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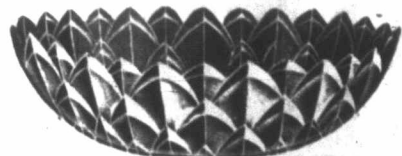
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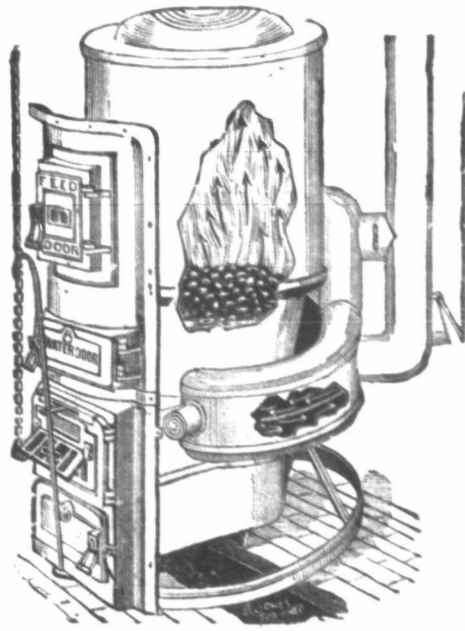
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"THE CLERGY RIGHTS SOCIETY" is a new name suggested for Capt. Pococke's "Treasury of God" and "Proportionate Giving." It is calculated that seven-tenths of ordinary Church people in England give practically nothing to the support of religion, alleging as an excuse the creditable way in which their tithe-giving forefathers did their duty!

"THE DAYS OF DIGNITY-BISHOPS are over," says the *Rock*, apropos of the recent appointment of bishops in England—which have not been of the old-time stereotyped style. Active, practical parish priests—rather than schoolmasters and college dons—seem to be coming into fashion. The Church needs both kinds—both have their use and value.

CARDINAL MORAN of Sydney has been making some insolent and ignorant remarks on Anglican Sisters. He assumes that the Anglican Communion is not capable of inspiring the necessary spirit of vocation for the devoted life of a Sisterhood; but he is away behind the times—all that has been disproved long ago.

SARUM VERSUS ROMAN has found an exemplification in the *Incaratus* controversy, wherein it appears that there was an old English custom of a threefold (or continuous) bowing at the mention of the Mystery, the Humiliation, and the Suffering of Christ, respectively, in the Creed—as distinguished from the very peculiar Roman genuflexion, ending at "and was crucified." The adoption of the latter custom by many so-called Catholics appears to be an instance of readiness to swallow any new fad, however Romish.

THE PORT CHAPLAINCY at New York seems from *The Spirit of Missions* to be very energetically worked by Rev. Dr. Drumm. Thousands of commendatory letters, New Testaments, Prayer Books, etc., have been given to the steerage passengers of 426 steamship arrivals at that port during a year past. A vast number has been added to Church membership thereby.

"FIRMER GROUND than any synodical declaration," is now felt to be occupied by the dogma of Inspiration of Holy Scripture. It has been justly noted that synods and councils settle questions which *come into dispute* which this never has! It has never really been challenged at all until recent days, when the authority of the Church in settling the Canon has been virtually challenged.

REVENGE.—The spectacle of one desperate white man undertaking to devote his life to the extermination of the whole tribe of Comanch Indians, who had, in his early life, massacred his wife and child, is an extreme example of that sad folly of constituting ourselves little retributive deities in perpetual vendetta, which disfigures and wastes so many human lives. This man slew his hundreds!

"THE COLONIAL YOUNG LADY," writes an apparently jealous English scribe, "bears the palm as an artful framer of compliments"—because one of them lately said to Mr. Rudyard Kipling, "I am so proud to have met you: When I had the *influenza* your books were the only things that did me any good." The artless maiden was probably quite in earnest and truthful, even though 'colonial.'

THE CATHOLIC CHURCH TO SAVE JAPAN.—The combination of the Anglican and American Churches to form "The Church in Japan"—*Nippon sei Kokwai*—is a tower of strength to Christianity there. "There is that in their reverent ritual which seems especially suited to commend itself to the order-loving Japanese; and their liturgies and creeds are simply priceless." So writes the Bishop of Exeter.

THE SURPLUS OF HARVEST.—A writer in *Printer's Ink* draws attention to the fact that in the United States the harvest crops of 1891 exceeded in yield and value those of 1890 by the immense surplussage of 800 million dollars. Trade results are: larger dividends, farmers paying off mortgages, capitalists seeking borrowers, cash freely circulating. What are the religious results for the Divine gift?

"COME OVER AND HELP US" was never heard more clearly pronounced than by the Bishop of Japan in his call for fifty more "labourers for this harvest-field." The Church has increased five fold during the past few years, and the Church has already sent there a band of men possessed of exceptional power for the work—but they need as many more. Out of seventy-six clergy, &c., three are Canadians.

EXTENSION OF THE DIACONATE.—There is an article on this important question in *St. Andrew's Cross* for January, advocating very strongly the carrying out of this third of the Holy Orders more after the Apostolic and Scriptural model, and less upon the stiff lines of modern Anglican tradition. The writer says justly that "the Brotherhood of St. Andrew is training up a set of men to whom

the Church will gladly entrust this important office."

CLERICAL THROAT is said to be curable by what a correspondent of the *Guardian* calls "making mouths at oneself in a looking-glass"; the twisting about and contortions of the lips being supposed to exercise the muscles of the throat in an effectual way. The idea suggests itself whether this exercise might not be combined with *pulpit* declamation and relieve the monotony of voice and gesture.

"OUR EPISTOLARY RUPERT" is the rather taking title which the *Rock* has found for the famous controversial writer, Lord Grimthorpe, in view of his attack on Archdeacon Denison's manifesto. "Happily, neither Protestantism nor Truth are dependent on the caprices of his lordship's championship; nor is anybody the wiser or worse for his lucubrations." This is rather rough on one of the *Rock's* old favourites.

"A TIMELY AND WEIGHTY DOCUMENT," the *Church Times* holds the recent "Declaration on the Truth of Holy Scripture," to be. Archdeacon Wilson (of Manchester) receives a well-merited castigation, as a Laocoon and Don Quixote, for his pains in the wild and incoherent assault made by him on the signers of the Declaration. Even the *Guardian* recoils from his company, and "harks back" to more solid ground.

NATIONAL CHURCHES.—Mr. S. Baring-Gould is adding to the obligations under which he has already placed the English reading public, by bringing out a series of Histories of National Churches—each a monograph. We can well imagine how deftly and pleasantly, as well as profitably, this most important addition to popular literature will be carried out. "The German Church" is the first published.

SAXON CHURCH ARCHITECTURE is well illustrated by certain remains recently discovered at Oxford—the square East end, narrow chancel arch, high rood-screen, three-fold apse, &c. This last peculiarity connects the Saxon Church with the Eastern Church of Archbishop Theodore, while the first named connects it with the old British Church. Even the apse curtains and painted iconostasis of the Greek Church are hinted at.

THE CHURCH LITURGY attracts more attention than ever among outside bodies of Christians—no doubt because it is now-a-days so much more carefully and attractively rendered. Leading Methodist divines (says the *Churchman* of New York) have lately been discussing the question of the adoption of a Liturgy. One of them says: "The effect of this step it is almost impossible to estimate, as it may bring the Methodist and Episcopal Churches in union again."

ARNOLD TOYNBEE, the philanthropist, has left an enduring and honourable monument of his noble-hearted humanity in "Toynbee Hall"—the University of East London, situated near to Whitechapel. In the wall of the church, as you approach, you see imbedded in dimly coloured mosaic work an allegorical representation of Time, Death, and Judgment, in which the figures are of more than human size, and more than human repose. The effect is striking.

THE CLERGYMAN'S FREEHOLD in his Church edifice is a stronger right than many suppose. It places all local Church officers in a subsidiary position as to the possession and control of the building. The parson ("persona") represents life interest, while every layman's interest is transitory. Only the Bishop's interest is greater than that of the parson. He represents the Church continuous.

THE LEATHER LANE EVICTIONS, which were seized upon by the Salvation Army as an occasion for trumpeting their cheap philanthropy, have proved after all to have been relieved by the parish authorities of St. Peter's, Saffron Hill! The vicar and his assistants had sheltered, warmed, fed and relieved with money all who needed—before the Salvationists appeared at all upon the scene.

"THE LITTLE FATHER," as the Czar is called by his subjects in Russia—at least the loyal ones—has a very difficult task of it just now. The lot of a despotic monarch in these days is not a happy one. If things go wrong, all the blame naturally centres upon him; whereas in all probability, the evils are caused by the necessary evils of go-betweens who neglect their duty and misuse their privilege.

"WAKEFIELD RELIEVED."—That is the way in which the *Church Times* extracts comfort from the obnoxious appointment of the late vicar of that town to the See of Sodor and Man. It seems that while the latter is a "pocket see" of about 50,000 people all told, Wakefield is a very large and influential Church centre. There are many parishes larger than the whole diocese of Sodor and Man.

THE SCHOOL OF NEWMAN—described as a school among the Roman clergy actuated by a spirit of "broad but consecrated progress and adaptation to the age"—is said to be the quarter to which belong such men as Archbishop Kenrick, Archbishop Ryan and several other eminent Roman ecclesiastics, which the "insolent and aggressive faction" of Ultramontanes and Jesuits try to suppress.

CANADIAN CHURCH BICKERINGS have been strangely transplanted to England in the parish of New Brighton, a suburb of Birkenhead, where the vicar is the Rev. Hylton Stewart, a native of Prince Edward Island. The ultra-protestant section of his parishioners are being encouraged in their discontent by one Rev. Malcolm Forbes, also said to be in Canadian orders, but without any English license.

CHRISTMAS IN ENGLAND was not last year all that it is usually painted, and any persons who crossed the Atlantic in order to participate in the characteristic English Christmas did not "take much by their motion" on this occasion. At Frampton Cotterell, for instance, vicar, schoolmaster, sisters, etc., were under "La Grippe"; and the services generally were executed under unusual weather difficulties.

BEAUTIES OF JAPANESE CHARACTER.—The Bishop of Exeter has written a very favourable account of the natural characteristics of the Japanese people—at least in childhood: but real life there tends to pervert all this. Wilful youth is succeeded by premature old age; superstition and materialism, concubinage and impurity, fickleness and inconstancy—these things soon pervert in individuals the good foundation of nature.

"THE WASTE HEAP OF BASELESS SPECULATIONS, exploded and forgotten," is the place to which Bishop Ellicott tells us a vast number of the critical fancies by which people were disquieted in his youth, have been relegated by the force of time and calm reasoning. Such, he predicts, will be the fate of a large portion of the "disquieting and precarious concessions" in which the Higher Criticism has been indulging.

FASTING COMMUNION is still a vexed question between the "rigorists" and the "liberalists" in Church newspapers. One writer points out that an ordinary meal is digested about three hours after being eaten, and that therefore the lapse of that period before communion is a sufficient fast to show proper reverence—and fulfils the spirit of the tradition of the Church that This should be the first food eaten to "break a fast."

THE SEAL OF CONFESSION. In the January number of the *American Ecclesiastical Review* there is a carefully written article on this subject wherein it is shown that secrets imparted during confession to God in the hearing of a priest, in order to obtain the latter's advice as well as the Divine forgiveness, belong to the legal category of *privileged communications*—as between husband and wife, client and attorney, &c., and are *sacred*.

THE FLAG MUST BE HOISTED.—We find in *Imperial Federation* for 1st January, a capital story illustrating the *firmness of principle* in the case of Judge Falconbridge, who would not hold court until the British flag had been duly hoisted. The sheriff could produce no excuse that would be accepted. It had to be hoisted, though old and tattered—regardless of expense. Christian ministers should be as firm about the *Church's* flag.

"TOO FOND OF HOME"—of parish church, people, services, &c.—is the verdict of an apologist of the High Church clergy in England, trying to account for their comparative lack of interest in foreign mission work. The 'Evangelical,' on the other hand, whose characteristic position is in the *pulpit* with back to the altar, is more inclined to 'pass out preaching,' seeking all the world for his parish, rather than the "pent-up Utica" at home.

"THE MOUNT OF FOOTPRINTS" in Mashonaland has lately been visited by a Wesleyan missionary agent. He says the appearance is as if a crowd of men and animals had rushed together there in fright—there are thousands of foot-prints (now hardened in rock) of men, lions, jackals, wolves, antelopes, to be seen within a radius of 200 yards round the top of the mount. Is this a Divine "clay-tablet" of nature to bear record of the Flood?

CHRISTIANITY AND LOYALTY.

The curtain rose the other day upon a very curious and instructive scene in France—curious because its features are so peculiar, and instructive because, to say the least, it serves to illustrate to us the present status of the relations between Church and State in that very mercurial country. *Apropos* of the removal by death from the parliamentary arena of a very notable figure—that of Mgr. Freppel, Bishop of Angers—the President of the Chamber of Deputies, M. Floquet, referred to the manner in which "since the union of orders in 1789," ecclesiastics of this robust pattern have voluntarily entered the assemblies of the nation, there to "defend their belief and their traditions with the arms of modern liberty." M. Floquet went

on, in this obituary tribute, to describe the courageous and masterly way in which the Bishop of Angers, "ever ready for the battle, long since armed on all questions," procured by his singular eloquence many a parliamentary success for the principles he held dear, versed as he was both in the defence of those principles, and in the keenest parliamentary tactics. So the *Guardian* reports the President's remarks.

