

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, FEBRUARY 26, 1903.

[No 9.



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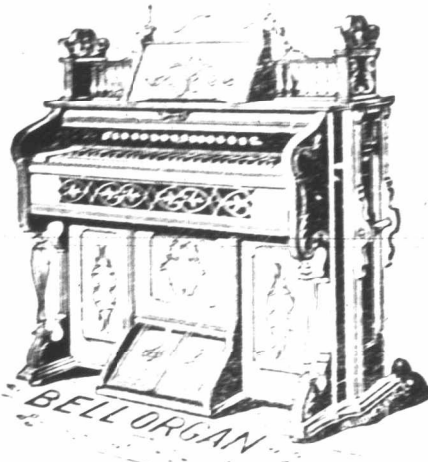
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### QUINQUAGESIMA.

Holy Communion: 259, 307, 317, 323.  
Processional: 4, 202, 217.  
Offertory: 36, 175, 196, 210.  
Children's Hymns: 233, 331, 337, 341.  
General Hymns: 22, 34, 177, 186.

### 2nd. SUNDAY IN LENT.

Holy Communion: 300, 313, 316, 320.  
Processional: 273, 446, 447, 632.  
Offertory: 6, 287, 528, 633.  
Children's Hymns: 281, 331, 333, 335.  
General Hymns: 32, 282, 492, 493.

### A World of Change.

The Bishop of Ripon in the course of a recent address said that what we wanted to realize in the present day was that Christianity was being sown and accepted in the world, and that, in spite of many things that we deplored, the divisions of Christendom were lessening every hour. There was not a single question which split up Christendom years ago but that had either been entirely absorbed, accepted or relegated into the background altogether, and disturbed the peace of the Christian soul no more. It seemed to him that the Christian Church needed to fasten its mind not upon the conflicts of the past, but upon the wide and comprehensive duties of the present. And Lord Justice Cozens Hardy, one of the ablest English judges, expressed similar thoughts at a Congregational meeting. He remarked that their Puritan forefathers might be shocked could they see Independents, Presbyterians, and

Methodists working on a common platform. They would regret that what he might call the metaphysics of theology were heard so little of nowadays, and might think that we did not pay sufficient regard to differences in the form of Church government, which were the battle cries of their age. It seemed to him that it should be the part of each generation to decline to be bound by the stereotyped forms which were deemed good enough for the preceding generation. We must alter our methods to suit the changing circumstances of the time, and should go forward, striving by every means in our power to battle with the evil which surrounded us on all sides.

### Contrasts.

A few months ago Cardinal Gibbons, of Baltimore, lamented the growing neglect of Sunday and the relative decrease of people to be seen going to church or chapel with Bible and Prayer Book. But to our great regret a visiting Scottish clergyman flouted at a venerated Presbyterian minister of Toronto, and called him "old priest writ large," because he expressed his regret that a representative band of Scotsmen had set a wholly unnecessary example of Sunday desecration. In other respects the language and conduct of the members of the religious world change. Take for instance the Bible, under the name and guise of criticism how much has of late been done to belittle the book, to disturb belief in its teachings among Protestant bodies and to detract from it as an object of learned study, and a book of devotion and instruction. At this very time the Osservatore Romano, the official organ of the Vatican, has published a series of articles on the importance of Bible study, of which the following are the leading thoughts: The reading of the Holy Scriptures is the best means for the support of the true and genuine apostolic office, and is entirely adapted to awaken in the people a truly Christian knowledge and conscience, which can then be perverted by nobody. What an inestimable blessing it would be if every Christian family would be assembled daily and read a chapter from the Gospels! In this way the divine language of the book, together with its sublime simplicity, would become common property; the image of Jesus Christ would become clearer and more deeply impressed on the hearts of the people; a thorough religious training would be imparted on all sides, and in this way the most dangerous results of ignorance and indifference would be removed. If it would only be made possible to have this constant and steady reading of the Scriptures introduced into many families, as is the case in a number of countries in Northern Europe, what an immense gain this would be for the Church and the faithful!

### Temperate use.

The announcement of the rise of the anti-tipping red button order has been followed by another league, "the after six smokers." This one began in this way—a young man, who, like so many young men in London and elsewhere, smoked too much, was directed by his medical man, not only to smoke in moderation,

but not to smoke before the evening meal. The improvement was so great that his fellow clerks, partly to encourage him and partly for their own good, formed an after six o'clock rule in smoking. The league is spreading we are glad to hear, because more harm is done to some constitutions by narcotics or nicotine than is caused by beer or whisky.

### Vermont.

The result of the referendum in this State has been that the prohibitory statute of 50 years ago has been altered. The first vote was carried by 1171, the change by 1600. Fifty years has made a great change in Vermont and necessarily modifications must be made to meet the needs of a changed population. Large towns and summer resorts have grown up and a system of optional license comes into force. Seven classes of licenses are to be granted at fees ranging from \$1,200 for a saloon to \$10 for a druggist. Each town (that is township) voting for a license may have one open bar for every 1,000 inhabitants, exclusive of druggist and summer hotel licenses. The Springfield, Mass. Republican, a leading newspaper, says:—"Prohibition is still available wherever wanted, and probably two thirds or more of the towns of the State will hold to it at the coming town meetings. The cities and large towns, where liquor has been sold freely and often openly, in defiance of law, will generally choose a license policy, which will simply mean a regulated, revenue-producing traffic in liquor, in place of an illicit, lawless, and demoralizing sale conducted on a scale that the license policy will find it difficult to exceed. A system of high, restricted license like that of Massachusetts has been provided, and that it will prove as satisfactory in Vermont as it has in this State we have little doubt."

### The Results of Travel.

An Englishman residing in New York has written to the Times a letter from which the "National Church" selects the following upon the results of secular education: "Permit me to recall the time when, as a Radical Nonconformist, I landed in New York some seven years ago, prepared to find here carried out every ideal cherished by the English Radical mind. Before leaving England nothing seemed more plausible to your correspondent than the plan of secular education. After a prolonged residence in the United States, I am convinced that nothing is more inimical to the finer human instincts, more dangerous to common morality, or more fatal to stability of character. "I have had unusual opportunities in the pedagogic way of noting the workings of the secular system. I find a boy of fifteen, gentlemanly, well-dressed, courteous, coming from a comfortable home, ignorant of the fact that the Bible is divided into two parts, the Old and the New Testaments. In a group of some twenty boys, of ages ranging from twelve to sixteen, none knew who was the first King of Israel; only two had ever heard the story of David and Goliath. Four boys knew that Jesus was born at Bethlehem; only one had heard the story of the conversion of St. Paul. Of the names and arrangement of the books of

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the Bible they were all profoundly ignorant. Another boy of fifteen, on being requested to find a reference in Genesis, turned over the leaves of the whole Bible, beginning with Revelation. "The opening morning exercises in the national public schools are very characteristic. With great ceremony the Stars and Stripes are paraded up the room; everyone salutes. Then is sung, not a religious hymn, but a sentimental song. Then the principal may give a few minutes' talk, generally in a patriotic vein. A certain vapid sentimentality is provided instead of the strong, wholesome teaching of what is right and wrong which is found between the covers of the Old Book. The character of the child indubitably reflects the instruction of his preceptors. The American boy, the brightest creature on earth, develops into youth who is sensual, not religious; indulgent, not kind; patriotic, not law-abiding; sharp, not scrupulous; politic, not truthful."

#### A Revolt from Rome in England.

From newspapers our readers may have seen scattered references to disputes among Romanists in England. Such matters are not sent by cable, but as items of news they are more important than many which are paraded in large letters in the morning papers. The trouble is the continuous one between the secular clergy and the Jesuits and the other religious orders, and also the utter dependence of the mission priests upon the Bishops. The grievances have culminated in open revolt and the opening of missions beginning with one in Gunnersbury. Strangely enough the seceders look for Episcopal aid to the old Catholics on the continent.

#### DR. PARKIN

To all who know either the man or his work, it will be a cause for regret that Dr. Parkin is about to leave our shores and take up his residence in England. Men of the character and ability of Dr. Parkin are all too rare in a new country that we can contemplate their departure from us without a sense of loss, and without desiring still to retain them. Some seven years ago he came from England, where he was engaged in literary and educational work, at the call of the Governors of Upper Canada College, which was at that time financially and otherwise in a critical condition, to fill the position of Head Master. Those years have been years of unparalleled progress for the College, and one able to speak from knowledge and experience of the past said, that: "He believed that in the whole career of that institution no other seven years could show such distinct and such manifest progress."—Dr. Parkin leaves Canada to take up the difficult task of organizing the scheme of Oxford scholarships for Colonial, American and German students, provided for in the will of one who had been the greatest of Imperialists, the late Cecil Rhodes. For this position Dr. Parkin has rare qualifications, which mark him as peculiarly fitted for this unique and responsible post, as one who knew him well said in speaking of him and the duties he is now called upon to discharge. "Why, every stroke of work he has done for twenty five years has been a manifest training for the work and nothing else." A Canadian by birth, an Oxford student, a successful teacher of youth in England and this country, an ardent

Imperialist, having travelled throughout the Empire advocating Imperial Unity, where is there a man who in one person combines so much to qualify him to carry out the educational ideas of that great idealist Cecil Rhodes? Added to this experience Dr. Parkin has the ability, the enthusiasm and the tact needed to inaugurate so stupendous and so important a scheme. The importance, in view of the great changes which are taking place in the world, of Mr. Rhodes' scheme of education cannot be over-estimated, as Mr. Chamberlain said in a recent speech in Johannesburg: "The day of small kingdoms with petty jealousies is past. The future is with the great empires. There is no greater empire than the British Empire. The Mother Country has set the example. She has thrown off the apathy and indifference of past generations. No longer do we hear of statesmen to whom separation from the colonies is almost an object of desire. The colonies, on their part, have reciprocated that feeling. They have abandoned provincialism and are agreed to claim their part in the glorious Empire which is theirs as well as ours. They are ready to undertake the obligations which go with privileges. That is the spirit which exists and which I desire shall continue, Let us say with the colonial poet:—

Unite the Empire, make it stand compact,  
Shoulder to shoulder: let its members feel  
The touch of human brotherhood, and act  
As one great nation, true and strong as steel."

Cecil Rhodes was an idealist, his ideal being the unification of English speaking people throughout the world, and that the British Empire, in the words of Lord Rosebery, was the greatest secular agency for good in the world to-day. Dr. Parkin also, as he said at a banquet tendered him by his friends, would rather live for ideals than for money. In these days, when the pursuit of wealth is so ardent, it is an inspiration to hear such an utterance, and in the motive of his life we can trace the secret of its success. It reveals the man, his aims, and ideals, as we hear him declaring amid cheers that "he would prefer to-day, as he travelled from Halifax to Vancouver, to meet the boys he had taught, the fellows whose lives he had influenced, than to travel in his private car as manager, or owner, of the whole railway system that conveyed him." Canadians will regret the departure from among us of Dr. Parkin, but they will rejoice that he leaves to promote causes so important as those of education and imperial unity.

#### LENT.

First among days of fasting and abstinence in the Tables and Rules, for the days of fasting and abstinence, through the whole year, as found in the Prayer Book, are the forty days of Lent. The special provision for Lent is the Communion service to be said on Ash Wednesday, the Ash Wednesday collect to be repeated daily, and the special Epistles and Gospels for the last six of the forty days. A fast before Easter has been observed from the earliest Christian times, but the period of its duration varied in different countries and ages down to the seventh century. Origen speaks of forty days being consecrated to fasting before Easter, and at the council of Nicaea this period was taken for granted as if long in use. It is a season for denial of self, and that control of passions and appetites, which should mark the Christian,

and enable him to achieve the greatest of all victories, even over himself. Fasting is a Scriptural duty, our blessed Lord fasted—He said to his disciples "when ye fast" avoid the hypocritical ostentation of the Pharisees. In the Apostolic Church they united fasting and prayers, and St. Paul enforced, as well as in voluntary abstinences, was "in fasting often"—For it there is the highest sanction both in the New Testament and in the rules and discipline of the Church, and in its effects it is good for both soul and body. The duty of keeping Lent, as a period of abstinence, devotion and edification should be urged upon and recognized by every member of the Church, and they should notice, as members of this body, as sharing its corporate life, their privileges and responsibilities in connection with it. Lent is, or should be, a corrector of that self-will which so many evince, that they will believe and do only what they choose, and who refuse to accept the Church's authority, and, though members, to be guided by her rules. Not only the authority of the Scriptures and the Church justify the observance of Lent, but its survival for so many centuries is the witness of experience to its advantages and blessings. Not a few outside the Church, recognizing its benefits, are now observing it, and find in a special season of prayer and fasting, and teaching both refreshment and edification. As to the amount of abstinence from food which each can find compatible with their daily duties it must be left for each themselves to determine, for no one can decide what is to be the rule for another. But the general rules may be laid down. (1) That it is possible for all to diminish in some degree the quantity of their food on fasting days without harm resulting. (2) That many can safely abstain from animal food for some days in the week. (3) That food should be taken on fasting days as a necessity, and in quality so regulated that it shall not be a luxury. (4) That all can deny themselves delicacies on fast days, which may be very properly and at other times. But we may, and should deny ourselves not only in respect to food, but as to pleasures generally, and among them may be mentioned theatres, balls, private parties, novel reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume—these are things which may well be selected as the subjects of our abstinence, if in Lent, or in our general life. We desire to adopt a stricter Christian habit than is commonly necessary. It will be evidence if these are temporarily or permanently given up we shall have both more time and money at our disposal, and many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity. If this season of Lent be observed by the faithful, and many members of the Church do not shame their Mother by neglecting her sacred seasons, and pouring contempt upon her wise provision for their soul's health, and it be, as it should be, duly observed, as a time of spiritual refreshment and improvement, then not only will many grow in grace and in the knowledge of our Lord Jesus Christ, but the Church itself will be multiplied and edified, and there will, as of old, be added to it daily, those that were being saved, multitudes of both men and women.

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## THE ANGLO-CANADIAN CHURCH.

By Rev. J. W. Beaumont, D.D.

