

Canadian Churchman

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ILLUSTRATED.

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[No. 11.]



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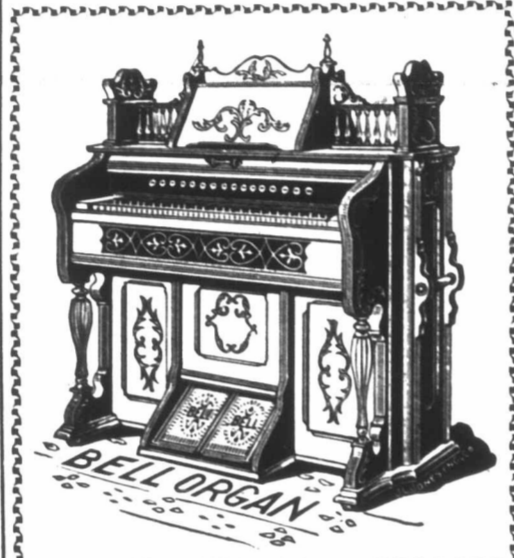
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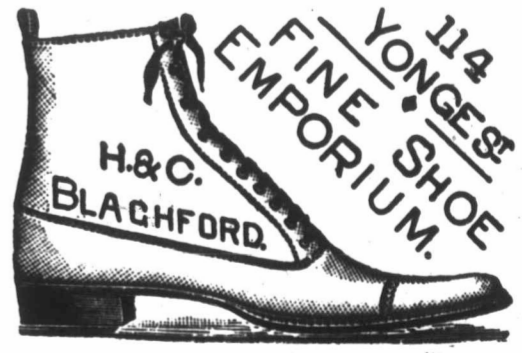
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LESSONS FOR SUNDAYS AND HOLY DAYS.

March 30.—FOURTH SUNDAY IN LENT.

Morning.—Gen. 42. Mark 14, 58.

Evening.—Gen. 43 or 45. 1 Cor. 11, 17.

Appropriate Hymns for Fourth and Fifth 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.

FIFTH SUNDAY IN LENT.

Holy Communion: 183, 187, 315, 323.
Processional: 96, 265, 467, 515.
Offertory: 92, 97, 104, 492.
Children's Hymns: 108, 334, 345, 569.
General Hymns: 93, 111, 249, 254, 269, 528.

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 4th Sunday in Lent.

St. John vi. 5: "Whence are we to buy bread that these may eat?"

It is evident that the miraculous feeding of the multitude produced the deepest impression upon the beholders. Such our Lord's intention. Not only an act of power—twice repeated. Made the occasion of a discourse

reported here. Profound significance felt by Evangelists. The only event previous to the passion recorded by all four. The words of the text a point of departure for considering the lesson.

i. Consider the question here proposed. "Whence," etc.

1. First in primary, obvious meaning. (1) Implies a need actually existing. Multitudes hungry, helpless. (2) A need often repeated in history of man. The cry for bread rises age after age. First and most urgent need. A cry which has shaken thrones, produced revolutions. Recognized by Christ. "Give us daily bread."

2. The same question with a deeper meaning. (1) Man doth not live by bread alone. A higher life with other needs. (2) The physical nature symbol of spiritual. (3) Illustrated in all human history. (a) Craving, "Who will show us any good?" (b) Consciously and unconsciously. By misery. By vain efforts to find satisfaction in pleasure, power, etc. (4) Ineffectual. Bread? A stone. Fish? Serpent. Prodigal Son in want. Man without God perishing.

ii. The answer of Christ.

He had anticipated. So now excites desire, and answers.

1. That feeding the sign of a greater. Remarkable on symbolical character of needs. So of supply. Tree of life. Manna. Passover. Eucharist.

2. Jesus Christ the Bread of Life.

Satisfies the spiritual needs of men. "He that eateth Me shall live by Me." (1) Satisfies desire of mind for light. "I am the Light." (2) Satisfies the craving of the conscience. "The sprinkling of the Blood of Jesus Christ." (3) Satisfies the heart with love. (4) The will with power.

3. By various means. Word. Ordinances. In answer to prayer. All made effectual by the Holy Ghost.

iii. This Bread of Life is for all. Fully provided—freely offered.

1. Yet not proving to all as intended. By some neglected, refused. As the Israelites loathed the light bread (Num. 21-5), so now.

2. But those who do truly eat and drink—love the word of God, love the Saviour, live in communion with Him, in prayer, and in Holy Communion, and live a godly life—to these comes all satisfaction. The desire is still kept alive. They "hunger and thirst," yet not in vain, "filled," satisfied. And thus even here the manna falls and gives a foretaste of the perfect satisfaction prepared for those who "hunger no more."

THE S.P.C.K.

It is now two hundred years since the great and venerable Society for Promoting Christian Knowledge came into being. Its birthday was October 8, 1698; and this event was commemorated on its two-hundredth anniversary, and not unworthily, in the good city of Toronto. In the chair was our esteemed fellow-

citizen, Senator Allan, foremost in every good work, ever ready, even at great personal inconvenience, to render his services where they seem to be needed. By his side sat the Lord Bishop of the diocese, who had gracefully given up his own place of precedence to the distinguished layman, who again was supported by the presence of clergy and laity on the platform and in the body of the hall. It was with no exaggeration of language that the late Archbishop Benson, of Canterbury, described the S.P.C.K. as the greatest and most comprehensive of all our societies, as will be brought home to us whether we consider the various kinds of Church work which the society has promoted or the actual amount of work which it has done. It is a great period in the history of the Reformed Church of England that has been covered by the work of the Society. Charles II. was restored in 1660, in the following year the latest revision of the English Prayer Book was carried through, and in 1698—only thirty-seven years later—this great Society took its beginning. Its aims were manifold. Eight distinct heads are enumerated in the circular sent forth by the Canadian House of Bishops. It may be useful to recount them: 1. Religious and Pure Literature; 2. Religious Education; 3. Working Men as Trained Evangelists; 4. Native Education; 5. Spiritual Care of Emigrants; 6. Church Building; 7. Medical Missions; 8. Increase of the Episcopate. In all these works large grants have been made to Canada. One single example will serve to illustrate the progress of the Anglican Communion and the important assistance rendered by the Society. When Queen Victoria came to the throne in 1837, there were but seven English Bishops in all the British colonies and dependencies. At the present moment there are ninety-one. Of the eighty-four added to the episcopate, the S.P.C.K. gave assistance to about one-half—to forty or fifty; and the average amount granted to each of the new dioceses aided was 10,000 dollars—no inconsiderable part of the whole sum required and raised. The important work done by the Society in regard to the education of the young is apt to be forgotten or undervalued at the present time, when education has become universal. But we must remember that there was no legal provision for education in England until 1870. Up to that time there were indeed grants made to elementary and other schools; but the setting up of schools was a matter of private enterprise. Further back, moreover, there were no grants and no provision beyond the efforts of the clergy and those laymen whom they could interest in the work—except the assistance given by this Society. At a later period the National Society was founded, dealing with elementary education alone, and this Society has done great and valuable work; but the older society has continued its interest in education, working alongside its younger sister or daughter. On several of the other heads it is not necessary to dwell: but the work of the Society in promoting the spread

of Religious and Pure Literature should be noticed. This department has increased enormously. The Society not only puts forth Bibles and Prayer Books in many languages and in many different forms, but it is the source of a continually-increasing stream of literature, wholesome, religious, and produced under religious influence, which is of the greatest possible value. In 1883 about three million books and pamphlets were put forth annually. According to the last report they amounted to eight millions and a half.

Theological works of great worth are frequently brought out under its auspices. Apologetic works are numerous in its catalogues—not only those of the great champions of the faith in older times, which are reproduced with additions bringing them up to the requirements of the present time, but also treatises by some of the most eminent scholars and divines of the present day. Books of devotion, reflecting the spirit of the English Church, are published in forms suited for old and young; and a very important department is that of works of fiction, responding to the wish long ago expressed by Arnold, when he said that it was not so much religious books that were wanted, as books under religious influence, and with a religious tone. As was well remarked by Dr. Parkin, in his admirable address, if the Society had done no more than give to the world the writings of the late Mrs. Ewing, it would deserve well of the Church and the nation. It is greatly to be hoped that a deeper interest will, for the future, be taken in the Dominion, in this great Society, and that we may be stirred up to give back, for the benefit of more needy countries, some of the bountiful gifts which we have received through so many years.

SOME WORDS ON THE ZOLA CASE.

Much has been said and written on the Zola case; and with great part of what has been said on the farce of the Trial by Jury in France, we cordially agree. This is no new thing. We are quite accustomed to hear of the judge prejudging the case before the evidence was completed—addressing the accused in words of vituperation—charging the jury with the passion of an Advocate, instead of marshalling the two sides of the evidence with equity and gravity. With all this we are quite familiar; and it is a little curious to find that, just as Trial by Jury is falling a little in general estimation among English-speaking people, and this not from such abuses as are found in French courts, it should be putting on such forms as have recently been witnessed in Paris. Whether the exclusion of certain kinds of evidence was in any way justified, we cannot be quite sure; but it is plain enough that the army is at the present moment master of France, and no one need be very much surprised if, before long, that great country should again be under a military dictator.

There is, however, another point, in connection with the Zola trial, which deserves more attention than it has received, and this is the apparent absence of evidence to sustain M. Zola's accusations. We have no doubt in the world that the eminent novelist was sincere in his charges, that he really believed what he

said about the adversaries of Captain Dreyfus. But it is not enough that a man should be sincere: when he publishes a libel, he ought to have substantial reasons for the formation of his opinion. Now, it is quite possible that M. Zola may have had testimony of a private character upon which he thought he might rely. Apparently, Madame Dreyfus had assured him of her husband's innocence; but the testimony of a lady in such a case, where affection is engaged, even if the inculpated person is not her husband, is of very little value; and apparently she furnished no facts which M. Zola could use at his trial. It became necessary, therefore, for M. Zola's counsel, in the absence of any witnesses in favour of his client, to attempt to extract evidence from the witnesses who appeared on the other side. This is hardly a course to be approved or imitated, and we can scarcely wonder that it ended in failure. However, there is an appeal, and we may yet learn more of the merits of the case.

REVIEWS.

The Gate Called Beautiful. An Institute of Christian Sociology. By Edward A. Warriner, author of "Kear," "I Am that I Am," etc.; 12mo. pp. 355. \$1.50. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

This topic of sociology is occupying much attention at present, and each writer contributes his own ideas towards the solution of a difficult problem. The vis inertiae is at least two-fold, the consolidation of vested interests, and the weight of public opinion. Were we able to remodel the world on the simple spirit and letter of the Gospel, as it proceeded from the Lord Himself, we should realize and put into life what true socialism aims at. But while the world remains in imperfection and sin, we shall never attain this ideal, and much of our literature thereon must be a pious romancing. Yet if we cannot start anew, we can teach and act as a leaven, so as to ameliorate where we cannot take up and transform. In the earlier books of our volume Mr. Warriner deals very clearly and concisely with principles and objects to be aimed at. His three Gospels of Liberty, Equality and Fraternity present lofty and worthy ideals. But the second half, upon the Parasites, and Applied Christianity, is much less satisfactory. What Government, for instance, could see, and what subjects would permit the oversight, that "no persons should be permitted to marry who are incapable of producing reasonably healthy offspring." There is much, of course, all through the volume with which we entirely agree, but too often there is the declamatory writing of the demagogue, which does not help on the cause of Christian betterment. The Church of God must teach with all fidelity, but the knowledge of truth is not the agent in performing it. All men may be equal, but some men prefer not to believe it, and even the Deity cannot compel them.

The Ideal Life. By Henry Drummond. Price \$1.25. Toronto: Revell Co., 1898.

Professor Henry Drummond, who died at a comparatively early age, was a very remarkable man. He sprang into an immediate and wide popularity by his book on "Natural Law in the Spiritual Life," a work of very considerable literary merits, nor without merits of a theological character, which, however, was unsound in several points. We are glad to see, from Dr. Watson's Introduction, that the author himself became aware of these defects. It would appear, however, that his personality was still more striking than his writings; and

there was good hope that, as he matured, he might add something considerable to our religious literature. This hope has been dashed by his removal; and we have here before us some "addresses hitherto unpublished," which may perhaps be the last we shall have. Of course they have the disadvantage of not having received the last touches from the author; but they are eminently worthy of preservation nevertheless. The subjects are such as the following: Ill Temper; Why Christ Must Depart; Going to the Father, the Eccentricity of Religion, etc. They are thoughtful, energetic, lucid, gentle; and will be most useful and helpful.