THE SCENE AT THE DEATHBED.

As reported by the Paris correspondence of the *London Times*, is that to which we wish particularly to refer. There was a singular gathering of ecclesiastics and laymen round the couch of the dying gladiator of the Church—thirty-one of them in all. This remarkable company passed an equally remarkable resolution on that notable occasion, to the following effect:—"The Catholic party ought to retain all its spiritual rights under and notwithstanding the Republic. Those rights are unconnected with any form of government, the latter having nothing to do with Catholicism." We are informed that all those present there belonged to a religious order opposed to the Jesuits; and one of the immediate results of the meeting described was the commencement of a fresh crusade against the Jesuits in the Paris Colleges. No less than 1,600,000 francs were then and there subscribed for the purpose of influencing the press against union of Church and State. The correspondent significantly concludes—"This, as will be seen, is an internal conflict among the religious bodies (orders?) a portion of them abandoning, or intending to abandon monarchy, while another portion will support monarchy only secondarily."

IT IS NO EASY QUESTION

to keep in clearness and decisive outline before us—the duty of the Church to the existing State. If we search the Scriptures for light, we seem to be somewhat indefinitely referred to the propriety of respect for "the powers that be"—as *ordained of God*. Still that apparent indefiniteness embodies a great principle, viz., that the Church's duty lies in maintaining a stable government in existence, in discouraging attempts to unsettle the *modus vivendi*, in upholding existing law and order, in living peaceably with all men. The fact, of course, is that in themselves forms of government are of little consequence and of little comparative value or distinction—the government is everything, the form of it next to nothing. It is, practically, not worth while, as a rule, to disturb the existing state of things at the risk of failing to substitute for it—after much trouble and bloodshed, sin and misery, present conflict and future disagreements—some visionary scheme of improvement. The main principles of all governments are alike: "the highest good of the greatest number" might sum them up—and they reach this in various ways.

DIFFERENT COMPLEXIONS

among children of the same parentage are no detriment—rather the contrary, if anything—to mutual affection and harmony of life. An apt illustration is that of the sister nationalities of the republican United States, and monarchical Canada—children of the same motherland, living side by side, unlike in appearance, but much alike in heart and nature. It can be no advantage to either to disturb, directly or indirectly, the quietude of the other; it would be a national sin of unbrotherliness to interfere in one another's affairs in an unfriendly way. We can visit one another's houses, so to speak, and advance one another's interests, and thank kindly of one another—with-

out adopting each other's political constitutions. The question of Viceroy or President matters little compared with the blessings of peace and quietness. At the same time, we Canadians feel a special throb of very real sympathy when the great bell of St. Paul's tolls for a royal family which has, as a whole, endeared itself to the rank and file of the nation—may we not say the same of the whole English-speaking world, even including our good friends south of the Lakes?

UNIVERSITY EXTENSION LECTURES IN CANADA

BY PRINCIPAL ADAMS, LENNOXVILLE.

A movement of the above name has been started in Canada similar to the very successful movement in England which owes its inception to the work of the University of Cambridge; in this work Oxford has proved a worthy seconder, so that now there are in England not less than 40,000 attending the Lectures of the several Universities in at least 250 different centres. The same movement has lately been extended to the United States, and is in some respects comparable to the well-known Chatauqua movement, which has made considerable progress in the great republic. The system of University Extension consists in organized and often connected courses and series of lectures on scientific, literary or historical subjects—given by University lecturers or men guaranteed and endorsed by a University—in some centre outside of the University itself. A course consists of at least ten to twelve lectures on any one subject. Immediately before or after the lectures a *class* is held in which the subject is discussed in greater detail and difficulties are elucidated; also written answers to the questions appended to each lecture are criticised by the lecturer. Besides these weekly papers an examination is held by the University authorities at the end of each course and certificates are granted to the successful candidates. The class work and examination are both voluntary. Each centre forms a local committee which takes all the responsibility as to finance, rooms, tickets, printing; advertisement is often needed and a syllabus is always provided for each course. There is a regular fee charged by the University to the locality for the lecture course, and in many cases the travelling expenses of the lecturer must be met. Such is a brief summary of the Extension Scheme in its working. It has been described as a system of educational irrigation proceeding from the great reservoirs of the Universities, and may also be described as a living specimen of University teaching localised and brought near the homes of those who cannot spend the time or the money required for obtaining a full University course.

A conference called to consider the inception of such a movement for Canada, was held in Toronto in November last, the outcome of which was the appointment of a Dominion Council to promote University Extension lectures for the Dominion. On this Council, besides certain officers such as President, Vice-Presidents, Treasurer and Secretary, each Canadian University was asked to nominate three representatives besides one from each affiliated college. The Council thus constituted was called together to meet at the Educational Department, Toronto, on the first Wednesday in January. The Chancellor of Trinity University (the Hon. G. W. Allan) was called to the chair; Wm. Houston, Esq., M.A. (Toronto), being Secretary. The representatives of the two Church Universities of Trinity and Bishop's present were: Trinity, Provost Body, Prof. Jones, Prof. Rigby (St. Hilda's); Bishop's College, Principal Adams

and the Rev. Dr. Langtry; the Chancellor of Bishop's College, R. W. Heneker, Esq., D.C.L., being unavoidably absent. The other Universities were represented as follows:—

McGill, the Vice-Principal (Dr. Johnson) and Prof. Cox.

Queen's, the Chancellor (Sandford Fleming, Esq., D.C.L.), Messrs. Macdonnell and MacTavish. Fredericton, Prof. Duff.

Victoria, (the Chancellor) Dr. Burwash.

McMaster, Principal Rand, Dr. Goodspeed.

The Hon. G. W. Ross, Minister of Education for Ontario, was also present, and has taken a great interest in the movement. The chief business of the day was the appointment of an Executive body. This Executive is composed of all the representatives on the Council of the Universities, besides the permanent officers named above. Sub-committees for each Province were formed with executive powers, by taking for each Province the representatives of those provinces. These sub-committees will report to the Central Executive and Council annually, and will fully recognise the autonomy of each University. Trinity has already done something in the line of distributing its learning—partly by its well-known Friday lectures, and quite recently by a course of Saturday afternoon lectures in Toronto, now being repeated in Hamilton; which though not fulfilling all the special conditions of University Extension lectures, form a connected and so far educational course. Fredericton has established lectures in St. John, N.B. There one of our clergy, the Rev. J. De Soyres, M.A., himself a former Cambridge Extension lecturer in England, has given one of the courses and has taken a leading part in the movement locally. Queen's University has had two autumnal courses of lectures in Ottawa.

It is hoped that Bishop's College may be able by the co-operation of local authorities to organize courses in some of the more populous parts of the Eastern Townships, in such places as Sherbrooke, Coaticook and Waterloo for example. The Executive at its meeting which took place on the same day as that of the Council, passed resolutions adopting the lecture and class system, the weekly questions, the final examination and the syllabus system. It was also resolved that no lecturer or examiner should be appointed except after recognition by one of the Universities. Resolutions were also adopted as to local guarantees and minimum stipends to lecturers.

The movement seems hopeful and healthy. It is hoped that the Church Universities will through their staff or their graduates be prepared to take no inconsiderable part in working out the scheme, their interest in which has already been shown by the proportionately considerable number of their representatives at the Council meeting in Toronto.

REVIEWS.

THE ADVERSARY, HIS PERSON, POWER AND PURPOSE, A STUDY IN SATANOLOGY. By W. A. MATSON, D.D. Pp. 288. Price \$1.25. New York: Wilbur B. Ketcham. Toronto: Rowsell & Hutchison.

Our connection with the unseen and spiritual world will always form an enticing study, and Dr. Matson's presentation of the subject is entirely satisfactory. He writes with great clearness and power, and there is an agreeable sobriety in all his statements. In the earlier chapters we find a careful summary of the Scripture argument for the existence and personality of the spiritual world. The question of Satanic possession is very fully and ably discussed, and its relation to lunacy and kindred forms of nervous disorder. The exorcist was a recognised official in the early Church, and an office for exorcism had its place in our

first Book of Common Prayer. But Dr. Matson takes also up the cry of the present day, and discusses the whole question of Spiritualism, though neither as an accuser nor as an advocate. He rather tries to discover the amount of truth and imposition in it both in Christian and non-Christian lands. There is an evident fairness in the way in which he deals with his themes, and we heartily commend the work to the notice of those who are interested in demonology. The work of the printer and publisher is all that could be wished.

THE RIGHT OF THE CHURCH OF ENGLAND TO HER PROPERTY, asserted (in 1826) by the Roman Catholic Bishops in Great Britain, with Notes on The Forged Decretals of Isidore, &c. By G. H. F. NYE. Pp. 8x16. Price 6 cents. London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd.

A POPULAR STORY OF THE CHURCH OF ENGLAND. By G. H. F. NYE. 5 ed. With illustrations. Pp. 91. Price 6d. London: Griffith, Farran, Okeden & Welsh.

We class these two works together, not only because they are both from the pen of the Financial Secretary to the Church Defence Institution, but as they traverse the same field, and are issued alike for the information of the members of the Church of England. Were she allowed, at home and abroad, to pursue her course with sympathy and goodwill, she would not expend her energy in polemical literature. But she has enemies round her on all hands, and if her members do not possess the special information that is required to meet the various attacks upon her, her friends who have the means must come forward to supply the want. The first named pamphlet contains a *verbatim* copy of a rare document which the Roman Catholic Bishops in England and Scotland put forth to explain their doctrines and position; to this the Editor adds a note to show that the faith of the Roman Church is not now what it was, say, in the 6th century; that her consolidation is based upon forged credentials, that the Church of England was never a Roman fief, and that her present property was always her own. The second and larger pamphlet goes over the same ground, but in fuller and historical detail. It follows in chronological sequence the condition of the Church of England from its earliest inception to the present time, and proves that the Roman sway in England was always felt to be a foreign aggression; that the work of the Reformation was but the throwing off a cloud that should never have overshadowed her—that the Reformers never imagined they were setting up any new Church, and that the Church of England of to-day was the nurse of the Kingdom in its earliest infancy and has never changed her identity. As against the misrepresentations of the Church's foes, and on behalf of those members who would wish to know more of the Church's history and exact position, we would especially recommend the second of these pamphlets. The Church endures unknown injury from the ignorance of her own children. While others are trained in controversy and speak with assurance, whether they are right or wrong, our Church people leave the history to the learned by intuition, and forget that we are living in the "Church militant." The whole Christian faith has its setting in history, and there is not a more remarkable article in the Creed than "Suffered under Pontius Pilate." The Church of England to-day has no stronger defence than her historical position, and therefore her enemies combine in decrying her attempts to rely on it.

ARROWS FOR THE KING'S ARCHERS. By the Rev. H. W. Little; will be shortly published by Thomas Whittaker.

It is a collection of pulpit aids. The author is not unknown, having issued a similar work under the title "What Shall I Say?" which reached a sixth edition.

MAGAZINES.—The *Churchman Magazine* has a very wholesome tone this month—a steady advocacy of the traditional view of Inspiration being the dominant note. Articles on "The Knowledge of Christ, The Church and Social Questions, and The Use of the Old Testament in the New," prove that this magazine keeps well abreast of the times,

and misses none of the burning questions of the day. *The Church Eclectic* has its usual repertoire of well written articles from all quarters, buttressing the Church's faith and discipline. Its miscellany and correspondence departments are of an excellence very rare in our sphere of observation. Bishop Ellicott and Father Hall occupy prominent places in its pages this month. *The Century* continues to be a marvel of engraving and typography, setting out before its readers a rare intellectual treat in attractive guise. If one might particularize, among so many excellences, the articles on Art show the presence of a master hand on the staff of writers—indeed, more than one such. The selection of tales and poetry is well up to the mark of the rest of the matter. *Arena*, if we may use a paradoxical expression, "leaps into the arena" with startling energy and vigour. It is remarkable for the perfectly free treatment of all subjects that trench upon the grounds of Christianity—or any other ground. It recognizes no privileged class of subjects, is no respecter of persons—or things either. The portraits are very beautifully executed. *Littell's Living Age*—What a blessing to hard pressed readers these gleaming weeklies and monthlies are. To have selections made for us every week—skimming the very cream from all the principal reviews, magazines, and newspapers, is a kind of benefit to humanity that many a one would not willingly let die. Many a hurried worker on the world's stage has not time for anything more than a glimpse at the world of letters such as we have here.

Do not fail to renew your Subscription for 1892, also get some neighbour or friend to subscribe, and send Fifty cents extra for one of our beautiful tinted Engravings.

BROTHERHOOD OF ST. ANDREW.

Active preparations are now going on for the annual convention to be held in Toronto on Friday, Saturday and Sunday, 12th, 13th and 14th of next month. The great majority of the delegates will doubtless arrive by the evening trains on Thursday, and the morning trains on Friday, in time for the opening service in St. James' Cathedral, at which Canon Du Moulin will give the charge to the Brotherhood.

The different business meetings and conferences will be held in St. James' School House, which will be the headquarters of the convention. Delegates on arriving in the city will be received there by the Hospitality Committee and assigned their billets.

The Women's Auxiliary is very kindly assisting the committee in the work. All the meetings, conferences, and especially the services, are open to the public, and it is expected that a large number will avail themselves of the opportunity of learning more about the work of this organization.

Services are being arranged to take place in four of the city churches on the Sunday afternoon, at each of which there will be two speakers. At these services the Brotherhood idea will be laid before the city congregations.