Every loyal churchman will rejoice in the historic events of the past few months. The unification of the Anglo-Canadian Church is an accomplished fact. From the Atlantic to the Pacific the numerous dioceses were lately separate corporations, each knowing little of the others, and all intent on their several interests only. Now they constitute an ecclesiastical confederation with one great purpose in view—the fulfilment of the last and obligatory command of the Divine Head of the Church Universal, to proclaim his saving power to the utmost limits of the habitable world. In doing this, the home work is the first to call forth her energies, and having taken firm foothold to advance into the unevangelized nations of the heathen world. The formation of the Anglo-Canadian Missionary Society was the logical result of Church unification. The earnest appeal lately issued by the Right Reverend Prelates in their corporate capacity, demands the obedient attention of all to whom it is addressed. The work for which they plead is one of a magnitude surpassing anything that has ever been attempted in Canada. The annual amount demanded by them for the great purposes in view, seems at first sight almost beyond realization when compared with the sums raised in the various dioceses hitherto. Sluggish, sleepy and reluctant has been the giving of the past. But we have entered on a new phase of church life, and must awaken to new energy. The needs of the Church in the past have never been half provided for. Every department, parochial and diocesan, has been on a famine footing. Debts and arrears have pressed down the vitality of the Church in every department of her active life. It must be so no longer. We must rise to the occasion. Our response to the episcopal appeal must be commensurate with the vastness of the work to be accomplished. Every son and daughter of the Anglo-Canadian Church must now be prepared to meet the demand, personally and methodically. The question of the amount to be given by each was settled in the remote ages of antiquity. We have only to ask for the "old paths." Under the first covenant one-tenth was required out of every man's annual income; and it was in the darkest period of Hebrew history that the practice fell into neglect. The offence in the Lord's estimation was so great that he called it robbery. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." "Ye have robbed me, even this whole nation." The practice was resumed and continued until the abolition of the Jewish nationality and the destruction of Jerusalem by Titus, A.D. 70. But it was never abandoned. It has been observed by all devout Jews down to the present time. The Church of Christ inherited it from the old Hebrew Church. The ancient British Church, which was more or less governed by the rules observed in the Eastern Churches, made it obligatory on her people. The giving of the tenth to the Church was part of her constitution long ages before Augustine's arrival in A.D. 597, and long before Britain (South) was called England. The Anglo-Saxon Church made it an inviolable rule. Boniface, A.D. 693, in an epistle to Cuthbert testifies that tithes were strictly required in the English Church. Soames, in his "Anglo-Saxon Church," relates a spicy ghost story in reference to tithes or tenths, on the authority of Bromton, who gives it as an accredited legend. It is briefly as follows: Augustine, preaching in a village in Oxfordshire, was asked by the parish priest to advise him in a case of refusal to pay tithes. "The lord of this manor," he said, "refuses to pay them, and my threats of excommunication only make him more obstinate." Augustine tried his persuasive powers, but without success. "Did not I plough and sow the land? The tenth belongs to him who owns the remain-

ing nine." This was the argument of the offender. It was now time for the celebration of the Holy Communion, Augustine turning to the people requested all excommunicated persons to leave the church. The congregation struck with horror and affright saw a ghostly corpse or spirit rise from near the doorway and take its place far away in the church-yard. Augustine, by no means sharing the terror of the people, advanced toward the spectre and said—"I adjure thee in the name of God, tell me who thou art?" The ghost replied—"In British times I was lord of the manor here, but no warnings of the priest could ever bring me to pay tithes. At length he excommunicated me, and my disembodied soul was thrust into hell. When the excommunicated were bidden to leave the Church, your attendant angels drove me from my grave." The sequel of the rencontre is not very clear; but, no doubt, his ghostship devoutly wished he had paid his tithes. Let bad payers and non-givers to the Church take warning! During the Anglo-Norman and Mediaeval periods of the Church of England, up to the Reformation and down to our own very time, the payment of tithes has been enforced by ecclesiastical and civil law. The commutation agitation of forty or more years ago, is fresh in the memory of many of us. Soon after I became fairly settled in parochial work in Canada, and my knowledge of the working of the financial methods of the Church extended, I was forcibly struck with the inadequacy and utter uncertainty of the resources on which her maintenance depended, my spirit was so stirred within me that I called the attention of churchmen to the subject, in a pamphlet published in 1874. Instead of meeting with a welcome greeting the proposal to adopt the ancient system of tithes was opposed by both clergy and laity, with a few exceptions. From year to year the stringency in resources for the support of the Church has only increased; and now we have arrived at a crisis in the history of the Anglo-Canadian Church, which loudly calls for serious and conscientious attention. It is the bounden duty—as I have urged on every suitable occasion for the last thirty years—it is the bounden duty of every faithful soldier and servant of the Lord Jesus Christ, to consecrate a stated and definite portion of his yearly earnings to the service of the Church; and that portion is, as originally laid down and specified in the Holy Scriptures, ONE TENTH. One-tenth of all that we make and of all that constitutes our net annual income, as far as we can approximately estimate it. This method founded on the everlasting truth of the Inspired Word, and ancient as the time of Abraham and Melchisedec, will alone suffice for the wants of our newly consolidated Anglo-Canadian Church, and immediate return to the bountiful usage of a saintly antiquity can alone ensure the prosperity of the Church we dearly love. At this moment a new stage in her onward career opens out before her. The great mission with which she is charged is to uphold the faith once delivered to the saints. Her clear and indisputable continuity from the Apostolic age is the guarantee that her Divine Head and Protector will uphold her in the ages to come. Difficulties and conflicts she will ever have; but when contending sects around her have become degenerated by the disintegrating effects of that pernicious and pretentiously-called "higher criticism," she, with the blessing of God, the bountifulness of her loyal laity, and the ministrations of her faithful clergy, may become the pre-eminent Church of the North American continent, the stronghold and bulwark of Apostolic Doctrine and Practice in this western hemisphere.

## QUINTIN HOGG.

A recent number of the Graphic contains a brief notice of the death of Quintin Hogg, founder and president of the Polytechnic Institute, London, and a thoughtful, kindly face looks out from

its pages, but to most of us it comes as a revelation what that name and that face mean to men scattered throughout the world. From a somewhat fuller account of the man and his work given in the Spectator, the following slight sketch is gathered. This "leader of men" early showed the power of his influence in a somewhat unusual way, by holding Bible-classes among his fellows at Eton—possibly, as has been suggested, something of their success may be attributed to the fact that Hogg was a notably brilliant foot-ball player. Straight from Eton he plunged into his work among the poorest, most neglected London street boys. Smitten with almost intolerable pain at the contrast between his own lot and theirs, he formulated no plan of work, save to fight sin and misery to the utmost, forging his weapons as he went. Taking the Bible as a text-book, he began by teaching two little arabs to read at night under the Adelphi arches. At once he felt the need of gaining the point of view of those he would help, and so for a time became one of them. For two or three nights each week he lived among them, doing such work as he saw them doing, sleeping where they slept—"breakfasting unsuspected with his father next morning in Carlton Gardens." Perhaps in the "sixties" such an experience was more unheard of than of later years. Much may be urged for and against, but for Quintin Hogg, at all events, his apprenticeship won what he sought, the breaking down of the barriers of class and training, the telling the manhood of each, helper and helped, stand face to face. His athletic skill gave him, doubtless, no small advantage in the ragged school which he established, and where for two or three years he rarely missed an evening of hard teaching from 7 to 10 o'clock. Then came a "doss house" for his boys, to save them from criminal association during the later hours of the night, where "he and a master whom he engaged divided between them the duty of sleeping in a kind of a cubicle at the end of a dormitory holding forty, and of seeing that the other inmates got up for their work at any hour from 5.30 a.m. onwards." This personal service was rendered by a "first-rate man of business in the city." As his schemes grew and developed, money, as well as time and thought, was liberally poured forth; £5,000 a year he is said to have spent for years in meeting the differences between the fees paid by the members of the classes and clubs at the Regent Street Polytechnic and the expenses. These, together with the large sums devoted to the purchase of the original building in 1881, and its conversion and equipment for its later uses are estimated at not less than £100,000, "which, however, was but a part of his manifold, well-considered and carefully applied benefactions"—generosity, where "not a shilling was wasted, or in the least degree checked self-help in a single beneficiary." In Mr. Hogg's own words,—"**what we wanted to develop our institute into was a place which should recognize that God had given man more than one side to his character, and where we could gratify any reasonable taste, whether athletic, intellectual, spiritual or social.**" "And for twenty-one years that is what the 'Poly' has been and done." The value of its technical education as well, has been for years recognized by substantial grants from the London County Council. Through all its many-sided works and interests, "at the heart and centre of the whole, recognized as the dominating inspiration, but never obstructed, has ever been an intense Christian faith, on the part of men ready and eager to afford aids to the cultivation of the religious life by all who cared to use them." Chief among these workers, though zealously aided by associates like-minded, has always been the founder, Quintin Hogg. Always accessible by any of the fifteen thousand members who cared to seek his counsel in things of the body, mind or soul—part of almost every day of his London life was spent at the Institute. More than any gift of money, however needful for the work, was surely this gift

of himself, daily giving out of hope and courage "to them who are ready to faint." We have seen that some can estimate either the amount of self-sacrifice concentrated in such a life, or the value of its results to the nation, "and that in the multiplicity of such lives, combining fervent piety with wide human outlook, would be found the solution of almost all the problems which most grievously oppress us." The writer in the Spectator applies to Quilfin Hogg with singular aptness some lines from Matthew Arnold's tribute to his own father, and with them this brief notice may fitly close—

Then wouldst not alone  
 Be staid, . . . . .  
 Cumber and come to thy goal,  
 Leaving the rest in the will . . . . .  
 Still thou turnest, and still  
 Beck'st the treader, and still  
 Givest the weary thy hand . . . . .  
 And through thee I believe  
 In the noble and great who are gone . . . . .  
 . . . . . Soul's temple built with fire,  
 Fervent, heroic and good,  
 Helpers and friends of mankind"

**The Churchwoman.**

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

**INDIA FAMINE ORPHAN FUND.**

With very grateful thanks I acknowledge the following contributions: "X.Y.Z.," relief work, \$2; Mary Hilton, Peterborough, \$2; Friele Hanover, \$1; "From a little child," Campbellton, 39 cents; Anon, \$1.50; Miss M. E. Austin, Quebec, \$4. The orphan work is still pressing, as so many children were taken into mission homes during the famine, and now our work is to keep them there. A lady missionary in charge of a child I have the pleasure of supporting at present, wrote, saying that she hoped I would continue to support this child for some time longer, that the return to heathen influences would be so disastrous to the poor little soul. And alas, how many are in just that same condition. I feel we should all look upon it as a duty we should gladly try to discharge, and do at least something towards supporting these children. Those who are contributing the year's support of \$15 seem to enjoy doing so, and many take personal interest in the little boy or girl, and are glad to receive letters concerning their welfare. I hope many new friends will come forward with such help as they can spare, and I will try to interest others, and children of Sunday schools in this work. If we look for opportunities, and above all, if we make this a matter of earnest prayer to God, we shall find the opportunities, and happy shall we be if we take advantage of them, knowing well for whose sake we do these things. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto, Ontario.

**KINGSTON.**

The regular quarterly meeting of the several parochial branches of the Women's Auxiliary, of Kingston, was held in St. Paul's School house, on Thursday evening, February 12th. The reports which were presented showed that meetings had been regularly held and that progress in the work was steady and encouraging. The Ven. Archdeacon Carey introduced the Rev. T. J. Marsh, of Hay River Mission, Diocese of Mackenzie River, who is now on furlough in eastern Canada. Mr. Marsh gave a most interesting address, and by the

aid of a number of photographs brought very clearly before the minds of his hearers many of the details of the daily life in the great North-West. He spoke thankfully of the growth of Christianity among the Indians, and asked for the continued prayers and assistance of the Women's Auxiliary. Those who were present at the meeting were delighted at the opportunity of hearing such a helpful and inspiring address.

**NIAGARA.**

Hornby.—St. Stephen's.—The annual business meeting of the parochial branch of the Women's Auxiliary was held in the vestry of the church on Tuesday afternoon, February 17th. The following officers were elected for the coming year: President, Mrs. T. Chisholm; 1st vice-president, Mrs. J. Bussell; 2nd vice-president, Miss L. Cunningham; corresponding secretary, Miss Mabel Cowin; recording secretary, Mrs. G. H. Thompson; delegates, Mrs. T. Chisholm and Miss L. Bussell; auditors, Miss Maggie Cowin and Miss Cunningham; rector's representatives, Mrs. John Wilson and Mrs. James Robertson. The retiring president, Mrs. Nie, who is about to leave for Homer, was presented with an address and a clock by her Auxiliary friends. Miss Armstrong presented the clock, while the secretary read the following address: "Mrs. Nie.—We, the members of St. Stephen's, Hornby, branch of the W. A., felt that we could not let you go from us without some token of our love and esteem. During your short stay among us, and especially during the past year that you have acted as our president, we have all recognized in you the true missionary spirit. We beg your acceptance of this clock and express the wish that as you glance at it as the hours go you may often think of your Hornby friends. Wherever God's hand may lead you may He also bless and encourage you and your work. Signed on behalf of the W. A., Mrs. Chisholm, Mrs. G. Thompson, Maggie Cowin, Lizzie Cunningham, Lizzie Bussell, Jane Armstrong, Mabel M. Cowin. Mrs. Nie, although completely taken by surprise, thanked the Auxiliary members very kindly for their good wishes and their present. The reports of the W. A. showed sustained interest and substantial balance on hand. This branch works exclusively for missions.

**Home & Foreign Church News**

FROM OUR OWN CORRESPONDENTS.

**NOVA SCOTIA.**

Frederick Courtney, D.D., Bishop, Halifax.

Windsor.—The Rev. Canon Maynard, D.D., died at this place on the 7th inst., age 88. The deceased gentleman was one of the best known clergymen in the Maritime Provinces. He was universally beloved and respected by all classes and his loss will be deeply regretted by all Church people. Canon Maynard had retired from active work in the Church for some years before his death took place.

