

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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Vol. 24 ]

[TORONTO, CANADA, THURSDAY, MARCH 10, 1898.

[No. 10.



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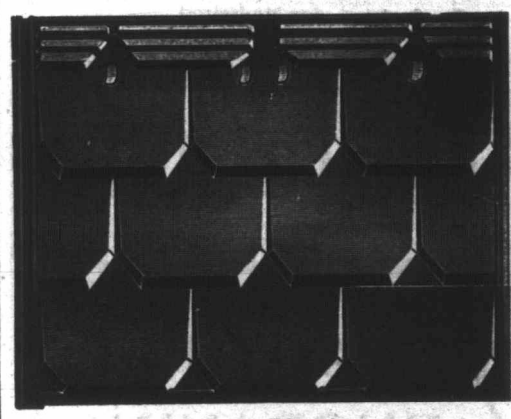
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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 10, 1898

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

## LESSONS FOR SUNDAYS AND HOLY DAYS.

March 13.—THIRD SUNDAY IN LENT.

Morning.—Gen. 37. Mark 11, to 27.

Evening.—Gen. 39 or 40. 1 Cor. 6.

Appropriate Hymns for Third and Fourth Sundays in Lent, compiled by Mr. F. Gattward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### FOURTH SUNDAY IN LENT.

Holy Communion: 109, 318, 324, 494.

Processional: 88, 100, 280, 466.

Offertory: 95, 103, 252, 287.

Children's Hymns: 94, 330, 342, 567.

General Hymns: 84, 101, 119, 193, 253, 279.

## NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to The CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Third Sunday in Lent.

St. Luke xi. 26: "The last state of that man cometh worse than the first."

Season of Lent greatly concerned with sin. The passage before us most awful as dealing with relapse. Set forth in imagery familiar to the hearers. Demoniical possession. Dispossession. Relapse.

i. Look at the statement as it stands. Possible that the very thing here described took place.

1. Hardly possible to question the actual existence of demons. Many places might be figurative. In some places hardly possible.

2. Represented as being driven out of de-

moniac. (1) The demon has a kind of power. Sometimes physical, by diseases of various kinds. Sometimes by moral (or immoral) possession, by enslaving the will. (2) Jesus Christ drives out the demon, and so leaves the house cleansed and ready for another occupant.

ii. Primary application to Jewish People.

1. Demoniac only too true a picture of moral condition of Israel. Various periods of history. Forgetting Jehovah. Idolatry. Ingratitude. Spiritual idolatry.

2. God drove out the Evil Spirit. Again and again. By judgments—bondage—deliverances.

3. But it returned again and again. No real coming back to the Lord. Hence place left empty for Evil Spirit, and repossessed. (1) Babylonish captivity came—then cured of Idolatry. (2) But house left swept and garnished. (3) So other and more subtle forms of sin and idolatry took possession. Last state worst. Ruin consummated in destruction of Jerusalem.

iii. Equally applicable to individuals. Power of evil. Work of Christ—awful consequences of relapse.

1. One living in sin is under the power of an evil spirit. His actions are in obedience to the Spirit of evil.

2. The Evil Spirit is dispossessed by Christ. (1) Son of God revealed to destroy the works of the devil. (2) To every one of us: Baptism a witness. (3) By producing conviction of sin, demon of self-righteousness cast out. (4) By partial reformation. Breaking of evil habits, etc.

3. Such reformation may fall short of entire renewal and consecration. Often forgotten. Swept only. (1) e.g., Conviction of sin. (2) Abandonment of some particular form of evil. Prodigality—drunkenness, etc. Good, excellent. But unless God enthroned, no complete remedy.

4. Unless the Blessed Spirit dwells within, relapse may take place. (1) Into the same sins. (2) Into others—perhaps worse. Prodigal to a miser. Drunkard to self-righteousness, etc.

Lessons clear and simple:

1. Let him that thinketh he standeth take heed. Examine selves.

2. No safety but in God. Mere reformation superficial and insufficient. There must be (1) Surrender to God. (2) Submission to His guidance. (3) Use of means of grace.

What is to be done this season of Lent? Shall we conquer besetting sins? Shall we reach to a more entire consecration?

## THE REPORT ON PRISONS AND REFORMATORIES.

We have received the 30th annual report of the Inspector of Prisons and Public Charities upon the common gaols, prisons and reformatories of the Province of Ontario, for the year ending September 30, 1897; and a very interesting and instructive document we have

found it. Its contents deserve to be pondered by all who have the interests of the country at heart. On the whole, they are encouraging, as telling us of a diminution of crime and other improvements, although there is still something lacking. The report begins badly. It starts out by telling us that "the majority of the gaols in the province are not in good condition, either from a sanitary point of view or for the classification of prisoners." These are two very serious defects. Poisoning by bad air, or in any other fashion, is not one of the punishments on our Statute Book, and it is not therefore lawful. Classification of prisoners is one of the first necessities in prisons, since otherwise, we are not merely punishing evil-doers, but we are sending those who are not yet hardened in crime to school with criminals of a deeper dye, where their education in evil may be carried forward. We had thought that it was one of the confirmed maxims of our times, that prevention was better than cure. This is hardly cure: it certainly is not prevention.

We are told, however, with regard to this state of things, that although little improvement has been made in the past year, "there is a disposition on the part of a number of the counties in which the gaols are situated to thoroughly improve them at an early date," and the inspector adds that he is "in hopes that the coming year will see much improvement made in the gaols throughout the province." It is to be hoped that the next report may tell us that this has been done. Especially is it to be hoped that something may be done at Parry Sound and Bracebridge, where, we are told, the gaols are "too small for the number of prisoners committed, and weak structurally as places of confinement for notorious criminals."

One of the most gratifying statements in the report is that which refers to the decrease in commitments for crime during the past year. In the year 1895-6 the number was less than in any year except 1893, since 1873, and the past year lowers the record from that date. The total number of committals was 8,384, as compared with 9,058 in the previous year. The "committals for drunkenness have been rapidly falling off during the past fifteen years." At the beginning of that period the committals amounted to 4,777, and they are now reduced to 1,716, the number in the past year. This is excellent news in every way. But we must confess that we have read one paragraph with very peculiar satisfaction. We have kept it for the last, although it is not the last in the report, and we desire to draw special attention to it. "During the past year," says Mr. Chamberlain, the Inspector, "there seems to have been a pretty general desire on the part of the counties to establish County Houses of Refuge for the poor. Some are already completed, and others are under way; and I am in hopes that such institutions will become general all over the province in a short time." It is high time, indeed, that something should



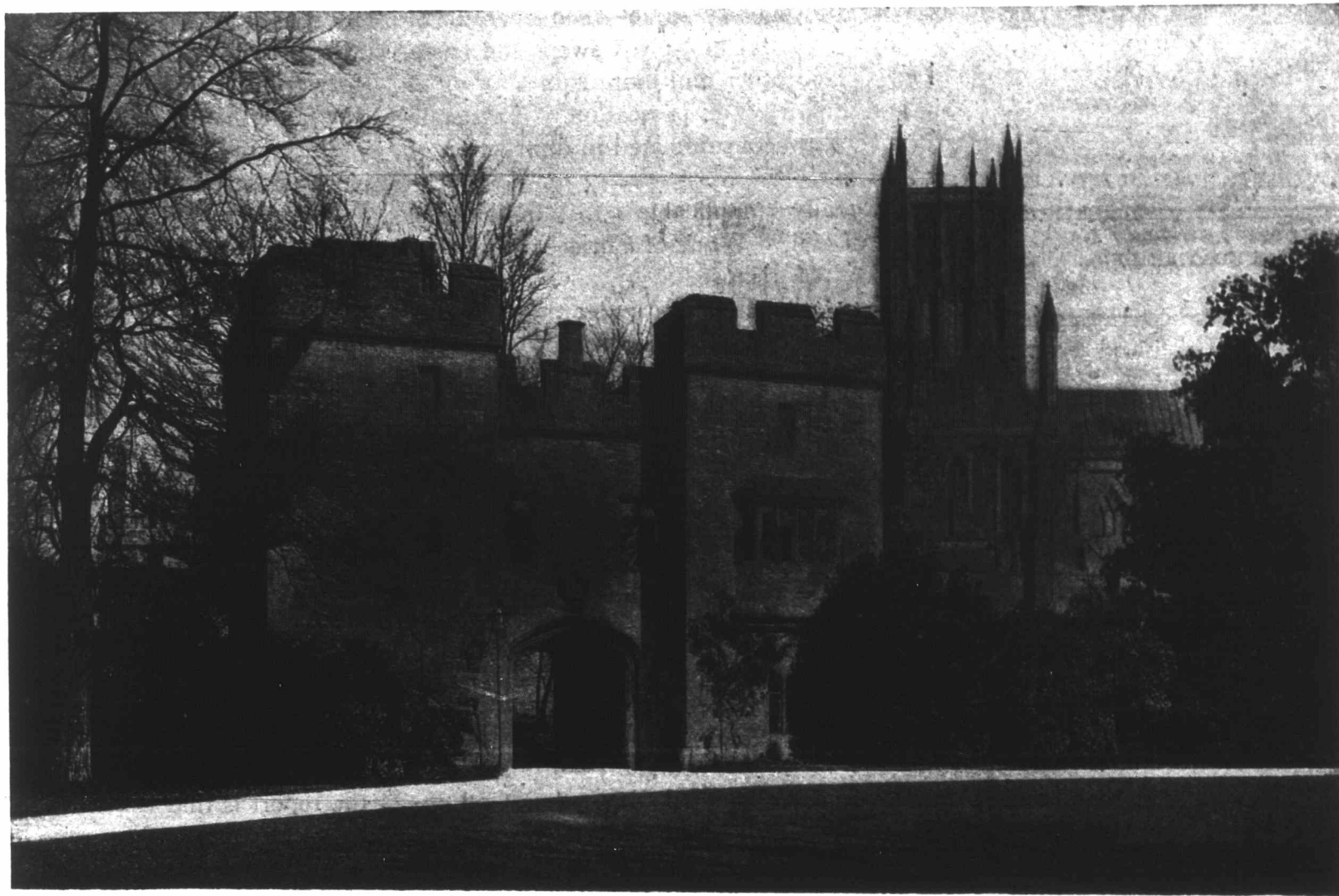
be done in this direction. It is a simple disgrace to us that poor people, who are unfortunate and not criminal, should have no refuge but the gaol. The Inspector tells us that there are still a large number of people having no means of support, who are committed to the gaols under the Vagrancy Act.

The curious reason sometimes given for this shameful neglect, is that the provision of poorhouses for the indigent would have a tendency to increase mendicancy. Everyone who has a wide acquaintance with the state of matters in different European countries, knows that the very reverse is the case. It is encouraging to know that this crying evil is likely to be remedied, and we say again, it is to be hoped that the work may be widely taken in hand at once.

—Every furrow in the Book of Psalms is sown with the seeds of thanksgiving.

keeping ourselves from some customary diversions, doing, in short, something or other, whatever our conscience well directed tells us is best, to mortify our souls and bodies; this is what no one naturally likes; no one of his own pleasure would look forward to it for six or seven weeks together. But those who have in some small measure tried it, tried it conscientiously and in earnest, and not for form's sake, have generally found, besides the benefit promised in Scripture to such obedience, a peculiar kind of Holy sweetness accompanying their little acts of self-denial. If they really tried to give themselves for the time entirely to Christ, to rule their tempers as well as their appetites, to be kind to others as well as strict to themselves, to mean what they said in their prayers and confessions, and to do all as secretly as possible, they really have found oftentimes a comfort and refreshment in their severities,

which is now in the printer's hands, will complete the work. The present volume embraces the period from 1815 to 1836, not a romantic period of Canadian or of British history, yet a time when a good deal of work was done. It embraces the events which happened between the close of the Napoleonic war and the prorogation of the House of Assembly by Lord Gosford, in 1836, the last act in the political life of the Legislature of Lower Canada. It might seem that these years would be of little significance, shutting off as they do, the troubles with the great Republic on the one side, and those of the Canadian rebellion on the other. Yet, as Dr. Kingsford remarks, the troubles of 1837 can be only imperfectly understood, unless we learn to appreciate the times which preceded them. The author claims to have given the record of those times with greater completeness than has been done before. It is indeed



WELLS CATHEDRAL—LODGE AND GATEWAY.

#### COMFORT AND SWEETNESS FROM LENTEN OBSERVANCE.

By the Rt. Rev. F. D. Huntington, D.D.,  
Bishop of Central New York.