NOTE.—Residents of Toronto willing to entertain delegates during their stay are requested to communicate with the chairman of the Hospitality Committee, Mr. L. H. Baldwin, Manning Arcade, as soon as conveniently possible.

ZEALOUS MISSIONARIES.

General Meeting of Trinity College Missionary and Theological Society.—A general meeting of the above Society was held in the divinity class lecture room recently, the Vice-President, Rev. Prof. Symonds, in the chair. Among the city clergy present were: The Rev. John Langtry, D.D., Rev. C. H. Shortt, M.A., Rev. W. H. Clarke, M.A., Rev. E. C. Cayley, M.A., Rev. H. O. Tremayne, M.A., Rev. J. S. Broughall, M.A., Rev. C. S. Ingles, M.A. The meeting was first in receipt of a report from the Rev. J. S. Broughall and Mr. C. W. Hedley, a sub-committee appointed at a recent meeting to consider the most effective means available to promote missionary zeal and missionary work within the Society. Three suggestions were recommended by this committee as advisable, and

the scheme proposed was referred to the Executive Committee for approval and adoption. A general discussion followed with reference to the work done by the Society and the information regarding the same afforded the general public. The Rev. Dr. Langtry and Rev. W. H. Clarke took the leading part in the discussion, and it was generally felt that the Society had hitherto hidden its light too much under a bushel and that the information regarding its work was inadequate, so much so that, even to those interested, the misapprehension that but little work was being undertaken and accomplished was apt to arise. To correct any such misconceptions on the subjects, the Rev. E. C. Cayley emphasized the fact that the divinity students were undertaking all the work that could reasonably be expected of them. Speaking in general terms, he could say that one-half of the students now in the divinity class were engaged in regular and definite work, the remaining students being engaged every other Sunday in occasional work required of them. He hoped that all friends of the Society would realize from these statements that the energy of the Society was by no means dormant, for, in his opinion, the students had undertaken all the work that was desirable. The records show that members of the association have been carrying on work in the following places: Fairbank, Dublin, Chester, Pickering, Clairville, the Humber, Norway, Springfield, Scarborough, Thornhill, at St. Jude's and in connection with St. Cyprian's, and also at York Mills. In addition they have been helping the work in a less regular way all over the Province.

Mr. E. C. Trenholm, B.A., who was sent as a delegate from this Society to the annual conference of the Church Students' Missionary Association, held in Middletown, Conn., then read an interesting sketch of his visit to Middletown, and of the various topics of interest which occurred at the meeting.

TRINITY NOTES.—On Sunday last, 24th, the services at Scarborough were taken by Mr. T. Leech, B.A., of Trinity College. The Rev. J. Senior, Trinity College, was engaged with duties at Pickering, on Sunday, the 24th inst. Owing to the illness of the Rev. Mr. Thompson, of West Toronto Junction, the services at that place were taken by Mr. C. B. B. Wright, B.A., Trinity College, on Sunday last. Mr. E. C. Trenholm, B.A., is engaged with work in connection with St. Cyprian's Church. The evening service at St. Jude's was taken by Mr. C. W. Hedley, on Sunday last. Mr. W. Creswick has undertaken the work of the mission of Clairville, and Mr. Hunter that of Humber Bay Mission.

THE LATE RT. REV. SAMUEL A. CROWTHER, LORD BISHOP OF THE NIGER REGION, AND THE LATE REV. C. L. F. HAENSEL.

The career of the late Rt. Rev. Samuel Adjai Crowther, Lord Bishop of the Niger Territory, is not only interesting to the Church and public at large, but especially to that of the city of Quebec, from the fact that the sound religious training which fitted him for the ministry was received from the late Rev. C. L. F. Haensel, formerly assistant-minister at the Chapel of the Holy Trinity in Quebec, when a missionary at Sierra Leone. Therefore a few words concerning both these good men may not be out of place, and will call up memories of the past in this ancient city.

One morning in the early spring of 1821 the town of Oshogun, in the Yoruba country on the west coast of Africa, was destroyed by the Mohammedans and the surviving inhabitants were chained together and sold into slavery. Among these was a boy aged twelve years, named Adjai, who the next year, with 187 unfortunate companions, was shipped on board a Portuguese slaver at Lagos. This vessel had not proceeded far before she was captured by H.M.S. "Myrmidon," commanded by Sir Henry Leeke, who took Adjai on board his own ship and kept him during a two months' cruise, landing him in freedom at Sierra Leone, where he was placed under the care of a European catechist and his wife. Subsequently he was baptised under the name of Samuel Adjai Crowther, and became a student, afterwards a teacher in the Christian Institution at Fourah Bay, which had been then opened by the Rev. C. L. F. Haensel under the auspices of the Church Missionary Society.

In 1829 Mr. Crowther married Asano, a native

girl, and was for some years teacher in the Fourah Bay Institution, when in 1841 he took part in the first Niger expedition.

In January, 1845, Messrs. Crowther, Gulmer and Townshend, with their wives, arrived at Badagry and proceeded to Abbeokuta, a large native town about fifty five miles north of the former place, where they successfully established a missionary station. Here, after twenty five years of separation, Mr. Crowther met his mother, brother and sisters, who also became Christians. While at Sierra Leone he had translated into the Yoruba language portions of the liturgy, and at Abbeokuta he compiled a vocabulary and also translated the Gospels and other parts of the New Testament into that tongue. In 1851 he went to England, and passing through the Church Missionary College at Islington, was ordained by the Bishop of London. In 1854 he accompanied the second Niger expedition and wrote an able account of it. On June 29, 1864, the Rev. S. A. Crowther, D.D., was consecrated Lord Bishop of the Niger region, where he continued with unflagging zeal to labour in the missionary cause.

In this connection we are sure that an unusual interest attaches itself to a letter from Bishop Crowther written in answer to an inquiry from F. C. Wurtele, of Quebec, regarding the Rev. C. L. F. Haensel, whose part was a large one in the education of the bishop, and who, afterwards, was for a time a member of the diocese of Ohio. It ought to give more hopefulness to all friends of missions:

Mission Station, Yuwon, Brass River, Niger Territory, April 11, 1889.

DEAR SIR.—Your very interesting letter of December 28th, 1888, came to hand on the 3rd inst., on my return from a visitation to the Upper Archdeaconry of the Niger Mission; one of the great interests of that letter is that it brings afresh to my remembrance an old veteran missionary, the late Rev. C. L. F. Haensel, who came out to Africa to open the Christian Institution in Freetown, Sierra Leone, in connection with the Church Missionary Society, in 1827, sixty two years ago, for the education of native young men for missionary work among their heathen countrymen in Africa. Another most interesting part to me, in remembrance of the Rev. C. L. F. Haensel, is that I was the first student he had received at the opening of that institution, at the commencement in a small hired frame cottage in Freetown, with six students. After seeking for a suitable situation for the institution, he succeeded in getting a most eligible ground at Fourah Bay, on a prominent point of land, a moderate distance from other residences outside the town, yet so near and convenient that one can visit any part of Freetown in ten or fifteen minutes by an easy walk. At this place the institution was permanently established in the large dwelling house on the ground, after some alterations had been made to suit the purpose.

The first group of students was six in number; it would have tripled this but for the care and caution of the principal, who did not look so much for number as for the motive which induced the applicants to be received in the institution. The subjects for the examination of the applicants were as follows:—

- (1) The moral character as Christians.
- (2) Ability to acquire further knowledge to be qualified as Christian teachers.
- (3) Willingness to be sent into any heathen country in the interior to evangelize your heathen countrymen; willingness to prepare for self-denial, as in such places we might not always get what we are accustomed to in Sierra Leone.

To this third examination many applicants failed to agree—which decided their unsuitableness to be received into the Christian Institution: this will account for the smallness of the number at the beginning, but firmness on the part of the principal led many applicants to give serious thought to the subject, and gradually the number of right-minded students increased. With Mr. Haensel "example is better than precept." After he had recovered from his first severe attack of fever, which nearly carried him off, he commenced to teach us by example. We always slept on bare mats spread on the floor, and covered ourselves with cloth; Mr. Haensel did the same, quitting his bed and sofa for a bare mat on the floor and a cloth for covering. Our meal was plain, rice, yams, or cassada, with fried fish or meat with palm oil; Mr. Haensel determined to take the same meal with us at the same table.

We walked barefooted, because we had not been used to going about in shoes, except on Sunday, when going to church in Freetown; at the institution, about the house and yard, Mr. Haensel would also go barefooted, etc. I, being the senior student, felt that the principal was exposing his health by these examples of self-denial to teach us, and went with due respect to beg him not to go to extremes in these acts; we knew that he was setting us examples of self-denial which we hope to practise; I begged that he should not go to extreme for his health's sake, which needs to be studied in this country. This will give

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

Memorial Window.—Mrs. G. O'Kill Stuart, widow of the late Hon. Geo. O'Kill Stuart, for many years Judge of the Vice Admiralty Court at Quebec, has just placed a most beautiful memorial window in the north gallery of the Cathedral of the Holy Trinity, to the memory of the deceased husband, and also the memory of his predecessor, the Hon. Justice Black.

St. Sylester.—The Rev. E. B. Husband, for several years past the missionary at this station, has removed to New Carlisle, county Bonaventure. A well attended missionary meeting under the auspices of St. Matthew's Branch W. A., was held in the Parish Rooms on Wednesday evening, the 20th inst., when the Rev. Lennox W. Williams, M.A., gave an address on missionary work among the wild tribes of the west coast of the Island of Madagascar.

The Late Prime.—Wednesday, Jan. 20th, the bells of St. Matthew's Church, as well as those of the Cathedral, were tolled during the day. Flags on public buildings, as well as on a great many private ones, were at half-mast. At 2.30 p.m., a memorial service, attended by a very large congregation, was held in the Cathedral, and in addition to the citizens present, was also attended by officers and men of the Cavalry School and B. Battery R.C.A. The clergy present were the Rt. Rev. the Lord Bishop, the Very Rev. the Dean, Canons Richardson and Von Iffland, Revs. L. W. Williams, A. J. Balfour, T. A. Williams and H. J. Petry. Canon Richardson conducted the first part of the service, and Canon Von Iffland the concluding part. The service opened with the singing of the Hymn No. 289 A. & M., "Days and moments quickly flying," after which Psalm xxxix. was chanted, and the Lord Bishop read the Lesson from 1 Cor. xv. 20. The choir then rendered in a very feeling manner Sir Arthur Sullivan's anthem, "Brother, thou art gone before us." The Very Rev. the Dean delivered a short address in words befitting the occasion, and at its conclusion offered a touching prayer, beseeching the Almighty to assuage the grief of the Royal Family, and the "Amen" that ascended to heaven at its close was probably one of the most earnest that ever went up from faithful hearts in the venerable old Cathedral.

Church Society.—The annual meeting of the Quebec Diocesan Church Society is called for Wednesday, February 3rd, 1892, at 2 p.m., for the election of officers, receiving and adopting reports, &c.

MONTREAL.

Montreal.—*Ministering Children's League.*—*St. Jude's Branch.*—MOTTO.—No day without a deed to crown it.

OBJECTS.—To promote kindness, unselfishness and usefulness amongst children, and to create in their minds an earnest desire to help the poor and suffering.

WANTED.—Materials of all kinds to employ the children, such as samples and remnants of dry goods, pieces of silk, satin and velvet, sewing silk, wool, canvas, brown holland, dolls, etc. And for the boys, packing cases, old toys to mend, pieces of wood (walnut, bass, etc.), old cigar boxes, twine, coloured and gold paper, cardboard, ginger jars, fret saws, and, in fact, almost anything.

Donations of carpenter's tools, etc., gratefully acknowledged from Messrs. Crathern and Learmont, Wm. Darling, Lewis Bros., Walker, R. and W. Kerr, Drysdale, G. Powers, Francis, Boyd, and J. C. Wilson & Co. Kindly forward all contributions to Sister Edith, Branch Secretary, 128 Fulford street, Montreal.

St. John's.—The tableaux vivants at St. John the Evangelist's schoolroom proved an unqualified success. They were very nicely arranged by Messrs. Harry Spence and Harrington. The audience was large and appreciative. The proceeds go to benefit the choir fund.

Montreal.—The annual meeting of the Synod of the diocese opened Thursday. Shortly before ten o'clock the clergy proceeded from the Synod hall to Christ Church cathedral, where service was held, and his Lordship Bishop Bond delivered his charge to the Synod, followed by the celebration of the Holy Communion.

The service was participated in by Rev. Dr. Norton, Ven. Archdeacon Lindsay, Ven. Archdeacon Fulton, and Rural Dean Naylor.

The Bishop, in his charge, alluded in terms of regret to the death of the late Rev. Robert Acton, in

you a specimen of his Christian example to the students at the Christian Institution.

On Sundays he always went to preach at the Court Hall in Freetown, or at Gibraltar Town chapel, the Freetown church not being completed, and therefore no colonial chaplain. The fervency, earnestness, and yet the plainness of his sermons were such that even school children fully understood him. I give you an example. On a Sunday in the Court Hall he preached on this subject in the Lord's Prayer, "Give us this day our daily bread."