Halifax.—St. Paul's.—Mr. R. L. LePine has kindly donated a new clock, and a thermometer to the new Parish Hall, and four handsome windows of cathedral glass have also been presented for the main vestibule and halls. The ventilation system of the new Hall has been practically completed. A good electric motor has been installed for the 42-inch electric fan in the ventilating shaft. The white tiles in the entrance of the Mission Hall were donated by Mr. Henry Sanders, the contractor of St. Paul's Parish Hall, to the building. They give a splendid effect and will be very serviceable, adding much to the cleanliness of the hall.

Charlottetown.—St. Paul's.—The 59th annual meeting of the Diocesan Church Society was held on the 4th inst., in the school room. Notwithstanding the very stormy weather there was a good attendance and the room was well filled. The Ven. Archdeacon Reagh occupied the chair and after the minutes of the last meeting had been read by the secretary, Percy Pope, he referred to the deep interest as shown by the attendance. The intercourse between the city and country delegates was an enjoyable feature of the annual meeting. He regretted the absence of old members including Messrs. Chas. Falmer and John Ings, but was thankful there were no breaks in the executive with the exception of Mr. James Easton, Georgetown, and Mr. Thomas Young, Cherry Valley. Never in his experience had he seen such hearty unanimity as during the past two days, which was indeed most cheering to the Church. Mr. Percy Pope, secretary-treasurer, read the report of the Archdeacon and the Executive Committee, which was adopted on motion of Rev. Walter Cotton, seconded by Rev. Mr. Harper. The Rev. I. O. Stringer spoke on the Missionary Spirit as essential to Christian development. We must, said the speaker, go back to the mind of Christ. His last words, indicating the desire near to his heart, was to go and teach all nations. He died to save the world, but the work continued. If we could always remember his great commission there would be no trouble about the missionary work. Christ died for all mankind and He intended that none be left out. Wherever man is found there Christ wants the Gospel preached. If the Church had obeyed His command there would not be the great necessity to-day to send out the Gospel. China has already only been touched to the border and many other countries are the same. Do we realize that if we love Him we must keep His commandments and be witnesses to Him in all parts of the world. The spirit of Christianity in us should embrace the whole world as the sympathetic heart of the Master did. If the Church to-day realized the needs of the world half of it would not be without the Gospel. We must realize that our spiritual life is wrong if we do not want to make Christ's name known to others, since His name is necessary to the salvation of the world. Mr. Stringer traced the rise of the spirit of Christ in the lives of the negroes of Uganda and in the Indians of the North-West, and closed with an earnest plea for greater effort in doing the will of the Lord where He desires us to do it and He will protect us. The Rev. T. C. Mellor Summerlee, had for his subject Home Missions. His address followed the lines of the previous speaker and was an eloquent and heart-rent plea for greater effort. The Rev. C. K. Cumming, Crazeau, after emphasizing the remarks of the previous speakers spoke on the work of the Sunday Schools. He urged greater study of the Bible by the young and suggested an annual Sunday School Convention of one or two days duration. After further discussion and closing remarks by the Archdeacon, the Ven. T. B. Reagh, what was one of the best meetings in the history of the Society, was closed with prayer and the Benediction.

**FREDERICTON.**

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Dorchester.—Our late rector, the Rev. J. Roy Campbell, D.D., having resigned on the first of January, the parishioners unanimously requested the Rev. J. Ernest Wood, of St. Simon's, Toronto, to accept the vacancy, which he did, and his election took place in January. Mr. and Mrs. Wood and their two boys were very gladly welcomed here in the first week of this month, and he took the services on Sunday last, and again yesterday. The congregation are very much pleased with Mr. Wood's rendering of the services, and with the ac-

quisition made to the much regret that Mr. recovered from an ankle will probably again. The wardens ed and painted, with family, as well as our very many years the very good, and we a tinue quite up to an capable and energetic. Notice was day, the 15th, in re vice of the Rural I April next. It is r be asked to assist as probably be held in central, and in othe last Choral Service the rector, Rev. E. cess, and it is expect one will also be s Church formed an on its being reorg; in that direction at people in this part sal in favour of p condition by reorg; erwise, and is aga tion. We have ha ter which, with tw favourable to luml ous operations.

Wm. Bennett B James Carmic

Montreal.—The these words are l the Diocesan Syr drawing to a clos the diocese has t harmonious, or 1 For some two or custom to hold day before Synoc ing intercession and for the guid Spirit in the wor

The first of the Monday, the 9th Archbishop. Th most of the city hour began at 8 ed over by the attendance was most helpful. Th is arranged in Those who are hand of their p whether to rec dress. There is temporary pray the man who of form or use hi These devotion influence for go they have, in ne godly union and more, not synod gatheri church work in

Tuesday.—Th day at 10.30 a. Bishop-Coadju the Rev. W. T tle, and the R Gospel. The E. Bushell, re was an able z of a thorough

quisition made to the social circles here. We very much regret that Mr. Wood has not yet entirely recovered from an accident which occurred before he left Toronto, but are gratified to know that his ankle will probably in a short time be quite strong again. The wardens had the rectory nicely papered and painted, with which our new rector and family, as well as ourselves, are well satisfied. For very many years the music in our Church has been very good, and we are quite sure that it will continue quite up to and beyond the mark under the capable and energetic management of our new rector. Notice was given at the services, on Sunday, the 15th, in respect to the Choral Union Service of the Rural Deanery, which takes place in April next. It is rumoured that our rector will be asked to assist as its director. The service will probably be held in Moncton, as that town is more central, and in other respects more available. The last Choral Service there, under the direction of the rector, Rev. E. B. Hooper, was a great success, and it is expected that the now contemplated one will also be successful. The ladies of our Church formed an auxiliary to aid King's College on its being reorganized, and are in active work in that direction at present. The feeling of Church people in this part of the diocese is almost universal in favour of placing King's in a flourishing condition by reorganization of its faculty and otherwise, and is against any scheme of amalgamation. We have had quite a steady and cold winter which, with two feet of snow, has been very favourable to lumbermen and others in their various operations.

## MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.  
James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—The Synod of Montreal.—While these words are being written the proceedings of the Diocesan Synod, for the present session, are drawing to a close. At no time in the history of the diocese has the meeting of Synod been more harmonious, or more like what it ought to be. For some two or three years past it has been the custom to hold two devotional meetings on the day before Synod for the special purpose of making intercession for the Church in this diocese, and for the guidance and presence of the Holy Spirit in the work of Synod.

The first of these Quiet Hours began at 3.30 p.m. Monday, the 9th inst., and was conducted by the Archbishop. The attendance was very good—most of the city clergy being present. The second hour began at 8 o'clock next day, and was presided over by the Bishop-Coadjutor. Here again the attendance was good and the whole proceedings most helpful. The order of these devotional hours is arranged in advance by a committee of Synod. Those who are to take part are advised beforehand of their proposed share in the proceedings, whether to read, or pray, or deliver a brief address. There is no restriction in the matter of extemporary prayer; on the subject assigned to him the man who offers the prayer may employ a set form or use his own words as he deems best. These devotional hours have had an extraordinary influence for good upon our Synod meetings, and they have, in no small degree, brought about that godly union and concord which are becoming more and more, not only a characteristic of our annual synod gatherings, but of all departments of church work in the diocese.

Tuesday.—The Synod service was held on Tuesday at 10.30 a.m. in Christ Church Cathedral. The Bishop-Coadjutor began the Communion Office; the Rev. W. T. King, of Valleyfield, read the Epistle, and the Rev. W. Windsor, of St. John's, the Gospel. The sermon was preached by the Rev. E. Bushell, rector of St. Matthias. The sermon was an able and earnest exposition of the power of a thoroughly consecrated life. The Archbishop

was celebrant, and was assisted in the administrations of the Holy Sacrament by Archdeacon Reid and the Revs. Messrs. Craig, Given, Windsor and Rural Dean Carmichael. Canon Renaud offered the post-communion prayers, and the Archbishop pronounced the benediction. Archdeacon Norton assisted in the sanctuary.

At 2 o'clock in the afternoon the Synod met for business in the Synod Hall. As is always the case the charge of the Archbishop was exceedingly practical and was listened to with close attention. His Grace looks well and his voice sounded as full and resonant as it did twenty years ago. Among the more notable points in his charge were (1) his strong pronouncement touching the re-marriage of divorced persons. Hereafter no such marriage can take place in this diocese during the lifetime of either of the divorced parties. (2) In certain cases, to be approved of by himself in each case, the Archbishop is willing to permit the use of its revised version, but it is by no means easy to assent to its indiscriminate use nor to the general setting aside of the authorized version. The Right Reverend Bishop Carmichael's report of episcopal work done by him since his consecration fairly astonished the Synod. In eloquent terms he told the story of the Church's progress as noticed by himself in all the Missions and parishes which he had visited. Everywhere the Church of England is more than holding her own, and everywhere the glory of the Lord is rising upon her. It was a noble utterance throughout, optimistic in tone from first to last, and delivered with all the grace of gesture and diction of which the Bishop-Coadjutor is so great a master. After the Archbishop's charge, the first order of the day was a motion by Rev. E. P. Judge, to rescind the rule that directs the clergy to appear at Synod in gowns and bands. This was supported by Archdeacon Naylor, and was vigorously opposed by Dr. Davidson and Canon Chambers. Archdeacon Ker mildly objected to the first and best hour of Synod being devoted to the discussion of a matter so trivial while pressing business was standing over untouched. He suggested the withdrawal of the motion, but this was not agreed to and on a division, the motion was rejected.

Wednesday.—Wednesday was a very busy day Synod. Chancellor Bethune usually moves the adoption of the report of the Executive Committee, but this year he was not able to be present. The reverence and affection of the Synod for the aged Chancellor are very sincere, and by a standing vote, a resolution of sympathy with him in his present weakness of body was unanimously adopted. A like resolution was adopted in the case of Mr. Charles Garth, for many years the honoured treasurer of the diocese. In the absence of the Chancellor, the Church Advocate, Dr. Davidson, K.C., took charge of the report and statement of accounts for the year. The Mission Fund is overdrawn about \$12,000. On the motion of Mr. Edgar Judge, the Rev. Rural Dean Robinson was appointed special agent in the matter of this deficit; the Dean and Mr. H. Mudge voluntarily agreeing to assist in the canvass in the city of Montreal. There is little doubt that the whole of the deficit will be raised in a very few months. The Rev. Canon Renaud, in an able speech, brought down the report of the Diocesan Committee on D. and F. Missions. This committee has made a list of appropriations distributing amongst the various points the \$10,000 expected by the Board of Missions, from the Diocese of Montreal. St. George's Church, in this city, heads the list with \$3,000, of which amount the sum of \$2,800 has already been paid into the hands of the general treasurer. It was delightful and refreshing to see how readily almost all the parishes and missions accepted their responsibility for the sums opposite their names, some of the clergy even requesting that their assessment be increased. It was a propos of this report that the Rev. L. N. Tucker was invited to address the

Synod. His speech was eloquent and brimful of information. So also was his address on "Nation Building," delivered at a missionary meeting held in the same place on the same evening. Although the night was wet and disagreeable, yet the attendance was large, and those who had the courage to brave the weather and the streets were amply repaid for their trouble. Mr. Tucker's magnificent speech, and Bishop Carmichael's burning words on the Sacrament of personal responsibility will soon be forgotten by those who heard them.

In connection with the adoption of the report of the committee on D. and F. Missions, Archdeacon Ker moved a resolution warmly commending the work of the Woman's Auxiliary, earnestly requesting that organization to assist the parishes of the diocese to meet their appropriations under the new Board. This resolution was supported by Dean Evans and unanimously adopted.

The Rev. Rural Dean Sanders' report on the "spiritual care of young people coming to the city," gave rise to an interesting discussion. The Rev. Dyson Hague spoke with great earnestness touching the loneliness from which young men coming here as strangers often suffer, and how ready they were to grasp the first friendly hand held out to them. He bore testimony to the good work being done by the St. Andrew's Brotherhood, and suggested that it would be a good thing if bankers and heads of business houses would take an interest in the young men employed under them, and invite them to the church. The Dean of Montreal made a few appreciative remarks concerning the value of the St. Andrew's Brotherhood, as did also Canon Dixon. The Rev. F. A. Pratt, rector of St. Philip's, Montreal west, one of the most thoughtful and independent speakers in Synod, did not like the plan of treating strangers adopted in some of the churches in Montreal by which young men, strangers and others, were made to stand ten or fifteen minutes in the aisle or vestibule until the pew-holders were first seated. He mentioned the case of a young man who was thus kept waiting, and at length having obtained a seat was ejected therefrom as soon as the pew-holder arrived. Dr. Butler, Mr. Edgar Judge, Mr. George Hague and the Rev. E. McManus continued the discussion, which was full of interest throughout. There was a pretty unanimous feeling that the country clergy, when any of their flock move into the city, should notify some clergyman in the city, giving name and address of the new-comer, and any other particulars that might aid in tracing the person. It is pretty well agreed that letters of introduction to the city clergy, given by country pastors to young people coming to the city, are very seldom presented.

The Ven. Archdeacon Ker is persuaded that the work of Missions in the Diocese of Montreal, and the needs of the work, are not sufficiently kept before the Church people of the diocese. He secured the assent of the Synod to a proposal looking to the publication of a quarterly mission paper for free distribution in every part of the diocese, devoted exclusively to diocesan church extension. At the Archdeacon's request the matter was referred to the Executive Committee.

One of the most notable addresses ever heard in the Synod of Montreal was that delivered by the Rev. J. T. Trebitsch, on the motion to transfer work among the Jews in Canada from the care of the London Society to that of the new Board of Missions. Mr. Trebitsch is a Jew, born, we believe, in Hungary; he is quite a young man, was ordained deacon in this diocese last Advent, and has a high university record. That his speech moved the Synod as the Synod has seldom been moved, is to state the case very mildly; his eloquence, his pride of race (which he by no means hides), his transparent faith in the power of the Cross to break the heart of the stubborn Jew—all these combined to produce upon the minds of the members of the Synod an overwhelming im-

pression, not only in favor of the motion, but in favor of the man himself. The Rev. G. O. Troop, who has much befriended Mr. Trebitsch in this city, spoke with characteristic warmth of him and commended him with all confidence to the affection of the Church.

