

authorship. The older opinion, that it was addressed to Jews in Jerusalem or in Palestine, is now rejected by many, although we rather doubt whether any other is more probable. A favourite opinion with many at the present time is that it was addressed to Hebrews at Rome. Mr. Milligan, with some hesitation, leans to this view. The date of the Epistle, he thinks, is A.D. 63 or 64. As regards the readers of the Epistle, they were exposed to various temptations, which were all the stronger because of their imperfect apprehension of Christianity; so that the author set himself to unfold the true meaning of the Gospel. The main theme is the perfection and finality of the Christian religion, conceived as a covenant relationship which God has established with man. The writer dwells upon the different point of view from which the Covenant is regarded, as compared with that in the Epistle to the Galatians. In the earlier Epistle St. Paul regards the Covenant as one—that which was made with Abraham being realized in Christ, and the Law being regarded as a parenthesis. In the Epistle to the Hebrews, the contrast is not between the Law and the Covenant; but between the Old Covenant, which was a shadow, and the New Covenant, which is the substance. Before coming to this point, however, the writer prepares his way by setting forth the greatness of Christ—in His superiority over angels, and over Moses. Then he describes His High-Priesthood, and its relation to the Levitical Ministry. We should have liked to dwell on this subject, but it demands an article for itself. In speaking of the relation of the Epistle to other systems of thought, the writer points out its relation, (1) to Apostolic authority, (2) to Paulinism—showing its essential agreement with St. Paul's doctrinal system, (3) to Alexandrianism—a very interesting portion of the treatise. It is illustrated by the writer's use of the LXX., his manner of introducing Old Testament quotations, his language, his style, his use of O. T. history, and his interpretation of O. T. Scripture. In speaking of the significance of the Epistle for the present day, he points out that it corrects the somewhat one-sided tendency of the present day to lay stress on the moral character of Christ to the exclusion of other aspects. We would also note the remarks of the author on the absence of direct allusion to the Sacraments. But we must stop, and in so doing, earnestly recommend the book to teachers, preachers, and private students. It is a thoroughly excellent work, thoughtful, suggestive, edifying, from beginning to end.

## OUR LETTER FROM ENGLAND.

(From our own Correspondent.)

The Holy season of Lent is throwing its restraining spell over the wrangles of the Church. There is a decided lull in the controversy—a sure omen, we hope, of more peaceful and settled times. For one thing, Lord Halifax has spoken out. In a letter just issued, he earnestly appeals to all E.C.U. men to accept loyally, first the decision of the diocesan, or, if necessary, to appear before the Archbishop's Court and accept their decision as final. These Archbishops, so sitting together, argues the president, are the nearest approach to Synodical action at present within reach of Churchmen. Lord Halifax concludes his very opportune and sensible letter with these significant words: "At present the whole discipline of the Church is in ruins, and if it is said that the clergy, when desired to do so by their bishops, are not to appear before the Metropolitan, reserving the right of an appeal in the last resort in

case of necessity, to the Synod, the conclusion is inevitable, and will be drawn by the whole country, that the clergy concerned do not wish to make use of the only method by which we can hope to arrive at something like an exercise of true spiritual authority, and that every priest so acting assumes to himself the authority (1) of the Bishop of the diocese, and (2) of the Metropolitan and Provincial Synod. The English Church Union cannot and will not recognize such a "conclusion." Such words as these are most timely, and are a valuable corrective of some unwise utterances of extreme men; and it is most cheering to find one priest after another loyally submitting to the decisions of their bishops. In quietness and comdng obedience we shall recover our strength to the relief of some troubled souls, and to the better discharge of the Church's work. It has been long since my frequent railway journeys have been beguiled and relieved by so fresh a novel as "Off the High Road," (MacMillans'), by Eleanor C. Price. It is thoroughly wholesome, and withal exciting—the interest in the fair heroine and her devoted lover being kept up till satisfied by the unexpected but proper marriage at the end of the volume. "Selah Harrison," in the same colonial series, is of a different stamp, but full of touches of real genius. No one would dream of finding the Scotch "laddie" turning out to be a devoted missionary in the South Sea Islands. The panoramic changes are many, and drawn with a firm, skilful hand, but the power of a "divine frenzy" is uniform and consistent up to and during the death-scene described at the end. Archdeacon Wilson has published a very seasonable book on "The Atonement;" some traditional views are discarded, and what Macleod Campbell called the moral-power view is eloquently presented. The craving for reality in dealing with this deep subject is forcibly expressed, and all open-minded readers will be stimulated by the author's reasoning. The critics have gone into raptures over Mr. Bullen's book, "The Cruise of the Cacholot" (MacMillans' Colonial Library), and no wonder. It has been long since I read so thrilling a book. How the writer came out of his narrow escapes, fearful storms, and intercourse with so many varied natives, is a perfect wonder. The true inwardness of sperm whale fishing is surely for the first time given to the world. Having begun the book I could not rest till I reached the last line on the last page.

### The Churchwoman.

This Department is started for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

#### QUEBEC.

This Diocese has a very useful society in the Church Helpers, who recently held their eighth annual meeting. The constitution states that the primary object of the association is to improve the condition of the clergy in the poorer parts of the Diocese, to make grants of money towards furnishing churches and parsonages, and to give assistance in time of sickness. Among the items of expenditure in the last report was \$85 given to various clergy as personal gifts in times of trouble, and \$100 given for improvements in churches. The total receipts for the year were \$779.72. From Quebec comes further news of the movement which has been discussed on the part of the Board of Domestic and Foreign Missions to undertake the distribution of the aid provided by the Woman's Auxiliaries. At the quarterly meeting of the Diocesan W.A., on March 23rd, the Bishop of Quebec, Canon von Iffland, Captain Carter and Mr. John Hamilton addressed the members, but no immediate action was taken.

#### TORONTO.

Minister of Children's Laps. The annual meeting of the Mothers' League was held on March 21st, when nearly all the branches of the League were represented by their secretaries. Reports from the branches were read showing what very good and useful work the children are endeavouring to do. They chiefly support a woman in the Church Home. The cot in the Hospital for Sick Children and the bed in St. John's Hospital are still supported by the united efforts of the members. St. Simon's branch held its annual sale, and in order to clear on a deficit on the M.C.L. cot all the branches were asked to join in this sale, with the happy result that \$5882 was realized. The treasurer's report showed the receipts for the past year to be \$33470, expenditure, \$26387, leaving a balance of \$7083. The officers for the Diocese were re-elected: Mrs. Sweetman, hon. pres; Mrs. Fuller, diocesan secy; Mrs. Payne, treasurer; Mrs. S. G. Wood, central secretary for Canada. Delegates to the local council, Mesdames Fuller, Lockhart, Gordon, Francis, Kelley; Misses Barker and Osler. Miss Cayley resigned her position as joint central secretary for Canada, and Mrs. Payne was elected to fill her place.

Woman's Auxiliary.—The members of the W.A. of St. Stephen's parish held their annual meeting on the evening of March 23rd, when the schoolhouse was filled to its utmost capacity, and the enthusiasm and good will of all present testified to the united work which the Auxiliary is doing. In the absence of the rector, Rev. F. H. Hartley opened the meeting with a few well chosen remarks. The reports presented showed favourable progress. The Auxiliary has 90 members enrolled this year, being seven more than last year. The cash contributions to missions amounted to \$450, and the ever important Dorcas department had furnished two bales of clothing, quilts and carpets, also a large box of groceries, which were shipped last May to Rev. J. R. Lucas, Chipewayan, Athabasca, and had provided gifts for a Christmas tree in the Mission of Rev. A. H. Allman, Uffington, Muskoka. At present another bale is being prepared for shipment in May to Rev. N. Williams of Fort-a-la-Corne, and some of the proposed contents of the bale adorned the room. Dresses, under-clothing, several yards of home-made carpet and ten quilts were among the articles noticed, and displaying them on this occasion was a most fortunate idea, as nothing proves a greater stimulus to W.A. enthusiasm than seeing what is going into the bale. The junior's work was represented by two quilts of their own manufacture. Mrs. Boomer, from the Diocese of Huron, spoke at some length, giving a most interesting account of her tour through the Northwest with Lord and Lady Aberdeen and the vice-regal party. She visited the schools at Yale, B.C., the Calgary schools, the Dynevor Hospital, the schools under Archdeacon Phair, and the Government industrial schools, all of which were in splendid condition, well managed, and the children in the schools intelligent and happy. In the hospitals she found the poor sick ones grateful for the unremitting kindness and care of the nurses. The schools and hospitals could not be kept as they are were it not for the liberal gifts of clothing, etc., from the Woman's Auxiliary. Miss Turner of the Blackfoot hospital was present, and gave an interesting description of her work there, with details of Indian life. The rector was present to close the meeting and spoke a few encouraging words to the members.

The last of a series of thirteen windows, representing our Lord and His twelve apostles, has just been completed for the church of St. George at Jerusalem. It has been erected at the cost of the bishops, clergy and laity of the Episcopal Church in Scotland, and contains the figure of St. Thomas, St. Andrew having been already filled in.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### FREDERICTON.

B. FITSWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

Fredericton.—The Diocesan Sunday School Conference is to be held in this city. The date of the meeting has, however, not yet been fixed.

Grand Manan.—The rector of this parish, the Rev. W. S. Covert, B.A., is suffering from a severe shock of paralysis. Grand Manan is an island parish, and forms as such the extreme southwest-ern portion of the Province of New Brunswick. A lovely abode in summer, it is quite the reverse in winter, the climate being severe and subject to the storms of the Bay of Fundy. For many years the present rector has served this parish faithfully, and it is much to be hoped that the diocese is not so soon to be called to mourn the loss of a second "servant in the ministry," but that Mr. Covert may, by God's grace, be restored to the strength needed for further ministering in the Church militant.

St. John.—Trinity.—The Lord Bishop of the Diocese spent Holy Week in this city and took part in the services of this church, which is now without a rector since the death of the late Archdeacon Brigstocke. The Rev. Wm. Eatough is curate of this parish. The election of a new rector will take place late in May.

All who are at all familiar with the circumstances will be very sorry to learn that the "Davenport School" for boys was closed at Easter. For nearly eight years the Rev. J. M. Davenport, rector of the Mission church of St. John the Baptist in this city, has struggled to make the school self-supporting and of permanent benefit to the Diocese. He was the founder and benefactor of the school. It is well known that it has been these eight years a great personal expense to him. One hundred and thirty seven boys have passed through the school; and the thorough training both in the academic branches of secular knowledge, and, better still, the grounding in true Catholic principles, in religious thought, which was given, will forbid any to suggest that the effort has been a failure. Father Davenport's idea was not to have a school for boys affiliated with the other institutions of the parish, but to work up the school until it should become self-supporting and established, and then make it over as a sort of present to the Diocese. He closed it because, as he states, "experience conclusively proves that, under present circumstances, it is quite impossible to maintain a due succession of pupils, and fill up vacancies as they occur." All true Churchmen in the diocese are grateful for what Father Davenport has done in this direction. But no doubt the most thankful of all are those young men who passed through the school, cherishing as they must a memory of their attachment to the school and the mission chapel.

#### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Cornwall.—Trinity (Memorial).—The annual meeting of the Parochial Guild of Trinity church was held at the rectory on Tuesday afternoon, the 21st ult. There was a good attendance of the members, Rev. Rural Dean Houston occupied the chair. The secretary, Mrs. Wallace, read the annual report for the past year, which showed a very healthy state of affairs. This valuable organization is doing a good work in many directions in a quiet way. The treasurer, Mrs. White, presented the financial statement, which showed a large sum as the result of the financial operations of the guild. Both the secretary and the treasurer were highly complimented for their very interest-

ing and clear for the ensuing fill the office of late Mrs. Ogle. Warden, Rev. Ru Mrs. Houston; vi Mrs. Bruce; sec secretary, Mrs. Board of Manage Pitts. The guild fulness with the ro in the work of others also in the

ARTHUR SWEA

The Easter fest on Sunday last services at the di attended, in man being crowded to were beautifully musical portions ly rendered. The communion were in any previous able at the ear also, at all the c this has been an present Easter so ly does—that a n ing taken by the the Church.

Wycliffe Colle Students' Missio Wednesday eve Bishop of Toron course of a few there was no m spiritual life in t erest now being At the close of on Mr. R. J. society, to read very gratifying year 400 sermon 300 Sunday and ber of services aid to two miss lia Island, whic and the other served by Mr. there were abo longed to the had now ere capable of seat of Huron then in which he dw Church should it the light of uttermost parts

The Rev. Car who have been few weeks, left New Jersey. 7 weeks, and it i sea air may gre who has not b siderable time

Thornhill.—T the Rev. Josep this church in who has remo tends to reside

Campbell's mission has jus Dixon, of To stirring adres produce good of the roads a out was excell

ing and clear reports. The officers were elected for the ensuing year, Mrs. Bruce being elected to fill the office of vice-president in the place of the late Mrs. Ogle. The following are the officers: Warden, Rev. Rural Dean Houston; president, Mrs. Houston; vice-presidents, Mrs. Rubidge and Mrs. Bruce; secretary, Mrs. Wallace; assistant secretary, Mrs. White; treasurer, Mrs. White; Board of Management, Mrs. Weagant and Miss Pitts. The guild enters upon another year of usefulness with the resolution to be active and earnest in the work of the Church, hoping to interest others also in the good work.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The Easter festival was very generally observed on Sunday last throughout the city, the various services at the different churches being very well attended, in many instances the sacred edifices being crowded to the doors. Most of the churches were beautifully and appropriately decorated, the musical portions of the service were well and heartily rendered. The numbers, too, making their Easter communion were this year more numerous than in any previous year, this being especially noticeable at the early celebration. The offertories, also, at all the churches was unusually large, and this has been an especially pleasing feature of this present Easter season, showing—as it undoubtedly does—that a manifestly increased interest is being taken by the people at large in the affairs of the Church.

Wycliffe College.—The annual meeting of the Students' Missionary Association was held on Wednesday evening, the 29th ult. The Lord Bishop of Toronto presided. The Bishop, in the course of a few opening remarks, declared that there was no more hopeful sign of the growth of spiritual life in the Church than the increased interest now being taken in the cause of missions. At the close of the Bishop's address he called upon Mr. R. J. M. Perkins, the president of the society, to read his annual report. It disclosed a very gratifying state of affairs. During the past year 400 sermons and addresses had been delivered, 300 Sunday and Bible classes taught, and a number of services assisted. They had given financial aid to two missions, one at Silverwater, Manitoulin Island, which had been served by Mr. Hunter, and the other in the diocese of Rupert's Land, served by Mr. A. S. White. At the first mission there were about 100 families, of which 40 belonged to the Church of England. These people had now erected a comfortable little church, capable of seating 100 people. The Lord Bishop of Huron then delivered a very eloquent address in which he dwelt strongly upon the fact that the Church should be a radiating centre, and that from it the light of the Gospel should penetrate to the uttermost parts of the earth.

The Rev. Canon and Mrs. Spragge, of Cobourg, who have been staying in this city for the past few weeks, left Toronto last week for Lakeview, New Jersey. They intend to stay there for some weeks, and it is much hoped that the change and sea air may greatly benefit the Rev. Canon Spragge who has not been in good health for some considerable time past.

Thornhill.—Trinity.—The Bishop has appointed the Rev. Joseph Gibson, of Norwood, rector of this church in the place of the Rev. W. W. Bates, who has removed to Prince Albert, where he intends to reside permanently.

Campbell's Cross.—A most successful six-day mission has just been held here by the Rev. H. C. Dixon, of Toronto. The practical, earnest, soul-stirring addresses of the missionary cannot fail to produce good fruit. Considering the condition of the roads and weather, the attendance throughout was excellent. Mr. Dixon's visit will be long

remembered by those who attended the services, and we feel satisfied that the hands of the incumbent, the Rev. A. S. Madill, will be much strengthened, as a result of this mission.

CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY

To the Standing Committee of the S.P.G.:

The undersigned members of the Executive Committee of the Synod of the Diocese of Calgary having had your memo. of Nov. 24th, 1898, referred to them, desire to express their great relief upon reading this, the latest expression of the society's intention regarding future reductions of their grants, viz., that the said reductions are to be made on the basis of 10 per cent. per annum on current grants. Under this plan of reduction the diocese will receive substantial aid for many years to come. This is all the more gratifying in view of the immense area included in Manitoba and the organized Territories now open for settlement, and receiving a steady influx of settlers, the vast majority of whom can contribute scarcely anything towards the support of the Church in their respective districts for the first few years of their life in the country. The Diocese of Calgary, with an area of about 100,000 square miles, comprising nearly the whole of the district of Alberta on the eastern slopes of the Rocky Mountains, has no Church lands; its total Clergy Endowment Fund is less than \$1,000; three of its parishes only are self-supporting, in the sense that the clergyman receives his whole income from the offerings of the people; of the three, one only, viz., Lethbridge, has a parsonage, lately acquired, and Calgary, which ought to have two clergymen, has but one, and its Church building is not a permanent one. In two large Missions served by clergymen on the society's list, the people are as yet too poorly off and too recently settled to be able to contribute anything towards the clergyman's stipend. Many of the parishes and missions are without church buildings of even the most elementary kind, and only two of those missions have parsonages. Last autumn the Executive Committee decided to ask the various parishes and missions for a certain sum for the Diocesan Home Mission Fund, to be given in connection with the Harvest Thanksgiving service, as a thankoffering to God for the blessings of the harvest. The total sum asked for was \$500. From the following statement it will be seen that while a few places, including Calgary, have sent in more than their share of the amount asked for, the total sum obtained is less than \$370:

Place.	Asked For.	Received.
Calgary .....	\$ 85 00	\$104 90
Lethbridge .....	45 00	19 45
Edmonton .....	45 00	43 47
Macleod .....	30 00	27 15
Pincher Creek .....	15 00	15 65
Livingstone .....	20 00	22 75
Banff .....	10 00	8 50
Canmore .....	8 00	8 15
Mitford .....	20 00	20 00
Fish Creek .....	8 00	11 50
South Edmonton .....	15 00	.....
Fort Saskatchewan .....	6 00	7 25
Innisfail .....	15 00	4 20
Lamerton .....	10 00	4 95
Red Deer .....	10 00	10 00
Red Deer Lake .....	5 00	5 00
Pine Creek .....	4 00	4 00
Melrose .....	5 00	5 00
Sturgeon .....	8 00	.....
South Edmonton Stations .....	15 00	.....
Springbank .....	8 00	.....
Beaver Lake .....	10 00	5 00
St. John's Blackfoot Res'v'e .....	10 00	.....
St. Paul's Blood Reserve .....	6 00	10 00
Blood Reserve, Red Crows .....	5 00	.....
Agricola .....	10 00	.....
Industrial School .....	6 00	.....
Mosquito Creek .....	10 00	.....
Olds .....	5 00	.....
St. Peter's, Peigan Reserve .....	4 00	.....