In the course of the sermon he gave this explanation, so that the subject might be plainly understood by all the hearers, uneducated as well as children. He said, "That you may understand what bread means here—not the wheat flour bread which we bought from the bakers—it means our daily food, as if we would pray, Give us this day our daily rice, which is the common food in this country." After service, as the congregation was going downstairs, one of the school girls said to her companion, "When Mr. Haensel said, Give us this day our daily rice, I was ashamed, as if we came to church to beg for rice." This is an example of his plainness of preaching. He was very much respected by the whole community; he never failed to correct the violation of the Sabbath when he met those who did not regard it as a sacred day riding or driving carriages on to the race-course on the Fourah Bay road; that such persons shunned coming in contact with him I need not say. After all, with all human care and earnest desire to lead others in the way they should go, unless the Spirit of God operates on the hearts and convinces those with whom we have to do, we are sure to be disappointed and disheartened in our work. Notwithstanding Mr. Haensel's pious life and Christian example, many of the students after they had attained a prominent progress in their study at the Christian Institution, either resigned their connection with the society, or behaved themselves improperly, in order to be dismissed, to employ themselves in secular work, either in government or mercantile services. Such trials being heavier than Mr. Haensel could stand, he laid the fault upon himself as an unfit person to train up men for mission work; so he asked the committee to appoint a fit person in his stead at the Christian Institution, while he would go out among the Timnees at Port Lok-ko or Magbele, and open a mission in that country. But after he had laboured among the Timnees at Port Lok-ko for some time, his health failed, and was invalided to Europe to recruit.

These are some recollections of the late Rev. C. L. F. Haensel who laboured at Sierra Leone on the west coast of Africa.

At that time there was no high school for superior education at Sierra Leone of any kind, hence some young men, anxious to avail themselves of this opportunity, who offered themselves, under false pretences, to be trained up for Christian work, were admitted, while their real intention was to make use of their education for secular purposes.

The Rev. G. A. Kissling, who succeeded Mr. Haensel in the Christian Institution, experienced the like disappointments.

I remember when the Sierra Leone committee represented these frequent disappointments of young men resigning their connection with the society for secular services after they had received a certain amount of education at the Institution, the reply of the parent committee to them was to this effect: "Though they were lost to us, but not to the Colony." So we may clearly see that the fault was in no way Mr. Haensel's or anybody else, but in the unfaithfulness of the worldly-minded applicants on false pretences. God only knew their hearts. To lessen the evil of false applications to be received into the Fourah Bay Christian Institution, the committee had watched a good opportunity; with a most generous large-heartedness took a step to open the Grammar School in Freetown, thrown open to the public for secular education or pay system, which hundreds of all denominations had taken an advantage of; so that when the Christian Institution could number twenty-four sincere students to be relied on for Christian work, the Grammar School numbered at the same time 144 pupils for secular education. These brief statements will give you an idea of the difficulty which the late Rev. C. L. F. Haensel had experienced in opening the Christian Institution at Fourah Bay, which has since grown to a college, and affiliated with Durham University in England. Out of the students from this Institution opened by Mr. Haensel, in 1827, to the present college, and the branch missions in which the students from the college have been employed as missionaries there are no less than fifty-four ordained ministers, now living, some of whom have been employed as chaplains in the colonies on the coast, including three native archdeacons and one native bishop; not including lay agents as catechists and schoolmasters, employed in different missions. "A little one shall become a thousand."

S. A. CROWTHER,
Bishop of Niger Territory.

To F. C. Wurtele, Esq., Quebec.

his lifetime missionary chaplain of the diocese. In the midst of much ill-health and weakness their deceased brother continued his duties to the end, and his last report might be regarded as one of the most valuable documents brought to the notice of the Synod of 1891. His simple piety and unaffected kindness of heart endeared him to all who knew him, and had his health been equal to his earnestness and good will, he would certainly have ranked amongst the foremost of their missionary clergy for purity of intention and conduct and religious influence over those to whom he ministered. The immigration chaplain's report for the last year informed them that over 4,000 immigrants had remained in Montreal and the neighbourhood for local settlement. Of this number nearly 3,000 were Protestant, and as 2,709 were English, they might infer there was amongst the immigrants a large accession to the Church of England. The late Mr. Acton's suggestions, under the heading of accommodation, were most sensible and practical, and he hoped that the country clergy especially would give the report the closest attention and aid the present immigration chaplain, Rev. J. F. Renaud, all they could. The trustees appointed under the will of the late E. E. Shelton had sent a notification that no income from the Shelton fund could be expected during the coming year. He must therefore urge upon the clergy and laity the necessity for increased contributions to the Mission Fund, that they might not lose ground during the meantime, or incur a load of debt which for years might hamper them to pay. The Bishop alluded to the arrears in amounts due the clergy in some of the missions. The balance in favour of the Mission Fund, which in 1888 amounted to \$4,000, had steadily diminished until it was now only about \$400. There were many vacancies in the diocese which ought to be filled, but to which he hesitated to make appointments in such a state of the funds, and he trusted that a generous effort would be made in each church to increase the amount at the disposal of the executive committee for missionary purposes. Nothing satisfactory has yet been arrived at in regard to the appointment to vacant rectories. It was most desirable, for example, that some word or sentence should be introduced into the canon on patronage of rectories, whereby it should be plain to all interested that at least two of the names returned to the Bishop for selection should be the names of clergymen quite agreeable to the vestry and otherwise eligible, so that in choosing either of the names the Bishop would be assured that in the exercise of his choice he would be in sympathy with the vestry. The administration of the Church at Home, the Bishop observed, continued to give him satisfaction, but he was disappointed and distressed because so little encouragement was given to the charitable fund, upon which the destitute, or nearly destitute women, depended. The result of the collections just made was very meagre, being but little over \$1,400, whereas the treasurer asked for and required nearly \$2,500. This was a moderate sum to be the mainstay of so useful and so respectable an institution. The consequence was that the accounts for 1891 closed with a deficit and without funds in hand to meet the calls of the new year. The deficit was not so large, but it was, nevertheless, a balance on the wrong side, and made him anxious for the future of the institution. He trusted that assistance would be volunteered by some of the wealthy members of the Church in the shape of regular subscriptions of sufficient amount to form a dependable income. His Lordship expressed a desire to know upon what terms a charitable property should be accepted by the Bishop in the name of the Church, and what precautions were proper for its maintenance and stability. For example, he should like to see the house on Guy Street free from mortgage. Something ought to be done in order not to so often touch the confines of insolvency, to the discredit of its managers and to the discredit of the Church. His Lordship intimated that in deference to the expressed desire of the Church people, he would like to see an increase of philanthropic work properly sustained, such, for instance, as the establishment of a boys' home and an immigrants' home; but he was decidedly of opinion that they must first do their duty by those they had to care for already. His Lordship urged the necessity of subscriptions being forthcoming in aid of the Diocesan Theological College, so that the Church might avail itself of the generous offer of Mr. George Hague to give \$5,000 to the Endowment fund, if the sum of \$29,000 now possessed was increased to \$100,000. He then tendered some timely advice to the younger clerical brethren, especially those young men appointed to work in outside missions. They must be careful, he said, while tending the Lord's vineyard not to neglect personal culture. Dependent to a great extent upon books to keep them in touch with the educated world, they must exercise judgment in the selection of their voiceless companions, and in the quiet of their secluded homes make choice of good life-long friends. In these days of universal literature it was required of the priest and spiritual teacher to go in and out amongst his people with

mutual respect and good-will. He must be a man of considerable general information, and he (the Bishop) need scarcely say he must be well taught on the subjects proper to his whole vocation. A minister must be able to instruct and comfort his people on the one hand, and sympathize with their religious aspirations, and help to elevate them on the other. And even more than that, it was desirable, if a man's leisure and mental capacity rendered it possible, as leading to useful things, that the minister should be able to enter in and enjoy the general tastes of his parishioners, where they were elevated and good, even although they were what were generally called secular. Nothing ought to be allowed to come between them and their Bible, and they ought to guard carefully against the neglect with which they were apt to treat familiar things. They ought to also make the Prayer Book their faithful friend. On the subject of Church consolidation the Bishop said the report of the committee appointed to consider the matter rightly expressed the attitude the Synod of Montreal ought to assume. They were willing, and even desirous, that all the dioceses in British North America should be formed into one province, but they were not willing to weaken their ecclesiastical system by the introduction of a so-called general synod, which offered nothing which they did not already possess in the combined action of their diocesan and provincial synods. His Lordship expressed the grateful thanks of the Church for the bequest by the late Mrs. Charles Philips of \$10,000 towards the Sustenance Fund, like amounts to the Diocesan Theological College and the Church of St. James the Apostle, and \$5,000 to Trinity Church. The Bishop also spoke of the loss sustained by the death of the Rev. Mr. Young, of Coteau du Lac, and referred in a sympathetic manner to the death of the Rev. A. T. Whitton, a superannuated minister, and who had lately been living in the United States. Since last meeting he (the Bishop) had visited thirty-eight parishes and confirmed 286 persons.

The Late Duke of Clarence.—Continuing, his Lordship said: I cannot close without adverting to a great grief which weighs on all hearts. Death has been very busy amongst us of late. The young have been cut down like early flowers, and the aged like ripe corn. And now the nation is herself called upon to mourn the death of one who, though young in years, by his position as Duke of Clarence, filled a large space in the eyes of the world. All the circumstances surrounding this death move us to deep sympathy with the bereaved. There is our beloved Queen, long acquainted with sorrow, touched with the feeling of all her people's sorrow; there are the bereaved parents, and amongst the young hearts pierced there is one stricken through by a dart winged with youthful love. What can we do to help these afflicted ones? We can put on mourning; we can join the nation in its deep heartfelt sorrow; but what can we do to comfort our widowed Queen and her desolated house? How can we reach that heart-stricken group of parents and loved ones that I see bowed down in unutterable grief for the loss of a deservedly loved son and brother? How can we make our sympathy and love felt by those desolated hearts in the mourning and gloom of the palaces of England? We cannot make our voices heard there; we cannot tell our afflicted Queen and children how much we love them, how loyally our hearts weep with them; how the thought of their anguish of soul has drawn us closer to them in tenderness of spirit; but we can pray for them. He who has wounded can heal; He who has broken can bind up; He who has stricken can comfort; He who has bereaved can speak peace. And we can reach Him; we can move our Heavenly Father's loving heart; and we will. We will join the nation in looking unto Him that He will give unspeakable comfort, and strong consolation to the desolated household.

(To be Continued.)

ONTARIO.

Kennew Deanery.—The Chapter of this deanery was formally organized at a meeting of the clergy held in the mission of Cobden on the 12th inst. There are eleven clergymen in the deanery, and all were present at the meeting save one. The Rev. T. Arthur Shaw, M.A., Cobden, was elected secretary of the Chapter for the ensuing year. The recent resolution of the Mission Board, anent the present necessity for larger contributions thereto, was the subject of considerable discussion, the prevailing opinion being, of course, in favour of large contributions, but distinctly adverse to a continuance of the policy adopted of late by the Board of making appropriations largely in excess of its revenue, and thereby involving the fund in debt. The whole question of the inadequate support now extended our missionary clergy was dealt with by our Rural Dean in a carefully prepared paper, which at once secured the attention of the Chapter, and as its leading features, and the practical working there of were brought out in the animated discussion which followed, the Chapter unanimously requested the

Rural Dean to permit the publication of the paper, with a view to its circulation amongst the members of the Synod. It was then resolved "that the paper of Rural Dean Bliss entitled 'Our Ill-paid Missionaries,' be published by the Chapter and a copy thereof sent to each member of the Synod." Several of the clergy present arranged with the Rural Dean for an early visit to their missions, for the purpose of canvassing the parishioners for increased contributions to stipend. The Rev. Mr. Shaw was congratulated on all sides on the success of his work, as seen in the beautiful new parsonage just nearing completion, and the hope was expressed that the prosperous state of the mission would long continue. The arrangement of services in connection with meetings of the Chapter, was somewhat interrupted in consequence of several of the clergy having to leave early in order to keep appointments in their own missions the following day. It was agreed that the Annual Deanery Conference this year be held in Cobden, in the latter part of April.

SOUTH MOUNTAIN.—The Rev. W. Almon Des Brisay has taken the duty at South Mountain and Winchester, since the resignation of J. B. Haslam. He preached his last sermon Jan. 17th. On Wednesday evening, Jan. 20th, the Churchwardens in the presence of the congregation presented him with the following address, to which he gave an eloquent reply:

South Mountain, Jan. 20th, 1892.

To the Rev. W. Almon Des Brisay

We the undersigned wardens of St. Peter's Church, South Mountain, on behalf of the congregation of this parish, beg leave to express our grateful acknowledgments of your acceptable services during the several months that you were commissioned to labour among us by the Ven. Archdeacon Lauder, commissary of the Lord Bishop of this Diocese. The good work done by the Rev. Belton Haslam was successfully taken up and carried forward, keeping the parish united. You have visited our sick and buried our dead, and our hearts go out to you, with expressions of gratitude, while remembrances of your warm and hearty sympathy with all that concerned our well being, will always remain a green spot in every memory. May God bless and prosper your work in the future as in the past, and crown all your efforts with success. Praying the divine blessing may rest on you, and your sacred duties, wherever you may be, we have the honour to be yours very faithfully. Wardens, Chas. Paton, Richard Eager.

TORONTO.