Canon Chambers' proposal in favor of biennial meetings of Synod (instead of yearly) was adopted by a large majority. So also was his motion to hold a Church conference in Montreal sometime during the next twelve months. Archdeacon Naylor secured the passing of resolution looking to a reduction in the rate of insurance paid upon Church property in the diocese, and Mr. Pratt had a committee appointed to make arrangements for a Church Congress after the manner of church congresses in England, Ireland, and Australia, to be held somewhere in Canada, at a date and place yet to be fixed. The Rev. N. A. F. Bourne in a very convincing speech moved a resolution in favour of impressing upon young people the value of total abstinence from the use of strong drink, and the Rev. G. O. Troop, in eloquent terms, supported the resolution. Archdeacon Norton, while supporting the motion, warned the Synod that there were other evils, if possible still more deadly than intemperance, against which the Church should seek to guard her children. Mr. George Hague endorsed the views of Archdeacon Norton, and while heartily in favour of Mr. Bourne's motion, ventured the caution that the mere taking of a pledge against the use of strong drink, was not to be considered an absolute safe-guard against these great sins; nor even against the sin of intemperance.

Under the auspices of the Diocesan Sunday School Association a conference was held in the Synod Hall on Thursday evening, the Bishop-Coadjutor in the chair. Addresses were delivered by Mr. Tucker on "The Sunday School in relation to General Missions," and on "The Sunday School in relation to Diocesan Missions," by Canon Chambers. Mr. George Jenkins, superintendent of Grace Church School, spoke upon "Practical Methods in Sunday School work." In answer to questions arising out of the discussion, Bishop Carmichael thought it would not be quite fair to flood eastern Canada with appeals from the North West, either to Sunday Schools or congregations, for contributions additional to, and outside of the \$50,000 now in process of being raised. On this point the Bishop was very emphatic. The Rev. James Elliott, now of Toronto, but formerly of this diocese, addressed the meeting. Mr. Elliott was warmly welcomed by his many friends, and during the sessions of Synod was invited to a seat on the floor of the house. The Bishop of Ontario looked in for a short time on Wednesday forenoon, and was accorded a very warm reception which he acknowledged in a graceful little speech.

The following is the result of the voting for the various committees: Delegates to the Board of Management of the General Synod Missions, Ven. Archdeacon Ker, Rev. G. O. Troop, Dr. L. H. Davidson, Mr. George Hague. Delegates to General Synod (Clerical)—The Dean of Montreal Archdeacon Naylor, Rev. E. J. Rexford, Archdeacon Davidson, Archdeacon Norton, Principal Hackett, Archdeacon Ker, Rev. Dyson Hague, Rev. Geo. Abbott Smith, Rural Dean Smith, Rural Dean Robinson. (Lay)—Chancellor Bethune, Mr. A. F. Gault, Dr. Alex. Johnson, Senator Owens, Dr. L. H. Davidson, Mr. Charles Garth, Mr. Lansing Lewis, Mr. Richard White, Mr. H. J. Mudge, Dr. J. P. Butler, Mr. A. P. Tippet, Mr. George Hague, Judge Foster, Mr. Edgar Judge. Delegates to Provincial Synod (Clerical)—Dean Evans, Rev. Mr. Troop, Archdeacon Naylor, Rev. Mr. Rexford, Rev. Rural Dean Smith, Archdeacon Davidson, Archdeacon Ker, Canon Renaud, Archdeacon Norton, Rev. E. Bushell, Rev. Dyson Hague, Rural Dean Sanders, Canon Empson, Principal Hackett, Rev. A. French, Canon Dixon, Professor Abbott Smith. (Lay)—Dr. Butler, Mr. Chas. Garth, Mr. F. H. Matthewson, Chancellor

Bethune, Mr. A. F. Gault, Senator Owens, Mr. H. J. Mudge, Mr. E. R. Smith, Mr. W. H. Robinson, Mr. George Hague, Mr. Lansing Lewis, Dr. Davidson, Mr. R. Wilson Smith, Mr. F. C. Smith, Judge Foster, Mr. A. P. Tippet. Delegates to Diocesan Court—Dean Evans, Canon Longhurst, Archdeacon Naylor, Archdeacon Davidson, Rev. Mr. Troop, Canon Nye, Archdeacon Ker, Canon Renaud, Canon Ellegood, Rev. Dyson Hague, Canon Rollatt, Rev. Edmund Wood, Archdeacon Norton, Principal Hackett. Executive Committee of the Diocese (Clerical)—Dean Evans, Rural Dean Robinson, Rural Dean Harris, Rev. G. O. Troop, Rural Dean Jeakins, Archdeacon Naylor, Rural Dean Carmichael, Archdeacon Norton, Archdeacon Ker, Rural Dean Smith, Canon Longhurst, Canon Chambers, Archdeacon Davidson, Rural Dean Sanders, Canon Nye, Rev. Mr. Bourne, Principal Hackett, Rev. F. Charters, Canon Dixon, Rev. Dyson Hague. (Lay)—Dr. Alex. Johnson, Dr. Butler, Mr. Alex. Pridham, Mr. F. H. Matthewson, E. A. Dyer, Chas. Garth, Lansing Lewis, Thos. Hunter, H. J. Mudge, A. F. Gault, W. H. Robinson, Chancellor Bethune, Enoch Bozell, Geo. Hague, Mr. Matthew Strong, Mr. E. R. Smith, Dr. L. H. Davidson, Senator Owens, J. Fisk, Judge Foster.

This report ought not to close without mention of a solemn moment in the proceedings of the Synod. At the hour of noon on Thursday the whole Synod knelt in prayer, thanksgiving prayer for the new Archbishop of Canterbury enthroned that day, prayer for the Church of England and for the whole Catholic Church, and thanksgiving for all God's mercy and goodness to the English Church, especially for the life and labours and character of the great Archbishop lately deceased. The Order, which was very beautiful and appropriate, was due to the suggestion of Archdeacon Davidson.

Synod Hall.—The Right Rev. Bishop Carmichael presided at the monthly meeting of the Diocesan Sunday-School Association, held on the 16th inst. when the Rev. Oswald W. Howard presented an admirable paper on the teaching of Morning Prayer, with reference to young Sunday-school pupils, who need to be shown fresh meaning and interest in a service in which through constant repetition they have lost interest. Mr. Howard had drawn up a form, dividing into parts and analyzing the form of service for the morning, in the Church of England Prayer-Book. The form was divided into a general analysis, i.e., penitential introduction, praise and thanksgiving, the Word of God and prayer, and then subdivided. The subdivision dealt in each case with the part of the service mentioned, its analysis and the letter to be drawn therefrom. Mr. Howard considered that morning prayer would be robbed of half its weariness to a child who understood something about the Church service. Amongst other things, Mr. Howard, in the course of his remarks, said: Teach the children the order of the service, using the distinctive names for each portion. These words of the service breathe of love, hope, mercy and pardon. It opens with God's invitation to all—the general lesson—"Him that cometh unto Me I will in no wise cast out." The Church urges men to accept God's good offerings, such as confession, praise and thanksgiving, hearing of God's Word and prayer for blessing. Our first duty in God's House is to confess our sins—a general confession, so called because it is to be done on all occasions, and is for all people. It gives us health, strength and power to save ourselves so that we may have power to save others. God is far readier to hear us than we are to pray to Him." Continuing, the speaker said that absolution was a declaration of God's mercy toward the repentant. God is more willing to save than to punish. If we confess our sins he is merciful and just in forgiveness. We must put our complete dependence upon God for all things temporal and spiritual if we wish for success in this life, and in the life to come. We

need God's mercy even in the moments of prayer. Bishop Carmichael, Archdeacon Ker and Rev. E. Rexford all spoke in terms of high praise of the value of such a form as Mr. Howard had prepared. Dean Evans, Rev. Day Baldwin, Rev. Mr. Johnson, Rev. Abbott Smith, and Mr. A. M. Crombie were among those present at the meeting, which was closed by the Bishop pronouncing the benediction. At the next monthly meeting the Rev. G. A. Smith will speak on the Books of Samuel.

St. James the Apostle.—This Church is about to receive a handsome gift from a Montreal gentleman, whose name will not be made public. The sum, said to be ten thousand dollars, will be given to the Church with the idea of lifting the debt. The Church now has a debt of \$17,500, and the offer is made to give ten thousand of this sum, provided the remaining seven thousand five hundred dollars is also subscribed within a specified period, leaving the Church free and clear. Of the \$7,500, the sum of \$2,500 has already been subscribed, so that there remains now but \$5,000 to gather in in order to take advantage of the offer.

#### ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston. The death of Dr. E. H. Smythe came as a great shock to the whole diocese. The picture of health and vigour, busy and energetic in his profession, in politics, in social affairs and in the Church, his death is as widely felt as it was sudden and unexpected. He was one of the laymen who could be depended upon for any work at any time, in the interests of the Church. Every year he went out to different parts of the diocese to speak in behalf of the Mission Synod and always with success. Frequently he acted as a lay-reader, taking the service of the Church in some of the out-lying parishes and always with great acceptability. As Treasurer of the diocese he was most painstaking and careful, his reports being models of conciseness and accuracy. As a member of the Synod and committees he was invariably in his place, and with great ability took part in all the chief debates. His advice in legal matters of the Synod was eagerly sought for and greatly valued. He was a member of the Provincial Synod, and also of the General Synod, as well as of the Council of Trinity University. He has always been one of the most active and prominent members of the Cathedral congregation, and was seldom absent from his place at worship, either on week days or Sundays. He leaves a large family to whom go out the fullest sympathy of the Church in their deep affliction. Laymen of Dr. Smythe's stamp are only too few, and it will be a long day before the loss of such an one can be replaced. His funeral took place on Tuesday afternoon, the 17th inst., and was attended by all the clergy of the city from the bishop down. Almost every society and charitable institution was represented. Indeed, the Cathedral was filled with sorrowing, sympathizing friends, and the cortege was one of the largest ever seen in the city.

St. George's Cathedral.—The late Miss Sellars, who recently died at an advanced age, has willed \$4,000 to the choir fund of this Cathedral church, the interest on which is to be used annually for the benefit of the choir.

St. Paul's.—The school house was well filled on Thursday evening, the 12th inst., to listen to an address from Rev. C. H. Marsh, of the Diocese of Mackenzie River, the largest diocese in the world. Situated in the great Slave Lake region and containing but four priests to minister to its spiritual needs. Mr. Marsh's address was filled with graphic descriptions of the difficult journeys, the privations, the labour and the loneliness which fall to the lot of the missionary. These were illus-

trated by a number circulated among us many encouragements of success which this great work, which a pathetic intimation that it was moved given to the lecturer at his disposal to singles for his missionary, who was simple facts like the do more to unbutton all the missionary in existence.

St. James.—On St. James preached at evening address on where the mission greater disadvantage in the world. His and eagerly listened. In the morning good congregation

Napanee.—A meeting was concluded here Rev. C. J. Farthingstoner, and much

Gananoque.—The preached here in behalf of the 2 noon addressed to meeting the teaching encouragement to be tenured, and were acter. Church of life and vigour

The Lord Bishop at St. George's C and at Trinity C. Missionary series as follows: Atherton Newboro; Newboro; Rev. H. H. Beddville, St. Peter's, Toronto, by the J. Tweed, by the Rev. Adolphustown; by Camden East; by W. W. Burton, an open collection at

Trenton.—A Prince Edward 18th inst. Notwithstanding weather there was and lay delegates. The proceedings: Holy Communion. The Bishop celebrated. Worrell and Russell also present. Rev. Glen, Canon Le Harris, C. G. I large number of ed with great e "Feed my Lam language, the incident when the lessons the workers. Christ emphasizing the tegral part of t manded our ca to be fed with implied guidance governed, taught must all be ba public school School in eve could carry on a pupil and s



trated by a number of photographs which were circulated among the audience. He told of the many encouragements in the work and the measure of success which had come to the Church in this great work. A hearty vote of thanks, to which a pathetic interest is attached from the fact that it was moved by the late Dr. Smythe, was given to the lecturer, and the collection was placed at his disposal to help in obtaining metallic snuggles for his mission house at Hay River. A layman, who was present, remarked that a few simple facts like those given by Mr. Marsh would do more to unbutton the pockets of the laity than all the missionary publications and Board appeals in existence.

St. James.—On Sunday, the 15th, the Rev. C. H. Marsh preached at Evensong, and gave an interesting address on Mission work in the far north, where the missionaries have to labour under greater disadvantages than in any other diocese in the world. His sermon was most interesting, and eagerly listened to by the large number present. In the morning Mr. Marsh preached to a good congregation at St. John's, Portsmouth.

Napanee.—A most successful ten days' mission was concluded here on Sunday, the 15th. The Rev. C. J. Farthing, of Woodstock, was the Missioner, and much good was done.

Gananoque.—The Ven. Archdeacon Worrell preached here morning and evening on the 15th in behalf of the Mission Fund, and in the afternoon addressed the Sunday School, subsequently meeting the teachers and speaking words of encouragement to them. The services were well attended, and were bright and hearty in their character. Church work in this parish is evidently full of life and vigour.

The Lord Bishop preached on Sunday the 15th at St. George's Church, Montreal, in the morning and at Trinity Church in the evening.

Missionary sermons were given on the 15th inst. as follows: Athens, by the Rev. E. M. Rowlands, Newboro; Newboro, Portland and Elgin, by the Rev. H. H. Bedford-Jones, of Brockville; Brockville, St. Peter's, by the Rev. Canon Groulx; Deseronto, by the Rev. C. A. French, of Tweed; Tweed, by the Rev. E. T. Costigan, of Deseronto; Adolphustown, by the Rev. C. E. S. Radcliffe, of Camden East; Belleville, St. Thomas', by the Rev. W. W. Burton, of Madoc, on which occasion the open collection amounted to \$500.