The Days of Mohammed. By Anna May Wilson. Chicago: Cook Publishing Co., 1897.

This is a prize story, which brought the writer 1,000 dollars, and it is published in pamphlet form for 5 cents. We hope it may also appear in book form, for it deserves it. It is the story of a Persian priest, who, dissatisfied with his religion, sought his way to higher and purer truth, and found Christ and held to Him in the days of Mahomet. The writer has taken pains to make the historical setting of her story correct, so that one may get a good knowledge of the times; whilst she has kept steadily before her the aim of showing "that it is possible to begin the heaven-life on earth."

Sabre Thrusts at Free Thought. By Rev. W. W. Walker. Price 75 cents. Toronto: W. Briggs, 1898.

Mr. Walker assails the higher criticism and other forms of unbelief or partial belief; and he makes a number of good points. In regard to the Old Testament History a number of useful corroborative facts are given, which may satisfy the ordinary reader that the framework of the ancient narrative is sound. In regard to the New Testament, the writer does much more than this: he places sure ground under the feet of the believer. There are (we may remark) some very good observations on the Intermediate State. The book, on the whole, is a very useful one.

Magazine.—The Expository Times (March) is as good as ever, and that is very good. The notes are excellent. Miss Mary A. Yule, of Edinburgh, writes of Browning's "Saul" in a strain which will delight all Browningites, and which perhaps may convert others to an appreciation of what she calls a "magnificent poem." The exposition is full and copious, and by no means wearisome. Among the notices of books we may perhaps single out one on Professor Clark's "Anglican Reformation," in which it is said: "if he writes with passion, it is the dispassionate passion of a true historian. His passion does not blind him. He sees clearly what the greatest issues were, and succeeds in showing them to us." Professor Manen, of Leiden, continues his paper on a Wave of Hypercriticism, which was begun in the February number. It is to be concluded in the next number, when we shall offer some estimate of its merits. The "great Text" is indeed great on the expediency of the departure of Christ, St. John xvi. 7. There are good notes and two useful outlines given. A thoughtful article on the "Rationale of the Atonement" comes from Dr. John Taylor, of Winchcombe. Many of the smaller articles are full of interest.

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 WAY, THE TRUTH, AND THE LIFE.

May not this Holy Season of Lent so draw us near to the Saviour that we may feel ourselves to be in His very presence. May we not, by faith, lay upon His bosom, and speak to Him of the inmost secrets of our hearts, every thought, every impulse and desire. He says: "Come unto Me, all ye that travel and are heavy laden, and I will refresh you." May we not then speak with Him thus?

The Voice of the Disciple.—O, my Lord and Master, I hail Thee with joy. For I have had great longings after Thee. My heart is sore troubled, and none but Thou can give me peace. But oh! is it possible that I may speak with Thee? Wilt Thou permit one so sinful, and so weak, and so ignorant, to make known to Thee his wants?

The Voice of the Master.—My son, tell Me all that is in thine heart. Am I not ever ready to listen to My children's troubles. Fear not, but speak to Me as thou wilt.

Disciple.—Lord, I want to be guided and taught the way in which I should go. How shall I ever reach my Father's Home above? There are so many paths and tracks that I am in great perplexity. And many, who would guide me, point to different ways. It is hard, Lord, to find the narrow way that leadeth unto life. I would come to God and to Heaven, if only I knew the way. "Show Thou me the way that I should walk in."

Master.—"I am the Way." "No man cometh unto the Father but by Me." "By Me if any man enter in he shall be saved." O, my son, if thou wouldst come to the Father—if thou wouldst be saved—thou must come by Me. Seest thou the path in which I walked upon earth? Walk in that. Mark My footsteps, and, where I have trodden, there tread thou. Dost thou ask for the narrow way? Is not My way narrow? Thou knowest the marks and tokens by the wayside. It is the way of holiness: it is the way of self-denial: it is the way of sacrifice: it is the way of the Cross. Thou sayest thou art perplexed by the multitude of paths, and the diverse counsels of men. But hast thou tried this way—My way? "If any man will come after Me, let him deny himself, and take up my cross and follow Me."

Disciple.—O, my Master, if I would walk in this way, I cannot. I am too weak. A very little trial of it wearies me; and I am afraid of the cross. "What shall I do to be saved?"

Master.—My son, I know it well. Thou art very weak, and the way is rough and hard. Thou wilt not get very far in that way. But again, behold, "I am the Way." If the way of My Pattern is difficult, there is the way of My Atonement. Have I not died to open the way from earth to heaven? Is not My Cross stretched over the gulf like a mighty plank, by which thou mayst pass over and be saved? When thou walkest in the way of My Pattern, and findest it too hard for thy poor strength, then try the way of My Atonement. The way to the Father and to Heaven lies through Calvary. "I am the Way."

Disciple.—I thank Thee, O, my Master, and will strive to walk in Thy way. Yet I long for another thing also. Oh! let not the Lord be "angry—and I will speak." I feel in my soul a craving after knowledge. I think it is not wrong. I think my Father has put this longing desire within me. But how shall I satisfy this desire? I would believe aright, as well as do aright. I would crave some portion of the Spirit of Truth, as well as of the Spirit of Holiness. Oh! that that Divine Comforter might "enable with perpetual light the dullness of my blinded soul!" Yet, Lord, I see not the truth clearly. There are mists and shadows which hide it from me. And again, one saith, "This is truth," and another saith, "That is truth," and I am drawn hither and thither, yet cannot satisfy my longings after truth.

Master.—"I am the Truth." "For this cause came I into the world, that I should bear witness unto the truth." O, my son, when thou art vexed with doubts and perplexities about many things, come unto Me, and thou shalt know the Truth, and the Truth shall make thee free. I am not come to unfold to thee all mysteries. Thou must still be tried with many things hard to understand. But, in Me and in My words shalt thou find what thou

cravest after. Grace and Truth are come by Me. These shall be thine. Yet not perfectly now. A little while and thou shalt dwell in the light of cloudless Truth forever. "I am the Truth."

Disciple.—"O let not the Lord be 'angry,' and I will speak yet but this once." My heart is so dead within me, that, even if the way were plain and the truth clear to me, I should lack the zeal and courage to walk in the way, and to believe in the truth. O my Master, how shall I be roused to life? I am "dead in trespasses and sin." I have no strength, no courage, no life.

Master.—"I am the Life." Yea, "I am come that they might have life, and that they might have it more abundantly." Art thou dead? "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the Voice of the Son of Man: and they that hear shall live." It is not they that are in the grave alone—the dead in body—who shall hear My Voice and live. That hour is not yet. But dead souls may even now awake and arise from the dead. Dost thou not hear My Voice? Wilt thou not come to Me, that thou mayest have Life? O come to Me, my poor, weak, helpless child. Come to Me in prayer. Come to Me in Sacrament. Come to Me in the faith and devotion of thy heart. Dost thou ask for life? "Who-so eateth My Flesh and drinketh My Blood hath eternal life: and I will raise him up at the last day." "Because I live, ye shall live also." Then, again, I bid thee come to Me. Thou wouldst learn the way: thou wouldst know the truth: thou wouldst possess the life. Behold, O My Son, "I am the Way, and the Truth, and the Life."

SPECIAL MISSION ARTICLE.

Saskatchewan.

The total number of clergymen in the diocese during the past year was 20. There was also a good number of lay-helpers. Of the 20 clergy 11 were engaged in work among the Indians; 2 had both white and Indian work, and 7 were wholly engaged in work among settlers. Most of the clergy working among Indians are missionaries of C.M.S., and receive their stipend from that society.

Speaking of the C.M.S. grant, in his address to the Synod in 1896, the Bishop said: "I duly brought before the Church Missionary Society the anxiety felt in the diocese at the prospect of the further reduction of its grant. I have done my best to show the pressing needs which still exist for the continuance of its undiminished support, and I am still awaiting the formal answer of the Parent Committee. The money withdrawn from us by the society since 1887 is exactly \$1,000, yet the number of agents paid by the society and now at work in the diocese is twenty-five, while in 1887 it was only fifteen. The Parent Committee is well aware of the circumstances of the diocese. We are less able to do without its help than we were twenty-five years ago. Almost, if not quite all our Indians are worse off now than they were then; and our congregations of white people have so much to do towards the maintenance of their own means of grace that, in their present condition, the monies they can contribute for Indian work are necessarily very small. Indeed, being themselves, in most cases, the recipients of the bounty which comes through the other great societies, without which scarcely a single clergyman for settlement work could be maintained, it is vain to expect the Diocese in its present condition to give much to our Diocesan Mission Fund."

The grant to the diocese from C.M.S. for 1896 was the same as for 1895, viz.: \$12,071.79. In 1897 the society revived its reduction of one-twentieth of the total amount of its grant, except as regards that portion of it spent on salaries and allowances of European missionaries. The Society's whole grant is spent in salaries of clerical and lay missionaries; grants towards salaries of Indian day school teachers, house rent, building, repairing, itinerating, travelling, etc. It is quite evident that the men now annually withdrawn by C.M.S. on the ground that having Christianized the Indians in most of the missions now aided by the society, its duty is to leave the care of them to others and

pursue the work for which the society exists, viz.: the carrying of the Gospel to the heathen—must be obtained elsewhere. And it certainly seems as if Church people in Canada should feel that it manifestly is their duty to at once step into the places made vacant by C.M.S. withdrawals; and, as far as may be necessary, provide the means of grace for their Indian fellow-Christians while they are unable to do so for themselves. All the Indian missions have houses for the missionary, and some have churches. Rev. J. Hines, the veteran missionary at Devon, who is also Rural Dean and Superintendent of Missions in the eastern part of the diocese, has built and completed three churches during the past two years. They are located at the Pass, Moose Lake, and Chemawawin. Next year he expects to erect two more. The funds for these churches Mr. Hines collected while he was in England on furlough, in 1895 and 1896. Mission churches are urgently needed on Thunderchild's Reserve and at Montreal Lake. There is as yet no self-supporting congregation in the diocese. The congregation of St. Alban's pro-cathedral, Prince Albert, has for several years raised more than two-thirds of the stipend, but since the withdrawal of a grant from C.C.C.S., \$300 per annum has been paid to the clergyman from the interest of the General Clergy Endowment Fund or other diocesan sources. The church is a temporary one, quite inadequate, and there is no parsonage or rectory. Grants from the S.P.G. and C.C.C.S.—Last year the grant from S.P.G. to the diocese was £400. It will be the same for the current year. It is spent in the maintenance of four clergymen, each of whom receives £100 or \$480 per annum, together with what may be raised in the mission, and paid to the clergyman direct. The four missions are: First, the parishes of St. Paul's and St. Catharine's, Prince Albert; second, the parishes of St. Andrew's and St. Leonard's, and the Red Hill station, Prince Albert; third, the parishes of All Saints', Duck Lake, and St. Cyprian's, Wingard; and fourth, St. George's parish, Battleford. Most of these parishes have churches, but only two have parsonages. The grant from C.C.C.S. amounts to £150 per annum. It is paid to two clergymen. One of these has the Nepowewin mission, which includes the Indians at Fort a la Corne, and the settlers in the Pahonan and Butler Settlements. His stipend is made up from grants from C.M.S. and C.C.C.S. From the last-named society he receives £50 or \$240, per annum. There is a mission-house and a nice church at Fort a la Corne. The two settlements have no churches. The remaining £100, or \$480 per annum, goes towards the support of the clergyman who has charge of the settlements east of Prince Albert and south of the Pahonan and Butler Settlements. It is a large mission without a church or parsonage, the population being widely scattered. A good proportion are Church-people. It would be a great satisfaction to have mission churches and parsonages where they are needed. But the work must go on as it best can without them till we have more people, and they are better off than they are at present, unless Church-people in Eastern Canada, who are in many cases profiting largely by the increase in trade and general development of the North-West, awake to their responsibilities and help us according to our needs.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Kentville.—The weekday services in St. James' church, through Lent, are being well attended. At the Wednesday evening service, the rector is giving an exposition of St. John xvii. At the Friday afternoon Litany service an exposition of St. Matt. xxvi. The large increase of the number of the communicants, since the last two confirmations (May, 1896, and December, 1897), renders it desirable in the opinion of the rector, to have three instead of two celebrations of the Holy Communion on

Easter Day. They will be held at half-past seven a.m., at nine a.m., and at eleven a.m.

Charlottetown.—The Rev. J. T. Bryan, rector of St. Paul's, is delivering a course of Lenten sermons to young men on Sunday evenings, which are being greatly appreciated by crowded congregations. The week-day Lenten services are being also well attended, and in every way a great interest is being manifested in the spirit of this sacred season.