St. Thomas' Church.—"Quiet Days" Tuesday, Wednesday, Jan. 12th and 13th, were observed at St. Thomas as Quiet Days, or days of parochial retreat. The address, meditation and instruction were very ably and eloquently given by the Rev. G. M. Christian, Rector of Grace Church, Newark, N.J. It is the object of those who come to a Quiet Day, to spend as many hours as possible in the quiet of the sanctuary. The services were therefore arranged to follow each other quickly from 10.30 a.m. to 5.30 p.m., and a light luncheon provided for those who could stay at the Clergy House. The Holy Communion with address at 3.30 p.m., and sermon and service at 8 p.m., offered a special share in the privileges of the retreat to those who could not come at other hours. The attendance was large at all services, and on both days. Mr. Christian's able, earnest and eloquent words were greatly appreciated by all who heard them. The subjects of the morning and afternoon meditation were four principal events in our Saviour's infancy and childhood, the visit of the Magi, the Presentation in the Temple, the Flight into Egypt, and the Loss of Jesus by Mary and Joseph after the Passover. The sermon on Tuesday evening upon the question, "What think ye of Christ?" was addressed to men only. This service was largely attended by members of the St. Andrew's Brotherhood, and was perhaps more hearty and enthusiastic in singing and in response than any other. At the celebration of the Holy Communion, Mr. Christian spoke of the "Hidden Life of Jesus," and of the Holy Sacrament as the nourishment of the life of grace. The addresses were brought to a close on Wednesday evening, by a sermon on Heb. xii. 1, 2, with its practical exhortation to a life of earnestness and perseverance in recollection of the cloud of witnesses and of Jesus our Lord, the Author and Finisher of our Faith. Days such as these have been found so helpful both last year and this, that arrangements will be made to hold them every year at St. Thomas, either in Advent or during the Epiphany season.

WEST YORK.—*Rural Deanery.*—A meeting of the clergy of the Rural Deanery of West York took place at Richmond Hill, on Thursday, the 14th inst. In connection with it a convention of all the choirs of

the deanery was held. It was largely attended, over one hundred members were present, all met at St. Mary's Church, at 10 a.m., for service and Holy Communion. The service was said by Rev. F. Heathcote of King. An appropriate and impressive sermon was preached by Rev. F. G. Plummer, who was also celebrant. It was a joyous privilege to participate in the worship so heartily and earnestly rendered, and in partaking of the Blessed Sacrament, of which almost every one present partook. The Rector, Rev. W. W. Bates, and Mrs. Bates, were assiduous in attending to all necessary arrangements, and the hospitality of our good people of Richmond Hill was manifested by the sumptuous luncheon provided for so large a number. During the afternoon, after the business meeting of the clergy, able papers were read by Revs. F. G. Plummer and Rural Dean Swallow, on the proper mode of rendering the services. A number took part in the discussion of the papers, and much valuable information was gained. The instruction given during the rehearsal of the hymns was very important. This convention cannot fail to result in practical benefit to those in attendance, and therefore indirectly to the whole deanery. At 7.30 p.m. a choral service, largely attended, unanimously rendered in the true spirit of devotion and praise; and a forcible sermon by the Rural Dean of Peel brought a very important function successfully to a close.

The Rev. Robert C. Caswall, M.A., chaplain of the Toronto General Hospital and City Gaol, returned to Toronto last week after a five months absence in England, with renewed health and vigour. During the greater part of his vacation, he has been assisting the Society for the Propagation of the Gospel as Deputation; speaking at missionary meetings every evening, and preaching three times each Sunday. The account he is able to give of the progress of the Church, during the seventeen years that have elapsed since his last visit, is very encouraging. The Church has increasing control over the education of the country at large; Board Schools being found only in some of the larger towns, while even in these the Church has frequently the controlling power. But this demands incessant activity on the part of the clergy, who often have to complain of the moderate personal and pecuniary assistance rendered by the laity, who yet rejoice at the success of the work; interest in missionary work has increased in a wonderful manner, and although the weather was abnormally wet, which is saying a great deal, the various schoolrooms were almost invariably filled with most attentive listeners at the S. P. G. meetings; one of the best meetings was in a scattered country village in North Wilts, on a night as dark as pitch, with the rain pouring incessantly from early in the afternoon, and all through the evening.

St. Mark's.—The eleventh anniversary of the opening of this church, Cowan Avenue, was celebrated Sunday last. Special sermons were preached morning and evening by Rev. F. D. Woodcock, of Camden East, Ont., and a children's service was held in the afternoon, at which Rev. Mr. Woodcock delivered an address. The offertory at all three services was applied to the reduction of the church debt.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, per Mrs. Lings, London, Ont.: Boy's Mission, Chatham, \$10.00; Stratford (L.C.D.), \$3.00; Glanworth, \$13.32; Sarnia, \$10.00.

NIAGARA.

GUELPH.—On Sunday morning last, Archdeacon Dixon preached a very able sermon on the death of the Duke of Clarence. The church was draped in black. In other churches feeling reference was made to the sad affliction to the royal family.

St. James.—The Bishop of Niagara on Sunday morning administered the ordinance of confirmation in this church, when about twenty were confirmed, and in the evening at St. George's, where over thirty were confirmed. On both occasions the bishop spoke of the practical duties incumbent on them in every-day life as followers of the Saviour.

ALGOMA.

SUDBURY.—*Correction.*—In reference to subscriptions for font, read per Mr. T. Shortiss.

SUDBURY.—The Sunday school entertainment and Christmas tree in connection with Church of Epiphany, was held in McCormick's Hall on the evening of the 14th inst., and was a decided success; friends of Algoma will be gratified to know that their gifts, forwarded per W. Aux., to missions, enabled us to

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make comfortable and happy all the child members of the church. The distribution of gifts was prefaced by a magic lantern show of 26 subjects. Church people in Sudbury were delighted, and incumbent of the mission hopes that the result will be a more hearty interest in Sunday school work and an increase in the number of pupils. A nominal charge for adults at the door of the hall paid for its rent and other small expenses.

BAYSVILLE.—On Friday, 8th of Jan., His Lordship the Bishop visited Stoneleigh and Baysville. Arriving at Stoneleigh at 2.30, eight candidates were presented by the Rev. J. Boydell, M.A., for the Apostolic rite of confirmation. The service was hearty and attendance excellent. After the service His Lordship enquired into the financial part of the work, and was informed by the warden, Mr. J. Armstrong, that everything was in a satisfactory condition. At 7 p.m. St. Ambrose Church, Baysville, was filled to witness the solemn service of confirmation. The Rev. J. Boydell, M.A., examining chaplain, read the prayers, Rev. Rural Dean Lloyd the lessons, the sermon being preached by the Bishop. Although the choir was fully represented, the service was thoroughly congregational both in the singing and responding. After the service an informal meeting was held, where various matters were discussed. During the past year the congregation undertook to raise nearly three times the usual amount of money; this has been done and a small balance left on hand. His Lordship expressed his satisfaction at every thing, and referred to the great regret the whole village felt at the expected removal of Mr. and Mrs. Walliss. Mrs. Walliss has for a number of years acted as organist for St. Ambrose Church; always there, always ready, always punctual, Mrs. Walliss will be missed indeed. The Rural Dean then gave a short address congratulating the congregation on the happy state of affairs, and the beauty of the church decorations. At Ridout, fourteen miles west of Baysville, seven adults had also been prepared by Mr. Lloyd, but owing to a mistake they were unable to reach Baysville for confirmation this year. Fortunately for the spiritual welfare of these three congregations, nothing is known about the labels "high or low," but they are perfectly content with the unsophisticated term of staunch Churchmen.

PORT CARLING.—The Lord Bishop of the Diocese visited the above mission last week, holding divine service at Beaumaris, on the evening of Tuesday, 12th inst. On the following morning, His Lordship was driven to Port Carling village, where, at 11 o'clock, he held a celebration service, a large number of those present partaking of the Holy Communion. In the afternoon a meeting of the congregation was held, over which the Bishop presided; at this meeting many matters were discussed very satisfactorily. The last item of business was the receiving of a deputation from Whitesides, requesting His Lordship to allow the incumbent to hold divine service at Whitesides; after entering into the subject minutely the Bishop left the matter in the hands of the Rev. Mr. Bart, advising him to visit the families of the said place, and if advisable, to hold service there so often as he could make it convenient.

In the evening at 7 o'clock, Evensong was said by the incumbent, after which the Bishop preached an eloquent and impressive sermon. On Thursday the Bishop and Mr. Bart drove to Gregory, and the outpost of Port Carling mission, where at 11 a.m., a celebration of the Holy Eucharist was held, a goodly number partaking; at this service His Lordship delivered another stirring and forcible sermon. On the whole, the bishop found everything progressing in the mission, and was thus enabled to go away on the Friday in good spirits, feeling that the efforts put forth towards the furthering of Christ's Kingdom in this corner of the diocese, were not all in vain. We would add for the benefit of the kind friends of the St. Peter's branch of the W. A., Toronto, that the two boxes which went astray have arrived little the worse for their trip, the contents being in good condition.

BRACEBRIDGE.—The Bishop's visitation of this mission began this year in Falkenburg, an outstation of Bracebridge, where his Lordship arrived on Thursday, 8th instant. Unfortunately, through a misunderstanding as to date, the congregation was very small. This was the more to be regretted, inasmuch as this congregation ordinarily manifests a real interest in Church matters, and are both punctual and regular in their attendance, and have always faithfully met their financial obligations. Upon the evening of the same day, his Lordship attended a vestry meeting of St. Thomas Church in Bracebridge. On the following day the Bishop proceeded to the church at Stoneleigh, distant eight miles from Bracebridge, where a large congregation was assembled, eight of whom were candidates for confirmation. These received the apostolic rite of the laying on of hands, after which they participated in the blessings to

which the ordinance entitled them in receiving the Holy Communion. These candidates had been carefully prepared by Mr. W. K. Lloyd, the catechist, acting under the direction of the incumbent—a duty involving many hard walks, on all sorts of roads, in all kinds of weather. At Baysville, distant sixteen miles from Bracebridge, two adults were received into the full communion of the Church, of which blessing they also availed themselves then and there, in St. Ambrose church. We were disappointed in not having six other candidates who had been prepared by Mr. Lloyd, and who were expected to arrive from Ridout, 14 miles beyond Baysville; but the state of the roads, which were wet, icy and dangerous for unsharphod horses to travel on, rendered it an almost impossible matter for them to come. They will, however, I have no doubt (D.V.) be on hand upon the occasion of the Bishop's next visit. On Sunday, the 10th instant, four adults and one minor were confirmed in St. Thomas Church, Bracebridge, taking advantage of their newly bestowed privilege in the reception of the Holy Eucharist. In the afternoon His Lordship addressed in his usual happy manner the children of the Sunday-school, encouraging both teachers and taught in their noble work. In the evening the Bishop addressed a crowded congregation upon the duty and blessing of giving—a sermon which was listened to with such manifest interest, and, I trust profit, as to evoke a request, through the Incumbent, to his Lordship, that he would consent to its publication. May it continue long to provoke godly thought upon a godly duty, and bring forth (with the divine blessing) fruit unto good works.

RUPERT'S LAND.

WINNIPEG.—*The Cathedral Parish.*—The Cathedral Ladies' Aid Society held its annual sale of work in the schoolhouse on Friday, Dec. 18th. As usual the sale was a great success. We understand that the ladies intend to devote the proceeds towards the debt on the schoolhouse. The gross receipts amounted to about \$200. The Cathedral Parish has not a very large number of parishioners, but it numbers among them some untiring workers, who are always ready to give a helping hand to any worthy cause.

Wednesday evening services have been held in the Cathedral during Advent season. It is proposed to have similar services in the season of Lent. A band of willing helpers worked with great success at the Christmas decorations for the Cathedral. The Sunday school had its Christmas tree as usual on Tuesday, Dec. 29th.

The Christmas Day offertory is to go to the formation of a fund to obtain a permanent font for the Cathedral in memory of the Right Rev. D. Anderson, first Bishop of Rupert's Land. Subscriptions will be gladly welcomed by the Dean.

SOLSGIRTH.—The consecration of St. James' Church and churchyard took place on the 15th inst. His Lordship the Metropolitan of Rupert's Land arrived by the Saturday evening's train, and was entertained, during his visit, by F. B. Miller, Esq., of Rosedale.

Sunday morning was exceedingly cold, but nevertheless a very good congregation attended; indeed, the seating capacity was tested to its utmost.

The church and churchyard having been consecrated after the customary form, morning prayer was resumed, the sermon being preached by His Lordship, who based his remarks upon the words "What think ye of Christ?" The offertory in the morning amounted to \$226.74; this included a cheque for the grant from the Society for the Promotion of Christian Knowledge. The service was fairly well attended considering the bad weather.

The church itself is built, as perhaps no other church in the Diocese is, on a hill overlooking a very pretty bend in the Bird Tail Creek. The building is 40x20, having an interior chancel. The whole is on a solid stone foundation. The inside is ceiled, with arched roof, and there is a fine east window. Mr. F. Holman, of Birtle, has had the contract, and the work is done in a thoroughly complete manner, giving every satisfaction to the committee. With the exception of \$30 or \$40, the whole amount of the money to pay for the church has been raised.—*Condensed from Birtle Eye-witness.*

BIRTLE.—The Rev. Canon Edrup of Bremhill, Calne, Wiltshire, England, has presented St. George's with a beautiful silver Communion Service, comprising silver flagon, chalice, two patens, apostle spoon, and brass alms dish as an "In Memoriam" present. The Rev. W. T. Mitton received the case from Messrs. Keith & Co., London, England, lately.

The Rector and Churchwardens have presented a brass alms dish to St. James' church, Solsgirth.

W. K. Vanderbilt is said to pay his doctor £2,000 for accompanying him on a six weeks' tour in Europe.

British and Foreign.