Trenton.—A Sunday School Conference of Prince Edward Rural Deanery was held on the 18th inst. Notwithstanding the cold and stormy weather there was a good attendance of clerical and lay delegates from all parts of the deanery. The proceedings began with a celebration of the Holy Communion in Canterbury Hall at 10.45 a.m. The Bishop celebrated, assisted by Archdeacon Worrell and Rural Dean Armstrong. There were also present Revs. Dr. Nimmo, J. Coleman, A. L. Glen, Canon Loucks, Rural Dean Bogert, C. M. Harris, C. G. Hutton and G. R. Beamish, and a large number of communicants. The bishop preached with great eloquence and effect from the text "Feed my Lambs." After explaining, in graphic language, the circumstances which led to the incident when the words were spoken, he showed the lessons they conveyed to all Sunday School workers. Christ spoke of the lambs as His, thus emphasizing the fact that the children were an integral part of the Church, and, as such, they demanded our care and attention. His lambs were to be fed with food supplied by Him, and feeding implied guidance and protection. Children are to be governed, taught, and sympathized with, and these must all be based on love. The methods of the public school could not be used at the Sunday School in every particular. Unless the teacher could carry on the work in loving sympathy with a pupil and showing a thorough knowledge of

human nature, success was scarcely possible. To obtain the necessary qualification a teacher must be in constant communion with Christ and in the strength of prayer going forth to preach and to teach Jesus Christ. The exhortation of Christ to feed His lambs was only possible of fulfilment by the teacher who could truly and rightly answer the Master's question, "Lovest thou Me?" After the service a sumptuous lunch was served by the ladies of St. George's, to which the visiting delegates, some of whom had driven over thirty miles, did ample justice. The business sessions began in Canterbury Hall at 2 o'clock with the bishop in the chair. His lordship referred to his great pleasure and satisfaction at the increased interest in the Sunday School work of the diocese and thanked Archdeacon Worrell for his work in this connection. He spoke of the importance of the work and the benefit of meeting together for mutual counsel and assistance. He then called upon Mrs. Miller of Frankford, who gave an excellent paper on kindergarten work, emphasizing, among other things, the need for low chairs for the infant classes. She hoped for some provision, in the leaflets, for lessons for the little ones. A short discussion followed in which the Revds. Messrs. Hutton and Beamish and the bishop took part, after which a most interesting paper by Miss Barker of Picton was given. The free employment of singing was one of her suggestions. Archdeacon Worrell and Rural Dean Bogart spoke on this subject and then Mrs. Loucks of Picton read a valuable paper on "The Sunday School as a Feeder of the Church (1) in the Parish and (2) in the Mission Field. The keynote of her paper was the maxim that the child is father to the man. If the Sunday School is to strengthen the parish there must be no longer generalities, but clear and definite teachings of Church doctrine. A guild of a social nature was proposed and she urged the deepening of interest in Mission work by means of maps and the setting apart of a missionary Sunday when special information might be given. A most profitable discussion followed in which the Revds. Dr. Nimmo, C. Harris and Hutton and Messrs. Ruttan and Clarke were the chief speakers. The next paper was read by Mr. G. F. Ruttan of Napanee on Bible Class work. In his usual earnest manner he described his methods and explained the secret of his success, showing how he taught the most difficult dogmas in a way that anyone could receive them. Col. Haliwell, of Sterling, then gave an address on the work of the intermediate classes, referring to the difficulty in getting men for work in the Sunday Schools and emphasizing the great need for teaching and drilling the children in the Church Catechism. Here the Bishop summed up the papers. He said he had enjoyed them all and was sure the meeting would be of great and lasting effect in the deanery. He gave much valuable advice in almost every department of the Sunday School work and closed with the regret that he could not remain for the rest of the session. The chair was then taken by Archdeacon Worrell, and the resolutions which were adopted at the Napanee and Brockville Conventions were considered and passed. These, among other things, provided for the permanent organization of the various deaneries into S. S. Associations with a central council for the Archdeaconry. The evening meeting was opened with devotional exercises by the Archdeacon, who presided. He called upon Mr. Beamish, who spoke with much force and comprehensiveness on the need for aggressive work on the part of the Church in teaching her doctrines and customs with loyalty and definiteness. The Rev. Rural Dean Armstrong then gave the statistics of the Sunday Schools in the Deanery and Mr. Ruttan followed with the conclusion of his paper on Bible Class work which, on account of its importance and extensive scope could not be concluded in the afternoon. He was listened to with great attention and

much valuable help and information were obtained therefrom. Mr. Simmons of Frankford read a paper on S.S. difficulties, after which Mr. Dudley Hill gave an admirable address on Sunday School organization, insisting eloquently on the importance of system and offering practical suggestions for the complete and effective organization of every school. The Archdeacon then thanked the people of St. George's for their hospitality, the delegates for their attendance, the speakers for their excellent papers and the Rural Dean for his active, energetic and successful work in carrying through the Convention. He then pronounced the Benediction and the proceedings closed with many expressions of satisfaction from the delegates at the great helpfulness of the meetings.

## TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Margaret's.—The members of the choir of this Church held their annual supper in St. Ledger's Hall on Wednesday evening, the 18th inst. It proved to be a most enjoyable affair. Mr. J. R. Code presided, and among those present were:—Dr. Harley Smith, Ald. Hubbard, Rev. R. J. Moore, John Maughan, sen., Chas. Deverall, G. H. Loud, Edward Barton, Harry Hughes and Mr. Hickson.

Holy Trinity.—The choir boys of the church gave a successful concert on Thursday evening, the 19th inst., under the direction of Mr. A. R. Blackburn, choirmaster. Solos were sung by Masters H. Tracy, O. Erickson, R. McKnight and C. Thompson. The boys were assisted by a small orchestra, which helped to furnish a most enjoyable entertainment.

St. Anne's.—The members of the Sunday School of this parish held their annual concert on Friday evening last in St. Andrew's Hall. A Brownie drama was enacted in which occurred some pretty dances by the scholars. Songs were also given by the Misses M. G. Watkins, and J. Laidlaw and Mr. Harry Bennett. A surplined choir is about to be introduced into this church by the rector, the Rev. Lawrence Skey. The choir will appear for the first time in surplices on Easter Sunday next.

St. Alban's Cathedral.—The Bishop of the Diocese has issued the following pastoral letter:—"The debt on the Diocesan Cathedral, as most members of the Church must know, has for some years past been a source of great anxiety, and the provision for meeting the interest on it has been a most difficult task. The Chapter, however, are glad to say that assurances have now been given, accompanied by substantial aid, which will enable them to commence a gradual reduction of the debt, the interest being fully provided for. With this object in view, the list of Envelope Subscribers of twenty-five cents per quarter has been undergoing a thorough revision, and an organized effort is being made which is expected to result in the securing of a large number of additional subscribers. Through these means the Chapter hope, with good ground, that they will be able henceforth to pay off not less than one thousand dollars annually of the principal, in addition to meeting the interest; and they would urge the consideration that a general response to the present appeal will help speedily to roll away a reproach that has too long lain against the Church of this Diocese. The Mortgage Debt has already been somewhat reduced, and the annual interest on it at the present time is \$1,205. The Bishop of the Diocese, in returning his sincere thanks to all who have so steadfastly stood the friends of the Cathedral cause in the past, earnestly asks the assistance of new

...descriptions and their in-

...crypt of the Cathedral... an appreciative audience... The subject was illustrated by a large number of mounted views of Canada... Several... were received with much appreciation... group of St. Alban's... portrait of the Bishop... St. Alban's school boys... Wynwood Park... of Toronto home... the bishop, introducing the... of the Cathedral... a hearty vote of thanks...

...services... church... have been arranged... in many of the... will occupy the... and week-days.

St. Thomas.—The "At Home" which took place in the school-house last Thursday evening was in every way a great success. An excellent programme of music, both instrumental and vocal, was given, which was greatly enjoyed by all present. During the evening refreshments were served.

St. Luke's.—A most successful entertainment was given by the choir of this Church recently in the school-house, the audience being limited only by the size of the building. A well-rendered programme was contributed to by Mrs. Dr. Garrett, Mr. E. C. Southey and Mr. F. J. Perrin, while the choir boys in Haydn's "Toy Symphony" made a decided "hit." In the opera, which formed the second part of the programme, the leading parts were taken by Mr. Harold Sampson, Mr. John McGrudich, Mr. W. W. Locke and Mr. F. J. Perrin, with great success. Special mention must be made, however, of Miss Ruby Jellett, who, in the leading soprano part displayed vocal and histrionic ability far in advance of amateur standards and in a manner beyond criticism. A handsome sum was realized for the Choir Gymnasium.

St. Phillips.—This Church was filled with a large congregation on the evening of Quinquagesima Sunday, the occasion being the unveiling of a brass Memorial Tablet which has been erected by the members of the Toronto Stock Exchange to the memory of the late Messrs. James and Phillip Browne, who were among the first organizers of the Exchange and founders of the Church whose walls are adorned by this handsome tablet. The ceremony of unveiling was performed by the Bishop of Toronto, assisted by the Ven. the Archdeacon of York, the Ven. Dr. Boddy and the Rector, the Revd. Canon Sweeney, D.D. After Evensong and the sermon, which was preached by the Bishop from Genesis xii, 5, the unveiling and the dedication of the tablet took place, the clergy proceeding to the south wall, which was opposite to the tablet. A large deputation of the members of the local Stock Exchange were present and they occupied seats in the centre of the church in full view of the tablet. The inscription on the tablet reads as follows:—"In Memory of James Browne, Born at Lambeth, Surrey, England, November 12, 1819. Died at Toronto, March 18, 1887. Phillip Browne, Born at Lambeth, Surrey, England, Sept. 27, 1823. Died at Toronto, June 4, 1901 'Forever with the Lord.' The Tablet is erected by their friends of the Toronto Stock Exchange." The design and workmanship, both admirable, are most creditable to Messrs. Rolph, Smith & Co. as is also the brass Altar rail,

...lately been placed in the Church in memory of the mother and son of a parishioner to Messrs. Heath & Fitzsimmons of this city Toronto people have every reason to feel both satisfied and grateful that it has two such reliable firms in its midst that can be depended upon to produce work so ecclesiastically and artistically satisfactory as are these specimens of their handiwork. The brass Altar rail bears the following inscription—"To the Glory of God and in Memory of Sarah A. Murgatroyd, Born September 25, 1828. Died November 11th, 1901." "In loving Memory of Douglas Edward Twemmayor, Born June 13th, 1883. Died December 4, 1899."

All Saints.—The Rev. A. H. Baldwin, rector of this Church, entertained 500 members of the congregation and their friends in the school-room, Thursday night the 19th inst. The All Saints Church Orchestra, under Mr. Churchill Auldge, rendered a musical programme, and a number of songs and readings added to the evening's enjoyment. The Rev. A. S. Baldwin has just completed his 31st year in the rectorship of this Church.

Trinity.—There was a good attendance of Anglican clergymen and Sunday School teachers on the 16th at the regular monthly meeting of the Toronto Anglican Sunday School Association, held at the schoolhouse of this Church. The Rev. A. H. Baldwin was in the chair. The Rev. Canon Sweeney, D.D., gave an entertaining lecture on a general view of Morning and Evening Prayer. He dealt with each part of these services in the Book of Common Prayer, explaining the origin of the use of the canticles, prayers, creed, and beautiful collects, many of which were, he said, in use as far back as the third century and had been the comfort of fifty generations of Christians. Each service fell naturally into three parts, the first introduced by the opening sentences and the General Confession, the second by the versicles and responses after the first Lord's prayer, and the third by the Apostle's Creed. The tradition that each apostle had added a clause to the confession of faith was mentioned, but it had no historical foundation, said the speaker. The changes made to the services at the Reformation were explained and the origin traced of such customs as turning towards the East at the recitation of the creed, the saying of "Amen" at the end of each prayer, and many other quaint usages. Mr. C. R. W. Biggar, K.C., opened an interesting discussion on the formation of an ideal Sunday School. He explained the method of school management he had found best.

The annual financial statement of the Toronto Diocesan Mission Fund has just been published. The whole amount which was raised from all sources last year was \$13,264 and the expenditure for the same period was \$14,520. The estimated expenditure for the current year is \$15,031.

The special committee of the Synod of Toronto on religious instruction in the public schools has decided to call a conference of representatives from the various Anglican Synods in Ontario to be held soon after Easter to consider the matter. The Bishops will also be asked to authorize Province. The committee consider that certain matters laid before the Government are still in the consideration of the Government, and in a letter to the Premier the committee ask for a definite reply to the "promise to consider whether it is practicable or not to so alter regulation No. 100 that any instructions under its provisions may be given during the regular school hours; and that all pupils not coming under its provisions shall receive ethical instruction instead thereof. Also to the promise to consider the appointment of a commission to investigate the practical working of the present system of public

school education in Ontario, with power to take evidence of parents and others in regard thereto."

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton. Hamilton.—St. Peter's.—On Sexagesima Sunday the Rev. John Francis, B. D., late Rector of Cayuga, one of the most progressive and original thinkers in the Canadian Church, began a series of eight sermons in this Church, on Old Testament subjects. The first on "The garden planted Eastward in Eden, and the second, "Sheltered within the Ark," were delivered in the morning and evening respectively and were listened to by large and earnest congregations. On the following Sundays he will preach on "Abraham's intercession for Sodom," "The oldest recorded proverb," "Mizpah the Watch tower," "Joseph the prospered of God," "Saved by a great deliverance," "Moses at the burning bush," The rector, the Rev. Thomas Geoghegan, will, during Lent, give a number of addresses on Friday evenings on the Footprints of the Son of Man." Although this parish is but an infant it has given to the Sister Church on the other side of the line quite a quantity of good material. Among others who have gone out from it and have done good work may be mentioned the Rev. F. Henstridge, its first organist, who has lately been appointed to a parish in Syracuse under that venerable and able churchman, Bishop Huntingdon, whose forceful and devotional writings will furnish much of the backbone for the coming Lenten addresses and sermons, both in the Canadian and American Churches.