Milton.—The Rev. J. M. Forbes, of Alberton, has been conducting a mission in this parish from the 27th of February to the 5th of March, with large congregations and great spiritual blessing.

Alberton.—The Rev. T. B. Reagh, rector of Milton, conducted a Lenten mission in this parish, beginning March 7th, when it is hoped much good has been done.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Musquash.—A very pleasant evening was spent at the rectory, a few nights ago, when an address and a fur coat were presented to Mrs. Bareham, wife of the rector of that parish, by the members of Trinity congregation, who took this way of expressing their appreciation of Mrs. Bareham's devotion and energy.

The Deanery of St. John, N.B., met in service at St. James' cathedral at 9.30 a.m., on March 1st. The rector, Rev. A. D. Dewdney, conducted the service, and Rev. W. O. Raymond preached a very excellent sermon. Afterwards the deanery assembled at St. James' rectory, where a very profitable morning was spent. An exegetical paper was read by Rev. A. A. Slipper, of St. Martin's, on the Epistle to Philemon, and an interesting discussion on Christian giving followed, introduced by the rector of the parish. Rev. Frederick Smith, of the London Jews' Society, spoke on the work of the society. The members of the deanery were entertained at lunch by Rev. A. D. Dewdney.

MONTREAL.

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

Montreal.—A meeting of the clergy and leading laymen of the diocese was held at the Bishop's court recently to discuss Sabrevois affairs. It was decided to send Rev. Mr. Benoit to England, to lay the claims of this mission before the members of the Mother Church.

Rev. Fred. Smith, rector of Woodchester, Gloucestershire, Eng., and the Rev. C. F. W. Flad, of Tunis, are visiting Canada in the interest of the London Society for the Promotion of Christianity Among the Jews.

Rev. H. Naylor writes from the Klondyke that all are well. He advises men to keep away from the Klondyke, as the miseries of life there are beyond description.

Special missions have lately been conducted in several parishes of the diocese. During the week of January 30th, a mission was conducted by the Rev. E. T. Capel at Huntingdon. One of the meetings was specially for men, and was conducted by the missionary, assisted by Rev. T. B. Jeakins, rector, and the Rev. E. Bushell, of Westmount. Then during the week of Feb. 13, a mission at Sutton was conducted by the Rev. T. B. Jeakins, rector of Huntingdon.

Montreal.—St. George's church was crowded last Friday evening on the occasion of the organ recital given by M. Guilmant, the famed organist of La Trinite, Paris.

Christ Church Cathedral.—His Lordship, the Bishop of Montreal occupied the pulpit at the Cathedral on Sunday morning and preached a sermon

having special reference to the bi-centenary of the Society for the Promotion of Christian Knowledge, which occurs this year.

Maisonneuve Mission.—With the friendly guidance of Mr. Willis, B.A., of McGill and Diocesan College, your correspondent recently visited this new mission to take the first mid-week Lenten service. The locality is easily accessible by electric cars, the building is admirably arranged for the varied requirements of a mission, the present chancel has a perfect orientation—the fair linen, and I know not what besides, is the gift of the ladies of St. George's, and the building is a result of the untiring liberality of that noble congregation. The organ and piano were presented by Mr. Willis, and the lay reader is a son of his, who kindly read the Litany. Messrs. Tippet and Haycock, two of the foremost workers in the mission, were unavoidably absent, the former having attended his father-in-law's funeral in the Maritime Provinces, when suffering from illness, was confined to the house, and the latter, on his return from the funeral of Mrs. Haycock's sister, who died in California, was telephoned early on Ash Wednesday, that the store had been broken into, and that the loss from robbery had been added to by fire. Mr. Tippet's father-in-law, the late Rev. Mr. Symonds, M.A., had celebrated his golden jubilee at the mission last June, and your correspondent is celebrating his silver jubilee of ordination this year, so that altogether with a devout congregation and a suitable subject, viz.: "Religion is not a vain thing," there seemed to be a blessing in everything that night.

Westmount.—Church of the Advent.—In beginning his sermon last Sunday night, Mr. Kittson said: "I am going to preach to-night on the relation of the priesthood to the Church; and when I say the Church, I do not use the word in any narrow or sectarian sense, but I use it to denote that body which is comprised of all those who have been baptized into the name of the Father, Son and Holy Ghost. In studying the nature of the priesthood, as founded by our Lord, I find it to be a sacrificing and a sacerdotal priesthood. But who are these priests? They are you, the laity, who offer your sacrifices to God just as truly as the priests of Moses offered their sacrifices of incense and oil, or of flesh upon the brazen altar. Your offering, as the priests of God, is a spiritual sacrifice. That this is so I find stated in no doubtful language in the 'Word of God.' And if this is so, why should you dispute with us, the priests of the Church, the right to claim for ourselves what is yours also. There is no difference in character between our priesthoods. They differ only in degree. Many think that ministers are appointed to preach the Gospel. Why, anybody, whether ordained or not, has as much right to preach it. Some may suppose that we have a greater spiritual right. I say no. The laity may even be allowed to baptize in the Church. But there is a line drawn between the laity and the priests in that it is the exclusive right of the latter to administer the Sacrament of the Lord's Supper, and, brethren, you would not do that! No man not ordained would. But you are as much ministers as we are, and it is your right and duty, as it is ours, to preach the Gospel.

Sabrevois Mission.—An enjoyable concert in aid of the Sabrevois French Mission was held last Friday evening in the Collegiate Institute hall. An address was delivered by the Very Rev. the Dean.

ONTARIO.

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

Consecon.—The rector and Mrs. Forster were visited by a number of parishioners of Trinity church, Consecon, and were presented with a very nice address, accompanied by a present, in which the horse was also remembered with grain. A suitable reply was made, and the gifts received in the same spirit in which they were offered. A very pleasant evening was spent at the old rectory. Plans were discussed for the formation of a Church Guild. The object of the society is for the advancement

of ourselves and others in the history and doctrine of the Church of England, and to increase unity and sociability amongst our members. On Monday, March 7th, a meeting was held at the residence of Mr. Levj Hayes, and the Guild was started under very favourable circumstances. Hon. President, the rector of the parish; President, Mr. Levi Hayes; Vice-president, Miss Ida Howe; Secretary-Treasurer, Mr. George Waddell. The Guild will meet every two weeks, on Monday night, at 7.30. Those who are not members of the Church of England can join as honorary members. Mr. Forster must be highly respected, not only by his own people, but by the general public as well. Last Fall a fine young colt was presented by his parishioners and well-wishers. At New Year's Mr. Daniel Stoneburg and Mr. Harry Chase presented him with a beautiful set of harness. The money was collected by the above-named gentleman from parishioners and friends.

The Rev. J. W. Jones, M.A., formerly missionary of Westport, assumed the charge of the parish of Tamworth on Sunday, the 6th inst. A reception was held on Tuesday evening, at the parsonage, where a number of the congregation were assembled to welcome Mr. and Mrs. Jones to their new home. A very pleasant hour was passed and cordiality prevailed. We extend our best wishes to the new incumbent of Tamworth and his family, and trust they will spend there many happy and profitable years both for themselves and for their people.

OTTAWA.

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

Osnabruck and Moulinette.—The ten-days' mission recently held in Christ church, Moulinette, was remarkable in many respects. Beginning in very stormy weather, it was largely attended from the start, and as the mission progressed the numbers increased, until at the evening services there was hardly standing room to be had. The morning services and the afternoon Bible readings and intercessory services were also largely attended each day. Perhaps the most remarkable congregation of all was that of 250 men on the Sunday afternoon. The earnest heart-searching words of the missionary were listened to amid a most impressive silence, and it was a touching moment when this great congregation of strong men stood and silently, with bowed heads, resolved to be on the side of what was pure, and good, and true. During the mission 37 services were held, including special services for men, women and children, and the large attendance, deep earnestness and quiet reverence of the people are worthy of note. The sermons of the Rev. C. F. Lowe, the missionary, were full of power and sympathy, his instructions on the Catholic faith clear, forcible, definite; and his answers to questions placed in the box telling. The spiritual effect of the mission was very deep and many souls came to the missionary, attracted by his loving sympathy and moving words, to get counsel, guidance, and comfort. He had to remain two days after the mission had closed for this purpose. The third offertory on the Sunday yielded sufficient to pay the expenses of the mission. There were no offertories except on the Sunday and at the celebrations: after all expenses were paid a balance of about \$20 remained over and above what was needed, and this will be sent as a thank-offering to the Diocesan Mission Fund. The missionary came purely for the love of souls, neither desiring nor expecting remuneration for his arduous labors. He went back to the work of his own parish full of thankfulness for the results of the mission, leaving behind him a grateful brother priest, and a congregation who had been richly benefited by his unselfish ministrations. The Rev. R. W. Samwell has commenced instructions preparatory to Confirmation. Christ church has been enriched by another handsome memorial—a carved oak altar and retables. It was presented by Mrs. Runions in loving memory of her husband, Mr. Philip Runions, who died last year. He was a most faithful and earnest Churchman, of

a devout and singularly lovable type, and was held in great esteem. The memorial was made by the Carnovsky Company, of Kingston, and was dedicated by the rector at the mid-day celebration on Feb. 6th. Special week-day Lenten services are being held in all the churches of the parish, in early celebrations of the Holy Communion, with meditations, at St. David's, Wales, on Wednesdays, and Christ church, MoulINETTE, on Fridays. The congregations are larger than in any previous year.

TORONTO.

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

The Bishop of Toronto gave a most interesting and able discourse in St. Alban's cathedral last Sunday morning, and also in St. James' in the evening, on the "S.P.C.K.'s Work from its Inception."

Holy Trinity.—Mr. J. A. Worrell, Q.C., Chancellor of the diocese, addressed the Y.P.G. one evening last week on "How the Business Affairs of the Diocese are Managed," giving an account of the formation of, and work done by, the various Synod Committees. A vote of thanks, moved by Mr. W. G. Kinsman and seconded by the Rev. B. C. H. Andrews, was tendered to Mr. Worrell for his interesting address.

The monthly board meeting of the Woman's Auxiliary was held on March 10th, in St. Margaret's church. There was a good attendance, and much business was transacted. The Dorcas secretary reported that 8 branches had promised bales, and 12 had already been sent off. The P.M.C. amounted to \$326.64 this month. The secretary of the Literature Committee announced they had decided to publish a new catalogue of the books and booklets to be had at 17 Richmond street. The catalogue also to be had on application at the annual meeting. Several books had been donated since last month. Secretary of Juniors reported a new branch. Letters were read from the following missions: Mr. Hipes, South Devon, needs a bell for the schools Big Eddy and Red Earth. It was suggested that the Juniors might like to help in such a worthy object as a school bell. A long letter was read from Miss Gibson, Blackfoot Home, mentioning different articles which had been of especial use to them in their work, such as buttons and soap, and in the way of delicacies, dried apples, raisins, oranges, etc.; also described the Indians' delight over their Christmas presents, and how, after their Christmas tree, they had played "blind man's buff." The Bishop and Rev. Archdeacon Tims had paid them a visit, and in honour of the occasion they had invited the fathers of the children in the homes to dinner, an honour much appreciated, as one Indian was heard to remark: "I wish they would ask us once a month." At the noon-hour a most helpful address was given by Miss Tilley, secretary-treasurer for Juniors, on the words, "Patience in Pain," St. James II., Isaiah 40-29. There was a most urgent appeal from Rev. Mr. Donaldson, Stevenson, British Columbia, telling us his was one of the most important settlements—salmon packing—and that an enormous work could be done amongst the men thus engaged. They had erected the frame of a church, and now needed funds to complete and furnish it. A letter was read from Rev. C. Buckland, Powassan, Algoma Diocese, thanking the W.A. for a communion set sent for the opening of his new church, Trout Creek, and mentioning that both his churches were free from debt and waiting to be consecrated by the Bishop. Mrs. Rodgers, president of the Ontario W.A., then spoke a few words, expressing her pleasure at being present at one of our meetings, and congratulating us on the size and enthusiasm of our meeting. Her remarks were greatly appreciated by all present. Extra-cent-a-day Fund, amounting to \$41.81, was voted to Rev. Mr. Pritchard, Butler's Settlement, Fort la Corne, towards the debt on church, for which he had asked our assistance.

Cameron.—Rev. H. C. Dixon has just held a ten-days' mission at St. George's church, which has been honoured and blessed of God.

Orillia.—St. James'.—The surpliced choir which

has been lately introduced in this church, is doing remarkably well under the instruction of Mr. Callahan, choirmaster of St. Mary Magdalene, Toronto.