Canon Malcolm MacColl has started for Egypt to join Lord and Lady Waterford on a trip up the Nile.

An interesting children's service was held in the afternoon of Innocents' Day at St. George's chapel, Windsor Castle, when several ancient carols were sung by boys and girls from the local schools. The Dean of Windsor delivered the address.

Epiphany Chapter, Chicago, will undertake, as one branch of its work for the year, to build up the week-day service at the church. Here is an answer to the question, "What work is there in our parish?" Build up the week-day services.

Mr. J. Blundell Maple, M. P., proposes to erect at St. Albans an infectious hospital, to be called the "Sister's Hospital," at an expense of £6,000, to be presented to the corporation.

The third diocesan synod of the Anglican Church in Hawaii, Sandwich Islands, assembled for its second session in St. Andrew's Cathedral, Honolulu, on November 18th, the Bishop of Honolulu presiding.

The marriage by special license in Dublin was announced in the papers of that city recently, of the Bishop of Down (Dr. Reeves) to Miss Charlotte Townley. Dr. Reeves is over eighty years of age, and was ordained in 1838, being consecrated Bishop in 1886.

The Archbishop of York will hold an ordination for deacons only on the second Sunday in Lent, and for priests only on Trinity Sunday. The Bishop of Manchester, who notifies that he does not grant letters dismissory, proposes to hold four ordinations in 1892, namely, on March 13th, June 12th, September 25th, and on December 18th for deacons only.

Nine months ago the only male communicant in Christ Church, Tidioute, began to work. In about four months he had gotten two others to work and the three had brought six more. Since these nine formed a Brotherhood Chapter, the average congregation has increased threefold, and a large Bible class has been formed. All this was done without any outside advice or assistance. Almost all the members are mechanics.

Bishop McLaren, as a member of the General Council on Religious Congresses, appointed by the Columbian Exposition management, and chairman of the special committee in charge of the Anglican Church Congress to be held in Chicago during the Exposition, has formally brought before the Council of the Brotherhood the propriety of holding a Brotherhood Convention in Chicago in June, 1893.

There is pressing need for a Bishop for the Yoruba country. The work there is too much for the Bishop of Sierra Leone. He had planned a visit to Lagos and to the interior Yoruba stations in November, but has been obliged by pressing business to give up the proposal for the present. He regrets this very much, as it once more deprived him of the pleasure, which he has looked forward to, of getting to Ibadan and seeing the work there for the first time.

The "Dictionary of Hymnology," which has occupied the Rev. John Julian for a number of years, is now passing through the press, and will be published this week. It is a labor of considerable magnitude, dealing with some 30,000 hymns in 200 languages and dialects; in addition to which there are brief biographies of hymn writers, historical note, and an exhaustive index. The valuable breviaries, missals, and manuscripts in various European libraries have been consulted in the compilation of this interesting work.

An official statement issued from the Chinese Legation in Paris asserts that the recent troubles in China were the work of the powerful secret society, the Kalao-Hui, many members of which have suffered execution. All risings have now been put down, ten officials have been severely treated for neglect of duty, and, in addition, the following measures have been adopted: Indemnities amounting in all to 400,000 taels, or about £100,000, have been paid to the Christian missions of all nationalities and to the families of the only two foreigners killed—a missionary and a customs official, both Englishmen.

The death is announced of Canon Brooke, Precentor of Dromore, and probably the oldest Episcopal clergyman in Ireland. He was ninety-three years of age, and his career was somewhat remarkable. Before taking orders he was a captain in the 62nd Foot, and had charge of the troops at the famous Dolly's Brae skirmish in county Down. In 1835 he received priest's orders from the Bishop of Sodor and Man, and worked as a curate in the Isle of Man before going to Ireland.

Two ministers of the Welsh Calvinistic Methodist Connection have just been ordained. The Rev. Josiah Thomas, formerly of Llandaff, has been ordained deacon by the Bishop of Llandaff, and licensed to the Curacy of Bettws, Bridgend. The Rev. J. H. Parry, formerly of Aberdare, and son of the ex-moderator of the General Assembly of the Connexion, has been ordained priest by the Bishop of St. Asaph. It appears, says the *Times*, that the names of ten ministers in the county of Monmouth are absent from the solemn protest which the Presbytery drafted against the recent utterances of the Bishop of Llandaff as to those who had applied for admission to the Episcopal Church.

In view of its centenary, which takes place next year, the Baptist Missionary Society is appealing to the Baptist churches for the purpose of raising a special fund of £100,000. Towards this amount the sum of £44,369 has already been subscribed and promised. Among the objects to which the special fund will be applied are the equipment and expenses of a hundred new missionaries; the erection of new missionary buildings; the translation and printing of the Scriptures; and defraying the cost of a new Congo steamer.

The Word of the Lord upon the Waters. "Sermon read by his Imperial Majesty the German Emperor while at sea on his voyages to the Land of the Mid-night Sun. Composed by Dr. Richter, Army Chaplain, and translated from the German by John R. M'Ilraith." This is the full title of a book just published by Mr. Heinemann. There being no clergyman on board the Emperor's vessel, his Majesty, assuming the ecclesiastical character belonging to the head of the house, held the services. There are in all nine discourses, divided naturally into two sections, the first four, dated 1890, dealing with "The Praise of God as declared in the Book of Nature," and the rest belonging to the series of 1891, of which the theme is "Christ our Lord. There Even the Sea Obeys."

Mrs. Goode, of Llandudno, has published a two penny pamphlet, called "Christian Chimes" (J. F. Shaw and Co.), and containing a reproduction of the American Bishop Coxe's ballad, "The Chimes of England," written nearly fifty years ago. To this she has added extracts, referring to Chimes, from Dean Goode's works. There are also Bonar's hymn, "The Church has waited long," and another hymn, and selections from sermons by the Rev. F. Webster and the Rev. Dr. Bullinger. The profits of sale are to be given to a memorial fund of a "gathered lamb," a ballet dancer of eight years old, who heard the Gospel at a seaside mission, and dying in hospital said "Nurse, don't trouble about me. I'm only going to another home instead of my mother's."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

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

Inspiration.

SIR,—You are to be congratulated upon the firm stand you have taken against attempts to weaken faith in the inspiration of Holy Scripture. I am pleased to see you have published the Declaration which has been issued in England. It would seem that a deliverance in which Archdeacon Denison, M. F. Sadler, Dean Payne-Smith, and H. W. Webb-Peploe, concur, may well commend itself to Churchmen.

LAYMAN.

Evening Service Leaflets.

SIR,—A few weeks ago you noticed favourably the effort of our Church publishers to furnish the Canadian Church with the evening service for each Sunday, printed in full, thereby supplying a want

which has been long felt in some of our churches. I am sorry to learn that, for want of a little enterprise on the part of our clergy and churchwardens, the publishers have been compelled to suspend the publication.

It was my lot to worship with a congregation where the leaflet was used while published, and, though it was only a few Sundays in use, the advantage of it was very manifest. I may safely say from my own observation that the congregation was increased at least ten per cent. Nor was this the only or greatest benefit from it, as was manifest last Sunday, when it was not issued. The change from the heartiness of the responding on the previous Sundays was very marked, showing how much had been accomplished during the few weeks the leaflets were in use, and giving life and warmth to the service. It should not be impossible to secure subscribers for the 5,000 copies necessary to make the undertaking a financial success, at the very low figure at which they were issued, 50 cents per 100. From my brief experience of the usefulness of the leaflet, I feel it would be found of great benefit to the Church. It cannot fail to popularize our evening services, and to teach many, at present ignorant of them, some of the many beauties of our liturgy.

"K."

Biblical Criticism

SIR,—I am one of many, as I hope and think, who feel grateful to you for the stand you have taken with respect to the astounding phenomenon presented by the head of the Pusey House and his associates going over in a body to the so-called higher criticism. Those of us who cannot unlearn the teachings of the Church for eighteen centuries upon the inspiration and truthfulness of the Holy Scriptures, and upon the infallibility of our Divine Lord, at the bidding of the new school, are thankful to find you speaking on these points with no uncertain sound.

You will, of course, reproduce the important Declaration just put forth by leading Churchmen of different schools in England, re-affirming the true Catholic doctrine of inspiration, and repudiating the shocking imputation of ignorance and error to our Lord. I send you a copy of a similar Declaration put forth, it may fairly be said, by the entire Anglican Communion in 1864, upon the publication of *Essays and Reviews*, which you may perhaps think well to print also. The only course left open to orthodox men, when any point of faith is denied, is to re-affirm it. Nothing but a crisis in English Christianity could have drawn together the thirty-eight divines who have signed the new Declaration to put their names to a common document.

I have read with attention Mr. Osborne's letter in your issue of the 7th. Does it contain any fair account of the crisis? No one finds fault with the investigation of the points of strangely unequal importance, which Mr. O. mentions in his third paragraph; and who ever heard of any one calling the eminent men he there mentions ignoramuses. What is gained by this sort of writing? The points he mentions belong, most of them, to the Lower Criticism, not the Higher (Isaiah is an exception); and all Churchmen are proud to follow the lead of Bishops Lightfoot and Westcott in critical matters. But Mr. Osborne is aware that these eminent men, so far from being leaders of the critical school, won their laurels in showing the results of the Higher Criticism in its assaults upon the New Testament to be untenable, by bringing those results to the test of sound historical evidence. The great critical leaders of Germany, followed humbly and admiringly by their English disciples, claimed to have demonstrated by the method of the Higher Criticism that no part of the New Testament was genuine except four of St. Paul's Epistles. The remaining books were composed long after, and were most of them supposititious writings, forged for party purposes. Against this school, its system and its results, the writings of Bishop Lightfoot and Westcott were directed, and are accepted by English scholars generally as a solid and complete vindication of the genuineness of the N. T. Canon.

Conservative Churchmen ask why should not the same hold good of the critical assaults, of the very same kind, upon the Old Testament Canon? And what shocks us is to find that our natural leaders have, in the case of the Pusey House divines, thrown up in despair the case for the defence and gone over bodily to the enemy.

Mr. Osborne ought to have told his readers that the points surrendered by the new English critical school are not those enumerated in his third paragraph, but the following:—1. Moses did not write the Pentateuch; if he ever wrote at all, not one word of his writings, so far as we know, has come down to us. 2. The whole Mosaic Law is a compilation, partly from pre-existing documents, none of it earlier than the Babylonish Captivity, 900 years later than Moses. 3. The Tabernacle of Witness never had any existence, but was a fiction of the compilers of the Pentateuch

in the days of the Exile. 4. The Book of Deuteronomy was a religious novel, certainly not earlier than 800 years after Moses, and probably palmed off upon the people as a genuine book of Moses in the days of Josiah. 5. The older historical Books were remodelled according to the Mosaic form, and the Books of Chronicles, especially, falsified by Priests and Levites to sustain the belief, quite inconsistent with truth, that the tribe of Levi had been set apart from the days of Moses. I need not go on further with the O. T. Books, though as bad remains behind. And when we ask, but did not our Lord set his seal to the Pentateuch, quote it and argue from it as the genuine work of Moses?—the answer we receive is, that we have no reason to believe that our Lord knew any more upon such points as these than any educated Jew of that day, and that no doubt He did suppose that Moses wrote of Him, but He was mistaken.

Well, sir, these are not trifling matters, as anyone reading Mr. Osborne's letter would suppose. They are grave matters, touching the very vitals of the Christian religion.

Let me recommend to your readers the late charge of Bishop Ellicott, sold by the S.P.C.K. for 2s., and an admirable sermon by Dr. Morgan Dix, of New York, on this all important controversy.

HENRY ROE,

Archdeacon of Quebec.

Lennoxville, 15th January, 1892.

Christmas in Algoma

SIR, Please allow me a small space in your Algoma column, so that I may let some kind friends know how we spent our Christmas on this part of St. Joseph Island. One especially, our kind and good Bishop, will be glad to hear from us. He is aware that we are a little flock, without a shepherd, that we have had no resident clergyman since the Rev. Charles Piercy left us in May, 1890, and went to the rising town of Sudbury. Nevertheless we have kept up a regular service in our church ever since by the help of a lay reader who was appointed by the Rev. Mr. Piercy, and voted in by the members of the congregation and sanctioned by the Bishop afterwards, and although we had no clergyman and only a lay reader we were bound to keep up the honoured custom of assembling ourselves together on Christmas day, and have a hearty and joyful service. The young folk turned out and gave the church a good cleaning, and then two days before Christmas they met again and decorated it with evergreens, with here and there texts of scripture, etc., so that when we met in it on Christmas morning for service we were all made to feel happy with the beautiful appearance of our little church as "brother clasped the hand of brother." Miss Williamson presided at the organ. The congregation joined heartily in the singing and chants, and they all with one voice and apparently one heart joined in the reading of the proper psalms and the Athanasian creed. We had a very short but beautiful sermon for the day. I think it was one of Canon Walsham Howe's "Plain Words." As we had no clergyman we could have no communion service. There is no sign of the little flock getting tired of the lay service, but we hope the time will soon come when our energetic and overworked Bishop will be able to send us an ordained man. Two clergymen visited us last summer, and gave us there services, Rev. Mr. Irvine, of Garden River, and Rev. Mr. Rowe, of Sault Ste. Marie, Michigan. I am in hopes that the Rev. Mr. Kerr will be able to spend his holidays with us next summer. Pardon me for trespassing on your time and space. Respectfully yours,

C. YOUNG.

The English Church Union and Clergy Discipline.