Lowville.—St. George's.—The parishioners have recently paid \$200 on the debt of this Church, reducing the amount from \$850 to \$650. The Woman's Auxiliary contributed half of this sum.

Georgetown.—The Chapel of the Rural Deanery of Halton met here on the 17th inst. Holy Communion was held at 10 a.m.—the Rural Dean being celebrant, assisted by the Rector. Those present at the Chapter were The Ven. Archdeacon of Niagara, The Revds. the Rural Dean (Milton), Canons McKenzie, R. F. Nie (Hornby), E. F. Hockley (Lowville), T. G. Brown (Acton), and the Secretary (Georgetown). Subjects for discussion in morning session were Diocesan Magazine and Apportionment Funds. In the afternoon the topics were "The Baptismal Office," "Teaching Method of our Lord," The Chapter welcomed the Revds. Canons McKenzie and Brown, and placed on record their high appreciation of the excellent work done by the Archdeacon in the Diocese. A resolution of regret at the removal of Mr. Nie to Homer was passed, to which Mr. Nie fittingly replied. The Chapter was entertained by Mrs. Wallace at the Rectory. The next meeting will be held at Oakville.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London. London.—The Rev. Dr. A. Grasset Smith, who was doing missionary work among the Indians near Deseronto and managing a Juvenile Church paper, is now reading post-graduate and Council work in Medicine at Western University to qualify himself fully for medical missionary work among the Indians in Ontario.

Brantford.—St. John's.—At the close of the service on Thursday night the 12th inst., the congregation of this Church met in the schoolroom, the guest of the occasion being Mr. E. M. Shad-

bolt, who is leaving N. B. On the meeting Mr. Suddaby, rector's address:—To Mr. Miss Shadbolt.—We, the congregation of the Church Brantford, wish before something of what you meant to us. Your pleasures of our coming happiness, and your times of misfortune are ended more than one kindness and geniality which neither time and although now for ated from sight, the heart and heart will

How'er it be, i 'Tis only noble Kind hearts are And simple faitl

Your interest in our get. To St. John's y We know that all you and solely for the King, but we should acknowledge what we leges we enjoy. To Mrs. Shadbolt we are of the choir and the our services. Our c and completeness is of what we ourself Temple, this House presence of Jesus, th be for us and for our lives, and here with loved we shall realize ion with the Saviour an outward sign of "forget-me-not" we o'clock tea service, without first saying Mrs. Shadbolt's pro covery. For a life the Church of God, weight of glory. W the blessing of God, Lord's Day we con shall think of you; our fellowship with being many are one are all partakers of C. McKenzie, Recto School, William H. behalf of the ladies behalf of the choir Richards. On beha' uel Suddaby, Ge Brantford, Feb. 12, the address Mr. L covered the tea ser ver tea-pct, cream warden's presented 1 Shadbolt. Dr. Mc high estimate of M their work for the Ballantyne, Sr., vei gret at their leavi replied stating how to work for and gave the blessing : brought to a clos have given most lib to the upbuilding c West Brantford an tion will be keenly on the eve of their were also present branch of the Ban which Mr. Shadbo past eleven years, oak filled with 158 silver, together wi

bolt, who is leaving the city for St. John's, N. B. On the meeting being called to order, Mr. Suddaby, rector's warden, read the following address:—To Mr. and Mrs. Shadbolt and Miss Shadbolt.—We, the clergy, choir and congregation of the Church of St. John's, West Brantford, wish before you leave us, to tell you something of what your association with us has meant to us. Your hearty participation in the pleasures of our community has added much to our happiness, and your sincere sympathy in times of misfortune and affliction has strengthened more than one weary heart. Your constant kindness and geniality has cemented a friendship which neither time nor eternity will dissolve, and although now for awhile we are to be separated from sight, the strong union in Christ of heart and heart will ever keep us one—

Howe'er it be, it seems to me,  
'Tis only noble to be good,  
Kind hearts are more than coronets,  
And simple faith than Norman blood.

Your interest in our church we can never forget. To St. John's you have devoted yourselves. We know that all you have done has been simply and solely for the Kingdom in the name of the King, but we should be ungrateful if we did not acknowledge what we owe to you for the privileges we enjoy. To the loving self-sacrifice of Mrs. Shadbolt we are indebted for the efficiency of the choir and the deep spiritual character of our services. Our church in its beauty, reality and completeness is a symbol always before us of what we ourselves desire to be. This Holy Temple, this House of Prayer, sanctified by the presence of Jesus, the Head of the Church, will be for us and for our children, the centre of our lives, and here with the disciples whom Jesus loved we shall realize the blessedness of communion with the Saviour and with one another. As an outward sign of our affection and a little "forget-me-not" we ask you to accept this five o'clock tea service. We cannot say good-bye without first saying how greatly we rejoice in Mrs. Shadbolt's progress towards complete recovery. For a life so unreservedly offered to the Church of God, there is assured the eternal weight of glory. We wish you in all sincerity the blessing of God, and His peace. As on the Lord's Day we come to His Holy Table we shall think of you; in that Holy Communion our fellowship with you will continue. 'For we being many are one bread and one body, for we are all partakers of that one bread.' Signed—G. C. McKenzie, Rector. On behalf of the Sunday School, William H. Lane, Superintendent. On behalf of the ladies, Anna Eliza Suddaby. On behalf of the choir, Maud C. Taylor, Harry Richards. On behalf of the congregation, Samuel Suddaby, George Leinster, Wardens. Brantford, Feb. 12, 1903. During the reading of the address Mr. Leinster, people's warden, uncovered the tea service, consisting of a solid silver tea-pot, cream jug and sugar basin. The wardens presented the address and silver to Mr. Shadbolt. Dr. McKenzie then expressed the high estimate of Mr. Shadbolt and family and of their work for the Church, and Mr. William Ballantyne, Sr., very feelingly spoke of his regret at their leaving Brantford. Mr. Shadbolt replied stating how great a pleasure it had been to work for and with St. John's. The Rector gave the blessing and a delightful evening was brought to a close. Mr. and Mrs. Shadbolt have given most liberally of their time and money to the upbuilding of the beautiful little church in West Brantford and their loss to the congregation will be keenly felt. Mr. and Mrs. Shadbolt on the eve of their departure for St. John, N. B., were also presented by the customers of the branch of the Bank of Montreal in this city, of which Mr. Shadbolt has been manager for the past eleven years, with a magnificent chest of oak filled with 158 different articles of solid silver, together with an address as a token of

their regard and esteem. The address is in book form and is enclosed in a red and gold morocco case.

Correspondence.

All letters containing personal allusions should 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.

A PRAYER BOOK FOR THE PEOPLE.

Sir,—In a report of a paper which I read before the Church Club, you create an impression that I propose publishing a prayer book for the people. I would like to correct that impression. My experience leads me to believe that a simplified prayer book for use in the church would be a great boon to us, but it ought to be an authorized book. We are constantly getting out special service leaflets, and other plans for making our services more easily followed, and what I suggested was, that it would be better if we could recognize the need which all these schemes suggest, and work for an authorized book which would contain, in simple and (as far as possible), in consecutive form all that we need on a Sunday.

F. G. PLUMMER.

A PRAYER BOOK FOR THE PEOPLE.

Sir,—I have read with great pleasure the report of the meeting of the Toronto Church Club, and would like to say that although the Rev. F. G. Plummer will have many opponents amongst the clergy and educated laity, he may also count upon the sympathy of a larger body of earnest people both clerical and lay. Our service is bewildering to a stranger. I have seen people come to our service and have books placed in their hands, perhaps with the place already found. They follow on until we go to the Psalms, general Prayers, Litany or Communion service. They try to find out where we are, but after long search give up in despair and thereby are discouraged. I find the prejudice against our service is not the Liturgy per se, but the lack of consecutiveness. If Mr. Plummer can bring about any simplified form he will have the gratitude of many country clergymen and laity, including

PRESBYTER.

PRAYERS FOR THE DEAD.

You are shocked at my strange confession  
Of an error, you say, that you dread,  
That I for my boy should be praying,  
Even now, when I know he is dead?

I confess I'm not skilful to answer  
In the old controversial art,  
The only defence I can offer  
Is the logic that springs from my heart.

Suppose you had loved with a passion  
That absorbed all your thoughts and your cares,  
A boy that God placed in your keeping,  
To be blessed by your love and your prayers.

And then, when he grew into manhood,  
Felt the touch of a sordid world's life,  
And you knew the perils before him,  
That threatened his soul in the strife.

You prayed all the more in his danger  
That his heart might be kept pure and fair,  
Till it seemed that each waking moment  
In its love was the breathing of prayer.

Suppose that the shadow of suffering  
Deepened suddenly over the day,  
And your heart stood still in its anguish,  
And you could do nothing but pray.

As you watched and felt all too surely,  
As the darkness grew deep in the night,  
That everything dearest and truest  
Was departing far out of your sight.

And after it all was quite over,  
And they'd taken his body away,  
Then what would you do in your anguish  
That first night when you kneeled down to pray?

When you came to the place in your asking  
Where for years you had spoken his name,  
Would you choke down the words in your sobbing,  
As if for the thought there was blame?

Is the God that you love so cruel  
To forbid you this comfort so dear?  
If you yield to your heart's deepest prompting  
Must you do it with doubting and fear?

Has his soul ceased to need God's protection—  
Gone quite out of reach of God's care,  
That there's nothing that God now can give him  
In response to your heart-broken prayer?

He still waits with you his Lord's coming,  
Not yet is he perfectly blessed;  
His soul must grow purer and stronger—  
God can give him refreshment and rest.

Surely, then, you would pray for these blessings—  
Your heart could not help it I'm sure;  
And in sight of the God that made you,  
All your prayers would be blameless and pure.

And each earnest prayer that you uttered  
Would bring you more peace, if not joy,  
And keep you in closer communion  
With your sweet-hearted, angel-faced boy.

And so had you loved him and lost him,  
You never could question your right;  
You would kneel and ask God to bless him,  
As of old when you kissed him good-night.

Frank N. Westcott, in Boston Pilot.

British and Foreign.

Mr. W. H. Baxter, of Leeds, has presented a very valuable organ to the new Cathedral at Capetown as a peace offering.

A donation of £1,000 has been given by the Rev. H. T. Morgan, late vicar of Crowthorpe, Berkshire towards a new church at Reinshaw, near Eckington, in Derbyshire.

The Church Pastoral Aid Society has received a donation of £5,000 from a friend who wishes to remain anonymous. This sum is not to be applied to the ordinary purposes of the Society but is intended to develop the scheme for augmenting small benefices in towns and for assisting poor country clergy of Evangelical views.

The deaths are announced of Dr. J. E. Sewell, the venerable warden of New College, Oxford, after three-quarters of a century of academic life. He was born in 1810. Also of the Rev. J. Earle, LL. D., Professor of Anglo-Saxon in the University of Oxford. The Rev. Norman M. Ferrers, D.D., Master of Caius College, Cambridge, and the Rev. Godfrey Bowles Lee, M.A., Warden of Winchester College.

The Rev. Dr. J. S. [Name] of St. George's, Berkeley, has been presented with an illuminated address after a long and successful career of thirty years in which he had held the same

The Hon. Mr. [Name] of [Name] has been appointed [Name] of [Name] in succession to the late Dr. Maclean.

The Lord Bishop of the Diocese has conferred the vacant Archdeaconry of Connor upon the Rev. Canon Britton, rector of St. James, Belfast, of which church he has been for the past 30 years incumbent.

The Ven. James Harvard Protheroe, vicar of Aberystwyth and Archdeacon of Cardigan, died at Aberystwyth lately. The deceased had held the living since 1886. He was a Mawson scholar of Corpus Christi College, Cambridge, graduating with honors in 1894.

Four stained glass windows illustrating the incidents in the life of our Lord have just been fixed in the church of St. Joan the Evangelist, Bournemouth, as a thank-offering for the King's recovery from his illness which delayed his Coronation.

It was noticed recently that the old horse shoes were collected in Britain, and exported to China, and people naturally wondered what that strange people did with them. It was found that they were used in the tea districts as cultivators as harrow-teeth and that mule shoes were more highly prized, on account of their size and often finer qualities.

It is often stated that St. Paul's is the largest cathedral in England. This is not so—it is neither the longest or the widest. Winchester Cathedral is the longest, 557 ft.; but York is the largest, covering an area of 63,800ft., as against 59,700ft. of St. Paul's. The smallest cathedral is that of Oxford; its area is only 11,342ft. and its length 155ft. Many parish churches are larger than this.

The Bishop-Suffragan of Southampton, the Hon. and Right Rev. Arthur Temple Lytton, D.D., died at Petersfield, Hampshire, on the 20th inst., after an illness of some months' duration. He was one of the sons of the late Baron Lytton, all of whom went to Eton and Trinity College, Cambridge. They were all great cricketers. One of the Bishop's brothers is at present Commander-in-Chief of His Majesty's Forces in South Africa, another is the Head-master of Haylebury College, and the youngest, the Hon. Alfred Lytton, K.C., is the Recorder of Oxford. The late Bishop was born in London on January 7, 1852, was educated at Eton and Cambridge, taking a first class in a Moral Sciences tripos. He was master of Selwyn College, Cambridge, 1882-93, Vicar of Eccles, 1893-98, examining chaplain to the Bishop of Ripon, 1884-88; Hulsean lecturer, 1891; examining chaplain to Bishop of Peterborough, 1891-96; to Bishop of London, 1896-98; chaplain in ordinary to the Queen, 1896; rural dean, 1895, proctor in convocation 1895; and Bishop of Southampton, 1898.

on G. T. Smythe, Archdeacon of Connor, aged 82.

When the will of God was sweeping down an American city, carrying death and devastation to all in its path, a brave girl sat at her desk in a newspaper office, despatching the flashing messages of warning to the distant dwellers down the wire. All the rest had fled. "Save yourself!" they had called, but she would not leave her post. She saw that the waters her messages sped to were already in the track of danger. The flood rose in the office, but still the handle clicked on. Her post was there her duty was there, whatever it cost. And pray when the pitiless flood threatened to sweep the whole building away, and when the waters had risen to the handles of her machine she wired her last message to the distant town, "Good-bye; I hope I have tried to do my duty." Brave girl, indeed she had! Brave men, brave women, who courageously go forward with their task in life, and do it in God's Name unto the end! Brave soul, whoever thou art, who workest on from day to day, uncomplainingly and cheerfully, in the dull round of un congenial labor, doing it for your Master's sake! You shall in no wise lose your reward."