If we begin Lent with holy fear, determined in earnest to deny ourselves in some way or other: if we go on soberly in that mind, and if we are not too impatient for comfort, we shall find before long that comfort comes. It may not come so soon as we had wished or imagined: it may not come in the particular way we should have chosen: for awhile it may not seem to come at all: but come it will, sooner or later to them that in humble obedience resign themselves to the want of it. At the beginning of the forty days, to look forward to spending them strictly (strictly, in such measure as health and other duties may allow), would be to most of us a bleak, dreary kind of thought: it would require faith to make up our minds to do so. A difference in diet day after day, more frequent prayer,

such as they were—a comfort which they neither thought of before nor can well understand now they find it. Neither dare they at all depend on it for the future, nor promise it to themselves or others. Their way seems to be, thankfully to take it as it comes, discerning in it an angelic message much like that which was sent to Elijah: "Arise and eat, because the journey is too great for thee."

#### DR. KINGSFORD'S HISTORY OF CANADA.\*

When we consider the scale on which Dr. Kingsford has constructed his great work, and the fullness of its contents, we cannot wonder that it has extended beyond the limits originally contemplated. But at last we are within sight of land. Here we have before us the ninth volume, and the tenth volume,

\*The History of Canada. By William Kingsford, LL.D., Vol. ix. Toronto: Row-sell & Hutchison, 1897.

a claim which may well be extended to his whole work which gives the history of our country, not merely with greater fullness than any previous writer, but with what we may call sufficiency of detail. But there is another merit which we have already recognized in these volumes from beginning to end; and that is the absolute impartiality of treatment which is to be recognized throughout. As far as we are able to judge, Mr. Kingsford has done his work in a thoroughly judicial spirit and temper. Even when he gives a somewhat abrupt account of the end of the Lower Canadian Parliament, his words are only representative of the fact. "The Lower Canadian Parliament," he says, "never again met. It may be said to have closed its existence by endeavouring to overrule the British Constitution." We are happy once more to commend this great work, and we hope to give a fuller notice on the appearance of the concluding volume.



REVIEWS.

In the New Capital: or the City of Ottawa in 1999. By John Galbraith. Price 25c. Toronto News Co., 1897.

Mr. Galbraith is a barrister-at-law of Osgoode Hall, Toronto, and is a man of ability, with considerable command of language. He gives us here a very well-written book, setting forth the troubles of labour, and forecasting some of the remedies. We are sorry that we cannot see the use of all this. No doubt, there is much to improve in the relations of capital and labour: but it is not always quite clear where the reform has to begin.

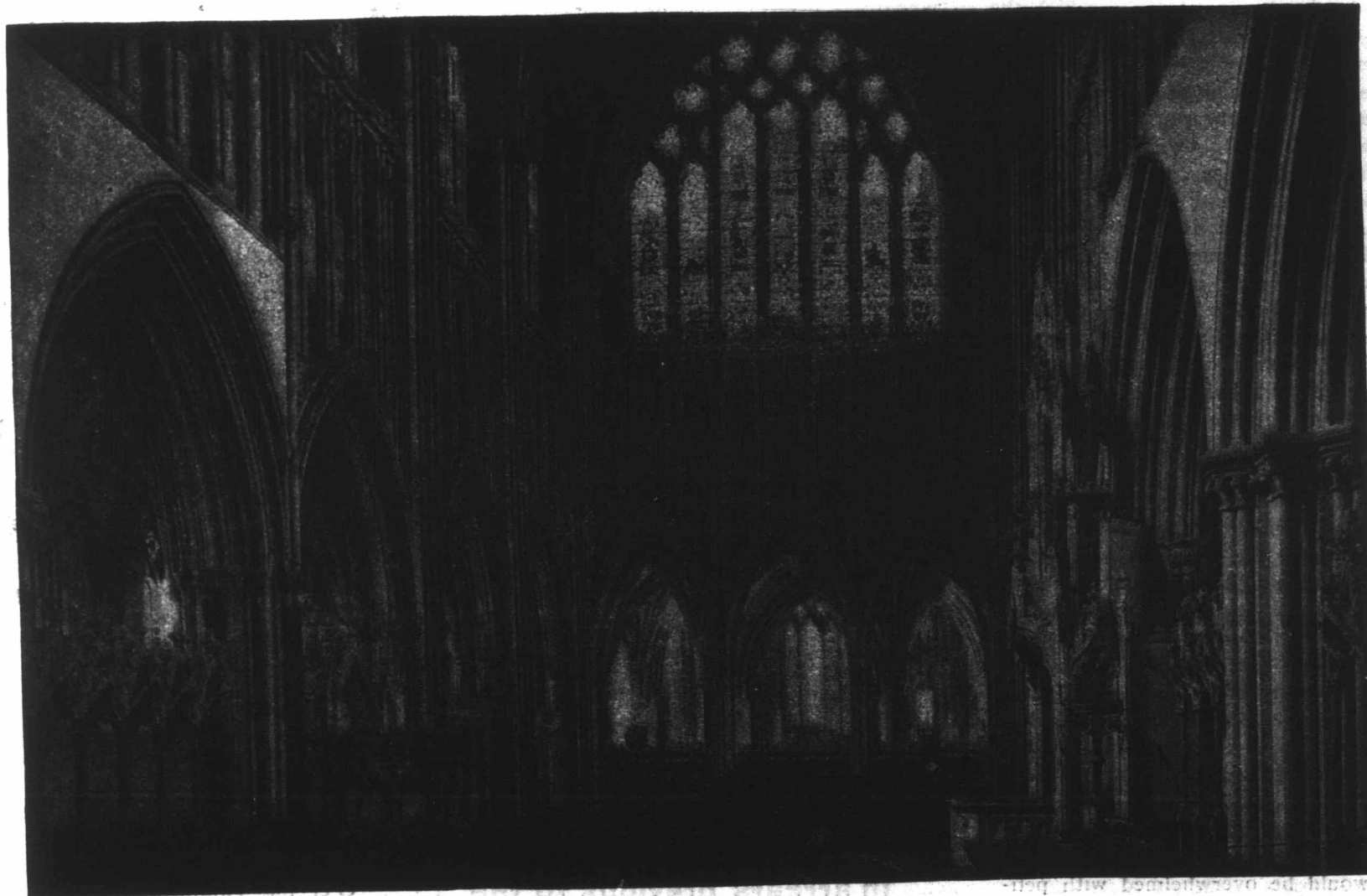
Gabriel's Wooing. By Rev. A. J. Graham. Milwaukee: Young Churchman Co., 1897.

This is a pretty book externally, and there are a good many pretty things in it. It is intended to illustrate angelic and diabolic influence among men. But we are forced to add that the style is a little inflated, and in some parts much too American for our taste. For example, at one place we read, "Chuck-

Earthquake, the Vision of Angels, etc. They are twenty-two in number.

Magazines.—The Critical Review (January) is becoming almost indispensable, giving careful, elaborate, and trustworthy notices of all the principal publications on theology and philosophy. One article may be of special interest to those who are not already familiar with Dr. Blass's edition of the Acts of the Apostles, or his theory, that in the so-called Western Text we have the first edition of the Acts. The reviewer, a very competent one, the Rev. J. H. Multon, commends Blass's recent tract (price 2s.), supplementary to his commentary published in 1895, saying that "for scholarship, acuteness, and industry, the book is worthy of its predecessor, the commentary, and it would be superfluous to say more." Among other books of interest noticed in the number before us we might mention Vol. I. of Wundt's Ethics, the translation of which (price 6s.) "confers a great boon on English students of philosophy," also Professor Ladd's "Philosophy of Knowledge," and the commentaries of Vincent,

Synod, actively engaged in its work and unable, even if willing, to pronounce sentence of dissolution upon itself. Several dioceses of Eastern Canada declined to elect representatives on the Executive Committee of the General Synod for this and other reasons, and consequently, when the gentlemen who met in Montreal last October came together, they were unable to act. It has been alleged that October, 1897, was fixed for the first meeting of the Executive Committee in anticipation that the Provincial Synod, at its meeting in November, 1896, would accept the scheme and repeal its own canon constituting the D. & F.M.S., but I am not aware that anything was said on this point in the Lower House of the General Synod. I believe it to have been an after-thought. But even were this the case, it was surely taking too much for granted to assume that the Provincial Synod would, as a matter of course, supersede its own tried organization by a scheme which is so open to criticism, in view especially of the 6th section of the "Basis of Constitution" of the General Synod, which declares that "nothing in this constitution shall affect any canons of enactments of any Provincial or Diocesan Synods now in force." Now, it is quite



WELLS CATHEDRAL—THE CHOIR.

ling in a corner sat Beelzebub, well pleased with what he saw;" and at another "Sprawling on the bank was Beelzebub in full abandon."

Jesus and the Resurrection: Thirty Addresses for Good Friday and Easter: By Rev. A. G. Mortimer, D.D. Price \$1. New York: Longmans, 1898.

We have had frequent opportunities of commending Dr. Mortimer's devotional and homiletical works to the notice of clergy and laity; and here is one of his best, adapted for the season now approaching of Holy Week and Easter. These addresses will be serviceable to those who wish to give meditations at the Three Hours' service on Good Friday, and to those who wish to have readings suitable for that season and for the glorious Festival of Easter. With regard to the Seven Words from the cross, we need only say that Dr. Mortimer's addresses display his accustomed thoughtfulness, devoutness, and, we may add, ingenuity—we seldom read an address without some new thoughts being presented. The Eastertide addresses are equally admirable—on the Power of Love, the

Abbott, and Dillmann, already noticed in these columns.

THE GENERAL SYNOD MISSIONARY SCHEME.

By Rev. Canon Von Iffland, M.A.

I have read with interest your leading article on the above subject as well as what has been contributed by correspondents; and as you have invited discussion on a matter of such grave importance to the well-being of the Church in Canada, I desire to offer a little well-meant criticism on the General Synod scheme, in the hope that it may lead to a clearer understanding of this proposal, and eventually to the adoption by the General Synod of some less faulty plan, after the Provincial Synod of Canada shall have made recommendations on the subject. Recent events, I think, have shown that this is the order in which action must be taken. The General Synod made a mistake in legislating (if it did legislate, it passed no canon) in such terms as implied a merging of the D. & F.M.S. into the more comprehensive society, without recognizing the position of that organization as the creation of the Provincial

possible, that at the approaching session of the Provincial Synod, the General Synod scheme may be accepted with all its imperfections. Sentiment is a powerful factor in such matters, and the feeling that the United Canadian Church ought to have one missionary organization, and that what defects may be apparent in the scheme put forth may disappear in its working, may prevail. In that case the D. & F.M.S., which upon the whole has done excellent work since 1883, would expire, and the new and more comprehensive plan would have a chance of showing what it was worth; but I, for one, should be sorry to see this; first, because the scheme itself is open to serious objections, and, secondly, because some of the difficulties under which the D. & F.M.S. has laboured will only be intensified under the new plan. In your issue of the 17th Feb., you printed the scheme in full, and it needs but little consideration to see how, in some respects, it is almost unintelligible. Sec. V. provides that the Board, i.e., the General Synod, shall form itself into three divisions—Eastern, Central, and Western—and the sphere in which each division is to work is carefully laid down; but you look in vain for the part which these divisions are to play till you come down to Sec. X., and there we are told that to each division is to be submitted,