Pine Lake .....	10 00	.....
Poplar Lake .....	5 00	.....
Priddis .....	5 00	5 00
Sarcee Reserve .....	5 00	2 85
Sheep Creek .....	12 00	12 00
Wetaskiwin .....	6 00	3 50
Total .....	\$500 00	\$362 27

Notwithstanding our most diligent efforts to minister to Church people in the diocese wherever they live, there are many in different parts of it who are beyond the reach of our staff as at present constituted. And to show how large some of our Missions are, and how greatly undermanned our Church is, as compared with other religious bodies, we quote the following from a communication recently made by one of the clergy working in the northern part of the diocese, whose mission is by no means the largest or the most populous: "It may be interesting to know," he says, "that in the district worked by me single handed, there are four Methodists working entirely within the district, and two partially; three Presbyterians entirely, and one partially; two Roman Catholics entirely, and two partially; two Moravians; one Reformed Lutheran; two Baptists partially, and one Seventh Day Adventist." The total number of immigrants to Manitoba and the Northwest Territories during 1898 was 27,787, a considerable number of these settled in the diocese. Immigrants come from the different parts of the world. Many come from Eastern Canada and the United States. Then there are the English, Scotch, Irish, French, Germans, Russians, Scandinavians, Galicians, of whom there are 500 families located about forty miles east of Fort Saskatchewan, Roumanians, Ruthenians, Silesians, Pomeranians and so on, and we seem likely to have a portion of the large Doukhobor immigration, a few thousand of whom have already come as far as Winnipeg. Of those now coming to us, while some profess a definite religious faith, others appear to be ignorant of the most elementary principles of faith and morality. Our duty, is, of course, to minister first of all to those who are of the household of faith who desire our ministrations, and so to care for them in the first years of their life in this new country, that when they are in a position to do so they may be willing to provide the means of grace for themselves. But more than this, it seems to be a very plain duty, so to lay our foundations and use the opportunities afforded, that all communities throughout this vast country may have an opportunity of becoming practically familiar with "the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as the Church of England has received the same." At the present time there are twenty-four clergymen at work in the diocese, exclusive of the Bishop. There are also several lay readers, and one native catechist. There are two vacancies for clergymen, and provision has been made for dividing one Mission as soon after Easter as a suitable clergyman can be found for the part which will become vacant. The following new Missions, should, in our opinion, be opened as soon as possible, and for each of them £100 per annum is the minimum sum required. 1. A mission in the extreme southern part of the diocese where several hundred persons have recently settled in connection with the Mormon Settlement, established there a few years ago. 2. A mission east of Beaver Lake, where two hundred families coming from the United States are expected to settle during the present year. 3. A mission to be formed out of the Red Deer and Wetaskiwin mission. It seems clear that the next few years will witness a very large immigration to this part of Canada. We believe that at no time in the society's history has there been a stronger or more urgent call for help than that which we now present, and it is our deliberate conviction that far from contemplating reductions, those who act for the venerable Society for the Propagation of the Gospel ought to be seriously considering how the society is to meet the growing demand for steadily increased help, which the Church in Manitoba and the organized Northwest Territories of Canada, if

she is true to herself and her great Mission, must make, as the years of the immediate future unfold themselves. Cyprian Calgary, H. P. Lowe, A. Colles and J. P. J. Jephson.

Calgary, N.W.T., February, 13th, 1899.

#### SASKATCHEWAN.

The Bishop wishes to submit the following from this diocese: With an area of nearly 200,000 square miles, the Diocese of Saskatchewan has no Church lands. It possesses endowments for the benefit of the clergy of the value of \$8,705.33, but part of this sum is for the benefit of two Indian Missions, and nearly \$0,000 of the rest are at present unremunerative, owing to the state of certain investments in Toronto. As yet, there is no self-supporting parish in the diocese; the number of Church buildings, exclusive of those for Indians, is only ten, not one being of an absolutely permanent character; and the number of parsonages for clergymen working among white people is two. The immigration to Saskatchewan is not as large as to Alberta, but it is steadily increasing. A large number of Methodists have gone in from Manitoba, during the past year. The number of clergymen at work in the diocese at the present time is twenty. There are many lay readers and catechists. The following new Missions should be provided for: 1. The parishes of St. Michael, Forks of the Saskatchewan (the land between the two branches where they unite), and St. Augustine, Colleston. The clergyman is the Rev. J. H. Lambert, M.A., at present on the society's list as an honorary worker. There is a Church in each parish. 2. A Mission to include the Settlement at Stony Creek, etc., east of the Carrot River Settlement, a clergyman has made occasional visits to these Settlements. There is no church. The people will, no doubt, do what they can but that is not much.

CYPRIAN SASKATCHEWAN.

Bishop's Court, Calgary, February 13th, 1899.

#### British and Foreign.

The membership of the Episcopal Church in Scotland has risen from 109,130 last year, to 113,035.

Bishop Webb, the Warden, opened the new St. Andrew's Home at Forres on Friday, March 10th, with appropriate ceremonial and prayers.

The Very Rev. J. Watson Reid, Dean of Glasgow, recently completed the 50th year of his ministry in the Episcopal Church of Scotland.

In the presence of a large congregation, a memorial to Sir Frank Lockwood, Q.C., M.P., was unveiled in York Minster recently by Mr. Justice Lawrance.

The Rev. A. C. Kettle, of Fish Lake, diocese of Qu'Appelle, N.W.T., has been appointed principal of the Theological College, Umtata, diocese of St. John's, Kaffraria.

April 29th is the date provisionally fixed for the unveiling of the Kent Martyrs' Memorial at Canterbury. A special service will be held in the cathedral upon the occasion.

The death of the Rev. Canon Douglas, rector of St. Mary's, Kilmuir, Scotland, took place recently. He was 80 years of age, and was one of the best-known of the country clergy.

The Lord Bishop of Rochester recently unveiled and dedicated a reredos, which has been erected in St. Thomas' Hospital Chapel, in memory of the late Sir Henry Doulton, by his son.

The Rev. J. J. Lauders, LL.D., who has been assisting the late Dr. Kane in the parish of Christ church, Belfast, has been unanimously ap-

pointed as his successor by the trustees of the church.

The Fishmongers' Company have contributed twenty-five guineas, and Lord Iveagh £25, towards the erection of the Missions to Seamen Institute, at Great Yarmouth, for which £830 has now been received.

A memorial to Jane Austen is planned in the form of a window to be placed in Winchester cathedral. The designer is to be Mr. Kempe, who has lately done important and successful work of this sort in Lichfield cathedral.

A stained-glass window, in memory of the late Dr. John Stuart, has been placed in St. Margaret's church, Forgue. It is of beautiful and chaste design, and represents St. Margaret, Queen of Scotland, and patron saint of Forgue.

The first volume of the registers of Kingston-on-Thames parish church, dating from 1542 to 1556, has just been restored, after being missing for many years. It was discovered by chance upon a second-hand bookstall in London.

The Dean of St. Paul's has consented to a memorial of the late Mr. George A. Spottiswoode being placed in St. Paul's cathedral by the 6,000 communicant members of the Lay Helpers' Association for the Diocese of London, of which Mr. Spottiswoode was chairman for a period of twenty-two years.

On the second Sunday in Lent the Bishop of St. Asaph ordained in his cathedral, not only his own candidates for orders, but those of the Bishop of Bangor, who was the preacher. It was a unique circumstance for clergy to be ordained by Letters Dismissory in the presence of the Bishop who granted them.

The appeal made by the Bishop of St. David's last autumn for £1,750, in behalf of the Diocesan Fund for the augmentation of small benefices, has resulted in a response of £4,127, which, together with £170 from the Bull Fund, brings the income of the fund up to £4,297. Of the total contributions, £1,850 consists of annual subscriptions guaranteed for five years, £847 of donations, while collections in churches amount to £636 and collections in parishes to £794.

The Bishop of Perth, Western Australia, has recently been presented by his Diocesan Synod with a handsome pastoral staff. The staff, in respect of conception, design, material, and workmanship, is wholly antipodean, Australian gold, silver and wood being exclusively used in the fashioning of the episcopal insignia of office. The staff has mountings of solid silver, delicately chiselled, a triple crown with floriated scroll-work forming the base of the crook. A cusped trefoil, which carries in the centre a golden cross, studded with a large amethyst, forms the crook.