#### THE THISTLE OF SCOTLAND.

There is no thistle so interesting as the common purple thistle of Scotland. To be sure, it is neither a handsome nor an agreeable flower in itself, but it is the national flower of Scotland, and we must honor it for that reason.

And this is how it chanced to become the national flower of Scotland: Once upon a time, many hundred years ago, the Danes made war upon the Scots, and invaded the country. The Danes did not believe in making an attack upon an enemy in the night. But on this occasion they turned aside from their usual custom; and dearly did they pay for it. As they were creeping noiselessly and unseen in the dark, one of their number stepped upon a thistle. Its sharp prickles pierced his foot, and made him cry out with pain.

His cry awoke the soldiers of the Scotch army. They sprang to their arms, and drove back the Danes with great slaughter, and so saved Scotland. From that time the thistle has been the national flower of Scotland. It has been engraved on the coins of that country.

Over the gate of the now ruined palace of Linlithgow, where Mary Queen of Scots was born, the thistle, with this motto, is engraved: "Touch me who dares."

The early mention of the thistle as the badge of Scotland is found in an old poem called "The Thistle and the Rose," which would be written now "The Thistle and the Rose."—Every other Sunday.

#### NEAR THE DAWN.

When life's troubles gather darkly  
Round the way we follow here,  
When no hope the sad heart lightens,  
No voice speaks a word of cheer;  
Then the thought the shadow scatters  
Giving us a cheering ray—  
When the night appears the darkest,  
Morning is not far away.

When adversity surrounds us,  
And our sunshine friends pass by,  
And the dreams so fondly cherished  
With our scattered treasures lie;  
Then amid such gloomy seasons  
This sweet thought can yet be drawn—  
When the darkest hour is present,  
It is always near the dawn.

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merit your appreciation.

When the spirit fluttering lingers,  
On the confines of this life,  
Parting from all joyful memories,  
And from every scene of strife,  
Though the scene is sad and gloomy,  
And the body shrinks in fear,  
These dark hours will soon be vanished,  
And the glorious morn be here.

Pain cannot affect us always,  
Brighter days will soon be here;  
Sorrow may oppress us often,  
Yet a happier time is near;  
All along our earthly journey  
This reflection lights the way,  
Nature's darkest hour is always  
Just before the break of day.

#### HOW TO KEEP A GOOD LENT.

1. Let there be daily service in each church and mission. Lay readers should arrange for such services where there is no clergyman.
  2. Organize a Lent choir of boys and girls from the Sunday school, who will always be present. A few rehearsals of chants and suitable hymns will make them proficient. A volunteer organist can be secured with but little effort.
  3. Have a course of addresses for Wednesday and Friday evening services. Practical duties of Christians will make a good scheme for such addresses. Baptismal vows could be the topics when confirmation classes are being prepared.
  4. Early celebrations of Holy Communion each Sunday, with earnest appeal that such privileges may be enjoyed by the people.
  5. Post on your bulletin boards a list of suitable books for Lent reading.
  6. Go aside daily into privacy for ten minutes of religious reading and prayer.
  7. Be strictly punctilious in attending daily service through Lent.
  8. Have a daily course of Bible reading and study, which your rector can suggest.
  9. Decline all invitations to places of amusement during Lent, such as balls, dinner parties, theatre and card parties.
  10. Lay aside regularly each day or week a portion of money for an Easter offering.
  11. Invite your friends and neighbours to the daily services.
  12. Write out for your daily use a short prayer aimed at your besetting sin.
  13. Visit some sick or poor persons and read aloud to them from Bible or from your Lent book.
  14. Send to the Church Mission House, 40 Avenue and 21st Street, New York, for tracts and literature on mission work. These will be sent to you free of cost.
  15. Start your Lent aright by attending the Wednesday service and receiving Christ's grace and help in the Holy Communion.
  16. Unless sick, aged or feeble, be careful to fast on Ash Wednesday and Good Friday and deny yourself luxuries of food through Lent and on all Wednesdays and Fridays.
- May God help us all in our endeavor to be nearer to Him.  
W. A. Leonard

## Children's Dr

THE LITTLE CHILDREN OF JAPAN.

The little children in Japan  
Are fearfully polite;  
They always thank their milk  
Before they take a bit  
And say, "You make us  
O honourable nourish

The little children in Japan  
Don't think of being  
"O noble, dear mamma;  
"We trust we don't  
Instead of rushing into  
All day their mother o

The little children in Japan  
Wear mittens on their  
They have no proper  
A-walking on the str  
And wooden stilts for  
They don't object at

The little children in Japan  
With toys of papers  
And carry paper parasols  
To keep the rain away  
And when you go to see  
The paper walls they live  
—Caroline MacCormac

#### A CLEVER

A gentleman related a story about a cunning fox. It had been caught over again, and always near the same place. The wooden fence outside, which led into a thick wood, was broken in a great distance in order to catch the fox, but they never saw the fox always made it middle of a large field to hide, but gave good run, and then the fence.

Now, in America hedges, the fields between the fences. In the north part the fence is not two strong stakes in as to cross each other X, and nailing them they cross. Long X laid on the crossed the fence can be made which is most convenient, being seldom raised, their place by their own fence or the top of a the end. Then they some distance on the and leap off the wall can, so as to mislead. Knowing this trick, I took the hounds all round the plantation, no signs of the fox determined to hide his place when the hour set on the fox, and the trick.

After awhile, the fox slowly until he reached. Then he jumped on the along it about two hours until he came opposite nearly sixteen feet from He paused for a moment

Children's Department.

THE LITTLE CHILDREN IN JAPAN.

The little children in Japan  
Are fearfully polite;  
They always thank their bread and  
milk  
Before they take a bite,  
And say, "You make us most content,  
O honourable nourishment!"

The little children in Japan  
Don't think of being rude.  
"O noble, dear mamma," they say,  
"We trust we don't intrude."  
Instead of rushing into where  
All day their mother combs her hair.

The little children in Japan  
Wear mittens on their feet;  
They have no proper hats to go  
A-walking on the street:  
And wooden stilts for overshoes  
They don't object at all to use.

The little children in Japan  
With toys of papers play.  
And carry paper parasols  
To keep the rain away:  
And when you go to see, you'll find  
The paper walls they live behind  
—Caroline MacCormack in Harper's.

A CLEVER FOX.

A gentleman relates an amusing  
story about a cunning old American  
fox. It had been chased over and  
over again, and always escaped  
near the same place—namely, a  
wooden fence outside a plantation  
which led into a thick forest.

Hounds were brought from a  
great distance in order to catch this  
fox, but they never succeeded. The  
fox always made its bed in the  
middle of a large field, and did not  
try to hide, but gave the hounds a  
good run, and then disappeared at  
the fence.

Now, in America there are no  
hedges, the fields being divided by  
rail fences. In the more cultivated  
parts the fence is made by fixing  
two strong stakes in the ground, so  
as to cross each other like the letter  
X, and nailing them together where  
they cross. Long poles are then  
laid on the crossed stakes, so that  
the fence can be made to any height  
which is most convenient, the poles  
being seldom railed, but held in  
their place by their own weight.

Now, foxes often run along a  
fence or the top of a wall, as far as  
the end. Then they go back for  
some distance on their own track,  
and leap off the wall as far as they  
can, so as to mislead the hounds.  
Knowing this trick, the gentleman  
took the hounds all round the fence  
and the plantation, but could find  
no signs of the fox. At last he  
determined to hide himself near the  
place when the hounds were again  
set on the fox, and try to discover  
the trick.

After awhile, the fox came quite  
slowly until he reached the fence.  
Then he jumped on the top rail, ran  
along it about two hundred yards,  
until he came opposite a dead tree  
nearly sixteen feet from the fence.  
He paused for a moment, and, with

a tremendous jump, leaped upon  
the tree, alighting upon a large knot  
on the side of the trunk.

Then he ran up the trunk, which  
was slightly slanting, and entered a  
hollow at the top, nearly thirty feet  
from the ground, where he lay hid,  
no one even suspecting that he  
could leap from the fence to the  
tree, much less run up it.

This feat was the more wonder-  
ful, because ivy does not grow out  
of doors in America, so that there  
seemed to be no foothold. Indeed,  
had it not been for the knot, the fox  
could not have climbed the tree.

The gentleman was so pleased  
with the cleverness of the fox, that  
he would not betray the trick, but  
amused himself on many occasions  
by watching the fox baffle the  
hounds.

HOPE ON.

"Homeless and Houseless."

(Continued).

Jack soon began to find that his  
work had its difficulties. The money  
he earned was barely sufficient to  
buy food for himself and Maggie, and  
as their father had not returned, they  
began to wonder what they should  
do about paying the rent of their  
cellar.

Poor little Maggie's eyes grew  
worse and worse, until she entirely  
lost the use of them, but she  
never murmured or complained about  
this; her only sorrow was that she  
had no means of earning money, and  
that all her days were spent in wear-  
some idleness.

Her chief pleasure was when even-  
ing came and brought Jack home—  
it was so nice to sit down beside  
him and hear all that he had seen  
during the day, and then be allowed  
to share and to comfort him in all  
his daily troubles; for he had told  
her how Dick Perkins had wanted  
him to tell some whining story of  
beggary to those who bought from  
him, and how he had refused; how  
Tom North had offered to teach him  
to pilfer from the shops if he liked.  
"But, O Maggie!" said the little  
boy earnestly, one night when these  
temptations had been fiercer than  
usual, "I don't think if I did those  
kind of things I could ask God to  
take care of me every morning before  
I go out."

"No," said Maggie, squeezing his  
hand tightly. "Jacky, I don't think

you'll ever do any of those wicked  
things while you ask God to help  
you."

"But, Maggie, when do you think  
father will come back?"

"I don't know," answered his  
sister, "what shall we do if he  
doesn't come back at all, Jack?"

"Oh! he couldn't be so cruel,"  
cried Jack, "he knows that we can't  
pay our rent."

"Perhaps he means us to go the  
workhouse."

"We won't go there, Maggie, if  
I can help it."

"But, Jacky, I think somehow  
that I ought to go there, because  
I'm of no use."

"Yes, you are," said Jack, "You  
don't know all the use you are to me;  
lots of times when I've wanted to do  
something bad I've thought of you,  
and then I've not done it. I think  
I should get to do just like those  
other chaps if I hadn't got you  
to talk to when I come in."

And so Maggie was comforted.

One night, soon after this con-  
versation, when Jack had just return-  
ed from work, and had groped his  
way down the staircase, he was  
attracted by the sound of a loud  
voice addressing his little sister,  
and he thought he heard  
her sobbing. He entered the  
room quickly, and saw a man  
whom he had often seen with his  
father standing opposite to little  
Maggie, whose face was perfectly  
white with fear, while her small  
hands were tightly clasped, and the  
big tears were chasing each other  
quickly down her cheeks. At the  
sound of her brother's footstep she  
sprang to meet him, and stood cling-  
ing closely to him, though trembling  
from head to foot.

"What's the matter?" asked Jack,  
eagerly. "How is it that you're  
here, Tim Long?"

"You'd better ask Maggie," said

the man with a grin, "she don't give  
me a very warm welcome."

"What is it, Maggie," has he been  
hurting you?" whispered Jack.

"Oh no, Jack," said the man, who  
overheard him, "I wouldn't hurt her.  
I only came to bring you both a  
message from your father."

"Well?" said Jack, looking up at  
him anxiously.

"It's just this, your father's got  
work somewhere in Wales, and he  
says you must shift for yourselves,  
he thinks he's had enough of you.  
Ha! ha!" and Timothy Long, the  
rat-catcher, gave a laugh, but it was  
rather a bitter and an uneasy one.

Jack put his arm round Maggie,  
and stood for a moment in perfect  
silence, as if trying to realize the  
meaning of Tim's words. At last he  
gasped out, "What does he mean  
us to do? where are we to live?"

"Well, to tell you the truth, young  
un, I don't think he much cares  
whether you live or not, and I think  
the workhouse is the best place for  
them that has got no other home."  
"Never mind, Maggie, don't cry

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the minute hand,  
the hour hand, run  
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so" said Jack; we won't go there."  
"Beggars mustn't be choosers"  
said Timothy, roughly.

"We owe for three weeks' rent  
already," said poor little Maggie.

"Well, leave these bits of things  
behind you when you go, and they'll  
do to be cut up for firewood—that'll  
stand instead of rent."

"But what shall we do, Tim?"  
asked Jack.

"Well now, I should think a  
handy quick chap like you could  
pick up a tolerable living in the  
streets, you needn't be particular  
how, so long as you keep out of the  
peeler's hands."

Jack shook his head. "Thank  
you, Tim, but I won't have anything  
to say to that kind of work."

"As I said afore, beggars  
mustn't be choosers," replied Tim,  
angrily, "but if you won't take good  
advice, I'll be off about my business;  
only if you ever change your mine,  
I'll bring you to a friend of mine  
who can put you up to a trick or  
two. Good night to you," and with  
an oath as he stumbled up the dark

stairs. Timothy Long took his departure.

"Is he gone?" asked little Maggie, faintly.

"Yes," said Jack, with a sigh of relief.

"Oh! I'm so glad; he's a bad man Jacky, to want you to steal."

Jack did not answer, for his heart was too full, and he did not want Maggie to know that he was crying.

At last she said softly, "Jacky, we've got no father now."

"No we've not," said little Jack.

"Then shall we ask God to take care of us?"

"Yes."

So the little blind girl knelt down beside her brother, and in a trembling voice began the Lord's Prayer, and as they said the words, "Our Father which art in Heaven," a feeling of peace and security crept into the children's hearts, and they felt that while they trusted to Him, they might still hope on. Hardly had they risen from their knees when the woman who kept the house burst into the room in a great fury.