on or before the 31st January, in each year, by the Bishop or secretary of each diocese within its division, "a description of existing missions and fields needing to be occupied in his diocese," etc., and also a statement of resources. Then, in the same section it is enacted that "Each division shall forward a copy of these reports to the Executive Committee." There is no further mention of the three divisions. The only duty assigned them is that of a post-office official, to receive and forward reports. Is it not marvellous that the General Synod, the cream of the Church in the Dominion of Canada, should have deliberated three or four days on this great question, and yet have been unable to refrain from introducing this unmeaning feature in their missionary scheme? The scheme does not state how the board is to form itself into the three divisions. It is supposed that the separation will take place spontaneously and that spontaneously also each division will find itself in session somewhere within its own sphere, waiting for the information it is to transmit. Now, I venture to refer to this merely to show that the whole scheme may well deserve examination before it is accepted, not because I place any importance upon this "fifth wheel to a coach." But I desire to point to the fundamental principle upon which the scheme is based, as for practical purposes, open to objection—however attractive it may be in theory. That principle is the assessment of each diocese for Home and Foreign missionary work, according to its capacity, measured by its own needs and its own resources, and of this capacity the Executive Committee is to be the ultimate judge. I do not mean, of course, that anything in the way of compulsion is intended; that of course would be out of the question; but each diocese is to render a statement of its resources, diocesan and extra diocesan, and of its needs, when the Executive Committee will inform it of the amount it will be expected to contribute to the General Fund, and of the amount it will receive out of the General Fund. (See sections viii., x., xii., and xiii.) Now, this seems plausible enough at first sight, but it is only a remnant after all of that ideal scheme, touched upon and reluctantly abandoned in the report of the committee which introduced the adoption scheme, by which the whole Church in the Dominion was to be viewed as one diocese, and all its resources for missionary work turned into one common fund, to be administered by one central body. I believe that there is no possibility of its success. In the first place there is not a diocese whose missionary needs are not in excess of its resources. Even the best organized diocese would be able to plead urgent claims for the expansion of its work, and of course, the missionary dioceses par excellence, have nothing but needs to present. The Executive Committee would be overwhelmed with petitions for aid which it would have no means to entertain. The older dioceses would naturally be entirely ignored in the distribution, and where they had made special efforts for the common fund, expecting to receive something back for their own work, dissatisfaction would result. No, the principle of "do ut des" must be set aside in this matter: the contributions of our people for domestic and foreign missionary work must be entirely free-will offerings. They must come from the older and better organized dioceses, and only in smaller proportion from the newer and more missionary dioceses, and these contributions must come without any intricate calculations of how much each diocese ought to give, based upon returns which cannot possibly take into account all the circumstances of each case. How can you fairly compare the resources of one diocese with those of another without knowing whether the organization for calling forth their resources is equally efficient in both? One diocese with half the Church population and half the financial ability, may be raising just as much money as another with twice its numbers and means. This is a factor in the calculation which must naturally remain submerged. I am afraid I am trespassing on your space, but there is one point on which I would like to say a word. The proposed scheme, it seems to me, will only intensify some of the difficulties under which the D. & F.M.S. has laboured. One of these difficulties has been

the imperfect representation of dioceses at meetings of the Board of Management. In order to sustain an interest in the work and maintain that connection between the diocese and the executive body of the society so necessary to keep up that interest, it is of prime importance that the link which binds them together should not be wanting, but the question of time, distance, and expense comes in here, and so affects the matter that very few members of the Board of Missions, besides the officers, are able to attend the semi-annual meetings consecutively, and some dioceses have scarcely any representation. As a consequence, interest is impaired. There is a want of information, and time is taken up in supplying facts and explaining the position of affairs in order that members who were not at the previous meeting may deal intelligently with the questions before them. Now, it is evident that if distance entails such drawbacks when the area embraced is comparatively small, semi-annual meetings of the Executive Committee under the General Synod scheme can scarcely ever be held, if they are to be at all representative in character. The expense will be prohibitive. It is true that the scheme includes an Advisory Committee, to meet in Toronto every month, an arrangement probably intended to meet the difficulty in some measure; but the scheme requires the Executive Committee to meet twice a year, and fixes the quorum at ten members—not too large a number out of about ninety. On the whole, I fail to see how the scheme is going to work with its Board of Missions, its Executive Committee, its three divisions, and its Advisory Committee. Something less unwieldy, less complicated, like the D. & F.M.S., which has its Board of Missions and its Board of Management only, would have a better chance of doing its work efficiently. The scheme, like the General Synod itself, is fifty years in advance of the country. It would suit present circumstances better if the Province of Rupert's Land and the Dioceses of British Columbia had organizations of their own, similar to the D. & F.M.S. in Eastern Canada. The three divisions could hold communication with one another, ascertain completely the existing needs, evoke in their respective spheres such support as could be provided, and mutually help one another in the great cause all have at heart.

#### NOTICE

**All subscribers to the late "Church Evangelist" must pay their arrears to The Canadian Churchman who are one year or less in arrears previous to the 1st March, 1898.**

#### CHURCH STUDENTS' MISSIONARY ASSOCIATION.

Eleventh Convention, held at Trinity College—First time in Toronto.

Saturday, 19th February.—During the day the delegates who arrived were met and shown to their respective quarters. At 8 p.m. an informal reception was held in Convocation Hall, to enable the delegates to become acquainted with one another, and to meet the students and Faculty of Trinity College.

The opening service was conducted by the Rev. Provost Welch in the College chapel. It took the form of a devotional service, preparatory for Communion next day.

Sunday, 20th February.—At 8 a.m. Holy Communion was celebrated in the College chapel, by the Right Rev. the Lord Bishop of Ottawa, assisted by the Rev. Provost Welch. Morning Prayer was sung in the chapel at 11 a.m. At this service the charge was given to the convention by the Right Rev. Charles Hamilton, D.D., D.C.L., Lord Bishop of Ottawa. At 3.30 p.m., in Convocation Hall, a meeting of the delegates and Brotherhood of St. Andrew was held. Mr. T. R. Clougher occupied the chair. Eloquent addresses were given by Rev.

R. L. Paddock, and Mr. J. R. Mott. In the evening the delegates attended service at St. Alban's cathedral, where Rev. Prof. Clark, M.A., D.C.L., preached a most impressive sermon.

Monday, 21st February.—The day was begun with a celebration of the Holy Communion in the chapel by Rev. Provost Welch, M.A., D.C.L. Morning Prayer was said at 9.30. At 10 the convention assembled for its first regular meeting in Convocation Hall. The meeting was opened with the hymn, "Soldiers of the Cross, Arise," and prayer by Rev. Dr. Welch. The minutes of last convention were read and approved. The roll call showed thirty-two delegates present from seventeen different institutions, eleven in the United States and six in Canada, as follows: Berkeley Divinity School—Philip M. Kerridge, Geo. Biller, jr., Rev. R. L. Paddock. Bexley Hall, Kenyon College—D. W. Thornburry. Cambridge Theological School—Malcolm Taylor, C. E. Doane. General Theological Seminary—S. H. Littell, H. L. Bland, J. R. Oliver. Harvard University—Gibson Bell. Hobart College—G. G. Ballard, jr. Philadelphia Theological School—F. H. Argo. Seabury Divinity School—M. J. Simpson. St. Stephen's, Annandale—A. R. Hill. Trinity College, Hartford—A. R. Van Meter. Virginia Theological Seminary—B. L. Ancell, C. E. Perkins. Huron College, London—R. Herbert. Bishop's College, Lennoxville—W. S. Weyman; H. Hamilton, Rev. S. Jones. King's College, Windsor, N.S.—J. R. Hooper. Diocesan College, Montreal—W. B. Heeney. Wycliffe College, Toronto—C. W. Holdsworth, J. E. Hand, E. A. Rennie. Trinity College, Toronto—J. R. H. Warren, H. T. S. Boyle, Rev. C. A. Seager, J. Bushell, D. A. Madil, D. T. Owen. An address of welcome to the convention was given in happy terms by the Rt. Rev. Arthur Sweatman, D.D., D.C.L., Lord Bishop of Toronto. The president, Mr. Warren, then delivered an able address to the delegates, urging them to do their utmost to make the convention of permanent value to themselves and to their chapters. The report of the general secretary, Rev. R. L. Paddock, was received with enthusiasm. He dwelt upon the work and its encouraging results, and pointed out where much work of a like nature remained to be done. The rest of the morning session was taken up with reports of the various chapters. They showed on the whole encouraging progress during the past year. At 12 m., prayers were said for missions by the Lord Bishop of Ottawa. A letter from Rev. D. T. Huntington, our missionary in China, giving an account of the work there, was listened to with great interest. At 1 p.m. the convention adjourned for luncheon. The delegates re-assembled at 2.30 p.m. After singing the hymn, "Jesus Calls us O'er the Tumult," Rev. A. U. DePencier, M.A., of Toronto, offered prayer. The remaining chapter reports were then read. A letter from Nashotah Seminary, extending greetings and good wishes to the convention, was received with applause. The first vice-president's paper on the "Missionary Events of the Past Year," was read by Mr. Malcolm Taylor, of Cambridge. The first paper of the convention was read by Mr. Charles E. Perkins, of Virginia, on "How to Develop the Spiritual Lives of Individuals." Mr. W. J. Weyman, of Lennoxville, followed with a paper on "The Jesuits in North America." The next paper was read by Mr. M. J. Simpson, of Seabury Divinity School, on "Reasons for the Lack of Missionary Spirit in Church Schools." A lengthy discussion followed, led by Mr. R. Herbert, of Huron College, London. Mr. George Biller, of Berkeley Divinity School, closed the afternoon's programme with a talk on work in the India Territory. Evening Prayer was sung in the chapel at 6 p.m. The evening meeting took the form of a public missionary meeting in Convocation Hall. The Lord Bishop of Huron occupied the chair. The hymn, "Fight the Good Fight" was sung, and Rev. Provost Welch read the mission prayers. An address by the Rev. F. H. DuVernet, B.D., was then listened to. It was full of earnestness and excellent advice. He was followed by the Right Rev. M. S. Baldwin, D.D., who in a most eloquent and forceful address emphasized the



great need of action in modern mission work. The Lord Bishop of Toronto gave the benediction.

Tuesday, 22nd February.—Holy Communion was celebrated at 6.45 a.m. in the chapel, by Rev. Professor Cayley, M.A. Morning Prayer was said at 9.30. At 10 the business session began in Convocation Hall. The hymn, "Soldiers of Christ Arise" was sung, and Rev. R. L. Paddock read the opening prayers. A letter from St. John's College, Winnipeg, was read, wishing the convention God-speed in its work. Dr. McGrew's report, as treasurer of the general fund, was read and adopted. It showed a total revenue during the past year of \$1,363.32, with an expenditure of \$1,138.32, leaving a balance of \$225, of which \$200 belongs to the general fund, and \$25 to Mr. Huntington. For the support of the general secretary \$885 has been received, and an expenditure of \$685, leaves a balance of \$200. The expenditure shown above includes \$452.52 sent to Mr. Geo. C. Thomas for Mr. Huntington. The report, which was in detail, was accompanied by suggestions that the financial statement should be published in the printed report, and that also the secretary notify the treasurer as to the amounts pledged by the different colleges. On motion, the secretary was instructed to carry out both suggestions. With regard to the Huntington fund, the treasurer reported a deficit of \$332.48. The pledges of last year amounted to \$810, of which \$447.52 had been paid. It was shown, however, that over \$200 of this had since been paid. Mr. Taylor moved, seconded by Mr. Bell, that by some means the deficit be made up during the coming year. Carried. On motion of Messrs. Biller and Perkins, Mr. Boyle was appointed acting treasurer in place of Mr. Lockton, absent through illness. The treasurer's report of the convention funds, showing a small balance on hand, was adopted as read. Pledges were called for for the ensuing year towards the support of the Rev. D. T. Huntington. They were as follows: Berkeley Divinity School, \$100; Episcopal Theological School, Cambridge, \$175; Hobart College, \$50; Philadelphia Theological Seminary, \$75; Seabury Divinity School, \$50; Trinity College, Hartford, \$60; Virginia Theological Seminary, \$25; General Theological Seminary, \$175; Bexley Hall, Gambier, \$50; in all \$760. Those institutions which failed to make up their pledges of last year were hopeful of making good their deficit at a very early date. The secretary was instructed to write to the University of the South, and Berkeley Association, Yale, who were not represented at the convention, asking them to continue their pledges for the coming year. Mr. Heeney, of Montreal, spoke regarding the position of the Canadian colleges. He thought they should assist at least in supporting a general secretary. The advisability of appointing Canadian representatives on the Advisory Committee was discussed. On motion of Messrs. Heeney and Taylor, the name of the Lord Bishop of Ottawa was added to the board. Mr. Argo moved, seconded by Mr. Boyle, that the chair appoint two other Canadian Churchmen to act on the Advisory Board. Lost. Hereupon the Lord Bishop of Ottawa, who was called away from the convention, addressed a few words to the delegates, expressing the real benefit he had derived from the meetings. He was glad to see the movement for missions increasing among young men, and hoped the Church's need for well-equipped men in the mission field would be fully met. Mr. Bushell then moved, seconded by Mr. Heeney, That, whereas it is advisable that the Canadian colleges contribute liberally to the C.S.M.A., therefore, be it resolved, that the Canadian delegates present be a committee with Mr. H. T. S. Boyle as convener, to communicate with all Canadian colleges of the C.S.M.A., with a view to presenting at the next convention, 1st, a report dealing with this matter; 2nd, a liberal money contribution. Carried unanimously. On motion of Messrs. Perkins and VanMeter, the appointment of the Canadian representatives on the Advisory Board was left to this committee to report after lunch. Mr. Taylor's motion re the appointment of a general secretary was laid on the table. Invitations for the next convention were received from Lennoxville, Bexley Hall, and Cambridge Episcopal School. The delegates from the latter two