At a meeting of the Church Defence and Instruction Committee, held in London, the Archbishop of Canterbury said that at the present time their minds were more concerned with what was within the Church, than with what was being done from without. He thought that people were beginning to learn that the property of the Church was not national property, but was regulated by the law of trusts, and that if the committee worked on steadily they would get this truth into the heads of the more stupid as well as of the more intelligent classes of the community.

The Leeds Church Extension Society asks the Church people of the city to raise £100,000 in ten years. The society states that the population of Leeds in 1885 was 333,000, and that at the end of 1898 it was estimated at 426,000—an increase of 93,000. It is pointed out that 50,000 more church

sittings and 74 more clergy were urgently needed. The church accommodation at present is equal to 12.9 per cent. of the population, and this should at least be doubled. At present the number of parochial clergy is 139. There is now church accommodation for 43,517, and in mission churches and rooms for 11,430.

#### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### NAME OF OUR CHURCH.

Sir,—I think "D. V. Warner" is wrong, at least I was always taught that the Catholic Church was the Church of England, and bore the same name, no matter what part of the world it was in. The name, Church of Canada, signifies nothing; any sect, the Methodists, Presbyterians or Romans could lay claim to the title, but never to the Church of England.

J. CARTWRIGHT.

#### STATE OF THE CHURCH.

Sir,—The number of communications called out on the state of the Church, shows the recognized need of much serious attention being directed to this subject. Why is it that the Canadian Church, which should be numerically stronger than any other denomination, or at any rate the second in Canada, should be only in the fourth place, and even then in a declining state, especially in country places? That something is seriously wrong is a self-apparent fact. Your correspondent, "A Country Clergyman," seems to me to have described the great cause of the weakness of the Church, better than anything else I have read. In one word, then, the great cause of weakness in the Church is the lukewarmness of a great proportion of her members. Some of the causes of this lukewarmness have been vividly sketched by your correspondent. I can vouch for it being a true picture of Church-life in more than one country district. But perhaps the most serious cause of lukewarmness your correspondent touches upon is that of compromise. I might add to the reasons he gives, and what is the cause of some of them, the fact that ignorance—blackest, densest ignorance—prevails in regard to the claims, history, and position of the Church, even among otherwise well-informed Church members, and therefore the ignorance of outsiders, who have never had any opportunity to know, may be better imagined than described. The one-Church-as-good-as-another idea, which results primarily from ignorance, prevails to a most alarming extent among Church members, and it is hardly to be wondered at that loyalty to the Church scarcely ever crosses their minds, and if placed in circumstances where it is inconvenient to attend church, they would not hesitate to (as they say) "worship God anywhere," i.e., with any other denomination. Now the remedy for all this is obvious. The people must be educated; and there are many reasons why the priest in charge of a parish cannot do this alone. Your correspondent points out a plan, which I have long had in mind, a plan that could not fail to produce beneficent results. There are ten thousands of people in Canada as ignorant of the claims of the Canadian Church as the savages in darkest Africa. Yes, and religiously disposed people, too. How can these people be reached? Certainly not by the local clergyman, except in very few instances, and just as certainly not by literature of any kind. Members of outside bodies do not buy and read Church literature, but rather that opposed

to the Church's teacher, the Church brought aggressive people's attention. Church people to know that they for, and dying for lapses for the more than this.

It is not true to not. Do our mi lands to simply t or do they go fo to wage an aggr and darkness? where men's min hardened by the missionary work while our Church or at best to say "We will leave name if you leav way regardless c communion with Great bodies of of what constitut were in St. Paul without a preach cept he be sent? wisdom from the do not expect t many of us see forgetting our disciples"); let ing out paid or fied, and as a r blossom like a way."

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Sir,—I remer Cathedral and ized, as they h: afternoon servic benefit of worl churches be m might not lan given after a sl member on on Bristol, to have ing under the meeting—at wh and I cannot have never arr: auspices of the a difficult cour misty and fog:

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Sir,—The let explains very and clergy. T for the sins o tendance at th ever, and as v intolerant pri people, which man, with sel this, in some ignorant—end then if the la strife in the c members to d they do; this he then goes falling off," o several parisl the case, and where he had succumb and that where a lowing he sh this, how do

to the Church's teaching. But by means of a lecturer, the Church's claims and history may be brought aggressively to the front, forced upon people's attention, so to speak, and by educating Church people to a higher level, by letting them know that they have something worth fighting for, and dying for, we will not hear of so many lapses for the most trifling reasons. But we want more than this. The Church must be aggressive. It is not true to its founder's commands if it is not. Do our missionaries go forth to heathen lands to simply tell the heathen some new thing, or do they go forth to win souls to Christ, i.e., to wage an aggressive war against heathendom and darkness? And in this Dominion of ours, where men's minds are darkened, and their hearts hardened by the awful sin of schism, is there no missionary work to do? Are we to stand idly by while our Church is torn by desecrating hands, or at best to say practically to outside bodies, "We will leave you alone, and give you a good name if you leave us alone," and thus go on our way regardless of the souls who have no visible communion with Christ? This should not be. Great bodies of the people are as ignorant now of what constitutes the Church of Christ, as they were in St. Paul's time. And how can they hear without a preacher? And how can he preach except he be sent? Let us take a leaf of worldly wisdom from the fraternal insurance societies, who do not expect their society to grow itself (as so many of us seem to think the Church should do, forgetting our Lord's command, "Go ye, make disciples"); let us, I say, imitate them by sending out paid organizers, or lecturers, duly qualified, and as a result the Church will flourish and blossom like a rose, for "Lo, I am with you alway."

A COUNTRY LAYMAN.

THE STATE OF THE CHURCH.

Sir,—I remember the time when St. Paul's Cathedral and Westminster Abbey were not utilized, as they have been of late years, for Sunday afternoon services with special sermons for the benefit of workingmen, and why might not our churches be more generally utilized? e.g., why might not lantern lectures on Church history be given after a short service in the Church? I remember on one occasion in St. Thomas' Church, Bristol, to have held a B. & F. Bible Society meeting under the auspices of a Church Association meeting—at which the Scotch minister also spoke—and I cannot conceive why Montreal Churchmen have never arranged for such a meeting under the auspices of the Church. However, the Church has a difficult course to steer and things seem a bit misty and foggy at times.

L. S. T.

ON CHURCH ATTENDANCE.

Sir,—The letter from Mr. T. Loftus Armstrong explains very lucidly the condition of the Church and clergy. The latter are certainly not to blame for the sins of omission of the laity, i.e., non-attendance at the services. These are as beautiful as ever, and as well rendered, but there is a spirit of intolerant pride abroad among a certain class of people, which renders it almost impossible for a man, with self-respect, to put up with. I mean this, in some small parishes the leader—of the ignorant—endeavours to "boss" the clergyman; then if the latter will not allow this, he stirs up strife in the congregation, and persuades the weak members to discontinue attending, which too often they do; this is exactly what the malcontent wants; he then goes about stating that "the Church is falling off," of course, through his own tactics. In several parishes, known to myself, this has been the case, and the clergyman blamed; and, of course, where he had no private means he was obliged to succumb and leave. I observe Mr. Beresford says, that where a clergyman "cannot command a following he should resign." Now supposing he does this, how do we know that the next would do any

better? In all probability much worse, for the "boss" once having got the lead, would on the first opportunity let the new clergyman know that he would make it too hot for him, if he did not do what he wished in everything. I know of a parish where this has been done to six clergymen in succession, with the deplorable result that the Church is now closed, and will remain so till one can be found who is unacquainted with the true situation of affairs to fill the miserable and trying position of its rector. A good Churchman is not disposed to find fault, but does all in his power to build up a congregation, and aid his pastor. The greatest fault-finders and loudest talkers are those who do little and give less. I am acquainted with a woman who is surrounded with every luxury and gives five or ten cents when she attends a service about once a month, yet talks as if she built the church and entirely supported it. Now how can any clergyman command a following of such as the above? I have been a worker and Lay Reader for upwards of thirty years, partly in Canada, and partly in the States, and know too well the difficulties and trials the clergy have to contend with, and can testify from this personal knowledge that the best and highest type of clergymen that I have ever known, has been, not the one who commanded the largest number of followers, but he who unselfishly suffered for righteousness sake, and worked on, notwithstanding evil influence, and not running away like a coward but "holding the fort." If the better class of laity would only be as energetic in supporting their ministers as their enemies are in striving to pull them down, then our Church in Canada would flourish, and there would be less frivolous fault finding. From our beloved Bishop down we suffer from "traitors in the camp."

ANGLICAN.

ST. PAUL'S MANUAL.