SIR,—As the following statement of Canonical principles concerning clergy discipline, which forms the substance of a report of the Canon Law Committee presented and adopted by the Council of the E. C. U., at their meeting on Dec. 15th, 1891, is of interest not only to the members and associates, but to Churchmen in general, I shall thank you to publish it in the columns of your excellent paper.

W. H. A. E.

Statement of Canonical Principles Concerning Church Discipline. Issued by Direction of the Council of the English Church Union.

1. The Catholic Church is a divinely constituted society, the visible Kingdom of Christ upon earth, possessed of an inherent power of ruling and governing its subjects in spiritual matters;
2. This power resides by succession in the Episcopate, acting synodically and in other canonical manner, and in the Episcopate alone;
3. This power is not limited to doctrine, but embraces positive discipline;

Sunday School Lesson.

4th Sunday after Epiphany Jan 31st, 1892. ACCEPTING THE COVENANT.

- 1. This power, having been originally and immediately delegated to the Apostles by our Lord Jesus Christ, is of Divine Right; 5. The Church, by its own inherent authority, has power to make laws, to administer laws, and to enforce the observance of its laws in the spiritual domain in other words, it possesses legislative, executive and judicial powers; 6. The sanctions and penalties of the Church are, strictly speaking, purely spiritual; 7. The Law administered is the Canon Law, which binds intrinsically in conscience; 8. Procedure, legislative and judicial, is expressly provided for by the Canon Law; 9. Spiritual Causes must be concluded in Spiritual Courts; 10. The State, being jure divino the guardian of Civil Rights, is by consequence bound, upon complaint made, to ascertain whether justice has been done to an incriminated Clerk; 11. The appeal tamquam ab abusu, subject to the principle laid down in No. 9, may be legitimately made to the State; 12. Statute Law touching ecclesiastical matters is "mere temporal," and consists only of rules laid down by the State for the conduct of the Civil Power in dealing with such temporal rights as come in contact with spiritual duties; 13. Any so-called Ecclesiastical Court, constituted by Act of Parliament only, possesses no spiritual jurisdiction, and consequently all its proceedings are spiritually null and void; 14. The so-called Ecclesiastical Courts, as now existing in England, are not Courts Christian the authority of which in spiritual matters can be conscientiously recognised, inasmuch as the procedure established by the Church Discipline Act of 1840 is "mere temporal," and constituted by authority of Parliament only—the said Act, moreover, having paralysed the action of the canonical Courts Christian by a specific prohibitory clause; 15. None but a Bishop has power to suspend, deprive, or depose a Clerk; 16. No provision for ipso facto voidance of an Office or Benefice can operate without the declaratory Sentence of the Bishop in the spiritual Court; 17. Any scheme for the alteration or regulation of procedure in the matter of discipline must be embodied in Canons enacted by Convocation, and such action of Convocation should precede any Parliamentary action needed to give civil sanction to the Canons; 18. No resolutions of Convocation expressing approval of a Bill in Parliament purporting to regulate Church Discipline can give spiritual authority to such Bill if it becomes law, nor can such resolution be equivalent to Canons. December 15, 1891.

Notes and Queries.

SIR,—How has the Christian Sabbath become changed from the Jewish Sabbath? Did our Lord change them or did human authority? L. W.

Ans.—We might reasonably object to the term "Christian Sabbath," because there is no such word used in Scripture or Prayer Book, or any recognised ecclesiastical authority. The early Church fought hard against the introduction of the Sabbath into the Christian system, and it is only within comparatively recent years that the word Sabbath has come into such vogue on the lips of those who wish to make capital out of a Bible term. Alcuin, the adviser of the Emperor Charlemagne, in the close of the 8th century, gets the credit of being the first to broach the idea of the "Christian Sabbath," and Heylin says that Petrus Alfonsus, in the 12th century, was the first to use the term. As to the thing itself, we have no account of the change from the observance of the seventh day, or Jewish Sabbath, to that of the first day, or Christian "Lord's day" or Sunday. To all appearances it was not commanded by Christ, His Apostles, or ecclesiastical council. In the New Testament, there are many traces of a change being imminent, and very early in the Church the one institution supplanted the other, but we have no canon or decree to define the change. It seems never to have been argued about, but accepted at once as apostolic and divine. The spirit that was guiding and moulding the Church in organising her system led her into this truth as by an intuition, and it has prevailed in the whole Church without cavil or attempt at resistance.

—Alas for the man who is too busy to pray, for he is too busy to be saved! Alas for us! What would they judge, those saints of old, who wore the very stones with their perpetual kneeling? Cardinal Manning.

III. THANKFULNESS FOR THE STATE OF SALVATION.

We are bound to keep the Covenant, but God desires something more, viz. a willing service, not given "grudgingly, or of necessity." Therefore we say, "I heartily thank our Heavenly Father that He hath called me to this state of salvation." Thanks should be offered for all His mercies, but above all for "that unspeakable gift." See also in the General Thanksgiving, where the same thing is mentioned under another name, "the means of grace and the hope of glory." Being "called into a state of salvation" does not mean that we are certain to be saved, but if we continue in that state we shall be saved. We thank the Father for deliverance "from the power of darkness" and "translation into the kingdom of His dear son." (Col. i. 12, 13.)

IV. PRAYER FOR GRACE TO PERSEVERE.

Lastly, we pray for grace that we "may continue in the same" state of salvation. The prize is only for those who "endure to the end." We must not "look back" (St. Luke ix. 62), but "press towards the mark." (Phil. iii. 14). See the terrible warning to any who turn back (Heb. vi. 4-6, x. 26). It is then very necessary to pray for grace, i. e., help; for though the spirit may be willing, the flesh is weak. (St. Matt. xxvi. 41.) see references in section II. about "God's help."

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER X.

(Continued.)

"You see, Missie dear, God did care," said Jem simply.

Lil did not find sitting for her picture by any means as pleasant as she expected; sitting still had never been her forte; to sit motionless for two hours, though she had a little rest between each, was almost beyond her patience, and much harder work she told Jem than walking for miles beside old Turk.

However, the sum of money she took home each day made more than amends for everything. The way her eyes danced with excitement as he counted it into her hand struck the artist much, also the fact that, as the days went by, she did not express any wish to see her picture, or appear to take any great interest in it, though she looked at those round the room, either finished or unfinished, with intelligent curiosity, recognising heads and scenes with evident pleasure.

The artist soon found out all about Jem, and how ill he was, and knew that each day, on leaving the studio, "Miss Lily," as he always punctiliously called her, hurried to the town to make purchases for her invalid brother. Sometimes she arrived at the studio very tired, and he found she had already been up for hours, tramping round to the distant villages with the donkey-cart laden with fish or vegetables, and as he often met her late in the evening, toiling back with it, he knew that his little model worked hard for her living, and was very kind and merciful to her. He soon learned to talk to her of her brother, when he wanted her eyes to light up, and finding out that the sick boy loved books more than anything, many found their way to the caravan, which cheered the long lonely hours poor Jem had now to spend while his mother and Missie were out.

At last, piqued by her indifference, for he had determined to wait till she showed some curiosity, the artist asked her if she would not like to see her picture, and she followed its progress with frank interest.

It was some time, however, before he could gather from her remarks whether she were pleased with it or no; that she wished "Jem" could see it seemed her uppermost thought.

He had represented her leaning against a rough, low granite wall in a quaint corner of the picturesque fishing village; on the wall rested a basket of fish, and she was standing much in the same attitude in which he had seen her on the day he had first spoken to her; the expression of her face

was rather sad, rather proud, and very resolute, her eyes full of wistful longing.

"Well, Miss Lily, tell me exactly what you think of it," urged the artist with some curiosity one day when the picture was nearly finished.

"I'm looking rather cross, sir," she said with a shy laugh; "that was what I was looking like that day you asked me to come: I was cross, I thought I should have to go and sing that evening, and I hated it, but Jem had nothing—not half what he wanted."

"What would you like me to call my picture?" said the artist, wishing rather to draw her out than in expectation of any answer.

"You might call it 'Nobody cares'; I look as if I was saying that. I was just saying that when you came up, nobody cares that Jem wants lots of things; only that wouldn't be a name for a picture, exactly. What do you call the colour of my hair, sir?" she added abruptly, before the artist, who was feeling deeply interested, could say anything; she had forgotten all the sad thoughts which the remembrance of that day had brought her, and her question was asked with a bright smile and childish eagerness.

"I call it auburn—a true auburn," he answered, greatly amused; his little model after all was letting him have a glimpse of the vanity he had counted her too proud to show.

"True auburn," she repeated. "I have heard that before, somebody used to say that." She coloured hotly as a wave of confused memories passed through her brain. "It's true auburn—it's not red, somebody said that." She pressed her hands to her forehead, and a bewildered, pained expression came into her eyes; then, a clock striking, she held out a brown little band for her daily wage, and saying, soberly, "mother'll be waiting for me, good morning, sir," she slipped away.

"A very strange child that is," the artist said to his friend, and then he repeated the conversation, adding, "I saw no sign of tragedy in my little picture, but she evidently does."

"You have caught her expression exactly," replied his friend, "her eyes are full of patient, but somewhat proud, reproach; you would expect those lips to curl with a scornful smile, and yet her eyes are full of entreaty, and the lines of her mouth strong with some brave resolve; your picture will be a success, but I doubt the general public reading all there is in the face, even if you label it with that somewhat tragic name."

"No, that name would hardly do for the world at large," said the artist, smiling; "but whoever buys it shall hear the story as far as I know it of poor little Missie; it will add to the interest of the picture to most people. She is but a child by the way, much younger even than I thought her."

In spite of all the good food Jem was now able to have, he grew weaker day by day, and Dorothy waited on him with watchful devotion; though no one spoke of his death, the shadow of the sorrow that was coming rested on her, and she went about her work gravely, spending every spare moment with the invalid.

The money she had earned at the studio made everything easy; the little household had never been so rich, and soon Nance fell into the habit of going round with the cart by herself and leaving the children together.

She was feverishly anxious to put some money by for a purpose she did not dare to speak of, and she could not bear the pain of watching her boy die; active exertion helped her, and Jem could want nothing if Lil was beside him. He was in bed now, and was only able to be lifted from it by his mother's strong arms. Although really more than sixteen, he still looked a mere child; he had always been small, now his frame was shrunken and wasted; his luminous dark eyes alone spoke of the life and energy of the busy brain which seldom rested.

In the midst of his weakness and weariness, many of his thoughts were fixed on his mother and adopted sister; for himself all things were well, but what would they do when he was gone; it was true he had long been only a burden for them, but still he felt he was wanted.

Who would take care of Lil when he was gone as he could have taken care of her, and each year

she would need more care. His mother, too, she would miss him; it was hard to leave them when he felt his courage high to do and dare for them.

Jem had read a good deal lately and thought still more; for long he had wished that those he loved so much were leading a different life; it would be safer and better for them if they had a settled home, such a home as he had read about, such a home as he sometimes seen; and in his dreaming fancies he pictured a cottage in a little garden full of flowers, basking in the summer sunshine.

There his mother might learn more, for there would be people to talk to her and teach her, and Lil might go to school; it was a dreadful thing to think she was growing up hardly less ignorant than Lisbeth and Ellen, and might by-and-by, when she was a woman, marry and live on this ignorant life where she heard of no good things.

His mother would seldom talk to him of what she thought or wished for; she feared God he knew, and often lately he had read to her, but she knew so little, and Lil, poor Lil, he knew longed bitterly for many things that were out of reach.

How would she get on without him, to whom alone she told of these longings; he could not wish her to grow content with things as they were, and yet how could things alter?

He had urged his mother to make some change more than once, to find some home where she and Lil might live together; people no poorer than they were, he had urged, had homes, but she had said she could not be happy in a house; she was used to wandering, she had wandered ever since she was a girl, and Lil knew no other life and was happy enough. She would take care that no harm came to her, it was better not to put fancies into the child's head, they could do no good, and it would break the child's heart if he spoke of leaving her.

"You won't die yet awhile," pleaded poor Nance, "and don't vex the child about it, she'll break her heart soon enough; you just wait a bit and you'll grow stronger, the spring'll be here soon."

But Jem could not wait, he felt his time was short indeed now.

To be Continued.

The Sick Room Temperature

Physicians tell us the proper temperature of a sick room should be from 65 to 70 degrees Fahrenheit, and the heat should not go much below or much above these points. Abundance of fresh air and sunshine is the rule in all cases, except where the order of the physician prohibits the light. There is far more danger of the patient becoming enervated by close, foul air than there is from ventilation. English physicians insist that an open fire is a necessity to the proper ventilation of the sick room, and an eminent authority on the subject says: "I do not consider any room suitable for a patient to occupy during a prolonged illness where there is not an open fire burning on the hearth, in order to secure proper ventilation."

A tight stove or a furnace register will not serve any such purpose. On the contrary, the stove throws out a dry heat which can only be partly counteracted by keeping boiling water on the stove. It does not solve in any way the problem of ventilation. The furnace register too often brings up a current of foul air from the cellar or the kitchen, into which the cold air box opens. Unfortunately it is quite the exception to have the cold air box open outdoors, as it should. Even where it so opens, the furnace register does not assist materially in ventilating the room. One of the best methods of removing odors is to take a shovel of burning coals, sprinkle it with coffee and pass it around the room. Where there is infectious disease a deodorizing solution should be obtained from the physician and used in the water in which the utensils of the room, the bedding, and clothing of the patient are washed.