made strong appeals for their respective colleges. Cambridge obtained the vote of the convention on the second ballot. On motion of Messrs. Thombery and Biller, the president appointed a Nomination Committee, one delegate from each chapter, to report immediately after lunch. Moved by Mr. Taylor, seconded by Mr. Kerridge, that the president appoint a committee consisting of Mr. Boyle and two others to prepare a cycle of prayer for the use of members of the C.S.M.A. After some discussion the motion was carried, and Messrs. Taylor and VanMeter were appointed on the committee. Noon-day prayers were read by Rev. C. A. Seager. Mr. Taylor moved, seconded by Mr. Bell, that the Advisory Committee be recommended to appoint Rev. R. L. Paddock as general travelling secretary for the coming year. Mr. Argo opposed the motion. He thought any action tending towards making that office a permanent one, would redound to the injury of the C.S.M.A. Messrs. Taylor, Oliver and Biller joined in the discussion. On motion the convention adjourned for luncheon. At 2.30 the convention re-assembled. Proceedings were opened by singing the hymn, "The Church's One Foundation," and prayer by Reverend Dean Rigby. Mr. Taylor's motion was again taken up. Mr. Heeney spoke very forcibly in its favour. It was put and carried. The report of the Nomination Committee was received and adopted, naming the following officers: President, Malcolm Taylor, Episcopal Theological School, Cambridge; 1st Vice-president, A. M. Slayton, Bexley Hall, Gambier; 2nd Vice-President, Charles E. Perkins, Virginia Theological Seminary; 3rd Vice-President, W. B. Heeney, Diocesan College, Montreal; Secretary, C. E. Doan, Episcopal Theological School, Cambridge; Treasurer, F. E. Smith, General Theological Seminary. The Canadian Committee reported the election of Professor Carus Wilson and Mr. A. H. Dymond, of Toronto, as members of the Advisory Committee, in addition to the Lord Bishop of Ottawa. Mr. Littell spoke regarding a manual which was being prepared by his seminary. He wished it to be adopted by the association. It had been passed round in preparatory form among the delegates. It was moved by Mr. Ballard, seconded by Mr. Ancell, and carried, that the convention recommend its adoption by the various chapters. Mr. VanMeter moved, seconded by Mr. Argo, that one man in each institution be appointed by the president to raise money for the general fund. Carried. The business at last ended, the afternoon's programme was taken up. Mr. H. L. Bland read a good paper on "Raison d'etre of Missions, Devotionally Considered." Then followed a well-read paper on "Foreign Missions as a Means to Reunion," by Mr. G. G. Ballard, of Hobart. The discussion was led by Mr. VanMeter, of Trinity College, Hartford. Mr. P. M. Kerridge, of Berkeley Divinity School, read a very practical paper on "What Students Can do Before Going to the Foreign Field." Mr. J. R. Hooper, King's College, Windsor, N.S., led the discussion. Mr. W. B. Heeney gave a report on the Diocese of Moosonee. Rev. Canon Sweeny, D.D., commissary of the diocese, who happened to be present, spoke briefly. Rev. C. H. Shortt closed the afternoon's programme with an address, "Importance of the Study of Missions." Most of the delegates attended a reception at Trinity Lodge, tendered by the Rev. Provost and Mrs. Welch. Evening Prayer was sung in the chapel at 6 p.m. At 8 p.m. a general students' meeting was held in Convocation Hall. Mr. N. W. Hoyles, Q.C., occupied the chair. Mr. A. H. Dymond gave a very practical address on "Diocesan and Home Missions." Rev. Professor Hague, of Wycliffe College, Toronto, addressed a most earnest appeal to the convention then about to close, warning his hearers to beware of selfishness, and be ready to sacrifice self should they be called to the mission field. The delegates then made their way to the college chapel, where the farewell service was conducted by Rev. T. C. S. Macklem, of Toronto. His summing up, and charge to the delegates was masterly and impressive. In the main hall reluctant farewells were said, and the delegates separated to depart next morning for their several colleges.

The present officers of the Association are: Pre-

sident, Mr. I. R. H. Warren, Trinity College, Toronto; Vice-presidents, Mr. Malcolm Taylor, Episcopal Theological School, Cambridge; Mr. F. A. Wright, Philadelphia Theological School; Mr. F. W. Amber, University of the South, Sewanee, Tenn.; Secretary, Mr. H. T. S. Boyle, Trinity University, Toronto; Treasurer, Mr. W. S. Lockton, Seabury Divinity School, Faribault. Messrs. Warren and Boyle, of Trinity College, Toronto, upon whom, as president and secretary, most of the work of preparation fell, are to be congratulated on the success of the gathering.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The funeral of the Rev. C. G. Abbott, late rector of North Sydney, took place from the residence of his father-in-law, John Y. Payzant, South Park street, on Friday afternoon, February 25th. The remains were taken to St. Luke's cathedral, being met at the entrance by the choir and all the members of the city clergy of the Church of England, who preceded the coffin, which was placed in the chancel. The ritual was rendered in a most impressive manner by the choir and clergy. The lesson, I. Cor., xv. 20, was read by Dean Gilpin, who was visibly affected. Hymn 499, A. & M., was then sung. "When I Awake up After Thy Likeness I Shall be Satisfied with it;" "Nunc Dimittis" was then given as a retrocessional by the choir and clergy, who preceded the coffin as it was borne out, the clergy forming a double line at the exit of the cathedral. A large congregation was present, in addition to the funeral gathering, which was exceptionally large, an evidence of the high esteem in which the deceased was held by all denominations. Not a few were present who followed the reverend parent of the deceased to the grave some years since as their beloved rector, and the occasion yesterday was equally touching. The floral tributes were so numerous that they not only completely covered the coffin, but filled a carriage in front of the hearse. Aside from the beautiful cross and wreath from the family, the handsome floral cross sent by the Brotherhood of St. Andrew was one of the most noticeable of the offerings. The interment took place at St. John's, Three Mile Village church. A cortege of 25 carriages accompanied the hearse to the grave, where the concluding rites of the office for the burial of the dead were held. The deceased was formerly curate of St. Mark's, where his earnest Christian character and gentleness of disposition greatly endeared him to his parishioners, many of whom were present at the funeral. On the following Sunday, the Lord Bishop of the diocese, at the close of an eloquent sermon, in the cathedral church, made a touching reference to the deceased clergyman, and the Bishop of Wakefield's beautiful hymn, "For all the Saints," was sung. The Rev. C. G. Abbott's father was one of the late rectors of this parish.

Westville.—On Feb. 14th the Rev. E. H. Ball was unanimously elected first rector of this parish.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. John.—Daily services are held at the C. of E. Institute for men. They are held at noon, and are conducted by the several city clergy. The Ven. Archdeacon of St. John, Dr. Brigstocke, who was the first to conduct them, finished his course last week. It is needless to say they were very generally appreciated. A meeting was held in St. John very lately, at which the three missionaries of the diocese reported their success. The report they gave was most gratifying.

St. Stephen.—The Rev. O. S. Newnham has returned from St. John, where he has, as one of the Bishop's agents, been soliciting special and in-



creased annual subscriptions to the diocesan funds. The Rev. Mr. Pilkett, who took duty at Christ's church during the rector's absence, has returned to his home in Greenwich.

Woodstock.—A meeting of the corporation of St. Luke's church was held last week, at which it was decided to purchase a pipe-organ for that church. A committee was appointed to carry out the work, one of which was the rector, the Ven. Archdeacon Neales, and it is thought that the organ will be in place shortly after Easter.

New Denmark.—The rector of this parish, the Rev. Chas. E. Maimann, has lately been appointed, with one of his parishioners, a delegation to visit Denmark, to encourage immigration to this province. The appointment was made by the Provincial Government. The Bishop has given Mr. Maimann three months' leave of absence, and he will sail with his wife and child on March 9th. It must be pleasing to that body of Church-people—the Danish colonists of New Denmark—that the Government so appreciates their worth as it has shown itself in industry and loyalty, as to seek now to strengthen them in their new colony, and especially that their rector, together with one of their own number was chosen to represent them in the Motherland. Every Church member of the diocese must feel a special interest in this movement, and express the hope that a number will come out from Denmark and Scandinavia to join their old friends here. Then we may hope the bright services of "St. Angars" will be all the brighter.

The addresses delivered at the last anniversary meeting of the D.C.S. of New Brunswick, with the sermon preached at the anniversary service by the Dean, have been published in pamphlet form, under the title, "Progress of the Church of England in the Seven Rural Deaneries."

St. Andrew's.—Mr. Jas. Vroom, of St. Stephen's, delivered a very interesting lecture on the evening of Feb. 28th, under the auspices of the "Men's Association of All Saints' Church." Subject: "The Penobscot Loyalists." Besides the regular Sunday and saints' days' services in this parish, through Lent there is Evensong daily at 5, with readings, excepting on Wednesdays and Fridays, when there is Evensong at 7, with addresses. There will be the usual extra services in Holy Week, and the three-hour service on Good Friday.

#### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

The Labrador Mission.—The Rev. George Pye, in a letter under date December 17, 1897, from St. Paul's River, which is near to the further end of the Canadian Labrador, writes to the Bishop of Quebec, as follows:

"My Lord,—I have a sad account to give you of my first missionary work on this coast. When I arrived at this settlement there was a contagious disease spreading among the children, and it increased until it became a really deadly sickness and carried off nine of our people in a few weeks. I tended them as well as I could, but it seemed that any, who took cold during their sickness, were at once beyond recovery, for they passed away, as a matter of course, and quite suddenly. The disease was a kind of diphtheria, and I believe that it was diphtheria, although some of the people think otherwise. With the exception of this epidemic I have enjoyed my first few months on the coast, and I like the work and life among these good-living people very much. The sickness is over for the present, and I trust that the Almighty will not permit it to break out again. It is very hard, alas! to induce some of the people to clean and fumigate their houses. Mrs. George Nother met with the greatest loss: her husband and three children were taken. She was suffering from another ailment at the time, and out of her mind besides. I held two services every Sunday at this station until the ice enabled me to do otherwise. Since then I have been going to Old Fort Bay and Salmon Bay on alternate Sundays, and teaching

school as well. I am going to the extreme end of the mission, in the Straits of Belle Isle, after Christmas. I was unable to go before, on account of the sickness. The people all seem to be well supplied with provisions in this part of the mission, and some have done well with their seal fishing. I have not seen the Rev. J. Almond since we separated at Mingan last Fall. We came down from that point in different schooners, as the vessel on which he sailed was calling at all the stations, and not coming far below Mutton Bay, and the one on which I sailed only touched at a few points—Harrington, Mutton Bay, Old Post, St. Augustine—before she reached this place. I hope to see Mr. Almond by the middle of January, and I long for the time to come, so that I may once more be able to receive the "Bread of Life," something I have missed very much since we separated, as I am at present only a deacon."

#### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—St. Andrew's Brotherhood, Local Assembly, Feb. 28.—At their monthly meeting, held on Monday evening, in the hall of St. Mary's church, Hochelaga, there was a fair attendance, chapters responding to the roll-call as follows: Church of the Advent, four; St. James the Apostle, two; St. Luke's nine; St. Martin's, three; St. Mary's, four; All Saints', one; St. Stephen's, three, and visitors, one. The chair was taken by the Rev. H. Jekill. Mr. Berry, of All Saints' Chapter, gave an address on "The Brotherhood Ideal," which was heard with much interest. A capital talk by the Rev. C. G. Rollit followed, after which the meeting was thrown open for discussion on the several points raised. It was announced that at the next monthly meeting, to be held at St. Martin's church, the Rev. Mr. James would deliver an address on "The Attitude of the Clergy Towards the Brotherhood of St. Andrew." At a later meeting of the council it was decided that the Lenten services in the Mechanics' Institute would be resumed on Monday. As formerly, they will commence sharp at 12.30, and close at five minutes to one.

Grace Church.—The usual fortnightly meeting of the Temperance Society was held in the lecture hall of the church last Tuesday evening. There was a good attendance. Dr. Ker congratulated the society on its increasing strength and usefulness. He urged patience and thoroughness in the work, combined with gentleness and a "sympathy that never tires." At the close of the meeting the society's pledge was recited by all present, and the benediction was pronounced by the rector.

The remains of the late Lady Abbott were laid in their temporary resting-place in Mount Royal cemetery on Monday afternoon. The funeral was quite private, the hearse being followed from the deceased's late residence, 131 Crescent street, by three double sleighs containing members of the family and relatives. A solemn service was held in Christ Church cathedral, which was reached at about half-past two. The officiating clergymen were the Rev. Dr. Norton, rector of Montreal; the Ven. Archdeacon Evans and the Rev. Canon Wood. The cover of the handsome casket was laden with choicest flowers.

#### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Jubilee Commemoration Fund.—The following is an extract from the Guardian (London, England), of February 16th, 1898: "The delegation from the Diocese of Ontario had an interview on Friday with the Archbishop of Canterbury, and on Monday last with the Bishop of London. His Grace has promised to attend a meeting to be held next month (on March 9th) at the Mansion-house, with the Lord Mayor in the chair, on behalf of the Archbishop of Ontario's Jubilee Commemoration Fund, and has sanctioned the use of his Grace's name as patron of the local committee. The Bishop of

London has also consented to speak." F. Bevan, Esq., Lombard street, has consented to act as treasurer of the fund.

#### TORONTO.

ARTHUR SWATMAN, D.D., BISHOP, TORONTO.

St. Phillip's.—Rev. Professor Clark gave a very interesting lecture on "Books and Reading" in this church last Thursday evening. He spoke earnestly of the care that should be taken in the selection of books, and contradicted the theory that whenever an unlearned man was reading he was improving his mind. The lecturer further stated that there should be no dabbling in books of scepticism. "If you want to read this sort of literature," he said, "go in for it thoroughly. The Bible has nothing to fear from any of these books."

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

Hamilton.—Annual Meeting of the W.A.—In reading over the detailed lists of Dorcas work, one is reminded of the strong recommendation coming from the Triennial Board, namely, that the Diocesan Dorcas secretaries should be elected to that board, and the reason is very apparent. In accordance with a resolution, the committee, Mesdames Wade, Webster, Stuart, Gwynn, Halson and Fessenden, appointed to consider the appeals and select therefrom those whose most pressing needs shall receive the life membership fund, voted on annually, Silver Water, Manitoulin, and Miss Paterson's work, received the vote. A third name is to be submitted at the Annual.

Church of the Ascension W.A. held its annual meeting on Thursday afternoon. Over a hundred members were present. The treasurer's report showed \$802 raised and paid out for W.A. work. At the close of the meeting refreshments were served, and a pleasant half hour spent in social intercourse and inspecting the articles for the next sale. The Juniors report showed \$112. Daughters of the King, \$39, making a grand total of \$953.

St. Mark's annual W.A. had a largely attended meeting. Canon Sutherland spoke most appreciatively of the work done by the ladies during the past year.

St. Thomas' annual W.A. showed an increase in membership, and \$227 raised for missionary purposes.

Christ church reports well-sustained interest in W.A. work. Mrs. Scott was elected president. Mrs. Ambrose, who has so faithfully acted for the past four years, was tendered a most hearty vote of thanks for her services as president.

Cathedral.—S.S. Infant Class—On the occasion of Miss Wilson's visit lately she was presented by Mrs. Fessenden, on behalf of the teachers and children, with a very handsome set of service books. The children were delighted to greet their teacher, and Miss Wilson, in reply, spoke most feelingly of her attachment to this class, and by request took the afternoon lesson as of old, which was much appreciated by all present. Miss Wilson at present gives her services to Allandale Sunday school.

Niagara Falls.—Christ Church.—Services during Lent are held on Wednesday evenings at 8 p.m., on Saturday at 4.30.

St. Stephen's Chapel Guild presented a valuable Bible and prayer book to Mr. Frank Little, one of its members, on the occasion of his departure for the Klondyke. Mr. P. W. Lyon, lay reader, made the presentation address.

Niagara Falls South.—All Saints' church, in response to the Bishop of Niagara's appeal for the observance of the 200th anniversary of the S.P.C.K.,



will hold a special service on Tuesday next at 10 a.m.

Chippewa.—Rev. P. L. Spencer, Thorold, gave an illustrated lecture in the school-house of Trinity church, Friday evening.

Welland.—Since the improvements two years ago, the interior of Holy Trinity church is considered by many to be among the prettiest in the Niagara Peninsula. Last year a furnace was put in, and a few weeks ago the energetic warden, Mr. J. A. Gross, made arrangements to have gas used. The church sustained a loss in the removal of Mr. S. D. Raymond, manager Imperial Bank, to Woodstock. Mr. Raymond was an efficient warden, holding the confidence and esteem of the whole congregation. Daily services are being held by the rector, Rev. Dr. Johnstone, during the Lenten season.

Milton.—On Wednesday, the 2nd inst., Mr. N. F. Davidson, president of the Canadian Council of the Brotherhood of St. Andrew, paid us a very interesting visit, the object of his visit being to address a number of our men who had decided to work together under the organization of the Brotherhood. The meeting was held in Grace church, preceded by a shortened form of evensong, read by the Rev. Mr. White. Mr. Davidson's address was plain, practical, and helpful in many ways, at the conclusion of which nine members were admitted to the Brotherhood. We are hoping and praying that by the power of the Holy Spirit our chapter may be the means of putting a new life into our work, and that the whole work of our parish may throb with that life which only comes from personal communion and fellowship with Him, the source of all life, and a realization of our individual responsibility to our brother-man, which is the spirit of the Brotherhood. We owe much to Mr. Davidson in helping us to organize. Our parish work in general seems to be slowly progressing. When the present incumbent came the work was totally in a state of disorganization: it is now beginning to take shape, and everyone seems to be entering into the work with better heart. Substantial improvements have been effected upon our church buildings: the old church has been remodelled and thoroughly renovated, and is now a fit place for the Sunday school. The Sunday school library has been exchanged for books newly re-bound, through the kindness of Mr. Barber, of Grace church, Toronto, and a number of new ones purchased, and the school, under the superintendence of Mr. E. W. Boyd, is making decided progress. We also believe that about \$300 has been contributed towards the debt of the new church. With what small efforts have already been put forth we can only say: "The Lord has done great things for us, whereof we are glad."

Nanticoke.—The Rev. Canon Forneret, M.A., preached an instructive and practical sermon on "Christian Giving," in Christ church, Nanticoke, on the evening of St. Matthias' Day. Lessons were drawn from the Jewish tithe. Systematic giving was enjoined and indiscriminate money-raising socials, etc., condemned. The offertory was given to the Diocesan Mission Fund.

#### HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Delhi.—A solemn event was witnessed Sunday evening last in St. Alban's church, when a household, consisting of father, mother, and son, were baptized by the incumbent. Missionary sermons were preached in this parish on Sunday, Feb. 20th, by Rev. A. Shore, of Port Rowan, the Rev. Geo. McQuillin taking missionary services in his parish. The Rev. R. Hicks, being appointed by the Bishop as his commissioner, visited this parish Feb. 21st and 22nd, with a view to a re-arrangement in the near future.

Seaforth.—The Rev. W. J. Taylor, rector of St. Mary's, delivered an excellent lecture on "Habit," to a good audience in the schoolroom of St.

Thomas' church, on Monday evening last. The usual Lenten services are being held in St. Thomas' church, with a celebration of the Holy Communion every Sunday, all of which are well attended. The rector entered upon his ninth year in the parish on March 1st.

Middleton.—A very successful tea-meeting and lecture by Rev. J. H. Moorhouse, of Christ church, London, was given here on Tuesday evening last week; upwards of \$60 were taken in. Mr. N. B. Smith, student of Huron College, is in charge.

London.—The Executive Committee of Huron Diocese meets for business on the 17th.

St. Mary's.—The rector and Mrs. Taylor recently invited all the Church workers and the Bible class to partake of their hospitality, when a most happy evening was spent.

#### RUPERT'S LAND.

ROBT MACHRAY D.D., ARCHBISHOP AND PRIMATE.

Winnipeg.—The rector of Christ church (Rev. Welbury Mitton) read out at the morning and evening services on the first Sunday in Lent, a financial statement of the church. During the last two years a great load has been lifted from the congregation. At Easter, 1896, there was an accumulated debt of \$3,133, and this had to be met, in addition to paying the church expenses of the year. At Easter, 1897, the whole of the expense had been met, and all the incurred liability except \$400, which was carried forward. This year we have still \$1,000 to make up between this date and Easter, but with the outstanding envelope sums and a special pledge raised, it is hoped that the whole will be cleared off. The choir at Christ church, under the Rev. S. G. Chambers, precentor, is very good, the singing devotional and well rendered. At Easter the ladies of the choir will don their new uniform, consisting of a black gown, with white cuffs and collar, and a college cap.

#### British and Foreign.

The London Diocesan Church Lad's Brigade now comprises 100 companies, 250 officers, and 3,500 lads.

The Lord Bishop of Bangor, who has had a stroke of paralysis lately, is making favourable progress towards recovery.

The new Vice-Provost of Dublin University, Dr. Ingram, was formerly Regius Professor of Greek, and has been a Senior Fellow since 1884.

Mrs. Carus, the widow of the late Canon Carus, has given £1,500 towards the new vicarage building fund of St. John's, Boscombe, in memory of her husband.

A carved prayer desk has recently been placed before the chair used by the Bishop for ordinations, etc., in Salisbury cathedral. The desk is made of Italian walnut.

Mr. Richard Foster has sent a cheque for £1,000 to the Bishop of Stepney for the benefit of the Church in that portion of the Diocese of London over which he has episcopal oversight.

The Rev. Edgar Sheppard, sub-dean of the Chapels Royal, who was recently appointed to a canonry in Gloucester cathedral by the Lord Chancellor, has resigned his latest appointment.

A stained glass window has been placed in St. John's church, Miles Platting, by past and present members of the congregation, in memory of their patron, the late Sir Percival Heywood, Bart.

The fine old Church of St. Multose, Kinsale, which is full of ancient relics and memorial stones, and which is one of the most interesting churches in Ireland, is to be fully renovated and restored at a cost of £2,000.

The Rev. Charles Hole, Vicar of Christ church, Worthing, died recently of pneumonia. From 1886 to 1889 he was the rector of St. Paul's, Halifax, N.S. He has been Vicar of Christ church, Worthing, from 1891 to the present time.

The Bishop of Exeter has dedicated a handsome new church at Withycombe, Raleigh, Exmouth (All Saints'), which is the gift of Miss Perring, daughter of the late Rev. Sir Phillip Perring, Bart., who, at Easter, 1896, gave £7,000 towards its erection.

At present there are the names of 1,084 undergraduates on the books of Trinity College, Dublin. The large majority of these belong either to the Church of England or the Church of Ireland. About 8 per cent. of the whole number on the books are Roman Catholics, and about 11 per cent. dissenters.

The death is announced of the Ven. Archdeacon Greville Anson, who was for more than fifty years rector of Birch-in-Rusholme, and who was Archdeacon of Manchester from 1870 to 1890. He died at the deanery, Winchester, aged 77. His body was buried in the churchyard at Birch, the Dean of Manchester officiating.

Mr. Arthur Crosse, a member of the congregation of St. Michael's, Chester Square, of which the Rev. Canon Fleming is vicar, has intimated his desire to him to present to the church a new organ worth £2,000, and further, that it is his intention to build a seaside sanatorium in connection with St. Michael's parish.

During the past two years the restoration of the spire and turrets of Salisbury cathedral has been in progress, and the work is now almost completed. The foundations of the south aisle and of the west side of the south transept have yet to be repaired. The total cost of the work, which has been carried on under the direction of Sir A. Blomfield, will be about £15,000.

The re-hanging of the bells at Canterbury cathedral, and the providing of chimes for the clock, has now been completed as a part of the cathedral restoration scheme, and on Saturday, Feb. 12 last, the chimes, after a short dedicatory service, were started by the Dean. The Dean stated in the course of a short address, that Canterbury cathedral during the 1,300 years of its existence had never possessed chimes until that day. Evensong followed in the choir.