NIAGARA.

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

St. Catharine's.—The annual meeting of the St. George's branch of the W.A.M.A. took place at the rectory Friday afternoon, and was from every point of view a very great success. At 3 p.m. the president, Mrs. Ker, took the chair, and, after the usual religious exercises, the reports for the year were submitted by different officers, and were all of a most encouraging character. The president expressed a wish to be relieved from a position which she had occupied for nearly eight years, but evidently the members were indisposed to accede to her request, and she was unanimously re-elected.

The usual election of officers for the ensuing year was held and resulted as follows: President, Mrs. Ker; 1st Vice-President, Mrs. Bixby; 2nd Vice-President, Mrs. Arnold; Recording Secretary, Miss Bate; Corresponding Secretary, Mrs. Clench; Treasurer, Mrs. Richardson; Auditors, Mrs. W. G. Thompson and Mrs. J. Clark. Appointed by the rector—Mrs. Peterson and Mrs. Rees. Delegates to Diocesan Board—Mrs. Senkler and Mrs. Haynes. At four o'clock, in pursuance of an invitation given to the other city branches, representatives arrived from St. Thomas' church, St. Barnabas', St. James', Merritton, and St. John's church, Thorold. The rector, Rev. Mr. Ker, took the chair and congratulated the members upon the work they had accomplished during the past year. He observed that very gratifying progress had been made by their junior branch, and that in the amount of work accomplished they were pressing their seniors very closely. He had no doubt that during the past year they had met with difficulties, but it was well to remember that they were working for the future, and that in due time they would reap if they fainted not. There were very few parishes that he could think of that had not their own very pressing needs, and there was certainly a great temptation to think of their own necessity first, but to neglect the wants of others was to give evidence of our own spiritual stagnation and death. It was very gratifying to see the other city branches so largely represented on the occasion. Rev. Mr. Spencer, of Thorold, was then called upon and gave an interesting address upon the necessity of missionary literature, and dwelt upon the fact that even in the Diocese of Niagara there were at least two townships without the ministrations of the Anglican Church.

Rev. Mr. Skey, of Merritton, addressed the meeting on the auxiliary character of their work, which was distinguished by unselfishness.

The Rev. Mr. Perry also addressed the meeting in response to a request from the chairman.

On motion of Mrs. Senkler, seconded by Mrs. Bixby, a cordial vote of thanks was passed to the speakers, after which, at the request of Mrs. Ker, those present were invited to remain for afternoon tea, thus affording members an opportunity for social intercourse and the interchange of ideas, a feature of the meeting which proved unusually interesting and profitable. The proceedings were concluded by a service in St. George's church at 8 o'clock, on which occasion the Rev. Mr. Perry, of St. Thomas' church, preached an appropriate sermon and an offertory amounting to \$10 was taken up in aid of a hospital in Japan. Altogether this annual meeting is to be looked upon as one of the most successful ever held in connection with St. George's branch of the Woman's Auxiliary. The junior branch, under its efficient superintendent, Miss L. Thompson, came in for much deserved commendation, and also the Merritton's junior branch, which has probably the largest membership of any branch in the diocese.

HURON.

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

Port Stanley.—The annual missionary sermons in Christ church were preached by Rev. Professor

Burgess, M.A. of the Western University, London, on the first Sunday of March. Large congregations greeted the Professor—the day being fine and the people having come a distance of six and nine miles, almost all present being members and adherents of the church. Holy Communion was administered by the incumbent, Rev. H. D. Steele, who has been much encouraged in his work since taking charge from the 1st of July, 1897. The Sunday school, which had run down to less than a dozen, has increased in attendance to about forty, while the number of worshippers at the Sunday services, morning and evening, has more than doubled. Last Sunday there were present between 90 and 100 in the forenoon, and a goodly number in the evening. This is a decided improvement on former years. Two or three successful entertainments have lately been held in the Town Hall, under the auspices of the Church Guild, who have thus paid off all past indebtedness. The hope is now entertained that the recent separation of this mission from St. Thomas East, under the present incumbency, will be productive of good results, both financially and spiritually.

Tilbury.—Rev. Thomas Dobson, who took this station when it was much run down, is doing excellent work here, and recently refused a much better station in order not to check the work that is prospering so well here. The Bishop commended his self-sacrifice very warmly at a recent meeting of the Executive Committee, and has shown his appreciation a few days ago by a gratuitous and unexpected gift of \$75. This speaks well for the pastor's faithfulness and the Bishop's deep personal interest in his clergy.

Lucan.—Rev. R. H. Shaw was made the recipient of a well-filled purse and a complimentary address on Monday evening, Feb. 28th, when the members of his congregation assembled at the rectory and assured Mr. Shaw that his eight years' work amongst them had been most acceptable, and that it was with the deepest regret that they allowed him to leave them in order to take charge of Old St. Paul's, Woodstock.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

Mission of Korah and Goulais Bay—Visit to Batchewana Lumber Camps.—I have just returned from an eight-days' visit to these camps, and am thankful to Almighty God for safe preservation in travelling over Lake Superior. I drove by land from Korah through Goulais Bay to the house of Mr. Peter Jones—commonly called Pete the Finn—whose shanty is on the edge of Batchewana Bay, on the east side. Pete has married an Indian, and among my sack of books and papers, which I took for distribution in the camps, I found an Indian A B C book, with English on the one page and Indian on the opposite, and this I gave to his daughter, to her great delight. From Pete the Finn's I proceeded to the first camp, and because the ice would not carry my pony, I walked the eight miles across to Batchewana Island. Rain had fallen three days previously, and had covered the first ice, and then the water had frozen, but the second ice, was not very strong. I walked on snow-shoes through the slush, and now and then broke through the top ice, and I was very glad when I got to the island. After supper the foreman kindly called the 60 men together in the eating camp, and we sang familiar hymns and prayed and expounded God's Word. As far as my experience goes, the chief sins of shantymen are debauchery and drunkenness. I suppose that after six or seven months in the bush, cut off from the more visible temptations of the world, when they get to the nearest town they break loose. And so I took as my text: "Be not deceived: God is not mocked, for whatsoever a man soweth that shall he also reap." In conversation with some of the men after service, some expressed the opinion that it was impossible to live a Godly life in a lumber camp, in the midst of so much cursing and swearing and impure talk. I reminded them of the Apostle's

words: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it," and again, "I can do all things through Christ which strengtheneth me." On the following morning I walked back the eight miles to the Finlander's house, and found the ice much stronger, it having frozen hard in the night. I then started over the ice a distance of 13 miles to the next camp, and ere I reached it, I thought my earthly course was finished. The horse broke through the ice in several places, but the worst place was where the cutter went through, too. I sprang out and fortunately wasn't far from shore, and eventually, with some difficulty, got the horse and cutter to land. It isn't a pleasant sensation when you feel your horse and cutter going through the ice, and you don't know how deep the water is. However, I arrived safe and sound at the second camp, and followed very much the same order of service as at the first. I gave a day to each camp, as the men could only be got all together at night. The third camp is four miles from the second, and here I found much kindness from Mr. Dean, of North Bay, the clerk of the camp. In the fourth and fifth camps, as in fact, in the whole five, I was well received and attentively listened to. It was a great opportunity and responsibility to visit these camps and encourage some 250 men to live a Godly, righteous, and sober life, and I prayed to God to give me grace to faithfully use the opportunity, and I was not without some sensible tokens of His favour. The population of Batchewana is mostly Indian and Roman Catholic. I only found two families not members of that Church, and one of these belonged to the Church of England. Mr. Chapman said I was the first clergyman of any kind who in the ten years he had been at Batchewana had entered his house, and he begged me to baptize his two little daughters. Although cut off by a great distance from actual visible fellowship with his brethren, he had used his Prayer Book in those ten years, and thus we see once more what a great chain the Prayer Book is in binding together the scattered members of the Church. When at the fifth and last camp, I was 60 miles from home. My horse stood the journey well, and did the return journey of 60 miles, notwithstanding the kick in the eye he received from Pete the Finn's horse. The Indian dogs seem to be kept in a half-hungry condition; one ate my whip and another stole my lunch. My horse fell down twice: once he broke the breeching strap, and the second time he broke a shaft of the cutter. However, as I always travel with rope and wire, repairs were soon made. I am indeed thankful to Almighty God for preserving me from drowning, and for enabling me to speak a word in season to 250 shantymen.—J. P. Smitheman.

RUPERT'S LAND.

ROBT. MACHRAY D.D., ARCHBISHOP AND PRIMATE.

Brandon.—His Lordship the Bishop of Qu'Appelle administered Confirmation to between 30 and 40 candidates in St. Matthew's on Sunday, Feb. 27. His Lordship also addressed the Parish Guild on the Monday evening on the "Duties of a Citizen of the City of God." The three hours' service will be conducted for the first time in this church on Good Friday by the Rev. R. C. Johnstone, editor of the "Western Churchman."

NEW WESTMINSTER.

JOHN DART, D.D. BISHOP, NEW WESTMINSTER, B.C.

Fort Steele.—Mr. Galbraith has made a gift to this parish of the present building and two lots in a suitable location, and moreover, a reservation of two more lots for the purpose of building another church when necessary, and also a rectory. This gift is of great value to the parish.

Vancouver.—St. Luke's Home.—The report for 1897 shows that there were 64 cases nursed, 36 of them being in the Home. Of these only 25 were able to pay the full charges, while 16 were nursed

free of charge altogether. Nurses were sent out to New Westminster, Vernon, Kamloops and Slokan. Only two deaths occurred among the patients.

Ashcroft.—In the third week of January, Archdeacon Pentreath paid his first official visit to the parish, preaching at St. Alban's both morning and evening on the following Sunday. The Archdeacon is visiting the parishes and missions of the diocese for the purpose of becoming acquainted with the clergy and discussing with them his plans for increasing funds for home mission work.

Kettle River District.—A clergyman is urgently needed here who would live at Rossland and work under Rev. H. Irwin.

Nelson.—A conference of the clergy in West Kootenay was held here. There were present, the Archdeacon and Rev. Messrs. Irwin, Yates and Easton. Holy Communion was celebrated at 8 a.m., and the conference held in the morning. In the evening a missionary meeting was held. It is hoped that this gathering will be the forerunner of a rural deanery of West Kootenay.

British and Foreign.

The Bishop of London will conduct the Three Hours' Service at St. Paul's cathedral on Good Friday next.

The Rev. Arthur Stone, Garrison chaplain at Fort William, Calcutta, has been appointed by the Metropolitan, Archdeacon of Calcutta.

The Rev. Charles Curtis, curate of St. Saviour's, Poplar, has been appointed rector of Clermont, in the Diocese of Rockhampton, Australia.

The seventh annual Welsh National Festival was held in St. Paul's cathedral on St. David's Day. The Bishop of St. David's preached the sermon.

Lord Heagh has sent a donation of £1,000 to the Bishop of London's Fund, and the Grocers' Company has made a grant of £250 to the same object.

The Lord Bishop of Argyll and the Isles has been visiting the East lately, and preached recently in the chapel of the British Embassy at Constantinople.

The late Canon Elwyn's interest in the work of the Clergy Orphan Corporation is to be commemorated by the erection of permanent memorials in the schools at Bushey and Canterbury.

The Rev. Prebendary Turner, late rector of St. George's-in-the-East, has been appointed a chaplain-in-ordinary to the Queen in the place of the Right Rev. Bishop Selwyn, recently deceased.

The Duchess of Cleveland has presented a most beautiful gift in the form of a reredos to the parish church of St. Mary's, Battle. It was recently dedicated by the Very Rev. the Dean of Battle.

The Ven. James Maurice Wilson, M.A., Archdeacon of Manchester, who was formerly a Fellow of St. John's College, Cambridge, has been elected to the office of Hulsean Lecturer for the ensuing year.

The Rev. N. S. Jeffrey, Vicar of St. John's, Blackpool, has promised to give £2,000 towards the endowment of a new church in that town, provided his parishioners will build the church. The Ecclesiastical Commissions will meet the proposed gift with a contribution of like amount.

There are five vacant sees amongst the colonial and missionary bishoprics waiting to be filled up. These have been vacant now for some long time, and some wonder has been expressed at the delay

of the Archbishop of Canterbury in the matter. The Bishopric of Bombay is also vacant, consequent on the resignation of the Right Rev. Dr. Mylne.

The Bishop of Salisbury has been making a tour through Syria and Northern Palestine. He visited Jerusalem also in order to consecrate a new church which is to be dedicated to St. George, but he found the church still unfinished and will therefore re-visit Jerusalem in October next, if all be well, to perform the ceremony.