Sir,—Why will "Lay Delegate" persist in superficial readings of plain statements and inflict two columns of alternate sneers and blunders on your readers in attempting to show that he understands but disbelieves them? He still maintains that the St. Paul's Manual teaches transubstantiation. He has examined the book in the same superficial way in which he has read the letters of "R.W.S." and myself. The manual says, p. 270-271: Q.—Is bread and wine all there is in this Sacrament? A.—No; there is an Inward Part or it would not be a Sacrament at all. Q.—What is the Inward Part or Thing signified? A.—The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. Q.—After what manner is the Body and Blood of Christ so present as to be "given, taken and eaten" in the Lord's Supper? A.—Spiritually, or "after an heavenly and spiritual manner," (Art. XXVIII). Q.—Does "spiritually" mean unreally or figuratively? A.—No; our Lord was present with His disciples most really in flesh and blood, after He rose from the dead (Luke xxiv., 39), although His presence was "after an heavenly and spiritual manner," so that His Body could pass through closed doors and "appear" and "vanish" at will (John xx., 19; Luke xxiv., 31). Q.—Can we explain how the consecrated elements become the Body and Blood of Christ? A.—No; this is a mystery known only to God, and a reverent faith will be content to accept the blessing without attempting to explain or argue about a thing so deep and so sacred. Q.—Are we sure that the change from being mere bread and wine to being the Sacrament of Christ's Body and Blood is brought about by consecration? A.—Yes; St. Paul says, "The cup of blessing which we bless, is it not the communion of the Blood of Christ, etc.?" Q.—Are we required to believe that in consecration the bread and wine are so changed into the Body and Blood of Christ that the outward sign no longer exists? A.—No; that is a gross view of the Sacrament, which is rejected by our branch of the Church, as contrary to Holy Scripture and to the ancient belief of the whole Church throughout the world. Q.—How

does the Church in her articles speak of this opinion? A.—She says it "overthroweth the nature of a Sacrament," (Art. XXVIII). Q.—Why does it overthrow the nature of a Sacrament? A.—Because in a Sacrament there must be two parts, and the theory of transubstantiation requires us to deny that there is any outward part remaining after consecration. Q.—Is the presence of Christ, then, only in the heart of the receiver? A.—No; this would also overthrow the nature of a sacrament, which must have an inward part as well as an outward. How dare "L.D." say the quotations and their context teach transubstantiation?

L. STONE.

THE NAME OF THE CHURCH.

Sir,—Would Mr. Dibb mind entering into further particulars regarding "The Name of our Church?" Surely the meaning of the "Church Times" is that if the Colonial Churches claim to be independent national churches then it is absurd to call themselves the "Church of England." (1) I, for one, cannot see the contradiction in terms. We are taught that our Church was in England as far back as the times of the apostles, at any rate somewhere very near that time, and that the Colonial Churches date from the time their priests came out from England and their Bishops were consecrated in England; in fact that they are pure and simple daughters of their mother, the Church of England. If this be so at what time did they lose their parentage? (2) Why should not the term Church of England imply that we are all members of the one body? (3) If history is correct, the present Church in Ireland is a daughter of the Church of England, and apparently Mr. Dibb desires that we should be a granddaughter. To call ourselves the Canadian Church or the Church of Canada surely implies that we have severed ourselves from our mother. Wherein lies the disgrace of acknowledging our parentage? Have we married another doctrine, or do we in reality use no Prayer-book except the one entitled "The Book of Common Prayer . . . in the Church of England?" Are we to understand that one baptized and confirmed by a priest and bishop in England is allowed the privileges of Churchmanship, when in Canada, only on sufferance? Personally, I consider the term "Church of England," whether used in speaking of the Church at home or in the colonies, wrong. The Irvingites are in possession of our true title, viz.: "The Catholic and Apostolic Church," but what objection can be urged to the title "The Catholic Church," with the country of which one may be talking, following, for instance, "The Catholic Church in England," or the "Catholic Church in Canada," etc. There would perhaps be a possibility of persuading our American brethren to change the strange name of "The Episcopal Church," into that of "The Catholic Church in America."

SKULL

Battleford, N.W.T., 14th March, 1899.

THE CHURCH OF CANADA.

Sir,—Some remarks of mine in a recent letter are adversely criticized by Mr. McQuillin. He seems to deny my statement that "the Church" in Canada is composed of all the baptized Christians in Canada," because he thinks it is opposed to the teaching of the Anglican part of the Church. Let us see if it is. We, Anglican Christians, are taught to believe in "one Catholic (universal) and Apostolic Church." We are taught to believe that there is "one baptism for the remission of sins." We are taught to believe that by that baptism we are "made members of Christ and children of God, and inheritors of the kingdom of heaven." To be made "a member of Christ" is to be made a member of His Body—"the Church." All persons who are duly baptized are therefore made members of "His Church." But the Catholic and Apostolic Church is "His Church," therefore all persons who



THE SCORN OF JOB.

(Job xxxi., 7).

"If I have eaten my morsel alone!"  
The patriarch spoke in scorn;  
What would he think of the Church were he shown,  
Heathendom, huge, forlorn,  
Godless, Christless, with soul unfed,  
While the Church's ailment is fulness of bread,  
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"  
The mighty apostle cried;  
Traversing continents, souls to seek,  
For the love of the Crucified.  
Centuries, centuries since have sped;  
Millions are famishing; we have bread;  
But we eat our morsel alone.

Ever of them who have largest dower  
Shall heaven require the more.  
Ours is affluence, knowledge, power,  
Ocean from shore to shore;  
And east and west in our ears have said:  
"Give us, give us your living Bread."  
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"  
He bade, who hath given us all.  
How shall the soul in us longer live,  
Deaf to their starving call,  
For whom the blood of the Lord was shed,  
And His body broken to give them Bread,  
If we eat our morsel alone?  
—Bishop of Derry and Raphoe.

THOUGHTS FOR EASTER DAY.

Read St. Luke, xxvi. 1-9. (Rom. vi.)  
1. He rose again the third day according  
to the Scriptures. I. Cor. xv., 4.

"Heaviness may endure for a night, but  
joy cometh in the morning." Thirty-three  
years of sorrow, three days of bitter pas-  
sion, brought in this glorious morn. So  
must we seek glory, first dying with Him.  
II. Tim ii., 11.

2. I laid me down and slept, and rose  
up again. Ps. iii., 5.

His body, His spirit, companions in the  
passion, are again united in triumph. Oh,  
that I had a spirit to rejoice with Him, as  
did those of old. To insure this joy, I must  
abide in Him, and He in me, and be filled  
with His love. St. John xv., 9-11.

3. As Christ was raised up . . . so  
we also should walk in newness of Life.  
Rom. vi., 4.

This is the fruit of His resurrection, that  
we should have new life in Him. The old  
man must be destroyed in us; the flesh  
must be mortified, if I would live that life.  
Do I live that life? If so, how? If not,  
why? Rom. viii., 13.

HE STILL LIVES IN THEM.

It is possible to make a form out of the  
very plainest ritual; it is possible to mis-  
take the form for the substance, even amidst  
the most unattractive externals of wor-  
ship. And this evil is very real and subtle,  
and often kills the life of true religion in  
hearts that really wish to serve God. Those  
who are admitted without let or hindrance  
to the highest privileges of Christian wor-  
ship are exposed to a two-fold danger; on  
the one hand, that of resting without faith  
in the outward observance; on the other  
hand, that of neglecting the rightful claim  
of the observance on the plea that there is  
a danger of making it a form. It is quite  
true that there is nothing of which it can be  
more truly said than of a merely formal re-  
ligion, that Christ is not there.

But to condemn all forms whatever on

this pretext would be an equal error on  
the other side. It is our bounden duty to  
comply with the ordinances which Christ  
established, because He still lives in them,  
and by them and through them He still  
imparts life to our souls.

Be it our Easter prayer, then, dear  
friends, that Christ will raise us from the  
death of sin, the grave of worldliness, the  
empty tomb of dead formality, the false  
pretexts of a negligent, indifferent, disobe-  
dient religion. Be it our Easter supplication  
that God will raise us in this world to a true  
knowledge of the Lord, through prayer,  
through obedience, through the ordinances  
of grace; and thus may we humbly enter-  
tain the hope that there shall dawn on us  
at last a blessed morning, brighter by far  
than that of any earthly Easter, the morn-  
ing when we shall rise by a real resurrec-  
tion, and pass through His mercy from the  
rest of the grave, and take our place,  
through His redeeming goodness, with the  
ransomed of the Lord forever.

Let us put out of our minds forever the  
thought that thirty years from now we are  
going to do something. You will not, un-  
less you do it now. There is more time  
wasted, more sin committed, waiting for a  
more propitious opportunity than from any  
other one cause. "Behold, now"—not  
thirty minutes from now, not ten seconds  
ahead, but now; the "now" of Scripture  
has not the duration of the thousandth part  
of a second. "Now is the accepted time,"  
not only to believe on Jesus Christ, but to  
serve Him.

A GOD OF JUSTICE.

God is indeed a God of justice, and justice,  
to speak simply, means fair play. He will  
judge the world in righteousness, equity,  
and truth. May we have grace ourselves to  
live, and to help others to live, in constant  
remembrance of that strict and solemn ac-  
count which we, each for himself, must one  
day give before the judgment-seat of Christ.  
The methods, the verdicts, the punishments,  
the retributions, of perfect justice must them-  
selves be exquisitely perfect. Vindictiveness  
can have no place, but "vengeance"—  
righteous, wholesome vengeance—is Mine,  
saith the Lord." The rough-hewn trials and  
verdicts of this world can be but faint and  
blurred types of what shall be hereafter. And  
does it not follow from this attribute of  
God that our hearts can with humble confi-  
dence trust the destiny of the creation to its  
fair and faithful Creator? "Shall not the  
Judge of all the earth do right?"—Right  
Rev. Dr. Jayne.