#### Correspondence.

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

#### THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—It is difficult, for me at least, and there may be others equally at a loss, to determine definitely just what position "Observer" wishes to take, with regard to this Prayer. He may within himself have conceived conclusive arguments in favour of reconstructing the present form and substituting in the place of the "clumsy" form something more liturgical and Scriptural: but it is difficult, at least, thus far, to condemn the form simply upon those grounds which he advocates. If there is found no parallel within the Book of Common Prayer, the spirit of it is breathed at least in the litany, in such expressions as "bless and keep the magistrates, giv-



ing them grace to execute justice and maintain truth." Do not understand me to quote this as an exact parallel, but which simply to my mind breathes the same spirit. A magistrate's office is a temporal one, and the dignity alone attached to that office will not save a soul, but I cannot but believe that the execution of the duties devolving upon the office, in the righteous balance of justice and the maintaining of truth, will help forward his spiritual being, as I firmly believe the dishonest use of it will materially retard it. There is no atonement for sin, save by that of "One, True, Pure, Immortal Sacrifice," and the mere fact of possessing power, will not in itself, be it "Queen as Supreme" or city policeman, assure a person that he or she is safe, temporarily or spiritually, in this I agree with "Observer," but the wise use of it "to the Glory of God" in wisely ruling a nation, or in the suppression of vice and the maintenance of law and order, and thus "for the public good," it is just difficult not to affirm that in some way it will affect "the advancement of their own salvation." I presume these arguments are used only in the midst of those "who profess and call themselves Christians." There are prayers, outside of the Book of Common Prayer, sanctioned by our fathers in God and used on special occasions—Harvest, Diocesan or Provincial Synod, and I presume this present "form," the subject of so much contention, has been promulgated, framed and authorized for use, by the same hand, and if I am not mistaken this prayer has been in general favour throughout the length and breadth of the Church in Canada for some years past, and it seems late in the day to condemn it on the grounds that it is unliturgical and un-Scriptural. By the light of the religion of Jesus Christ alone, and that religion is nothing if not practical—can we be said to do anything "to the glory of God." An unrepentant sinner would hardly discharge any duty to His glory, neither could he be said in the best interests of humanity, to advance the "public good," and certainly not in any way, remaining such, promote his spiritual being. It seems to me that "Observer's" last letter, in your issue of Feb. 3rd, opens up an entirely new phase of the subject: Of two parallel lines representing two entirely different phases of life, the one temporal, the other spiritual, but forgets that the wheels of the great engine of time charged with the electrifying influence of the Gospel of Jesus Christ, must rest on both in order to carry with safety the record of our deeds done in the body, up to the Throne of Grace. "Render unto Caesar," but if I were he I would not stop there, for hand in hand with that duty to the throne of an earthly potentate, is the higher One, to the Throne of the Heavenly, therefore, "to God the things that are God's." And believe me, dear "Observer," that I understand well the force and truth of such words, "that when we have done all, we are but miserable sinners."

ROCKY MOUNTAINS.

CHURCH V. CHAPELS.

Sir,—There are many people to be met with in Canada even yet, who, if they do not cherish, labour under, the delusion that our dear old Church is far away behind the age, and nowhere at all with the hundreds of the schismatic sects around her in her support of philanthropic and benevolent institutions, if not exclusively Church in character.

The enclosed figures, cut from an English paper of the 7th ult., just received, so far as the great metropolis of the universe, London, is concerned, will speak for themselves:

	£	s.	d.
Church of England	29,625	17	2
Congregationalists	1,622	1	6
Jews	1,606	8	0
Presbyterians	1,010	0	0
Wesleyans	999	19	6
Baptists	866	5	7
Roman Catholics	395	12	5
Unitarians	355	5	9
Foreign Protestants	107	1	1
German Lutherans	106	10	0
Church of Scotland	105	16	0
Society of Friends	102	2	1

Greek Church	93	0	0
Catholic Apostolic	61	5	1
Reformed Episcopal Church	39	2	1
Methodists (United Free Ch.)	27	5	10
Methodists (Welsh Calvinistic)	25	0	4
Swedenborgians	24	14	8
Methodist (Primitive)	14	10	11
Free Church of England	12	10	7
Moravians	2	17	0
Methodists (New Connexion)	1	5	0
Various	248	19	3
	£37,373	19	10

St. Michael's, Chester Square, again heads the list, with £1,320, Christ church, Lancaster Gate, coming next, with £1,201, 10s. 9d.

The fact must be borne in mind that the hospitals in so far as their benefits go, are not confined to Jew and Gentile, Churchmen or dissenters, Papists or Mahomedans, Britisher, Yankee, Arab, or Hindoo, as such, but are shared by any or all of them who may need their care and skill. Yet, as you will see, and this is what I particularly wish to point out, the infinite variety of schisms of every sort who never tire of boasting of their numerical superiority over the Church, do not contribute even one-fourth the amount the Church does on Hospital Sunday: it has often been published in the newspapers that less than one-sixth in London and in most of the provincial cities and boroughs in England have been contributed by them. It should be remembered, too, that the question of hospitals is not the only one in which the position of the Church is not understood, if not misrepresented—a question of elementary education. For generations she was practically the only religious body to the extent of 78 per cent. at least, providing elementary education for the people. Though Churchmen for obvious reasons had to pay considerably more than half the school board rates during the first decade of the so-called Elementary Education Act, they voluntarily contributed nearly ten million sterling for the building, enlarging and maintaining Church schools, which were open to every child in the parish or district, irrespective of the religious or non-religious opinions of their parents. The conscience clause, protecting them against that dreadful tyrant, if not monster of all iniquities in the eyes of the political dissenter, the rector, vicar, or incumbent, as the case may be.

GEO. WARD.

WHAT ARE LAY-READERS' DUTIES AND AUTHORITY?

Sir,—Will you kindly answer a question or two in regard to the legal limit of licenses issued to lay-readers in the Church. Has a licensed lay reader the authority of the Ordinary to preach oral or written sermons of his own authorship? Has he this right, either being or not being a candidate for holy orders? Is it legally right for him when left in charge of the church services during the absence of the rector, and a clergyman of the Church in priest's orders and vested, is present, to assign the order of Evening prayer to the priest, and taking the pulpit himself, preach his own written sermon with his manuscript on the sermon desk? Is it Christian courtesy for a lay-reader to assign the priest to the lay-reader's side of the chancel and take the rector's priest-side prayer desk to himself? I take it the editor of an Anglican Church paper would comprehend what in such a situation was at least deferential in respect to Anglican Apostolic order.

ENQUIRER.

Family Reading.

ENGLAND AND THE JUBILEE AND WHAT WE SAW THERE.

Written for the Canadian Churchman by Mrs. E. Newman.

(Continued from Last Issue.)

Another phase of English life met our gaze, as we journeyed via Kidderminster and

Bridgenorth to Wolverhampton, through the dark country: positively everything is black, the miners' cottages, the few stunted trees that are left on the hillsides, and the very ground, with the mountains of huge cinders, like miniature volcanoes, piled at the pit's mouth, the blackened baskets, swinging over the open shafts ready to descend, while the air, heavy with smoke, like a dark cloud, envelops the whole. (Had it not been upon a bank holiday, we should have enjoyed the novel experience in one of our rambles, of a descent into a coal mine.) Iron and coal mines abound, and groups of little red-tiled cabins, each with its tiny walled garden, and the usual complement of children; travelling by night the effect is demoniacal, and the gaping, wide-mouthed furnace fires, the high, black chimneys, from the top of which shoot great tongues of flame that light up the surrounding country, and the lights in the windows of the little blackened cottage homes, all helped us to realize in greater measure than through the columns of our morning newspaper, the awfulness of those terrible colliery accidents, with the scenes of sorrow and suffering too often enacted there. Many an evening since, in silent meditation by my own grate fire, have my thoughts wandered to that deeply-shaded picture of home life in the heart of the "black country." Wolverhampton, setting aside its manufacturing aspect, is an extremely interesting town of about 80,000 population, surrounded by a lovely country, with the finest roads I have yet seen in England: high stone walls on either side, surmounted by hawthorn hedges and terraced gardens, one in particular, an old Roman road, cut partly through the solid rock, like a great artery, in a straight, unbroken line, as far as the eye could see. Boscobel, where grows a seedling of the veritable oak that sheltered King Charles, is not far from Wolverhampton, and the same old house and room in which his Majesty found a refuge from his pursuers, is still shown to visitors. Another lovely walk we took to Tettenhall, a very old little neighbouring village; there was the old inn, with its creaking ancient sign, adjoining the village green, upon which children played and old men hobbled on their sticks, and near by, down a shady lane, the quaintest of quaint little churches. A well-preserved lych gate led into the churchyard, gloomy beyond expression with a darkness that could almost be felt under enormous yew trees, the branches meeting overhead, old and split, and by way of adding to their dolefulness, propped up with grave-stones. We were glad when we were once again in the sunlight, having remained only long enough to admire the mossy, ivy-covered old church and square tower, the hideous gargoyles staring at us from its corners, a beautiful climbing wisteria in blossom over the chancel window, and to search for the tomb of an old woman whose arms dropped off because, in spite of all remonstrance, she would knit on Sunday—there it was, the figure although nearly obliterated, but minus its arms. I regret much not having made an entry in my note-book of a few of the curious epitaphs on those old stones. There is a very fine orphanage in Wolverhampton. The boys wear the blue-coat dress without the yellow stockings. St. Peter's church is also well worth a visit. It is very ancient, with much to admire in architectural beauty, as well as to enjoy in its beautiful service and excellent choir. I fear I shall only have space left in this week's paper for one excursion, and that must be to the ruins of Dudley Castle: we could see the battlements of the ancient keep over the tops of the trees, as we came by train into Dudley. The castle stands on the summit of a high, densely wooded hill, the porch below is very extensive, a rather toilsome ascent, and we passed under the warder's tower to the outer courtyard, where to the right



stands the old ruined watch-tower. Another climb, and then through the great triple gateway to the inner courtyard of the castle, now a massive ruin: three successive arched gateways, each with a portcullis, guarded this principal entrance. Between the two last, there is a large square hole in the roof, through which from the tower overhead could be hurled rocks, or molten lead poured upon the heads of besiegers who succeeded in passing the first. This old castle, the oldest in England, once the home of the Lady Godiva, was built in the year 700: it was the last stronghold to yield in the days of the Roundheads, and only surrendered finally in 1646. The castle entirely surrounds the courtyard, the stables to the left as we entered, a little farther, the old keep, two towers of which remain. On payment of a penny each, we gained admission—round and round, up the little spiral stone stairway, lighted by the narrow slits in the wall (9 feet thick) through which the archers fired their arrows, until we stood on the top of the massive old stronghold. We must have appeared as little black dots from below. I can but feebly describe our feelings of exquisite delight, as entranced, we stood on the battlements of this, the oldest castle in the land, and from its immense height overlooked nine counties in England. At our feet, on the edge of the cliff, upon which the keep stands, are two enormous canon from Sebastopol. In wandering among the ruins of the castle proper, it is easy to trace where was once the banquetting hall, the huge fireplaces, the dungeons, and old chapel, funny little passages, the kitchens, with their large ovens, and the dwelling part of the lords and ladies. Pausing here for a moment in contemplation of the roystering lives and banquetting in those ancient halls, in the olden days, with their "barons" of beef and pasties, and barrels of ale; their Hawking and Tilting tournaments. We stood upon the edge of the old moat—a little bridge marks the spot of the old drawbridge. There were great preparations in the castle yard, for a yearly fete which is allowed at Whitsuntide by the present Earl for the Jubilee benefit. This year the townspeople intend devoting the amount realized towards the establishment of two public libraries. Last year they made by this yearly indulgence the sum of £800. Thus ended another delightful day, though each day only seemed more enjoyable than the one preceding, and our first sight of one of England's grand old ruined castles. We hope to take you next week with us to a gem of English cathedrals at Lichfield.

(To be continued.)

#### THE POWER OF PRAYER.

Lo! what a change within us one short hour  
Spent in Thy presence will prevail to make!  
What heavy burdens from our bosoms take!  
What parched ground, refresh as with a shower!  
We kneel, and all around us seems to lour;  
We rise, and all the distant and the near  
Stand forth in sunny outline, brave and clear.  
We kneel, how weak! we rise, how full of power!

Why therefore should we do ourselves this wrong,  
Or others—that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy, and strength, and courage, are with Thee?  
Dean Alford.

#### TRIALS OF FAITH.

The trial of faith in God's fatherliness is no strange thing to the child of God. Most of us have felt it already, and many of us will feel it again. We are told that God is love, and we have intensely, joyfully believed it,

and we have pressed it on others whose hearts were breaking. Some woeful morning dawns, when he does to us what we could not conceive ourselves doing to our worst enemy. We ask with some of old, "Lord, carest Thou not that we perish?" At such moments, the crises are not frequent, we are to see and hear, and trust, and cling to God in Christ. "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him." Christ in all that God did to Him, in all that He accepted from God, is the revelation both of the Father and of the Son. In Him we must hide till the bitterness is past, to Him cling, that the eternal God may be our refuge. At such moments our stammering prayer must be: "O Lord Jesus, pour the divine love into me! Hold me, I am too weak to cling; teach me, I am too weak to pray. 'Show me the Father.' My heart is dead, but Thou art greater than my heart and knowest all things. Thine own words shall be my words; only help me truthfully and reverently to utter them: 'The cup which my Father hath given me, shall I not drink it?'"—Bishop Thorold.

#### NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to The CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

#### THE PLEADING OF LOVE.

If Christ be with His Church (who can doubt the faithfulness of His word?) as He promised, He especially draws near to the door of all our hearts when the shadow of the Lenten season falls upon us. He would enter into our hearts and dwell there. Shall we open and receive Him? Oh! let us cast out everything that is bad, and selfish—even innocent pleasure, and our business as far as we can, and let Him be the sole guest to whom we give all thought, concern and devotion. How many things we will learn, how strong will grow our faith, and abundant our love, we will know when Lent is over, and still more fully when our life pilgrimage is done. Let us say this Lent, with all our hearts: "Dear Saviour, enter, enter and leave us never more."

#### THE CONSOLATIONS OF GOD.

With most of us the consolations of God are small when they might be, are meant to be, large. For, first of all, even when a man has no wish to harden himself in his grief, yet, though he may be content to be helped by man, he may refuse to be comforted by God. There is sometimes a resentment within him, a sense of inequity and wrong, which tempt him to hard thoughts of One who, he always thought, called Himself Father, but who is putting him to intolerable anguish without sufficient cause. We all of us know something of this feeling. Even if it passes, it visits us. With some it lingers, by others it is instantly rejected as an injury and dishonour. Some never escape from it till they die. Moreover, we are all apt to forget that the consolations of God chiefly flow to us through the sympathies of men: that the glance of infinite compassion, the pressure of the trembling hand, the silence so full of wisdom and tact, the bright radiant smile of faith and hope, the kneeling down for the quiet intercession that may not be uttered, the kiss of peace, and the wrestling in prayer afterwards for the wounded sufferer left alone in the darkness of the blinding and crushing loss, are all from God and through Him—His gift,

His consolation, though in the shape of the ministries of men.—Bishop Thorold.

#### THE VIRTUE OF HOPE.

There is no virtue, I believe, among all the forms of manly strength, that is so needed by a hard-worked, by a busy, by a deeply serious people like ourselves—there is no virtue so much needed as the virtue of hope. It is our duty to hope. It is the exertion of a moral power of the will that withstands despondency and despair, and it saves men from many a disaster, and from many a bitter mistake if they settle it in their minds that they will hope, and hope, and hope, struggling against what is called the toilsome and incomplete trials of their own sorrows, and remembering always that they have a right to hope if they put their trust in the greatest and the best. It teaches us the virtue of prayer, and the power of hope. It brings home to us if we meditate upon it, that which men too constantly forget—that they have a Father. The poets dwell upon the father's tenderness, the tenderness of a real father to the child he loves.

And the father's love of a real man is the faint reflection of the glow of the love of Him who is above us all, saying: "Beat upon Mine, dear heart, beat, beat!" And when we remember the teaching of the Providence of God we are brought back to the great fact of facts, that we have a Father, that we can cast our care upon Him, for He careth for us.—Canon Knox Little.

#### HINTS TO HOUSEKEEPERS.

Catfish.—They make a delicious stew seasoned with salt, pepper, butter and a little parsley.

To Fry Fresh Fish.—Cut the fish into pieces, and dip them in a well-beaten egg. Roll in flour or cornmeal, and brown it quick in hot lard; then cover the frying-pan and set it on the back of the stove to cook through. Serve while hot.

Bread crumbs are really better for breading oysters and cutlets than crackers, for they are not so tough and take up less grease than cracker crumbs.

Parsnip Fritters.—Take three large parsnips and boil them till tender: peel them and mash them very finely; add a teaspoonful of flour, one well-beaten egg and salt to taste. Make the mixture into small cakes with a spoon, and fry them on both sides a delicate brown in good drippings or butter. Serve them up very hot, and piled upon the dish.

Jam Pudding.—Chop three tablespoonfuls of beef suet fine; add half a pound of sifted flour and a pinch of salt; mix with cold water to make stiff dough; roll out an inch thick on a well-floured bread-board; spread thickly with blackberry or currant jam; roll up in a well-floured cloth, and steam for two hours and a half. Serve with foaming sauce.

Tapioca Pudding.—Wash a teacupful of tapioca through several waters, and put to soak for half an hour; pour over a quart of milk and let stand on the back of the range until warm; add a teacupful of sugar, a tablespoonful of butter, and four well-beaten eggs; flavour to taste; turn into a pudding dish, and set in a hot oven to bake for three-quarters of an hour. Serve hot or cold.

Maple Sugar Drops.—Maple sugar drops are made by melting a pound of maple sugar with a cup of water and boiling the syrup until it is a creamy ball. Let it cool when the syrup reaches this stage, and when you can bear your finger in it begin stirring it. When it is about the consistency of lard, knead it on a marble board or a platter until it is an even, smooth fondant. Melt it by setting the bowl in a pan of boiling water, and drop it by the spoonful on buttered tins.



GOD'S MESSENGER.

I sat by an open window  
As the shadows began to fall,  
Wondering if this world of ours  
Was worth the living at all:

Trying to see if the pleasures  
O'erbalanced, in any way,  
The pain, the sorrow and heartache  
That comes to us every day.

I sat till the stars came peeping  
From their hiding place in the sky,  
And I wished I had wings just then,  
To another world to fly.

And a bird sang out in the darkness,  
So near that I felt afraid;  
It seemed like a loud voice saying,  
"All things by God were made."

If never a weed existed,  
Should we love so dearly the flowers?  
And say, would we value the sunshine  
Had we never been under the showers?

And so, if we had no sorrow,  
Could we know when our joy to prize?  
If we never had tasted the bitter,  
The sweet could we recognize?

If there were no deeds of kindness,  
If there were no acts of love,  
Should we know what was meant by heaven  
When we speak of the world above?

'Twas silent again in the darkness,  
And the bird had flown to its nest,  
But another penitent heart was made  
Before it had gone to rest.

LENT.

Probably very few persons need the reminder that Lent is the season of preparation for Good Friday and Easter. What we need most is the warning against the error of substituting sentiment and formality for practical repentance and the strengthening of a holy life. We ought to come to Easter with a consciousness of all duties performed towards God and towards men, duties plainly to be seen, and often neglected, of love and worship, of service in all its manifold sub-divisions. "Easter, in order to be ours, must be looked at as opened for us, through the death of Christ—through our death—and through the death of sin in us." If this be so we shall have here a moral resurrection, the seed of that other resurrection, and one effect of that newness of life here will make us loyal and faithful servants in the kingdom of God, the Church, in which each receives help in proportion to his loving fidelity and righteousness of life.

Because one plain duty is so often obscured we refer to it as demanding attention: the scrupulous and prompt performance of promises, the endeavor beyond promises to contribute liberally, even by effort and great effort and self-denial, to the support of public worship, in order, at least, that others may rejoice and be helped as well as we.

WESTERN ASSURANCE COMPANY.

The annual meeting of shareholders was held at the company's offices, corner of Wellington and Scott streets, Toronto, Feb. 25th, '98. The President, the Hon. Geo. A. Cox, occupied the chair.

The following annual report of the directors, with accompanying financial statement, was then read by the Secretary, and, on motion, adopted, viz:—

FORTY-SEVENTH ANNUAL REPORT.

The directors beg to submit herewith a statement of the results of the transactions of the Company for the year 1897, together with the assets and liabilities at the 31st December last, and the Auditors' report thereon.

The balance at the credit of revenue account is \$149,845.05, and there has been a gain of \$18,381.16 in the value of securities, as compared with their market price a year ago.

Two half-yearly dividends, at the rate of ten per cent. per annum have been declared out of the year's earnings, and \$68,226.21 added to the reserve fund.

The amount of the estimated liability upon risks now on the Company's books is \$775,661.51, and a net surplus is shown over capital and all liabilities of \$379,472.91.

Toronto, GEO. A. COX, 18th February, 1898. President.  
Summary of the Financial Statement.  
Total cash income ..... \$2,283,632.48  
Total expenditure, including appropriation for losses under adjustment ..... 2,133,787.43

Balance ..... \$ 149,845.05  
Appreciation in value of securities ..... 18,381.16  
Profit for the year ..... \$ 168,226.21

Dividends on stock ..... \$ 100,000.00  
Total assets ..... 2,415,086.41  
Reserve fund ..... 1,155,134.42  
Cash Capital ..... 1,000,000.00  
Subscribed Capital ..... 1,000,000.00  
Security to policyholders .. 3,155,134.42

The election of directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the following gentlemen, viz:—Hon. Geo. A. Cox, Hon. S. C. Wood, Messrs. Robert Beaty, G. R. R. Cockburn, Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne and J. J. Kenny.

At a meeting of the Board of Directors held subsequently, Hon. Geo. A. Cox was re-elected President, and Mr. J. J. Kenny Vice-President, for the ensuing year.

—LENT'S TRIPLE DUTIES.—Fasting, prayer, alms-giving.

The need of a good spring Medicine is almost universal, and Hood's Sarsaparilla exactly meets this need. Be sure to get Hood's.

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PUREST BELL METAL (COPPER AND TIN).  
Send for Price and Catalogue.  
MOSHANK BELL FOUNDRY, BALTIMORE, MD.

NAN'S OBJECT LESSON.

Nan was very critical on a certain summer morning.

"I don't like cream toast. I want some peaches," she moaned.

"But yesterday morning you wished for toast," said the mother. "Jane made this on purpose for you."

"It's burned," said the child.

"O, no; only browned the least bit too much."

Nan managed to eat a few mouthfuls, but there was a scowl on her smooth forehead, and her face, that could be very sweet, was decidedly sour.

"She isn't feeling well," thought mamma. "The morning is hot, and she is tired out with school."

This was partly true. But Nan was a robust little body, and easily regained her physical losses. The fact was that she had been petted a great deal and had come to think her wishes ought to be the law of the household.

After breakfast the seamstress, who was making a frock for Nan, required sewing silk and buttons.

The child was asked to go to the shop for them. "But, mamma, my toe hurts," was the instant excuse. So Miss Gardner was set at something else, till Bob should come up from the office and could be sent on the errand.

At dinner time nothing was quite satisfactory. The roast beef was too rare; the pudding sauce too tart. Papa exchange glances with mamma.

"This must be stopped," he said; but Nan did not understand what they meant. That evening the little girl went up to papa full of enthusiasm.

"The Curse of the liquor disease is felt by nearly all families."

THE KEELEY CURE.

has restored to society over three hundred thousand helpless drinkers. Ninety-five per cent. of these are now active in the cause of temperance. The Keeley Institute Co. of Ontario, Limited, for the cure of all narcotic drug addictions, is the only one in this Province. Address

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Should you not find it better than anything you have ever tried return it to your grocer and no charge will be made for what has been used. 25, 30, 40, 50 and 60 cents.



asm about a little drawing she had made. The father scowled in a most unamiable way, and found all the fault possible with it. Nan tried hard to keep back the tears, but finally gave up and went away sobbing.

"How could you?" said mamma. In a day or two there was to be a ride into the country, a lunch with a friend and a return by moonlight, Nan supposed that she would go as a matter of course. But she soon found that she was to be left at home.

"It is too much trouble to take you," said papa.

"And your toe," added mamma. "And the warm weather which you are afraid of," continued papa.

"My toe is better," pleaded Nan. "But the lunch won't suit your fastidious taste," said papa. "The Browns live very plainly."

Nan ran sobbing to grandma's room. The dear old lady drew the child within her loving arms.

"Do you not see," said the gentle voice, "that your father and mother are trying to show you yourself as in a mirror? Papa found fault with your drawing that you might see how very unpleasant it is to be criticized. You took great pains with your little sketch, but mamma takes pains every day in ordering the dinner, and Jane takes pains in cooking it. You wish to have the pleasure of the drive, and the visit; but you do not care to be helpful when help is needed and so give pleasure to others."

The lesson was a very plain one, that even a child could understand. It was hard to see the carriage drive off without her on that bright afternoon; there were tears and sobbing, but the experience was not in vain.

When the father and mother came home that night they found a subdued, appreciative little girl who was very glad to be talked to and kissed, very pleased with the flowers and bonbons that had been sent to her by the little Browns, and very resolute in her determination to be

# Headache

## Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me., says:

"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive Pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations For Sale by all Druggists.

## PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

"I was taken with a severe attack of malarial fever which left me a physical wreck. I had a pain in my side which lasted for several months. I underwent a surgical operation and then I was given up as incurable. I was told I had a cancer that would soon cause my death. I had long heard about the wonderful cures by Hood's Sarsaparilla and I resolved to try it. I found after taking a bottle and a half that I was getting better. I continued taking it and the benefit I derived from it was a surprise to all who knew me. I am now almost well. I am pastor of several churches and can travel 30 miles in a day. I can preach every Sunday, and often through the week. I hope other sufferers will be induced by my experience to try Hood's Sarsaparilla." (REV.) W. H. BOND, Rye Cove, Virginia.

Many other clergymen have found relief in Hood's Sarsaparilla. Such testimony is worth considering if you want a medicine that will really do you good.