Bishop Barry recently dedicated the reredos, altars, rails and other decorations in the sanctuary at St. Gabriel's, Warwick Square, Pimlico, the cost of which, about £2,600, has been defrayed by Lord Edward Pelham Clinton, Master of the Queen's Household. The subject of the reredos is the Crucifixion.

The Marquis of Exeter opened recently a well-equipped parish-house in the parish of St. Clement Danes. The building, fittings, etc., have cost £4,000, and the site, which was given by the Hon. W. F. Smith, M.P., another £3,000. The house contains a large hall which will accommodate 200 people, and it is intended to use it as a centre of parochial effort in the neighbourhood, which includes Clare Market.

That which was undoubtedly a record collection in any one church, was made in Aston parish church on a recent Sunday, when the remarkable sum of £1,435 was taken up. The object of this collection was the wiping off of the debt on St. James' church and the mission hall. The above sum included an anonymous donation of £500. In addition to this, collections were also made in the various missions of the parish, which is one of the largest in England, and the sum total collected amounted in all to £1,733.

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.

TRANSFER OF THE CLERGY.

Sir,—At the next meeting of the Toronto Synod, the report of the committee on Mr. Mottersill's motion "for the transfer of the clergy" will come up for consideration. This, I conceive to be one of the most important matters which will come before the Synod, and I think therefore, that Churchmen throughout the diocese should earnestly consider it, and be in a position to properly deal with it. Mr. Mottersill's motion is that "all future appointments to rectories, parishes or missions, lapse at the end of five years." The matter has been before the Synod for a number of years without anything of a definite character having been done about it. At the Synod held in 1895, the motion was referred to a committee to report at the next meeting of the Synod. Accordingly, at the meeting held in 1896, the committee made their report, which in substance was as follows: That rectors hold their positions for life: that the only mode of removal is to take proceedings for crime or immorality, for heresy, or for violation of the constitution or canons of the Church, or for offences against the laws ecclesiastical, or in respect of any scandal or evil report, for having offended against such laws; thus leaving the Bishop and the congregation without any remedy in cases where it might be most desirable in the interests of the Church, that a change should be made. The report then suggests there should be a system of promotion or removal, many loyal Church-people being forced to feel that a change was the only hope of

deliverance from parochial stagnation and death. The committee also report that the cases appealing for re-adjustment and redress from one cause or another are so numerous and so injurious to the Church's interest and progress, that some remedy must ere long be devised, and the committee in conclusion report in favour of Mr. Mottersill's plan as being the most practicable, limiting the term to five years, or, they add, such other additional term as might be thought best. On the report being read, a resolution was carried directing the report to be received, but deferring the consideration of it until the next meeting of the Synod. At the next meeting of the Synod, namely, the Synod held in 1897, the report was again presented, and a similar motion was carried, deferring consideration until the following session of the Synod in 1898. The matter, therefore, as I have stated, is to then come up for consideration. The report thus points out that at present appointments are for life, and, in view of the facts presented by the report, it suggests the desirability of the change being made. Now, it must be borne in mind that while appointments are only to be for five years, there is nothing to prevent the appointment for further periods of five years where it is desired, both by the clergyman and the congregation, for where both are working harmoniously together no change would be desired, and in the interests of the Church the time would no doubt be extended. There are, however, cases, as the report suggests, where changes are most desirable, and the inability to make the change is most detrimental to the work of the Church. It is only necessary to consider for a moment what is the aim of the Church—to teach the Gospel and to bring the members of the Church nearer to God; and the Church endeavours to effect this object through its clergy, and the clergy can only do this effectually where they have the sympathy and the respect of their congregations. There may be an objection raised that the motion is opposed to the usage in force in the Church of England. No doubt this is the case. It may work satisfactorily in England, and it may have worked satisfactorily in the early history of the Church in this country, but I thoroughly agree with the report, that it is not working satisfactorily now, and has not done so for some years past. Are there not many places in our diocese where the Church is suffering, as the report says, from parochial stagnation? There is no unalterable rule on the subject, and there was clearly no such rule in the early Church. The Apostles moved from place to place, where they thought their services would be most needed and their influence best felt; and even in England the system of resident clergy was not established until the seventh century, during the primacy of Archbishop Theodore. If, therefore, there is nothing to bind the Church to continue the existing state of things, and it is deemed advisable in the interests of the Church to make the change, why should not the change be made? Another objection may be raised, that the effect of the change would be to send clergymen who have proved failures, into new fields to paralyze and deaden them. The answer to this objection is that it does not necessarily follow that the cause of failure is that of the clergymen. The congregations may in many cases be the cause of failure themselves, by the reason of their not understanding their clergyman, or attributing to him motives and ideas which have no real existence, but which have become so firmly fixed in their minds that it is impossible to eradicate them; and there are cases where the very fact of the congregation being antagonistic to the clergyman determines him to continue where he is in the hope of setting himself right, in many cases, an event which never occurs, and the breach instead of being healed, is widened, and thus the efforts of many devout and earnest men are thrown away. By transferring them to new fields of action they have new hopes and aspirations opened up to them, and the opportunity afforded them of proving that they were not the cause of past failures. At the same time congregations will feel that their grievances have been listened to and an incentive offered to them to take a deeper interest in Church work. I trust the clergy and laity will earnestly consider the matter, and that something will be done so that the work of

the Church throughout the diocese may be strengthened and invigorated.

LAYMAN.

THE CHURCH GETS BUT SCANT JUSTICE.

Sir,—I have seen this statement somewhere deliberately made by a prominent Churchman in England (I think Lord Halifax), and something to the same effect has appeared, if I am not mistaken, in your own columns, that the Associated Press and other English despatches are systematically "cooked," or submitted to a species of censorship uniformly antagonistic to the Church. Anyhow, when we read the ordinary Church news from across the water in our dailies, it is quite apparent that, to put it mildly, the Church gets but scant justice. Utterly ludicrous misstatements, which to anyone familiar with the facts, bear their own refutation upon their face, are published unblushingly. Every flaw in the Church is exaggerated, every scandal heralded with flaming detail, and no occasion where it is possible to heap ridicule upon her is ever missed. The actual work of the Church and her immense energies are practically ignored, whilst Romanism and sectarianism are glorified in an inverse ratio to their importance as factors in the religious movements of the day. There is abundant evidence of animus against the Church. Is there a conspiracy more or less organized? Of course this state of things is partly to be accounted for by the dislike Church-folk have to anything that smacks of self-advertisement. Others who have no such scruples, take pains to have themselves and their doings placed before the world in the most favourable light. They do not leave their synod reports, e.g., to the tender mercies of the sporting editor. We should be quite content if left severely alone, unhonoured and unsung. Nor would we object to fair criticism, even if severe. But, surely, it is time to protest against the almost universal hostility and spitefulness exhibited by the purveyors of trans-Atlantic Church news, and the readiness with which our Canadian and American papers circulate the evil-speaking, and often lying and slandering, that is telegraphed abroad. General protest, however, is a weak thing, and can accomplish little. What we need is some simple organization which shall endeavour to secure in every city and town, where a daily paper is published, one or more correspondents, who will undertake to watch the ecclesiastical news columns, and over their own signatures (they should be well known and responsible laymen), promptly nail every lie that appears, and as often as it appears. To do our editors justice, they will generally be found ready to give a fair hearing to any sober rejoinder from our side. They can hardly be expected to sift every item that comes over the wires, and it is not their fault if some Gulliver has secured the privilege of manipulating the despatches with the assistance of Ananias and Sapphira. But a more difficult problem to deal with is the question how to meet the nasty little paragraphs which contain just enough distorted truth to make them the most vicious kind of lie. To notice them at all may seem to give them an undeserved importance, while left unanswered, they attain a cumulative influence with thoughtless readers, much more prejudicial than any open attack, however violent. Take the following sample from the Montreal "Star" of February 7th, and which appeared in most of the city papers. It is simply amazing that a respectable journal could print such stuff:

"Dr. Creighton, the new Bishop of London, is attracting attention in various ways by an originality of mind and frankness of speech which was not expected of him. 'While smoking endless cigarettes,' he receives interviewers, tells them that a Bishop has the 'most useless, stupid, and depressing job in the world,' and derides the intellectual and temporal efforts of the Anglican clergy as surely no mitred man has ever done before...."

If this were all perfectly true, it would not be good journalism to report it. Being plain bosh, it is mean, contemptible, and disgusting. Not long since I had occasion to write a private letter to the editor of the English Church "Union Gazette," ask-

ing him if he could put me in the way of getting satisfactory proof that the statement (of Lord Halifax?) referred to above, is capable of being verified, and not a mere conjecture, however well grounded. If some such proof were forthcoming and published broadcast, it would do much to enable fair-minded readers—we cannot expect to influence others—to discount the so-called ecclesiastical intelligence cabled from the Old Country. The secretary of the E.C.U. replies that he has taken steps to investigate the matter, and in the meantime asks me to "send as many cuttings as possible which contain obnoxious matter of the character described, duly mentioning in each case the journal and the date, and also the professed source from which the journal derives its news.... If a sufficient number of indubitable facts can be supplied, I think I can see my way to drawing public attention to them."

I think this is a matter of sufficient importance to justify my asking your readers who take an interest in Church defence, to send me all the clippings they can find of the nature above referred to, together with any information bearing upon the subject that may be of value. I shall be glad to forward them to their destination.

ARTHUR JARVIS.

The Rectory, Napanee, Ont.

(We believe there is too much ground for the complaint here made. It is desirable that the extent and source of the mischief should be discovered. There could hardly be a more flagrant example of misrepresentation than the reference to the Bishop of London. The interview, reported at length in the "Church Times" conveys a very different impression.—Ed. C.C.

CHURCHMEN NOT DOING THEIR DUTY.

Sir,—I think the circular issued by the Bishop of Toronto showing the deplorable state of the finances of St. Alban's cathedral ought to make Churchmen ashamed of themselves for not doing their duty to their Church. Of course I know the "old, old story" about "hard times," but if people will only look around them and think for a few minutes, they will see that it is not a true excuse, because while these so-called "hard times" have been in existence the standard of living has increased, and especially the expensive entertainments, while the contributions to the Church have not increased in proportion. For instance, look at our latest built churches—St. Thomas', St. John's, St. Mary Magdalene, and the addition to St. Stephen's. Does anyone think these buildings fit for the worship of God? How many people in these congregations would like to see their kitchens in such a rough, unfinished condition? And we pride ourselves on being the Church of God, and pretend to attach more importance to the building than the various Protestant denominations do, but they certainly erect buildings more in accordance with what we say churches should be than we do. Is it not time that we took our duty to God and to His Church more into our serious consideration? and not only supported our Bishop in his praiseworthy effort to build a cathedral for the diocese, but also improved our parish churches, for we can do both if we will?

H.J.B.

SEN PATRICK OR ST. PATRICK.

Sir,—Dr. Petrie's view of the facts of St. Patrick's history were gathered from the "Lebar Brecc," which Dr. Petrie himself assigns to the year A.D. 1100, more than 600 years after the death of St. Patrick. Up to about that time no one had ever heard of two St. Patricks. Muircher, who wrote the Life of St. Patrick, in the Book of Armagh, A.D., 807, and Probus, who wrote a revised edition of Muircher's memoir in the following century, do not mention two St. Patricks. The evidence seems to be that a great deal of legendary lore necessarily in that early age surrounded the great Apostle of Christianity. These writers were not critically capable of discriminating between legend and historical narrative, and their Lives in consequence became full of inaccuracies and con-

traditions. The St. Patrick of "the Confession," the author of the "Coroticus Epistle," and "the Breastplate," the subject of the Hymn of Feac is a simple Christian missionary, whereas, the legendary Apostle is a mere wonder-worker, whose miracles are plainly fraudulent inventions.

Later writers, noticing the inconsistency and difficulties of the earlier historians, tried to solve them by making the discrepancies refer to two different persons—an earlier, and a later St. Patrick. They also had another object. It was necessary to connect some St. Patrick with Rome, and the legendary St. Patrick afforded better material for this design. So they called the earlier St. Patrick "Sen Patrick," and the other, "St. Patrick the Apostle," i.e., of Pope Celestine.

The legendary view acquired more and more popularity. The advocates of a Roman mission were very zealous in propagating that view, and the miracles and prodigies with which it surrounded St. Patrick, fell in with the popular tastes and commended it to the general acceptance of an illiterate age. There was little in the history of Sen Patrick as furnished in the Confession, Epistle to Coroticus, and Hymn of Feac to suit the tastes of the period; so Sen Patrick gradually dropped out of sight, and was seldom referred to, until recent research has made it evident that Sen Patrick was the real St. Patrick and Apostle of Christianity to Ireland, and from whom the orders of the present clergy of the Church of Ireland have been derived, and the other is a myth, or if he existed, cannot now be identified with any historical personage.