ENGLISH MEALS IN OLDEN TIMES.

In olden times the English had three meals  
a day, of which the chief meal was taken  
when the work of the day was finished. The  
first meal was at nine, the dinner was about  
three o'clock, and supper was taken just be-  
fore bedtime. The Normans dined at the old  
English breakfast time, or a little later, and  
supped at 7 p.m. In Tudor times the higher  
classes dined at eleven and supped at five,  
but the merchants seldom took their meals  
before twelve and six o'clock. The chief  
meals, dinner and supper, were taken in the  
hall both by the old English and the Nor-  
mans, for the parlour did not come into use  
until the reign of Elizabeth. Breakfast did  
not become a regular meal until quite lately,  
and Dr. Murray, in the Oxford Dictionary,  
gave 1463 as the date of the earliest quota-  
tion in which the word occurred. The meal  
did not become recognized until late in the  
Seventeenth Century, for Pepys habitually

took his draught of half a pint of Rhenish  
wine or a drachm of strong waters in the  
place of a morning meal. Dinner was always  
the great meal of the day, and from the ac-  
cession of Henry IV. to the death of Queen  
Elizabeth, the dinners were as sumptuous  
and extravagant as any of those now served.  
Carving was then a fine art. Each guest  
brought his own knife and spoon, for the  
small fork was not introduced into England  
until Thomas Coryate, of Odcome, publish-  
ed his Crudities in 1611. Pepys took his  
spoon and fork with him to the Lord Mayor's  
feast in 1663. The absence of forks led to  
much stress being laid upon the act of wash-  
ing the hands both before and after meals,  
and to the rule that the left hand alone  
should be dipped into the common dish, the  
right hand being occupied with the knife.  
The perfect dinner at the best time of Eng-  
lish cookery consisted of three courses, each  
complete in itself, and terminated by a  
subtlety or device, the whole being rounded  
off with Ypocras, after which the guests re-  
tired into another room, where pastry, sweet-  
meats and fruit were served with the choicest  
wines. The English were essentially meat  
eaters, and it was not until the time of the  
Commonwealth that pudding attained its ex-  
traordinary popularity; indeed, the first  
mention of pudding in the menus of the  
"Buckfeast" at St. Bartholomew's Hospital  
did not occur until 1710, and in 1712 there  
is an item of five shillings for ice.

REST IN JESUS.

Above all things, and in all things, O, my  
soul, thou shalt rest in the Lord alway, for  
He Himself is the everlasting rest of the  
saints.

Grant me, O most sweet and loving Jesus,  
to rest in Thee above all creatures, above all  
health and beauty, above all glory and  
honour, above all power and dignity, above  
all knowledge and subtilty, above all riches  
and arts, above all joy and gladness, above  
all fame and praise, above all sweetness and  
comfort, above all hope and promise, above  
all desert and desire.

Thou alone art most lovely and loving.  
Thou alone must noble and glorious above  
all things, in whom all good things together  
both perfectly are, and ever have been and  
shall be.

And therefore it is too little and unsatis-  
fying, whatsoever Thou bestowest on me be-  
side Thyself, or revealest unto me of Thy-  
self, or promisest, whilst Thou art not seen  
and not fully obtained.

For surely my heart cannot truly rest, nor  
be entirely contented, unless it rest in Thee,  
and surmount all gifts and all creatures what-  
soever.

—The invariable result of any person  
once giving "Salada" Ceylon Tea a trial is,  
that their trade is at once captured, and they  
drink "Salada" Ceylon Tea with a freedom  
they would not accord other teas. "Salada"  
being absolutely all pure tea, without any  
skilful doctoring process—such as Japan  
teas undergo.

—To pray as God would have us; to pray  
with all the heart and strength, with the rea-  
son and the will; to believe vividly that God  
will listen to your voice through Christ, and  
verily do the thing He pleaseth thereupon  
—this is the last, the greatest achievement  
of the Christian's warfare on earth.

—The diamond is intended to flash out  
its brilliancy to the world, but it cannot do  
so until it is mined and polished. The mind,  
the brilliancy of man, is intended to shed  
forth its lustre, but cannot do so until it is  
developed and cultivated.

## A MORNING HYMN

What secret hand at morning light,  
By stealth, unseals mine eye,  
Draws back the curtain of the night,  
And opens earth and sky?

'Tis Thine, my God!—the same which kept  
My resting hours from harm;  
No ill came nigh me, for I slept  
Beneath th' Almighty's arm.

'Tis Thine my daily bread which brings  
Like manna scattered round;  
And clothes me, as the lily springs  
In beauty from the ground.

This is the Hand which saved my frame,  
And gave my pulse to beat;  
Which bare me oft through flood and flame,  
Through tempest, cold and heat.

In death's dark valley though I stray,  
'Twould there my steps attend;  
Guide with the staff my lonely way,  
And with the rod defend.

May that dear Hand uphold me still,  
Through life's uncertain race,  
To bring me to Thy holy hill,  
And to Thy dwelling-place.

—Bishop Heber

## PROTESTANTISM.

I wish somebody would give me a definition of "Protestantism." In common parlance, a Protestant means anybody who is not a Roman Catholic, and Protestantism is thus a sort of drag-net that "gathers fish of every kind," from the believer in the Trinity and Incarnation to the Mormon and the Agnostic, and even the avowed Atheist. What, then, is "the Protestant faith" of which we hear so much? It is a contradiction in terms. The note of faith is "I believe." The note of Protestantism is "I do not believe." It is a negative term, and therefore to call the Church of England "Protestant" is much the same thing as to define a human being as "not a quadruped." My loyalty to the Church of England is too genuine to let me accept for her specific connotation an abjective which surrenders the whole field of controversy to the Church of Rome. There is, of course, a sense in which every Church is Protestant, for every Church protests against some errors. But institutions, which have life, and an institution in particular which claims to be divinely founded, must be defined by their positive qualities, not by their accidental negations; by the truths which they profess, not by the errors which they deny. And therefore the Church of England puts the creed of Christendom into the mouths of all her members, and enjoins them to believe in "One Holy, Catholic, and Apostolic Church."—Canon McColl.

## RELIGIOUS INDIFFERENCE.

I do not believe that a great many people of intelligence and culture who are withdrawing in these times from the public ministrations of religion are taking a line that will be altogether satisfactory to them as time goes on. Their own religious thought and feeling are enriched by many beautiful survivals of their early training—the faiths and hopes their parents cherished tenderly. It will be different with their children, who have been subjected to no such training, who have had no such inheritance. For them the earth and sky will still be beautiful, and daily work will have its noble stress, and love will shed its natural splendour on their hearts.

But there will be no uplifts for them of heart and will to the supernal glory which is beyond the farthest stars, no thrill to the great names which heretofore have overtopped all others in the march of time. Or, what is likelier, discovering in themselves some void which is not filled by business or literature or art or social gaiety or household cheer, they will illustrate that law of rhythm, of reaction, of which Mr. Spencer makes so much, and react from their negation in religion to something very positive—say the Roman Catholic Church. The religious indifference of cultivated people is a kind of spiritual breeding-tank to furnish converts to that or some other equally irrational system of belief. Their children are as soft as putty in the hands of the first man who comes along with any strenuous conviction or colossal fad.

## EASILY MISTAKEN.

It really takes sharp eyes to avoid mistaking our preferences for our needs. One of the easiest things in the world is to persuade ourselves that we need that to which our desires prompt us. It is often the saddest idler of the school-room who fancies that his health will break down unless the long vacation arrives speedily. Lazy people always need rest. Those who do least for themselves are most positive that they need outside help.

It is safe for most of you to give more thought to the needs of others than to your own. Think of mother's need of rest, of your invalid neighbour's need of entertainment, of the poor and sick and suffering about you, with their unsatisfied longings. When we see what the majority of people do without we shall be less likely to place undue emphasis upon the desires we have mistaken for needs.

## UNWILLING TO ACCEPT THE DIVINE GRACE.

Strange as it seems, and incredible, there are multitudes unwilling to accept this Divine grace. They would be saved, but not gratuitously. "Nothing for nothing" is the law that prevails between man and man. Why not also in our relations with God? But they forget that His ways are not as our ways. They waste their energy. They spend their lives in making merit, in penance, in penitential deeds. They give alms of all that they possess. They forego the pleasures of the world. These are all works of supererogation; that is, beyond the requirement of the contract, for there is no grace but free grace; as it is written, "He hath justified us freely by His grace!" God's favour is a gratuity. Wickliffe used quaintly to pray, "God save us gratis!" A man might as well think of buying light from the sun or water from the spring as buying salvation from the adorable King of kings.