"So you're going to cheat me of my money, are you?" she cried; "not another night shall you sleep under this roof—out with you as fast as you can."

"To night?" asked little Jack in amazement.

"Yes, to night, because there's other folks a-coming in—honest folks as will pay for what they use."

"We don't mean to cheat you, Mrs. Bond; we thought father would come back and pay up the rent, but you can take the table and chairs."

"I should think I would." And the landlady began to abuse their father so shockingly, that Maggie whispered hurriedly, "O Jacky, come away as quick as you can."

So Jack began to collect the little things which they might take—their mother's Bible, two little plates and mugs which she had given them and the remains of a loaf which they had had the day before, together with a few ragged clothes which formed Maggie's wardrobe. He tied them all up in a bundle, put a tattered shawl and bonnet which had belonged to their mother on little Maggie, and then led her up the stairs and out into the cold dreary street.

The landlady's heart smote her as she saw the two children go shivering along the damp pavement, and she thought for a moment of the only child she had ever had—a little girl of about Maggie's age who was lying in the churchyard but then she shut her door, saying to herself, "I daresay they'll be just like their father, and I can't afford to lose my money."

The rain was falling fast, and the night was very dark. The two children were led on for some time until Maggie grew too tired to walk any more, and then they sat down on a doorstep. Jack drew the shawl closer round his little sister's trembling frame, and did all he could to keep her warm. She tried hard not to cry, but with all her efforts she could not restrain the sobs which kept bursting from her.

"O Maggie," whispered Jack, "don't cry so; it makes it all so hard to bear. Couldn't you put your head down on my shoulder and go to sleep?"

Maggie did put her head down, but she could not go to sleep. "Are you sure you'll keep me safe, Jacky?"

"Yes, indeed I will."

"You won't go away from me?"

"No, I never will do that."

Then neither of them spoke, but Jack felt that Maggie was getting colder and colder, and feared that she would soon be insensible, so he quietly drew off his own coat, and wrapped it round her, and then remained holding her as close as he could, without minding the cold and wet which were numbing and chilling himself, and from which his only protection was a very ragged shirt.

At last he heard footsteps coming near them, and fearing that it might be a policeman who would put them in the lock-up, he shrunk back as far as he could out of sight, but it was a familiar voice which said to him: "Why Jack, my lad, haven't you been home yet? You'll get no good by lagging about the streets at night."

"O Stephen, is it you? I'm so glad," and little Jack fairly sobbed for joy.

"What's the matter?" asked the sweeper, bending over the two children.

"We're turned out of doors, and father's never coming back, and I'm afraid Maggie will die of the cold."

"You poor little things," said Stephen, kindly, and with a strange softness in his voice, "come along with me. Why, this child is half frozen," he continued, as he lifted Maggie in his arms, and then bidding Jack follow him limped away in the direction of his own home.

Mother, I wonder what makes Stephen so late?" said little Katie Moore, as she put away the small brush with which she had been sweeping the hearth. "His nice supper will be spoiled, and it isn't every night that he gets fried bacon."

"I suppose the night-class wasn't over as early as usual," replied her mother, who was working at the table. "Put some more coal on the fire, Katie dear, the lad will be wet when he comes in."

"Ain't it a good thing we've got some fire, mother?"

"Yes, Katie, many a poor soul would be glad of the comforts we have this night."

"I wonder, mother, what makes our room so much nicer than Mrs. Deane's or Mrs. Hall's—it's ever so much smaller, and we've not got so much money as they have?"

"Well, Katie, do you know I think it is soap and water, and contented hearts?"

Katie laughed, for she knew that however saving and economical her mother was about other things, she never spared soap and water.

"But I wish Stephen would come, mother, for my eyes are beginning to close up, and I want to see him

eat his supper."

"You had better put a knife and fork for him, and get a piece of bread, and then everything will be ready."

"Oh, here he is, mother!" cried the little girl as she heard steps coming up the staircase—"here he is at last."

(To be continued.)

#### AQUEER PLACE FOR A NEST.

A porter had several times seen a rabbit about on the line as if in search of food. Every day it appeared at the same time near the same place. This aroused his curiosity, so he made up his mind to find out where it went. A rabbit, you know, is a very timid creature, and therefore he had to act with great caution.

The first time he failed. The rabbit seemed to disappear in a very secret manner, and therefore he had to wait for another opportunity. On the following day he saw the rabbit come out from under the line. He kept perfectly still until the little animal had made its way into a wood near. Then he went to the place, and carefully examined the spot. To his astonishment he found, under one of the sleepers in the middle of the line, a rabbit's nest containing four young ones.

What had induced the timid animal to choose such a strange place for a nest? We cannot tell, but there it was, and there it remained, until the young rabbits were old enough to take care of themselves.

Over that spot scores of trains thundered past every twenty-four hours, and yet the little family seemed to take no notice of them.

#### "BE QUIET."

"Be still, and know that I am God. Study to be quiet, and do your own business. Be not a meddler in other men's matters."—Psa. 46: 10; Thes., 4: 11.

No verses have ever more deeply impressed me. They contain the secret of friendship with both God and man—quietness and attention, not to others' duties, but to our own. Were quietness unimportant, would we be told to study it, or rewarded by the promise of thus knowing God? That we might know God Jesus came to earth. It was His prayer for His Church. (17: 3.)

"Acquaint now thyself with Him, and be at peace. He is our peace. Let man glory in this, that He knoweth and understandeth me." The keeping of our hearts by the

peace of God in His knowledge and love, and in that of His Son, our Lord Jesus Christ, as we so often pray, is the root of our peace and of the only real fame. (Job 22: 21; Eph. 2: 14; Jer. 9: 24.)

"In quietness shall be your strength. Your strength is, to sit still." These verses, an invalid told me, had brought her much comfort. God is a still small voice, heard in the secret place. Our one need as Christians is to hear Him, to be

#### Knows No Distinction.

Rich and Poor Alike Suffer From Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Stuart's Catarrh Tablets, as the most successful, and by far the safest remedy for catarrh yet produced.

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Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief, and being in tablet form and pleasant to the taste, are convenient and always ready for use, as they can be carried in the pocket and used at any time, as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus bark, blood root and Hydrastin.

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## Advice

Don't sta

**MO**

quiet. Less do what He would the work but the 15, 7; 1 Kings 22; 23: 3)

This Lent, as of prayer, Bible service, can we minutes every before God? Spirit may, indeed lightning our t us from self. not himself, he ciple." (Gree Our own will, renders Isaiah 5 "found to see wills are too re ourselves talk fa often is golden doos, at one of expressed sur the Americans time in absolut

The bustling helpful as the waters run de that sweet m which David s faintness and also for wari (Psa. 104: 34; 31.)

As friends, quiet, that we so love Him. work, but ac House work, study, suffer His "good pl ant, all His w Him.

A CL

There was dog named C panied its ma he went to s dog was often library of the quarrelled wit to the place. appears Clou arrangement, entrance by bell was rung which evident notice of. C rang loudly, z opened, in ru same thing again, the d was seen to ri paws or teeth tinkled insid ready to rush was opened.

## Advice to a Young Husband

Don't start out by giving your young wife advice, but bring her home a package of

# MONSOON

## INDO-CEYLON TEA

quiet. Less doing, more being." what He would have us be; "not the work but the worker." (Isa. 30: 15, 7; 1 Kings 19: 12; Psa. 31: 22; 23: 3)

This Lent, aside from the duties of prayer, Bible study, and Church service, can we not take a few minutes every day, to be quiet before God? Quiet, that His Spirit may, indeed, pray in us, and lightening our understandings, free us from self. "If any man efface not himself, he cannot be my disciple." (Greek literal version.) Our own will, as another version renders Isaiah 58: 13, must not be "found to speak a word." Our wills are too ready to speak. We ourselves talk far too much. Silence often is golden. Two young Hindus, at one of our large colleges, expressed surprise recently that the Americans spent practically no time in absolute quiet.

The bustling Christian is not as helpful as the quiet one. "Still waters run deep." Quietness and that sweet meditation of Him, of which David speaks, is the cure for faintness and weariness of mind; also for weariness of the body. (Psa. 104: 34; Heb. 12: 3; Isa. 40: 31.)

As friends, let us study to be quiet, that we may know God, and so love Him. Love must mean work, but according to His will. House work, Church work, Bible study, suffering, are all parts of His "good pleasure"—all important, all His work for us to do for Him.

### A CLEVER DOG.

There was once a Skye terrier dog named Cloudy, which accompanied its master to Naples, where he went to spend a winter. The dog was often taken to the public library of that city, but as he quarrelled with the dog belonging to the place, he was shut out. It appears Cloudy did not like this arrangement, and sought to obtain entrance by strategy. The door-bell was rung by pulling a cord, which evidently the dog had taken notice of. One morning the bell rang loudly, and on the door being opened, in rushed Cloudy! As the same thing occurred again and again, the dog was watched, and was seen to ring the bell either with paws or teeth. When once the bell tinkled inside, he posted himself ready to rush in directly the door was opened.

### HINTS TO HOUSEKEEPERS.

**Split Pea Soup.**—Soak one quart of split peas in lukewarm water overnight. In the morning pour off the water and boil the peas in salted water; three and a half quarts are not too much, and if thoroughly soft, rub them through a colander. This is said to keep for several days, and enough may be taken out for a dinner and prepared by boiling in it a small piece of pork, an onion and a seasoning of pepper and salt. It should be strained and served very hot with croutons of fried bread.

**Gingerbread.**—Warm together two cups of molasses, a half-cup each of lard and butter and two tablespoonfuls of ground ginger, and when a little more than blood heat beat hard for ten minutes, then add two tablespoonfuls of soda dissolved in a little hot water, a cup of sour milk and enough flour to make dough that can be rolled out. Turn on a floured board, roll out, cut into shape, and bake in a good oven. While hot brush over with the white of an egg.

Delicious little chocolate cakes to serve at 5 o'clock tea are made from one-quarter pound grated sweet chocolate, one-quarter pound sugar, three-eighths pound flour, three eggs, one-quarter pound almonds. Have the almonds blanched and cut fine, lengthwise, mix together, adding the beaten eggs last, and knead well, dusting with a little flour to prevent sticking, roll out, not too thin, and cut with fancy cutters; bake on sheets, rubbed over with the best of salad oils, in a moderate oven.

### THIS LIFE IS WHAT WE MAKE IT.

Let's oftener talk of noble deeds,  
And rarer of the bad ones;  
And sing about our happy days,  
And not about the sad ones.

Let's find the sunny side of men,  
Or be believers in it.  
A light there is in every soul  
That takes the pains to win it.

We were not made to fret and sigh,  
And when grief sleeps to wake it.  
Bright happiness is standing by—  
This life is what we make it.

### THE MISSING WATCH.

One day a gentleman went with some friends for a ramble through some woods near his house. They had a very pleasant morning, but on their return the gentleman found that he had lost his watch. He remembered that he had it while in the wood, for he had looked at the time, and spoke of the hour to one of his friends.

Afraid that the watch had fallen among the grass, and might be trodden upon by a passer-by, he at once called his dog, and, with several persons to help him, went in search of the watch. The dog ran on before in the direction the party had walked in the morning, and at length it was out of sight. The searchers followed as quickly as they could, and at length they came up with the clever animal. It was jumping up to a branch on which hung the missing watch, which had been drawn out of the gentleman's pocket and remained suspended till found.

### LENT.

When the King noticed sorrow on the countenance of Nehemiah, and suddenly asked him what was the matter, the cup-bearer did not fall on his knees or run away to his chamber, but, then and there, breathed a prayer to God to help him. So Eliezer, when he saw the maidens, prayed to the Almighty to show him which was to be wife to his young master.

No doubt the Heavenly Father is always ready to hear our petitions in our moments of need, regardless of our place or surroundings. And yet it is best that things should be done decently and in order, when we can have them so.

Our Lord went often apart to pray. After the last Supper it might have been convenient to have a prayer-meeting in the upper chamber; but they all retired to the secluded and quiet garden. And Jesus went still farther apart, with two chosen friends to pray. There are times and seasons and places for all things.

Lent is a season of retirement. It is a special opportunity for self-denial, for self-discipline, for the exercise of self-control. But it is not as mere self-cultivators, mere lovers of a higher manhood, to make ourselves martyrs or saints. It is as servants of God, as followers of our Lord Jesus Christ, that we are to use the period and season to bring under the body and practice habits of submission; to bring every thought of our heart and every effort of our being into captivity to the law of Christ. Mere self-denial, abstinence, or fasting is a wholesome thing. But all that may be done from a wrong motive—for strife and debate—and not in the fear of God as an act of submission. And God only can judge of it. It is not for the Church, the rector, the Bishop, or the general world to pronounce on its worthiness. It is between the soul and God. And we are to anoint the head and wash the face, put off every show of sanctimoniousness, and be clothed with decency and propriety.

Church-going and the stimulants of sermons and devotional books are, no doubt, very good. But we are not to regard ourselves as invalids to be treated and dosed by ecclesiastical doctors and nurses, and put on a diet and regimen. It is bad to lean on any help or means or instrumentality. That is like worshipping the net or the drag, and is in the direction of idolatry.

Honest exercises of self-denial and practice of self-control and learning to draw near to God, to lean on Him, and draw waters thirstily and naturally from the wells of salvation, and feed on His Holy Word, this is the wise business of Lent, and will bring a blessing. Merely to hold off from worldliness for a time to return to it with a sharpened appetite and greater eagerness is bad. That is a scandal to the Church of God, and brings the season into disrepute.

## A Comfort To the Aged

Though 80 Years of Age Mr. Kennedy Was Made Well and Kept Well by the Use of

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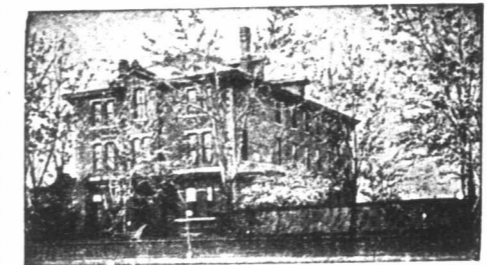
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