A new industry has been started in the Natal Colony, the manufacture of cement (equal to Portland cement), by which the colonists hope to save from £40,000 to £50,000. A large syndicate has been formed for this object. Natal will soon supply herself, and her neighbors with cement as well as coal, sugar and tea.

Hints to Housekeepers

CHICKEN COOKED IN BATTER. Take a very young and tender chicken, joint it; wash and wipe dry and rub with salt. Make a batter with three eggs, half a cupful of sweet cream, a large spoonful of batter and flour enough to thicken; dip each piece in the batter, put a little butter in the spider; when hot cover the bottom with the chicken and cover closely for ten minutes, as the steam helps to make the chicken tender. Then uncover and let it brown.

ARE YOU DEAF, or do you suffer from noises in the head? Then send 13 cent stamp and I will send a valuable treatise containing full particulars for home cure, which costs comparatively nothing. A splendid work on deafness and the ear. Address PROF. G. CHASE, Montreal.

CROQUETTES OF TURKEY, CHICKEN OR VEAL can be made from this rule. Chop the meat fine, add one-third as much bread crumbs as meat, season with salt, pepper and yolks of hard boiled eggs, moisten with sweet cream or milk, make it into any form; cone or pear shape look well; dip each in a batter of eggs and roll in crumbs of bread or cracker, fry brown in butter, serve with bits of parsley around the edge of the platter.

GOOD DEEDS DONE. The good deeds done by that unequalled family liniment, Hagyard's Yellow Oil, during the thirty years it has been held in the ever-increasing esteem by the public, would fill volumes. We cannot here enumerate all its good qualities, but that it can be relied on as a cure for croup, coughs, colds, sore throat and all pains, goes without saying.

CHICKEN CROQUETTES. Cut up a chicken and boil until tender, when cold take the skin off and cut from the bones and chop fine; put half a cupful of the liquor the chicken was cooked in into a stew-pan with two spoonfuls of butter, a little salt, pepper and a spoonful of chopped parsley; when boiling stir in two spoonfuls of flour which has been wet with cold water, then add the minced chicken and after mixing well set away to cool, then make into shape; prepare some rolled cracker or dried bread crumbs, which should be rolled or grated; beat two eggs well, dip the croquettes into the egg then into the crumbs and cook in a kettle of hot fat or fry in hot butter in the spider; if in the latter, turn over to brown both sides.

A PROMPT RESULT.—Dear Sirs,—Two years ago I was very ill with jaundice and tried many medicines which did me no good until I was advised to try B.B.B., when, after using half a bottle, I was effectually cured. Charlotte Morton, Elphinstone, Man.

COQUILLES DE VOLAILLE.—Take a chicken that will weigh at least three or four pounds, cut up and cook till tender, take the skin off and with a fork pick the meat from the bones. With a sharp knife, cut the meat in small square pieces. Take a cup of the liquor in which the chicken was boiled, add a spoonful of chopped parsley, teaspoon of chopped onion, put it in a spider over the fire; rub together one tablespoonful of flour and two of butter, then add a spoon of the hot broth, stir all into the broth over the fire and add half a pint of sweet cream, season with a dust of cayenne pepper and salt. Take from the fire and set away to cool, then add half a cupful of sweet cream and a large spoonful of butter; stir it in well. Slice a box of mushrooms over the chicken, then pour the gravy over the whole and dip it into shells, bake in a hot oven fifteen or twenty minutes and serve while hot.

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Minnie true as you Auntie them the the dear have a white cup whole set saucers th to grief.

Such Every day was called slices of shavings was good very little than Fri not sure with that had mak water wit was just

But the like seven know; th about th day they same way cup and as mami them put Neither finally F cross ton

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Dr. Epi says:

"I have only in vidual circumstance that we p overwork vigor to t

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CAUTION ford's" i spurious.

Children's Department.

Minnie and Frizzle

Minnie and Frizzle had a quarrel, true as you live!

Auntie Dora would never have sent them the dishes if she had known that the dear little nieces would one day have a quarrel over the tiny pink and white cups and saucers. There was a whole set, but it was the cups and saucers that brought the little girls to grief.

Such good times as they had too! Every day for a whole month, mamma was called upon to cut the tiniest slices of bread and cunningest little shavings of dried beef, and when cook was goodnatured, she would make the very littlest bits of cookies, no bigger than Frizzle's thimble—indeed, I am not sure that they were not cut out with that same thimble! Then they had make-believe tea made out of hot water with a little milk and sugar. It was just delightful!

But these little girls were very much like several other little girls whom I know; they both wanted their own way about things. And one unfortunate day they did not want things the same way. Minnie wanted to put the cup and saucers on the little table just as mamma did, and Frizzle wanted them put on as Aunt Jennie had them. Neither of them would give up, and finally Frizzle said in a dreadfully cross tone

"Then I won't play!" and she sat down in a chair, kind of sidewise, with one elbow hoisted up on the back of the chair, and the other little clenched hand hanging down. It was not a very graceful position, neither was it a very pleasant-looking little girl who sat there kicking her heels against the rounds of the chair. She was saying to herself, "I don't care! Minnie always wants her own way! I think

things ought to go as I say. I am older than she is!"

And Minnie, left over in the corner where the little table was set out, talked to herself too.

"I sinks Frizzle's best as mean as she can be! she allers wants her way! I sinks mamma knows a great deal more's an Aunt Jennie how sings ought to be. Any way, I like mamma's way bestest!"

After a while Minnie grew tired of pouting, and said, in her little heart, "I wish Frizzle would come back, I don't care very much any way." And she went over to where Frizzle still sat and stood beside her. Frizzle did not look up; then Minnie pulled a little on Frizzle's dress, and said:

"Come, Frizzle, I don't care a single bit. Let's go to playing."

At this Frizzle turned suddenly round and laughed. "I don't care either!" she said. And so they made up and went back to their play.

Mamma had watched the whole; and that night when she put the little ones to bed, she said:

"I was very glad to see my little girls make up after their quarrel this afternoon, but how much better I should like to see them overcoming this naughty habit of getting cross at each other. When will you remember to put away the first angry feeling just as it comes up in your little hearts. You lost a whole half-hour this afternoon, right out of your play, over that little matter as to whether your cups and saucers should be put in a pile or spread out singly. Wasn't that a silly thing to do?"

Frizzle and Minnie thought it was, and I think so too.

Jessie's Importunity.

"Mamma, what does importunity mean?"

Jessie looked up from her Bible and waited for mamma's answer.

"Importunity means urgent request—continual asking for a thing," replied the mother.

The puzzled look on Jessie's face lifted a little, and she read, "I say unto you, though he will not rise and give him because he is his friend, yet, because of his importunity he will rise and give him as many as he needeth." Does that mean because he asks over and over?"

"Yes, dear, it means that if the man wanted the bread very much he would ask earnestly and his friend could not resist the pleading."

"I suppose like papa, when I ask him for things," said Jessie, "he can't say 'no' when I want things very much. This morning when I went down to the office to ask him for some money for skates, he was writing, and when I spoke to him, he kept right on writing. I said 'papa!' and he never looked up; then I said louder 'papa!' and he kept on with his writing; then I said 'papa! will you give me some money to buy a new pair of skates?' but he didn't look up; and I said 'papa' over so many times, and finally I shook the table, just a little, and I could see a funny little smile that didn't show much, but I knew if I kept on it would come out, and it did. Papa just leaned back and laughed and said 'What a persistent little girl you are!' then he gave me the money. Was that the same as if he had said, 'because of your importunity?'"

Mamma smiled upon her little daughter. "Yes, Jessie, I think you understand what importunity means

as well as any little girl I know of."

Then Jessie turned back to her reading and read.

"Ask, and it shall be given you. Mamma, does that mean that God will give us whatever we ask if we ask in earnest?"

"Read on a little," said mamma.

And Jessie read until she came to the verse, "If ye then being evil know how to give good gifts unto your children how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

"But, mamma, you have told me to ask for other things, and I have asked a great many times for something that I wanted very much, and God has given things to me when I have asked."

"Yes, dear; Jesus taught us to ask for our daily bread, and that means all our needs; and He does hear and answer us; but I think that He means to teach us that we may ask for the gift of the Holy Spirit to lead us, and if we ask earnestly, desiring this gift, we shall certainly receive it, for we may know that it is according to His will. When we ask for other things, we do not certainly know that what we ask will be good for us, and we ought always to say in our hearts, 'if it be thy will.' Sometimes we wonder why God does not hear us and give us the things we have been asking for; but perhaps we have been asking for something which would harm us, and so God withheld the gift out of love."

"I see," said Jessie: "if I had telephoned to papa to ask if I could go down to the pond to skate, and he had replied 'no,' I might have thought he was cruel, when all the time he might have known that the ice was too thin to be safe; but then, papa would have said that was the reason."

"Yes, but God does not always tell us why, though a great many times we might know He does things for our good if we were not so blind; but where we cannot see, we may trust Him and believe it is for some good reason."

Tempted.

It was a bright spring afternoon; that is, it was bright just then, but being April, one couldn't be certain what the sky would do in five minutes; it had rained three times since noon, but now the sun was shining.

Constance Perkins paid no attention to the sun; she was reading a lovely story in her new spelling-book. A story in a spelling-book! Yes, indeed, and I can assure you it was a great pleasure to Constance, for she lived in the days when stories were scarce. The spelling-book from which she was reading had only been in print a few years, and the man who made it—whose name by the way was Noah Webster—was the first one who seemed ever to have thought of making stories for young scholars to read.

I really suppose, though, that the first thing which led Noah Webster to want to make a spelling-book was because in all the schools English books were being used, and he thought it was time that America had spelling-books of her own. So he made one, and here is a copy of the story that Constance was reading:

"An old man found a rude boy up in one of his trees stealing apples, and desired him to come down; but the young saucy boy told him plainly he would not.

"'Won't you?' said the old man, 'then I will fetch you down.' So

he pulled up some tufts of grass and threw at him; but this only made the youngster laugh to think that the old man should try to beat him down from the tree with grass only.

"Well, well," said the old man, "if neither words nor grass will do, I must try what virtue there is in stones." So the old man pelted him heartily with stones, which soon made the young chap hasten down from the tree and beg the old man's pardon.

"MORAL.—'If good words and gentle means will not reclaim the wicked, they must be dealt with in a more severe manner.'"

And she thought that was an interesting story! Yes, she did, and if you had as few stories to read as she had, you would think so too.

But Constance had more than the story to think about; there was the hard spelling-lesson to get; harder than usual, and Mr. Stebbins was very particular.

Constance was very anxious to do well in spelling, not only on account of the honour in school, but because if she wore home the medal at the end of the week, her father was going to get her a little curly white dog for her own.

No wonder that Constance studied, for if there was one thing more than another that she thought she wanted, it was that curly dog. But another girl was studying for the medal, if not for the dog, and a good speller she was, too, that was Penelope Bates. Constance looked over at her now; she was rocking her little body to and fro, and her lips were making a perfect buzz of the spelling-lesson. Constance took on fresh energy from just a look at her, and went on rocking herself and buzzing.

Not long to buzz, for the spelling-class was the very next one called. Something new they had to-day. The fashion of writing spelling-lessons had not even been heard of at that time; but good Mr. Stebbins sometimes got ahead of the times.

After the regular spelling-lesson, each scholar was to take slate and pencil, and write, as the teacher repeated them, the words of the "moral" in the story which I have copied for you. Only those who could write the moral without any mistake, in addition to having spelled all the other words correctly, could be said to have perfect lessons. I presume it sounds like very easy work to you; but these children were unused to writing. Words which rolled smoothly from their tongues, refused to roll from their pencils. It happened that when they came with their slates, ready to write, Constance seated herself beside Penelope Bates, near enough to catch glimpses from her slate.

To her dismay, this was what she saw: the word "dealt" written "delt," by Penelope's cramped up little hand.

Then did Constance go to thinking hard. Penelope must know how to spell the word, for it had come to her in the class, and she had gone above Hannah Jones on it. She had just left out the "a" by accident. What was Constance to do? It was against the rules to whisper; and besides, she must not tell her of her mistake. Yes, and I will not deny that there was another "besides" with which Constance struggled. Penelope would be almost certain to get the medal if she did not; what if that one word should settle the matter?

A little pink flush began to creep

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up over Constance's checks, she was ashamed of herself for this last thought. She must get Penelope to look over her work carefully, and it must be done without speaking.

Mr. Stebbins had his back to them, and was looking out of the window watching one of the April showers. Constance made violent motions toward the slate that was turned face downward on Penelope's lap. But Penelope, jealously suspicious of her, chose to think she was being made fun of, and called out, "Mr. Stebbins, Constance Perkins is making faces at me."

"Constance Perkins will stay after school," said Mr. Stebbins severely. Then the pink in poor Constance's cheeks changed to red, while Penelope presently turning her slate, rubbed out the "delt" and wrote it again with a crooked little "a" in it.

Well, Penelope Bates wore home the medal in triumph; and Constance stayed after school and learned another line in her spelling-book; and, so far as I know, neither Mr. Stebbins nor Penelope ever found out that the faces were made by a brave little heart trying to do right, though tempted to do wrong. Neither did Constance get the little dog, for her father was a man of his word; and yet I tell you, I don't think any little girl carried a quieter heart out of that old school-house, a hundred years ago, than little Constance Perkins.

And I'll tell you another thing: Her great grandchildren are brave little men and women to-day whom everybody trusts.

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