The freeness of redemption was symbolized by our Lord in the liberality with which He bestowed the temporal blessings of His early life. He fed the hungry with loaves and fishes, but charged them naught. He opened the eyes of the blind and the lips of the dumb, healed the sick, snatched the dying from the jaws of death; but He received no fees. He is the same yesterday, to-day, and forever. He sits upon His throne in heaven and offers eternal life as freely as He dispensed His favour on the shores of Genesareth. Now, as of old, He is waiting to be gracious. The soul that cometh unto Him shall in no wise be cast out. He is able and willing to save unto the uttermost all who come unto Him by faith.

## JOHN CATTO &amp; SON'S SPRING AND SUMMER CATALOGUE.

We have received a copy of the Messrs. John Catto & Son's spring and summer catalogue for the current year. This well-known firm always endeavours to cultivate a taste for the good and not for the cheap, and the description and prices mentioned herein represent goods of warrantable makes only. The cover is done in one of the newest spring shades of purple, and the catalogue itself treats on dry goods only. The firm make a point of instructing their employees to be courteous in their dealings with all customers, and also to be very particular in paying full attention to the smallest detail of every order which they receive. The catalogue is mailed by request to those living out of Toronto. The demand for these has already been very great and only a few of them are left.

## HINTS TO HOUSEKEEPERS.

**Cold Beef and Curry Sandwiches.**—To each half pint of finely chopped cold roast beef add a teaspoonful of salt, a tablespoonful of tomato ketchup, a teaspoonful of Worcestershire sauce, and rub in a tablespoonful of melted butter. Spread on buttered bread, covering with a second slice, and cut into fancy shapes. To make curry sandwiches chop the whites of four hard-boiled eggs very fine and put the yolks through a fine sieve. Cut the slices from the end of a loaf of bread, butter the loaf; cut off a sufficient number of slices, buttering each one. Cover half the slices with white of egg, put over five or six pickled oysters a dusting of curry, a few drops of onion juice, then a layer of the yolks, and cover with another piece of bread. These sandwiches are capable of great variations; the bread may be covered with chopped cress, and then oysters, then garnished with the yolks, onion juice, curry, and salt sprinkled over; and they may be left without a top cover of bread, and eaten with a fork.

**Chicken Salad.**—Boil a chicken and after removing the bones use one cup of the chopped cold meat to three-quarters of a cup of finely chopped celery; mix these together with mayonnaise dressing and serve after cooling on ice.

**Almond Cake.**—One cup butter and two of sugar stirred to a cream, one cup of sweet milk, two cups flour, half a cup of corn starch, mixed dry with two teaspoonfuls of baking powder; beat the whites of seven eggs to a stiff froth; stir all together in order as above, adding two teaspoonfuls flavouring, extract of almond; bake in layers. **Frosting.**—Beat the whites of two eggs until the plate can be turned upside down, adding half a pound of pulverized sugar.

**Orange Cake.**—Two cups sugar and half a cup of butter stirred to a cream; one cup of sweet milk, three eggs well beaten, three cups of flour, with two teaspoonfuls of baking powder. Bake in sheets. **Frosting.**—Whites of two eggs—make a frosting as for other cakes—save out enough to frost the top of the cake, add to the rest the juice and grated rind of a large orange, or two teaspoonfuls of extract of orange, and half the juice of one lemon spread between the layers.

Use salt and vinegar to remove stains on decanters and water bottles.

—I will tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them—with deep, living, God-like hatred.

## Children's

## SOMETHING

Something eac  
It is not too  
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## MY LITTLE

Jimmie's fat  
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Anne, an elc  
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"All tired  
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"It's not  
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Children's Department.

SOMETHING EACH DAY.

Something each day—a smile,  
It is not too much to give,  
And the little gifts of life  
Make sweet the days we live.  
The world has weary hearts  
That we can bless and cheer,  
And a smile for every day  
Makes sunshine all the year.

Something each day—a word,  
We cannot know its power;  
It grows in fruitfulness  
As grows the gentle power.  
What comfort it may bring,  
Where all is dark and drear!  
For a kind word every day,  
Makes pleasant all the year.

Something each day—a thought,  
Unselfish, good and true,  
That aids another's need  
While we our way pursue;  
That seeks to lighten hearts,  
That leads to pathways clear;  
For a helpful thought each day  
Makes happy all the year.

Something each day—a deed,  
Of kindness and of good,  
To link in closer bonds  
All human brotherhood.  
Oh, thus the heavenly will  
We all may go while here;  
For a good deed every day  
Makes blessed all the year.

MY LITTLE SOLDIER.

Jimmie's father was the colonel of a regiment of volunteers, which had been stationed not far from a favourite seaside resort, for the protection of some important ship-yards. And that was the reason Jimmie and Anne had come to spend the summer at Bayside. Anne, an elderly woman, had taken Jimmie when only a few hours old, from his dying mother's arms, and by her faithful devotion strove in every way to keep the child from realizing his great loss, and this devotion he repaid with the warmest love of his tender heart. He was a happy little lad, and yet with a vein of sensitive sadness one is apt to detect in motherless children. There sprang up between Jimmie and me a sudden, warm friendship, in spite of the advantage or disadvantage, according to the point of view, of some thirty years in my favour. His rooms and mine were in the same cottage, a little removed from the hotel, and thus free from the noise and bustle of the crowded building, and it was such a very small cottage that Jimmie, Anne and I quite filled it. The little piazza was very quiet as I sat there with my book, looking from time to time across the sparkling sunlit waves to the white tents of the camp, where Jimmie was spending the afternoon with his father. Just as I was wondering when he was coming home, I saw him walking very slowly along the path, and when he reached the steps he sat down at my feet with a long, drawn sigh.

"All tired out?" I asked: "father must have worked you very hard this afternoon."

"It's not my body that's tired," he answered, in his quaint, old-fashioned way. "it's my heart."

"Why what's the matter with

the poor little heart?" and leaning over I patted the brown head at my knee.

The boy raised his honest, grey eyes to mine, and there was a mist over them—his sensitive mouth quivered.

"I made father ashamed of me," then he dropped his head in my lap with a half-choked sob.

"Tell me all about it," I said quietly, my heart aching for the child's distress.

"You see, Miss Barbara, it was practising day over at the camp, and father, with a lot of officers and visitors, went out to see them fire the big guns. At first father held my hand and then I did not feel afraid, but he was so interested he forgot all about me and left me standing by myself. When I saw them ready to fire, I tried and tried to be brave, but just before the gun went off, I put my fingers in my ears and—and—ran away and hid in father's tent. Presently he came after me and ordered me to come back, but I—I—cried, and begged him not to make me. And then he said he was sorry to have a—a—coward for a son," again the pitiful sob, "and that he was ashamed of me. And when the firing was over, and I came out they all laughed at me, some of them called me a young hero, and they teased me until father saw I couldn't stand it any longer and sent me home. One old gentleman didn't laugh at me though, he told me not to mind what they said, I'd prove myself a man yet, and a soldier told me that he was the bravest of them all, and the only one who knew what real fighting was. But, oh! dear me! father looked so stern and cross I don't believe he'll ever be proud of me again."

He struggled bravely with his tears. I could have shaken Colonel Andrews with the greatest pleasure for having thus grieved his son's sensitive heart with those angry, thoughtless words, doubtless forgotten by him long ere this.

"Never you mind, Jimmie," I said, consolingly. "I am a good deal bigger than you and a great many years older, and I am quite sure I would run away from cannon firing whenever I had the chance."

"Oh! but you're a woman. It ought to be different with a man."

"But you are such a little bit of a man yet, Jimmie; only eight years old last week."

"It's very good of you to make excuses for me, but after all, Miss Barbara, it was cowardly to run away, and I can never be happy again until I make father take back those words."

"You'll do it, Jimmie, I am sure."

"I'm going to try very hard."

"I have found your Bronchial Troches most useful for hoarseness and colds." PROF. L. RICCI, Queens College, LONDON, ENG.

**BROWN'S** Bronchial Troches  
OF BOSTON  
Sold in boxes only—Avoid imitations.

and he rose from the steps with head erect, and the courage of a new hope in his eyes.

I had an opportunity some days after to tell Colonel Andrews of my conversation with Jimmie, and begged him to raise from those childish shoulders the weight "his cruel words," as I called them, had laid there. But I found his son's timidity had made a much greater impression than I thought, and he was deeply mortified at the boy's running away.

"I am afraid your continued displeasure will force him into doing something dangerous, to prove his courage."

"I am not afraid, with you and Anne to look after him, and I should be more than pleased to take back my words. Jimmie knows that, and he realizes that my affection for him is not diminished, even if my pride in him is."

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Alabastine

For sale by paint dealers everywhere. Free, to anyone who will mention this paper, a 45-page book, "The Decorator's Aid." It gives valuable information about wall and ceiling decorating.

The Alabastine Co., Limited, Paris, Ont.

Rumors of war, naval engagements, movements of battle-ships, the air was full of them, and when one counted over carefully the number of places off which the Spanish fleet had been seen, daily recorded by the newspapers, one marvelled to find a square inch of the Atlantic coast unmenaced by the enemy's cruisers. Bayside shared somewhat in the general disquiet, and it was a favourite occupation to knowingly scan the horizon in order to detect the approach of any strange vessel.