**Hood's Pills** cure Liver Ills; easy to take, easy to operate. 25c.

sunny and satisfied with what came to her, instead of sour and complaining.

## SEVERE BRONCHITIS YIELDS PROMPTLY TO DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. I got better from the time of taking the first dose. Having a family of young children, my doctor's bills have annually come to a considerable sum. I believe a bottle of Dr. Chase's Syrup occasionally will aid me in reducing them very naturally.

W. R. Alger, Insurance Agent. Halifax, N.S.

## SALLY, THE PEACE-MAKER.

Sally was a big black cat. She belonged to the butcher who kept a shop in the middle of the village. At one end of the village street lived a barber who owned a pointer dog, and at the other end a grocer who had a dog known as a setter.

One day these two men met at the butcher's and their dogs met also. The latter began to scrape acquaintance dog fashion. This did not prove mutually agreeable. One snapped and then the other snapped, and directly there was a dog fight, with the usual barks and yelps. The hubbub brought the boys and men, who came running up from all directions to see the "fun," as they called it. The owners of the dogs, instead of pulling them apart in a decent manner, began to set them on and to bet which would beat.

Meanwhile Sally was lying on a box in front of the store, basking in the sunshine, and she pricked up her ears as cats do when dogs come around. She had too much dignity to run, but she plainly disapproved of the dog fight. Perhaps she thought she would give those men and boys a good lesson. At all events she did so in good style; she leaped into the middle of the fight, and clawed and spit and cuffed first one dog and then the other, until they stopped fighting and started at her. Then, quick as

a flash, she turned on the pointer so fiercely, and polished him off so completely, that he turned tail and cleared for home, never once looking back to see what was after him.

But Sally did not follow. She turned at once upon the setter, who stood looking on in sheer surprise, and he, having seen what she did to the pointer, took to his heels and made a straight track to his own end of the village. Then Sally reduced the size of her tail and took down the arch of her back, and deliberately returned to the box and lay down again in the sunshine.

The men and boys were thoroughly disgusted. If it had been a saloon instead of a butcher's shop where they met, they would most likely have gone in and got a drink and talked the matter over, and perhaps have gone to fighting about it themselves. As it was, they bought their meat and followed their dogs home peacefully, wiser, and we hope, better men for the lesson taught them by Sally, the peace-maker.

## THE DANGERS OF SPRING

Which arise from impurities in the blood and a depleted condition of this vital fluid may be entirely averted by Hood's Sarsaparilla. This great medicine cures all spring humors, boils, eruptions and sores, and by enriching and vitalizing the blood, it overcomes that tired feeling and gives vitality and vigor.

—Hood's Pills cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

—A lady was once lamenting what she called the "ill luck" which attended her affairs, when a friend, wishing to console her, bade her "look upon the bright side." "Oh!" she cried, "there seems to be no bright side." "Then," said her friend, "polish up the dark side."

## GRACEFULNESS AT HOME.

There is a nice art in being able to pay a compliment gracefully, and it is one that ought to be cultivated in the home as well as the outer circles of society. There is no reason why the home circle should not be as polished and attractive in its behaviour as the public assembly. It is a great error for fathers and mothers to permit such a relaxation of politeness among their children as we often find under the family roof tree.

Company behaviour and company manners may necessarily be more

Fat is absolutely necessary as an article of diet. If it is not of the right kind it may not be digested. Then the body will not get enough of it. In this event there is fat-starvation.

Scott's Emulsion supplies this needed fat, of the right kind, in the right quantity, and in the form already partly digested.

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formal and precise than those of the fireside and sitting room, but it is fatal to good breeding to deliberately lay polish and compliment aside when our dear ones compose the company exclusively. Teach the children to say graceful things—yet truthful things, of course—to brothers and sisters, as well as to strangers; to be as careful of wounding their feelings and their self-respect as they would be of the feelings of a guest, and at the breakfast or dinner table to take just as much pains to entertain and enlighten each other, as though the entertainment of a party of invited friends depended upon the effort.

## PILES CURED WITHOUT THE USE OF KNIFE BY DR. CHASE.

I was troubled for years with Piles and tried everything I could buy without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes completely cured me. Jas. Stewart, Harness Maker, Woodville, Ont.

—The humble current of little kindnesses, which, though but a little streamlet, incessantly flows—although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither noise nor appearance in the world—pours in the end a more bountiful tribute into the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

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A NEW LEAF

He came to my desk with a quivering lip  
The lesson was done.  
"Dear teacher, I want a new leaf," he said.  
"I have spoiled this one."  
In place of the leaf so stained and blotted,  
I gave him a new one all unspotted--  
And into his sad eyes smiled--  
"Do better now, my child."

I went to the Throne with a quivering soul--  
The old year was done  
"Dear Father, hast Thou a new leaf for me?  
I have spoiled this one."  
He took the old leaf, stained and blotted,  
And gave me a new one all unspotted,  
And into my sad heart smiled  
"Do better now, My child."

FOR YOUNG HOUSE-KEEPERS.

An incident is related of a woman who was one day calling at a bridal home, pretty in its freshness and newness. As the guest arose to take leave, the young house-keeper stepped to the piazza with her, and seeing some dust in the corners, and being anxious no doubt to vindicate herself from any charge of carelessness, exclaimed: "Oh, dear! how provoking servants are! I told Mary to sweep this piazza thoroughly, and now look at it!" The wise friend said kindly: "Grace, I am an old housekeeper. Let me give you a bit of advice. Never direct people's attention to defects. Unless you do so, they will rarely see them. Now, if I had been in your place and noticed the dirt, I should have said: 'How blue the sky is!' Then my callers would look at that as I spoke, and so get safely down the steps and out of sight."

That reply is brimful of wisdom, and is only one application of "Look up and not down," the motto of tens of thousands of young people who are trying to make the most and best of life, yet there are other thousands, both old and young, for whose sake stress may be laid upon it.

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As love comes from heaven, so  
it must feed on heavenly bread. It  
cannot exist in the wilderness unless  
it be fed by manna from on high.  
Love must feed on love. The  
very soul and life of our love to God  
is His love to us.

Yorkville Fire Station,  
Toronto, March 3rd, 1897.  
Dear Sirs,—Having used Dr.  
Chase's Pills for Costiveness, I am  
very pleased to say that I consider  
them superior to any pill I ever used,  
as they have perfectly cured me of  
this trouble. Thos. J. Wallace,  
Fireman.

—Never let the seeming worthlessness of sympathy make you keep back that sympathy of which, when men are suffering around you, your heart is full. Go and give it without asking yourself whether it is worth while to give it. It is too sacred a thing for you to tell what it is worth. God, from whom it comes, sends it through you to His needy child.

YOURS FOR ASKING.

A postal request will bring you by return mail a copy of

THE DUNLOP BOOK FOR 1898

It tells all about tires, is an invaluable guide to buyers of bicycles and may save you many hours of time and worry. Shall be pleased to receive a postal card from every reader of this journal.

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Send 50 cents and we will mail you postpaid one of our best BAY STATE RAISIN SEEDERS. Guaranteed to seed 1 lb. of raisins in 5 minutes.  
Simple to operate and easy to clean.  
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Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

—If we are to always "do as Rome does" when we are in Rome, let us be certain that the city is pure before we enter in at the gates.

—If there are trials in the life of a Christian we know that an all-powerful Friend is ever ready to strengthen him in the hour of trials. God will not forsake him or leave him comfortless.

CATARRH CURED FOR 25 CENTS.

I suffered from Catarrh for years, and have found Dr. Chase's Catarrh Cure the best that I have used, and gladly recommend it to sufferers.

Yours truly,  
Harry Stone,  
Rainham Centre, Ont.

Truly Glad  
"I am truly glad to have this opportunity of bearing testimony to the genuine merits of that honest Rheumatic and Sciatica Medicine, namely,  
'NEW LIFE.'  
It cured me promptly when all others failed, also many of my friends." Yours respectfully,  
J. SMALL, 254 Queen St. E., Toronto.  
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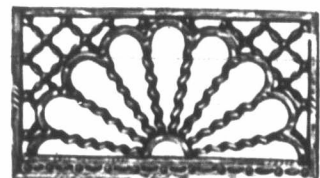
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Oh! the merry shouts of the half-dozen boys and girls that would crowd on me at once, those not finding room in my large canvas seat clinging to the ropes, chains or any place they could possibly hold tight, for as you have probably guessed before this, I am a Hammock Chair Swing, one of the most comfortable ever made, I have heard whispered, when my friends come to rest their dear tired bones in my ever welcome arms.

But these are the grownups, I want to tell you about the children, my own little boys and girls I call them, and how I saved the life of my pet—the pet of the household who kept all around her bright with her witty sayings.

She would often bring her doll to swing it in my chair, prattling all the while to it and myself, the old nurse occasionally thrusting her turbaned head out of the door with a—"Dat's de way, little Missus, sing your baby to sleep, like Ole Mammy used to do to you."

One close, sultry night in August the entire family, with the exception of baby (who had been sent to her cot some time since), were enjoying

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themselves with a few friends on the lawn, the younger boys playing at leap-frog, and their little sisters and girl friends looking on admiringly, while each one's eyes very plainly said, "I wish I were a baby, too."

The older ones were leisurely walking among the trees, trying to catch a breath of cooling air that was now stealing through the branches, when suddenly the cry of "Fire! Fire!" was heard over the grounds. Instantly all was confusion, the children, rooted to the spot, stared in terror at the nursery windows, from which issued forth bright flames and rolls of smoke, steadily growing toward the roof.

But hardly had they realized the danger, before the great fire engine came puffing up and began pouring its unceasing streams of water over the house. In the excitement of the moment the youngest child was forgotten, but only for a short while, for what mother could long forget? and it was she, who, paralyzed with fear, sent out the pitiful cry, "Oh! pray! some one save my darling from the flames." A dozen hands went up in answer to this call, and one brave boy, ahead of the others, rushed to the house and upstairs to the rescue, but all in vain, the smoke was so dense when he opened the nursery door as to choke him. Finding this the case the men began scaling the house on all sides, trying if possible, to force an entrance. One man while putting his ladder up at the side porch, was a little startled to see a movement of a great swing hanging from the ceiling and to hear a stifling sound as of a yawn of someone just awaking from a sound sleep. "Bless me," said the man to himself, "I must see what this means," so, tiptoeing cautiously across the floor he looked in and saw a little girl stretching her chubby arms in great glee, whom he rightly supposed to be the child for whom they were searching.

"I want my mamma," she said, staring at the man with her great blue eyes. "Come with me, little one, and I will find your mamma," said the man, holding out his hand; whereupon she scrambled out of my lap and went running by his side to the front of the house, running straight into her mother's arms, at sight of which the crowd sent up a great shout, drowning the mother's thankful sobs and the joyful exclamations of the children.

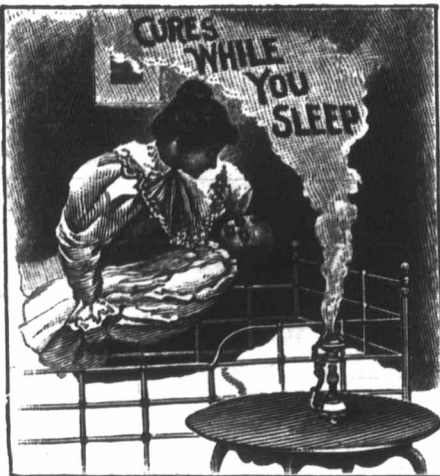
From that day until this I have never suffered from wind, rain or heat, for I think the whole family look upon me as a dear friend and treat me as such, for it was I who, by gently swaying to and fro, attracted the attention of the little tot, (then on her way to the nursery to close her eyes in sleep) "to top and

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west awhile," so, I saved her from the fearful fate which would certainly have taken her away from us all. And now I have finished my story, and the merry shouts and scrambles of the children for "one more turn" in the swing, before going to bed, warn me it is time to bid you all "Good-night."

**ORIGIN OF HANDSHAKING.**

In early and barbarous times, when savage or semi-savage was his own lawgiver, judge, soldier and policeman, and had to watch over his own safety, in default of all other protection, when two friends or acquaintances, or two strangers desiring to be friends or acquaintances, chanced to meet, they offered to each other the right hand alike of offence and defence, the hand which wields the sword, the dagger, the club, the tomahawk, and other weapons of war. Each did this to show that his hand was empty, and that neither

war nor treachery was intended. A man cannot well stab another while engaged in the act of shaking hands with him, unless he is a double-dyed traitor and villain, and strives to aim a cowardly blow with the left while giving the right, and pretending to be on good terms with him.

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