ALFRED G. DANN,

Late Canon of St. Mary's Cathedral, Limerick, Ireland.

QUERY.

Sir,—In the Epiphany appeal no particular mention is made of the great needs in the North-West. What is the reason? One, too, would have thought the Klondyke (Diocese of Selkirk) had special claims, considering the thousands of young Churchmen flocking there.

F.E.S.S.

A LENTEN APPEAL FOR A CHURCH FOR THE LONELY PRAIRIE.

Sir,—In the name of the congregation of Buffalo Lake I am sure you will permit me to acknowledge with heartfelt gratitude the receipt from Thomas Kent, Esq., London, Ont., of \$30, contributed through our mutual friend, Mrs. E. Newman, the writer of the delightful articles on "England and the Jubilee, and What we Saw There," now appearing in your columns, and \$10 from Geo. F. Haggerty, Esq., Toronto, towards the amount of \$500 which we require to build a lumber church on the prairie in Buffalo Lake Settlement, in this huge parish. If your readers could have seen the place in which our congregation, of some 30 souls, have worshipped for the past four years, I think they would be first filled with astonishment at the unattractive surroundings, and then be moved with compassion towards us. The "place of worship" is a "bachelor's shack," about 18 ft. by 12 ft., lent to us for our occasional services. This winter it is being used as a granary, and until our proposed church is erected we shall, I fear, have no place whatsoever to worship in, and my little flock will be scattered, for there is not a priest within ten miles from the nearest members. We are made up of settlers, families from Ontario, Ireland and Scotland, but the majority are, at present bachelors, young men who have been used to worshipping in the beautiful and magnificent parish churches of the Old Country, and having been induced (maybe through the persuasive eloquence of our good Government Emigration Commissioners) to come and settle in our Canadian North-West. When they arrive they find that "churches" are few and very far between, sometimes 150 miles apart, practically non-existent for many of them. Do they deserve to be thus literally turned adrift on the wide stretching prairie without a place to worship in, or a priest to minister to them? My friends

are willing to do, and are endeavouring to do all they can: one young man begged \$100 in small amounts from his friends in England; a lady in Middlesboro', England, has begged \$100 for us, mostly in pennies, from poor working people. A poor actress at the Adelphi Theatre, the Strand, London, a stranger to all of us, sent us a sum of money which she had saved as the result (as she added "of a little self-denial for Jesus' sake." We feel sure that God is with the work when He thus puts in into the heart of an actress to help us, and if the readers of The Canadian Churchman will send to me or to Mrs. E. Newman, 379 Markham street, Toronto, something more, we may hope to begin to build early next spring (we are determined not to begin with a debt), and they will be doing a good work for needy souls, for God's glory and the welfare of Christ's Holy Church.

W. WATSON, Incumbent.

Moose Jaw, N.W.T.

Family Reading.

TO ONE BURIED AT SEA.

They laid him not in a vault of stone,
Neath the tread of a thousand feet,
But deep in the ocean, unshrouded, alone,
His funeral dirge the billows' roar,
In sight and sound of the ceaseless beat
Of the waves on a winding shore.

No spot is this which a friend could scan
And around it in fond love cling,
But lone and majestic untouched by man
Beside the wreck of some long lost barque.
Where the silver hoards of a by-gone king
Are prey to the sand and shark.

But, friend, sleep on! Never destined now
The calm or the storm to feel,
While the vessels unheeding in foam shall plough
The angry waters that o'er thee leap,
And the strange night sounds from the land that
steal
Die away on the boundless deep.

H.M.B.

ENGLAND AND THE JUBILEE AND WHAT WE SAW THERE.

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

(Continued from Last Issue.)

The Jubilee gardens in Wolverhampton are worthy of mention, very extensive and beautifully laid out. There must be acres of Rhododendrons of every shade and colour: the soil evidently is to their liking. A beautiful lake, on which were fancy ducks and swans, both black and white, whose pretty little houses were on the tiny islands, and a large conservatory with the most wonderful exhibition of calceolarias, from white to crimson, yellow and spotted, of immense size, and such brilliant colouring! How lovely the horse-chestnuts are in England, the pink especially in contrast to the white, and the May! how I revelled in its beauty; the graceful laburnum, with its drooping yellow flowers, is also very lovely, but I yield the palm to the pink May, the loveliest of all the English flowering trees: it is like a jewelled nosegay: the lovely gorse, too, is a beautiful flowering shrub, and makes the hillsides gay with its bright yellow blossoms. Our rambles, however, take us to the grand old town of Lichfield. On our way from the station, we paid a visit to St. John's hospital, the quaintest of old places; it had been an old monastery 500 years ago, with its little chapel attached, now made over for all time as the home of 13 old men of the better class: As soon as one dies another is elected. Each old pensioner has a comfortable little room, where he sleeps and eats, cooking his

own food, a new top-coat every second year, and 7s. weekly. The walls of this ancient building are very thick, with tiny windows. Each pane (I can hardly call it glass) about the size of a saucer, looks as if it had been poured when melted on a flat surface, and when nearly cool, pulled off, leaving a lump in the centre: you cannot see through these windows, they only serve to admit a dim light; up funny little narrow winding stone stairways and passages and low doorways, we visited some of the nice old men, who exhibited with pride their cosy rooms and belongings. There is service daily in the old monastic chapel. Bishop Anson, late of Qu'Appelle, is on the Board of Management. We passed the house where Dr. Johnson lived when a boy, and in the market place, opposite his well-known statue, a large, dark stone figure seated, while around the base of the pedestal are to be seen the most comical illustrations of his school days. Close by, stands a very old Elizabethan house, that greatly interested us; but by this time the cathedral came in view and we had not eyes for anything else. Immense crowds assembled outside, and we learnt with much pleasure that we had arrived in time for the annual diocesan service of all the communicants' Guilds in the diocese: they were marching in line round the cathedral with banners flying. As they reached the western door they parted on either side of the path, and a procession of Bishop, Dean, and Canons passed down, the verger bearing the mace, and one of the canons carrying the large gilt crozier in front of the Bishop, who wore his scarlet robes. They were met in the porch by clergy and choir, and proceeded along the aisle to the choir, the communicants then filed in: the service was held in the grand old nave. It was filled to the doors: the Bishop read the second lesson. Canon Bristol preached a forcible sermon: exquisite music and singing: it was a grand service and a grand sight, that immense body of communicants, men and women, old and young, deeply moved in heart and spirit. We joined in that ever-to-be remembered service. A remarkably intelligent old verger afterwards showed us over this gem among English cathedrals, not as large, nor in appearance as old as some we have seen, but a "gem," first built in 700, restored in 1200, 1300, and 1500. The architecture, mixed Norman, Early English, and decorated, not much of the Norman left. Entering by the west door, the long and beautiful perspective of the nave and choir, terminating in the lady chapel, the clustered columns of the nave, with their exquisitely carved capitals of foliage, the graceful vaulted and groined roof all especially beautiful. It would be far beyond the scope of a short paper to tell of even one-tenth of the beauties and interest centred in this beautiful church: the old pictured windows and beautiful sculptured figures by Chantry, not the least among its many attractions, and of these I must say something before I close. The choir is exquisitely beautiful, the reredos in alabaster, set with coloured stones—cornelian, malachite, Lapis-laeguli, etc., etc., with columns of red marble from the Duke of Devonshire's quarries, also green marbles from Derbyshire, the gift of the ladies in the diocese in 1866, the canopies of the sedilia formed originally part of the great altar screen, destroyed during the civil wars: in the arches of the aisle, with their fine clustered columns and the arched gateway on the north side, our attention was drawn to the junction between the Early English and the late decorated work, as well as in the vaulting of the roof: passing down the vestibule, is a double arcade, with 13 seats, where the feet of 13 pilgrims were washed on Maunday Thursday: here is the entrance doorway to the chapter-house, a shaft in the centre, and on each side four rows of rich dog-tooth ornament: the chapter-house is octagon in shape, built in

the 13th carved stone the president lars, with them a c coe of th some ver seccratior those of The bea of these scribe e: ested us the arm: over aft 1840-50 cellars i placed i I believ Renaiss the gift of the P bed sur ing to : summo ness th Thoma his jou library copy o the "T on vell South: and wi others, rather Escort day, sc ask: "I to whi brogue up by chapel at one compl Luckc cated it con preser aumbi posed set lar Engli beaut sculpt and o aisle, lery, tion pilgrim tiful in th back, New mont ry: died the o roun sudd the knee pure tiful of th "So tran- ful Caer of : and bras mor who A r of I Del son

the 13th century, with a clustered column with carved capital, rising an unbroken shaft of stone through the library overhead: over the president's seat are two curiously-carved pillars, with birds and animals in stone, among them a cat and a mouse, over the door a fresco of the Assumption, almost obliterated, and some very old windows, representing the consecration of St. Chad, scenes in his life, and those of old Anglo-Saxon Kings and Bishops. The beautiful lady chapel is surrounded by 14 of these old windows. I wish I could describe each one: but two that especially interested us I must mention. The first, bearing the arms of the Kingdom of Arragon, brought over after the French revolution, between 1840-50, and stored unknown or forgotten in cellars in London, purchased, renovated, and placed in its present position. Without doubt I believe it belongs to the great school of the Renaissance. The other, on the south side, the gift of Dean and chapter, depicts the death of the Blessed Virgin. She lies on a canopied bed surrounded by the Apostles, who, according to a tradition of the second century, were summoned from their distant spheres to witness the departure of her soul to God. St. Thomas is absent, having been detained on his journey to baptize a royal child. In the library are many interesting old books. A copy of the celebrated old "Breeches" Bible, the "Treade" Bible, St. Chad's Gospels 720, on vellum rudely illustrated: a volume of South's sermons belonging to Dr. Johnson, and with his marginal notes, as well as many others, that interested us greatly. We were rather amused by an anecdote of the verger's. Escorting a party of Americans round one day, some remark of his made one of the party ask: "How do you know I am an American?" to which he replied, "First, madame, by your brogue, and then by your boots." We went up by a narrow stone stairway to the little chapel of St. Chad, first Bishop of Lichfield, at one time almost entirely destroyed, but now completely restored, at the expense of Dr. Luckcock, the present Dean, and re-dedicated on St. Chad's Day, March 2nd, 1897: it contains the remains of the old altar still preserved, the piscina also remains, and the aumbrye in which St. Chad's relics were supposed to have been preserved—12 little deeply set lancet windows in groups of three—Early English: old pieces of stone figure work, a beautiful reredos of alabaster, in which are sculptured figures representing the crucifixion, and outside, opening from the chapel, over the aisle, a beautifully ornamented little stone gallery, 1481, which was intended for the exhibition of relics, St. Chad's skull, etc., to the pilgrims in the aisle below. There is a beautiful alabaster monument to Bishop Selwyn in the lady chapel, with painted tiles at the back, representing incidents in his labours in New Zealand, and in the south choir aisle the monument of the Sleeping Children by Chantry: one child was burnt to death, the other died of consumption, the emaciated form of the one who died the lingering death, and the rounded face and limbs of the other, snatched suddenly away, all exquisitely executed, but the most beautiful of all, a life-size figure, kneeling, of Bishop Ryder, by Chantry, in pure white marble, the folded hands, the beautifully-carved features, the graceful folding of the robes, I could have gazed at it for hours. "So cold, so bright, so still." Near the entrance to the choir is another beautiful monument, a recumbent effigy in Caen stone, of Canon Iles, Archdeacon of Stafford. There are many old tombs, and choir chapels, tablets and memorial brasses, marble monuments and beautiful memorial windows—figures of Bishops from whose mitres precious stones have been rifled. A remarkable monument known as "Hodson of Hodson's horse," representing the King of Delhi surrendering his sword to Major Hodson: under St. Chad's chapel is the Consistory,

where heretics were tried: the last one was burnt at Lichfield. This "court" is the oldest part of the building: some curious old wooden stalls of Jacobean work, part of the floor is paved with coal, and opposite a 13th century effigy of Bishop Patteshull, of Purbeck marble, in mitre, chasuble, alb, etc., with right-hand uplifted in the act of blessing, on the second finger the Episcopal ring, then the old vault where valuables and sacred vessels were kept. We walked round the cathedral close, and through the vicar's close. A collection at the back of the vicar's house of small houses, narrow walled paths, and cobble-stone walks, and quaint old overhanging timbered houses. The Bishop's house is north of the cathedral, and from the terrace overlooked the pretty river, and in the distance the old Church of St. Chad. Lichfield cathedral, as doubtless everyone knows, is remarkable for its three spires, central spire 258 feet in height, and its beautiful west front, with its rows over rows of figures—saints, apostles, martyrs, Anglo-Saxon kings and queens, bishops, Bible characters from Adam to Malachi, and British kings and queens from Ethelred, A.D. 675 to Victoria, in all 113. Also at the north door, more rows of kings and prophets, and between the buttresses of the lady chapel, three small mortuary chapels, and stone stairs leading down to the vaults below. Of Lichfield cathedral my readers will have heard enough. We shall hope to find much of interest in a week spent in Oxford on our way to London for the Jubilee.