Excitement reigned among the waiters and bell boys, and Jimmie shared with them the conviction that a Spanish invasion of Bayside was not only inevitable but imminent.

One cool, rainy evening, I had taken refuge in the hall of our cottage, establishing myself with lamp and magazines, in perfect certainty of being undisturbed, when I was startled by the sound of footsteps marching up and down, up and down upon the piazza outside. Anxious to ascertain who this martial intruder might be, I was stopped before

reaching the door by Anne, who came almost tumbling down the stairs in her haste.

"Miss Barbara," she gasped, have you seen Jimmie? I'm just from my supper and he's away from his bed. He never did such a thing before."

I raised my hand for silence and then she heard the light steps marching up and down the piazza. "Bless the child," she cried, "it's Jimmie."

"He may be walking in his sleep," I said, cautiously. "and then we must be very careful how we wake him. Let us go out very quietly."

No sleep-walking child presented himself to our vision, as the light from my lamp streamed upon the piazza, but there in the darkness and rain, with flushed cheeks, sparkling eyes, and a look of determination upon the childish face, was Jimmie, indeed, but an entirely different looking Jimmie from the one we had expected to see. He wore his uniform, an exact imitation of those worn by the men in his father's regiment, and carried a small rifle over his shoulder.

"What is it?" Anne said, regarding Jimmie's watch, "your death of night?" and she said, "I will try not to be."

"No, Anne," was the decided answer, "I am not playing soldier now, I am really on guard," and he resumed the march, which her presence had interrupted.

"But why is guard duty so necessary to-night?" I asked respectfully. His appearance and solemnity inspired me with awe.

"Because James and I have decided that the Spaniards mean to attack us to-night." James was the man who waited upon us at table.

"But what good will you do, Jimmie, dear?" Anne said, coaxingly, "and what would become of me if they carried off my child?"

"Father said a soldier's first duty at such a time was to protect the women and children, and not to think about danger to himself. And I mean to protect you and Miss Barbara."

"But the night will be so long and dark, Jimmie," Anne pleaded, "won't you be afraid?"

"I will try not to be."

"But what will father say, Jimmie?"

"I asked father, Miss Barbara, and he laughed at first, but when he saw I really meant it, he said he was willing for me to try. And that he would be proud of me after all, even if I did run away from the guns."

"But the Spaniards have guns," I argued.

His face grew white, but the set of his lips was even more determined.

"I will think of you and Anne, and then I am sure I'll not run away."

"But, Jimmie," Anne suggested, as a last resort, "come into the hall and keep guard where it is light and warm."

"And give the enemy a chance to capture us without a struggle," his earnestness almost carried him away. "I am not playing soldier, Anne, don't worry me any more. You take my mind off my duty."

We withdrew to hold a council of war, while outside those steps went up and down, without faltering. Of course, by an exertion of strength we could capture our soldier and carry him off to bed, but we knew Jimmie would never forgive us for thus disgracing him. Finally we decided to sit up all night in our rooms, and thus keep guard over our guard.

As I was sitting in an arm-chair by the window, Jimmie's voice came warningly through the half-closed blinds. "Don't keep your light burning, Miss Barbara. I am afraid the Spaniards may see it. And indeed, indeed, nothing can hurt you while I am here."

So to content him I was fain to put out my light and sit in darkness.

He was humming to himself as he marched. I caught the strain of "Onward, Christian Soldiers,"

as he passed my window, and I think the sound lulled me into a light doze, when suddenly a clear little voice roused me into wakefulness.

"Who goes there?" Jimmie cried. "Advance and give the countersign!" Then as some heavy body bounded up the steps with a muffled bark, he cried with delight, "Come on, Towser, you don't need any countersign."

And then my mind was at ease about the lad, for I knew when the big Newfoundland was with him he was secure from danger.

The sense of relief and the monotonous tread finally proved too much for me, and I fell into a deep sleep, from which I was roused by the sun shining into my eyes.

With a feeling of shame at my unfaithful watch, I listened for the footsteps. All was quiet! "No doubt Anne has coaxed him to bed long before this," I thought, but went out on the piazza to make quite sure. There in one corner I found Towser, who greeted me with a cautious wag, while curled up beside him, his brown head resting on the dog's shaggy back, lay my brave little soldier—fast asleep.

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Special store space has been set aside in the basement, well lighted, to accommodate the immense stocks, and where they can be seen to the best advantage.

## John Kay, Son & Co.

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### Some Particulars Of Our Rug Stock.

Fine Persian Ruffs—Heriz, Zeigler and Hamadden. These rugs are well suited for drawing rooms, reception rooms, dining rooms and libraries, and are in the very choicest colorings. Sizes range from 7 ft. x 11 ft. to 20 ft. 3 in. x 14 ft., and prices from \$40 to \$200.

Some very fine Antique Daghestan Rugs, in small sizes and prices ranging from \$10 to \$15.

A select and attractive line of Kazak Rugs.

A large assortment of Shirvans, in sizes from 5 ft. 3 in. x 2 ft. 11 in. to 10 ft. 10 in. x 3 ft. 9 in., at prices from \$5.50 to \$15.

Some very beautiful rugs in Kelams and Dejijims, suitable for covering odd pieces of furniture and tables.

### POLLY'S INQUISITIVE- NESS.

"I put the packages under the farther corner of my bed so Polly won't find them," said Polly's mother to her aunt, as they sat down to a late luncheon. "She has so much inquisitiveness that she would be sure to open them if she found them, and I do so like to surprise the children on their birthday anniversaries."

Now Polly sat behind the portieres and heard every word that her mother said. Polly's mother always had the birthday presents put by her children's plates at the breakfast table on the birthday mornings. Immediately Polly began to wonder what her mother had bought for her. It would be a long, long time to wait until to-morrow to know. What did her mamma mean by saying that she had so much inquisitiveness? It was a long word and what did it mean? Not anything in her favour, Polly concluded. It must be something that meant curious, for the maid had said that very day that Polly was "the most curious child" she had ever seen, just because she wanted to see what was in a box that the maid had received by express. There

was very little that Polly did not want to see and to know, and she was always hearing things that were not meant for her ears, or prying into things that were none of her affairs. It was a very bad fault, and Polly's mother felt very sorry and tried to have her little girl correct it.

Polly's mother and her aunt went out again after luncheon, and then Polly went up to her mother's room. She was not going to look inside the packages, of course, but she thought she would just like to see what shapes they were. She stooped down and looked under the bed, but she could not see them very well, so she got her papa's cane with a crook in the handle, and poked them into sight. When they were within reach, she felt such a desire to open them that she began to peep into the corner of one package. Before she knew it, she had seen the contents of that package. There were three of them, and it was not long before she had found out what was in each one of them. Then she pushed them back with the cane. But she did not feel happy. It was not half so nice as being surprised in the morning. No fun in knowing just what would be put on the

like herself to the family, to be ill, and on. She had always such occasions.

When bed time came, Polly was glad to go to bed. She said her prayer, mamma had kissed her, and left her, she was wicked. "I know my inquisitiveness me to herself." "No, does not like me and has to hide, cannot trust, not sleep, and mamma coming ed her to come bed. Then she around her man to sob. Me ed. What did

Then Polly ing to be sur dear mamma, f tiveness in m papa's cane an packages of under your be them, and, oh, I did not have tiveness in m cried hard, but all little childre their faults an good, loving n

But mamma Polly, I am so had a lesson cure your fault

Of course t surprise for P had planned, from all much celebrating Polly ever. Polly is not to meddle ought not, ar to see and he at the proper and know

—There is which predis lightly of sin, you against i against it.

—But the never takes day or night deed, nor a th of mine go to book.

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like herself that evening that all the family thought she was going to be ill, and on her birthday, too. She had always been so happy on such occasions before.

When bed time came Polly was glad to go to bed, but when she said her prayers and her dear mamma had kissed her goodnight, and left her, she began to feel very wicked. "I know now what inquisitiveness means," she thought to herself. "No wonder mamma does not like me to have that fault and has to hide my presents; she cannot trust me." Polly could not sleep, and when she heard mamma coming upstairs, she called her to come to her little white bed. Then she put her arms around her mamma's neck and began to sob. Mamma was frightened. What did it mean?

Then Polly said, "I'm not going to be surprised to-morrow, dear mamma, for I've had inquisitiveness in me to-day, and got papa's cane and poked out my packages of birthday presents under your bed, and I've seen them, and, oh, dear, dear, I wish I did not have that awful inquisitiveness in me." Then Polly cried hard, but she felt better, as all little children do when they tell their faults and troubles to their good, loving mammas.

But mamma said, "My dear Polly, I am sorry, but if you have had a lesson that will help you cure your fault I will not mind."

Of course the gifts were not a surprise for Polly, as the family had planned, and that took away from all much of the pleasure of celebrating Polly's birthday. However, Polly is learning very fast not to meddle with things that she ought not, and to wait patiently to see and hear what is intended at the proper time for her to see and know.

—There is something in the air which predisposes us to think lightly of sin. And I must warn you against it; and warn myself against it.

—But the awful, Infinite God never takes His eyes off of me day or night, and never lets a deed, nor a thought, nor a feeling of mine go unmarked in the great book.

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