(To be continued.)

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 AND SECT.

No man can make a new church any more than he can make a new Bible. The Old Church was founded by Christ Himself. It possessed all the means of grace. It taught all the necessary truth. It was meant to remain unchanged until Christ should come again at the last day. The faith was once for all delivered to the saints, and was not to be added to or diminished. The Church was built upon the foundation of the apostles and prophets. Modern religious bodies, or so-called churches, are, in reality, only religious societies. They are new, not ancient. They are new-made; none of them date from Pentecost.

I DO NOT SEE THE NECESSITY OF A PUBLIC AVOWAL OF MY FAITH.

You mean by this that you can practice the Christian graces in private and quietly live day after day in the service of Christ without any confession of His name. Such a course as this nowhere receives the endorsement of Scripture. The duty of confessing Christ is plainly and urgently set forth, for it is written that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Blended with your reluctance to publicly confess Christ there may be a feeling of shame. You dread the adverse remarks that your actions may call out. Our Lord pointedly rebukes this feeling when he says, "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and wicked generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." Come out nobly and de-

clare your belief, and it will be known where you stand. You will feel happier after having made an honest and straightforward confession of your principles. Your union with God's people will be a help to you in resisting temptation and encourage you in every good effort.

GOD'S PURPOSE IN US.

For every man the blessed will of God has ordained a life-plan which he is to accomplish, a work which he is to do in accomplishing it, a time which will be given him for doing it. Every life-plan, and life-work, and life-period is absolutely distinct from every other. Time, as it proceeds, will make each of them plain. Wait for them to be made plain, and be ready and obedient for the summons. "I must work the work of Him that sent me, while it is day." What light is to bodily action, opportunity is to dutiful will. The light departs and returns not until the morning, the opportunity once gone is as water spilt on the ground, which cannot be gathered up. "Are there not twelve hours in the day?" I must use those hours. "The night cometh."—Bishop Thorold.

HINTS TO HOUSEKEEPERS.

To make chocolate almonds: Blanch the almond meats by pouring boiling water over them, and let them stand a few moments; then turn the hot water off and throw cold water over them. The skin may then be easily rubbed off. Break some sweet chocolate into small pieces, put them in a small dish, and stand this dish over the fire in a pan of boiling water. When the chocolate is melted put a blanched nut meat on the point of a hatpin and dip it into the melted chocolate; then lay it on oiled paper to cool. When the chocolate becomes set the meats may be again taken up with a pin; such a second coating of chocolate will please many that are very fond of chocolate.

Broiled Spring Chicken.—Split, sprinkle with pepper, salt, and rub all over with butter. Pinion the legs to the side, place on a gridiron over a hot fire, with the inside of the chicken down. Turn often. When a nice brown, dish, pour over it melted butter and sprinkle with pounded crackers. Serve with broiled tomatoes.

Easter eggs can be coloured with aniline dye. It should be diluted to the proper shade and the eggs boiled in it. Green, the colour of hope and resurrection, is particularly appropriate, but a variety is pleasing—red, pink, blue, pale yellow and purple. Eggs can be boiled hard and painted in water-colours with a single spring flower, as a primrose, or a butterfly, also a symbol of the resurrection. They should be arranged in nests of moss. German children believe that the Easter eggs are laid by hares, so representations of this little animal are often placed on them, or near them. Painted butterflies, mounted on wire, can be made to hover over the nest.

To dress all kinds of fish.—Dredge-well with flour, salt and pepper, fry brown in boiling hot lard. Take half a pound of butter and put in another pan, slice into it ripe tomatoes and one small onion. When fried, add a teacup of cream, half a dozen pounded cloves, a teaspoonful of vinegar and a teacup of mushroom catsup. Put the fish in this gravy.

Fish Chowder.—Fry in a large pot some pieces of fat pork well seasoned with pepper. When done, remove the pork and put in some slices of peeled onions, then some fresh fish—cod, rock or black fish—with a layer of cut Irish potatoes; add one pint of water and let it stew half an hour; then add one pint of milk, thickened with flour, let it boil up, and serve hot.

HOW TO BE HAPPY

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can,
Do something for somebody, quick,
Do something for somebody, quick!

Are you awfully tired
With play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick,
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick,
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick,
And our earthly affairs
In a terrible whirl,
Do something for somebody, quick,
Do something for somebody, quick!

SUCCESSFUL HUMAN FELLOWSHIP.

There are many persons not at all unkindly in their nature, nor even selfish in the sense of being mean or mercenary, who yet live a narrow and circumscribed life, which centres round self with its petty cares and interests to the exclusion of larger views and truer estimates. It is difficult for them to get out of their accustomed grooves of thought, and to imagine the feelings of others; thus, without the least malevolence, they go on wounding them unawares. Such persons are often sensitive, and feel keenly for others in directions in which they are themselves open to pain; but here we find their limits—they cannot travel farther or imagine that others, being differently constituted, need forethought and sympathy in a multitude of ways. A narrow and secluded life is responsible for much of this inability to promote happiness in the world, and those who really desire to be kind and generous in all their intercourse must broaden their own lives in every possible way, that they may learn to understand and appreciate their fellow-men. A kind heart is certainly the foundation of successful and happy human fellowship, but it is only the foundation, and not the superstructure. Upon it we must constantly build with every quality and capacity that enter into true manhood or womanhood. Intelligence and breadth of view, the power of comprehension, keen perception, ready tact, vivid imagination, and the ability to leave the small sphere of self and study different natures and

minister to different needs, are all required to erect that edifice of life where love, generosity, good will and sympathy shine forth in all their truth, and in all their beauty.

GRACE ELIA AITON, HARTLAND, N.B., CURED OF ECZEMA.

I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's Ointment.

Andrew Aiton, Hartland, N.B.
W. E. Thistle, Druggist,
Witness.

—The following is stated to have been said by a little boy patient, seven years of age, and of very poor parents. He was being put to bed above the room where some one was playing a hymn. He remarked that he liked the harmonium far better than the piano, and was keeping time with his feet. "There now, they are going to sing the dog's holiday." "Sing what?" "The dog's holiday." "Who told you that, Abel?" "Oh that is what the clergyman always says in church: 'Now, we will sing the dog's holiday.'"

An ordinary cough or cold may not be thought much of at the time, but neglected may mean in the end a consumptive's grave. Dr. Chase's Syrup of Linseed and Turpentine will not cure consumption when the lungs are riddled with cavities, but it will stop the cough, will cure Consumption in its early stages, and even in its last stages gives such relief as to be a perfect Godsend to those whose lives are nearing a close.

During this Lenten season we shall hear, and we ought to expect to hear, calls to great duties. Let us bring to their consideration,
An attentive ear and an honest heart.

COULD DO NO WORK.

"Large sores broke out on my body, head and limbs, and also on my hands, so that I could not do any work, and my hair came out. My trouble was called eczema. I began taking Hood's Sarsaparilla. When I had taken several bottles the sores and itching disappeared and I was cured." Mrs. J. G. Brown, Brantford, Ont.

—Hood's Pills are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

THE LITTLE DRUMMER'S LAST CALL.

A pathetic story of the civil war was related by the corporal of an Illinois regiment who was captured by the Confederates at the battle of Wilson's Creek, and is repeated in "Women of the War."

The day before this regiment was ordered by General Lyons to march toward Springfield, the drummer of the company fell ill. There was no one to take his place, and while the captain was wondering how he should supply the lack, a pale, sorrow-stricken woman appeared at his tent door, begging an interview. She brought with her a little boy of twelve or thirteen years, whom she wished to place in the regiment as drummer-boy.

"Captain," she said, after the boy had been accepted, "he won't be in much danger, will he?"

"No, I think not," replied the officer. "We shall be disbanded in a few weeks, I am confident."

The new drummer soon became a favourite, and there was never a feast of fruit or other hardly procured dainties that "Eddie" did not get his share first. The soldiers were stirred by the child's enthusiastic devotion, and declared that his drumming was different from that of all the other drummers in the army!

After the engagement at Wilson's Creek, where the federals were defeated, Corporal B—, who had been thrown from his horse, found himself lying concealed from view near a clump of trees. As he lay there with his ear to the ground, he heard the sound of a drum, distinct but rather faint. In a moment he recognized the stroke of Eddie, the boy drummer, and hastened toward the spot whence the sound proceeded. In a clump of bushes propped against a tree, he found the boy. His drum was hanging from a shrub within reach, and his face was deadly pale.

"Oh, corporal," said he, "I am so glad you came! Won't you give me a drink of water, please!"

The corporal ran to a little stream close by, and brought the child a draught. Just at this moment there came an order for the retreat, and the corporal turned to go.

"Don't leave me," said the little drummer, "I can't walk. See!" and he pointed to his feet.

The corporal saw with horror that both feet had been shot off by a cannon ball.

"He said the doctors could cure them," continued the boy, pointing to the dead body of a Confederate soldier who lay beside him. "He was shot all to pieces, but he crawled over here and—tied—my legs up—so they—would—wouldn't bleed so!" And Eddie closed his eyes wearily.

The corporal's eyes were blinded by a mist of tears as he looked down. The Confederate soldier, shot to death, and in the agonies of the last struggle, had managed to take off his suspenders and bind the boy's legs above the knees!

As the corporal bent down to raise the child, a body of Confederate troops came up and he was a prisoner. With a sob in his voice, he told the story, and the southern soldier tenderly lifted the wounded drummer on to his own horse, swinging the drum before him. When the little cavalcade reached camp Eddie

Easter Book

GEMS
OF
HOPE

IN MEMORY OF

The Faithful Departed

Selected and Arranged by FANNY BATE.
Cloth Boards, 75c.

In White Vellum or in Watered Silk, gilt edges,
in box, \$1.00, postpaid.

From the Right Rev. Chas. Hamilton, M.A., D.D.,
Lord Bishop, Ottawa.

"The spirit of joyful hope which has been brought to us by our blessed Redeemer is the characteristic of this attractive little book. Under its influence the memory of the blessed dead will be relieved of gloom and brightened with all the joy of hope. In principle and in spirit it is far more in accordance with the Christian faith than are the mournful views which have such general possession in our present day."

WILLIAM BRIGGS, Publisher
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was dead, but the little drummer's last call had aroused the noblest feeling in the heart of one who was his foe, one whose last act was an effort to save and comfort the boy-enemy who was faithful to his duty.

Richmond Fire Hall,

Toronto, 26th Feb., 1897.

Dear Sir,—Constipation for years has been my chief ailment; it seemed to come oftener in spite of all I could do. However, some time ago I was told to use Dr. Chase's Kidney-Liver Pills, which I have done, with the result of what appears now to be a perfect cure.—Truly yours,
J. Harris.

—Make time for serious thoughts. Let no day pass without some memory of solemn things. Each morning as you rise remind yourselves that God spake these words and said, "Each evening as you lie down to rest let God's angels close the door of your heart on thoughts of purity and peace. The soul that has never lived face to face with eternity is a vulgar soul. The life that has never learned the high law of holiness is a ruined and a wasted life."

MONSOON INDO-CEYLON TEA

The Keynote of Success } Quality, Quality, Quality.
Quality, Quality, Quality.
Quality, Quality, Quality.

MONSOON
INDO-CEYLON TEA

Is absolutely pure. Not an admixture of inferior growths. Packed in sealed lead packets to insure its safe passage from our hands to yours. All grocers keep 1¢—25c., 30c., 40c., 50c. and 60c.

PETER COOPER.

Peter Cooper was a poor boy, and had very poor health. He had but little chance to get an education. He went to school only one year in his whole life, and in that year he had to stay at home many days.

His father was a hatter, and at eight years of age young Peter spent his time in helping to earn a living "in pulling hair from the skins of rabbits, which his father killed, to make the hat pulp."

When he was about seventeen years of age he went to the great city of New York to see what he could do there. For sometime he found nothing to do, but kept walking the streets in daytime trying to find employment. At length he met a carriage-maker who took him as an apprentice for five years, giving him his board and two dollars a month.

We can see from this that he could have but few of the comforts or even necessities of life. But in the midst of toil and privation he was heard to say: "If I ever get money enough, I will build a place where the poor girls and boys of this great city of New York may get an education." He was prospered, and lived to accumulate enough to build an institute, which bears his name—Cooper Institute. Free schools of science, art, mathematics and practical engineering are open to youths of both sexes every evening; lectures are given, and a free reading room and library are open to the public at all hours. Who can estimate the great amount of good it is doing yearly for the poor, who, but for him, must live in ignorance?

—The great problem is, after all, how shall one grow in sympathy and tenderness and generosity and consideration? How shall he feed on high thoughts and noble aims? How shall he be swift to discern and avail himself of those opportunities for usefulness to others which are the best channels of his own growth? How shall he hold clear and close

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.

American Missionary

Letter From a Minister's Wife In India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

relations with the divine energy? "Be one of the conquerors!" said Balzac. "The universe belongs to him who wills and loves and prays; but he must will, he must love, he must pray!" In a word, he must possess wisdom, force and faith!

BEWARE OF COCAINE.

Thos. Heys, Analytical Chemist, Toronto, says:—"I have made an examination of Dr. Chase's Catarrh Cure for Cocaine and any of its compounds from samples purchased in the open market, and find none present." Dr. Chase's Catarrh Cure is a cure—not a drug. Price 25 cents, blower included.

"SETTING THE RIVER ON FIRE."

Sometimes when a person wants to make an unpleasant remark in a pleasant sort of way about a dull boy, he will say, "that boy will never set the river on fire." Now, that is all very true; for even the smartest man in the world could never set a stream of water on fire, and so perhaps many of you who have heard this expression have wondered what is meant by setting the river on fire.

In England, says the writer from whom we quote, many, many years ago, before the millers had machinery for sifting flour, each family was obliged to sift its own flour. For doing this, it was necessary to use a sieve, called a temse, which was so fixed, that it could be turned round and round in the top of a barrel. If it was turned too fast the friction would sometimes cause it to catch on fire; and as it was only the smart, hard-working boys who could make it go so fast as that, people got into the way of pointing out a lazy boy by saying that he would never set the temse on fire. After awhile sieves went out of use, but as there were still plenty of stupid boys in the world, people kept on saying that they would never set the temse on fire. Now, the name of the river Thames is pronounced exactly like the word "temse;" and so, after many years, those persons who had

never seen or heard of the old-fashioned sieve, thought that "setting the temse on fire" meant setting the river Thames on fire. This expression became very popular and travelled far and wide, until the people living near other streams did not see why it was any harder for any slothful boy to set the Thames on fire than any other river, and so the name of the river was dropped, and everybody after that simply said "the river;" meaning the river of his particular city or town; and that is how it is that people to-day talk of setting the river on fire.

—America's greatest medicine is Hood's Sarsaparilla, which cures when all other preparations fail to do any good whatever.

THE SIN OF DOING NOTHING.

When the Israelites were about to cross the Jordan to conquer the land of Canaan, Moses feared that the children of Gad and the children of Reuben were in danger of committing a great sin. It was the sin of doing nothing. These two tribes came to Moses with a request that they might receive their inheritance on the eastern side of Jordan, because they had a multitude of cattle, and the land of Gilead was a place for cattle. Gilead had already been conquered by the combined strength of the twelve tribes, and Moses feared that the two tribes which came to him with this request desired to take possession of the strongholds that had been captured by the combined army of Israel, without helping their brethren of the ten tribes to subdue the land of Canaan on the other side of the Jordan.

Gad and Reuben assured him that armed men of the two tribes would assist in conquering the entire land before returning to the country which they desired on the east side of the Jordan. This promise somewhat allayed the fears of Moses, but he still was so much disturbed by the thought of a possible do-nothing policy, when the help of every man was needed, that he bound them to their promise with emphatic words, and added, "But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out."

PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." (Isaiah xxvi., iii.)

Looking down from a height on a broad river, that is so peaceful it re-

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fects all the boats floating upon its surface, and the overhanging foliage, like a mirror, the thought comes, what a beautiful illustration it is of the human heart. The stream; is calm now, but is quickly ruffled by a passing breeze, even growing into wild billows, that dangerously tosses every vessel that sails upon it. When the heart is not stayed on God, it is swayed by passing breezes that blow from every quarter in this world where public opinion rules with such power, and like the winds blowing over a river, hearts, like skiffs, are blown hither and thither; but when the mind is stayed on God, then not only peace, but "perfect peace," is promised. What great rewards our Lord gives for our faith in Him. Surely they are from "His riches in glory."

To remain peaceful amid trials of every kind, knowing by heart that the Lord overrules, and that He is waiting to reveal hidden blessings while we wait before Him, is the joy in peace, just as the fruit is held with the blossom. Our Father never bestows a lonely blessing, it is blessing within blessing always.

THE MOTHER OF MOSES.

"By faith Moses when he was born, was hid three months of his parents." (Heb. xi., 23). Preaching from this text on one occasion, the late Chas. Spurgeon gave the following description of the work of faith: "From God's point of view the hiding of a little baby three months old may be as great an instance of admirable and acceptable faith as any."

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"Though it was a natural thing for a mother to do, the Lord is not praising the natural affection, but the supernatural faith.

"Nature prompted; but faith compelled, constrained and enabled them to do what else their timidity would not have ventured upon."

"Faith rides a whirlwind, but it threads a needle; it climbs up to the throne of God, and yet it stands by a baby's cradle. It can obtain the promises, but it can sit down and twist bulrushes and boil bitumen and stir a tar pot to pitch a little ark if necessary."

"There is nothing faith cannot make noble when it touches it. You need not say I want to get away from my daily business or from my domestic concerns in order to show my faith. No, no, stop where you are and show it."

PERFECT TRUST.

We are the tiny fragments in the Eternal purpose which reaches out far beyond our range. Sometimes that purpose needs us in our activity, sometimes it wants us to stand aside and wait. We cannot tell, we cannot hope to be able to explain all that happens to us. How can we say when we are useful and when we are useless? How can we pronounce on the fitness or unfitness or anything that happens to us? How can we venture to declare "God is not dealing fairly with me; He has forgotten, He is neglecting, He ought to be using me better?"

Why fret at this increased ignorance? Enough to be sure that your little life, if it be but loyal in intention, has been caught up into the great Will of God, and fills an obscure place in the Eternal kingdom. You cannot tell how or why. Enough that though you cannot see how or why, yet He who uses you as His instrument is still the same who

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made Himself your servant and washed your feet. There, in that act, He verified to you His pity, care and love, and that verification He will forever renew. Surely, then, you can trust Him where you cannot follow Him? Surely you can trust Him when the same who watched and tended you now disposes of you in His good pleasure in ways that seem to you strange.

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his fellowmen at every opportunity; who gives the best of himself upon all occasions; who performs for the world excellent and honorable work; who has justly earned the property he has accumulated; who has been just and kind in his dealings, royal and true in his friendships—such a man is leading a truly successful life. Whether he has succeeded in his undertakings or failed, his life has been successful.

HE WAITED HIS TURN.

"Doctor, just an instant, please," exclaimed a caller at the office of a man of physic, as he caught sight of the physician disappearing in his private office.

"I'll see you shortly, sir," was the curt reply.

"But a second is all I want," persisted the caller.

"I'll see you directly, sir," with sternness.

The visitor took a seat in the general reception room, read the afternoon paper through, looked at the pictures, played with the dog and took a nap. After thirty minutes or more had passed the medicine man came out of his den, and with an air of condescension said to the visitor:—

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the reply. "I just dropped in to tell you that your neighbour's three cows have escaped from the barn, and are having a picnic in your garden and flower beds."

—A little four-year-old was taken on a visit to grandmamma in the country. There, for the first time, he had a near view of a cow. He would stand and look on while the man milked, and ask all manner of questions. In this way he learned that the long crooked branches on the cow's head were called horns. Now the little fellow knew of only one kind of horn, and a few days after obtaining this information, hearing a strange kind of bellowing noise in the yard, he ran out to ascertain its cause. In a few minutes he returned, with wonder and delight depicted on his countenance, exclaiming: "Mamma, mamma! Oh, do come out here! The cow's blowing her horns!"

—All actions done from the same motive are alike in God's eyes. We are not all called to great service, but we are called to sympathetic interest in those who are so, and to help them as we may. It was a law in Israel: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." It is the law of Christ's kingdom, in which motives, not deeds, and spiritual susceptibility, not the accidents of the mode of its expression, determine place, capacity of receiving, and therefore, reward.

—"It is a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It is a greater blessing still not to desire what one does not possess!"

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THE ANT.

Sir John Lubbock makes the remarkable statement that ants rank next to man in intelligence. He says when we consider "their social organizations, large communities, elaborate habitations, roadways, possession of domestic animals and even of slaves, it must be admitted that they have a fair claim to rank next to men in the scale of intelligence." Apropos of ants, the Chicago News says: "There are over one thousand varieties of ants, all different in their habits. Their industry is appalling. An ant was put into a saucer with some larvae and watched. From six o'clock in the morning she worked until ten at night, and carried 187 of the larvae to her nest. The small red ants, so abundant in India, are so small that it takes from eight to twelve to carry off a grain of wheat only half as large as an English grain, yet they will carry one of these grains 1,000 yards to their nest. They travel in a straight line, going over obstructions instead of around. Some ants keep slaves, and would die if left to themselves. The slaves clean and feed them. The modes of fighting among ants are varied. Some attack in serried masses, never sending out detachments, while single ants never make attacks. Sometimes three or four together seize an enemy, pulling different ways, so the captive cannot reach any of his foes. Then one ant jumps on the captive's back and saws off the head. The Amazon ant has a method of combat peculiar to herself. She has powerful and pointed jaws, and when attacked she catches hold of her enemy's head between her jaws, and if the enemy does not loose her hold the Amazon closes her jaws, the sharp points of the mandibles pierce the brain, and the enemy dies in convulsions.

—No conscience can prescribe or act for another.

—No traveller seeing things through another's spectacles can see them as they are.

—It seldom or never answers to wander abroad for duty, everybody doing best what lies nearest at hand.

—No true woman, married or single, can be happy without some sort of domestic life; without having somebody's happiness dependent on her.

—To disclaim praise is to dwell upon it; and yet, if one is silent one is supposed to "swallow everything." I see nothing but talk of something else upon the first practical opening.

—Any human being, however humble or liable to error, may render an assential service to society by making, through a whole lifetime, a steady, uncompromising, dispassionate declaration of his convictions as they are matured.

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—Goodness is that which makes men prefer their duty and their promise before their passions or their interests.

—Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have.

—Precept freezes while example warms. Precept addresses us; examples lay hold on us. Precept is a marble statue; example glows with life, a thing of flesh and blood.

—We could all be great men if we could be measured by the great things we intend to do.

—A Christian never falls asleep in the fire, or the water, but grows drowsy in the sunshine.

—A "thus saith the Lord" is enough for faith; for to say and do is the same thing with God.

—Your daily duties are a part of your religious life just as much as your devotions.

—The first condition of human goodness is something to love; the second, something to reverence.

—Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

—The true goodness is like the glow-worm in this, that it shines

most when no eyes, except those of Heaven, are upon it.

—You cannot dream yourself into a character; you must hammer and forge yourself one.

—Do good constantly, patiently, and wisely, and you will never have a cause to say that life was not worth living.

—Patience and strength are what we need; an earnest use of what we have now; and all the time an earnest discontent until we come to what we ought to be.

—True honour is that which refrains from doing in secret what it would not do openly, and where other laws are wanting, imposes a law upon itself.

—Live on what you have; live, if you can, on less. Do not borrow either for vanity or pleasure: the vanity will end in shame, and the pleasure in regret.

—Discontent and dissatisfaction blight and destroy multitudes of lives and homes. The largest blessings and possibilities are obscured and hidden by a spirit of covetousness and jealousy. Some one has beautifully said that "every time the sheep bleats it loses a mouthful, and every time we complain we lose a blessing."

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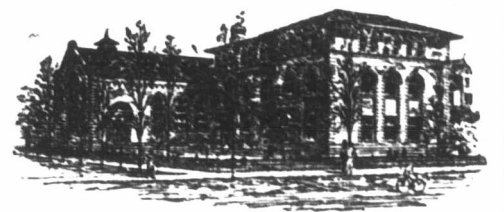
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