

# Canadian Churchman

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## Lessons for Sundays and Holy Days.

March 22—5 SUNDAY IN LENT.  
Morning—Exodus 3. Mark 15, v. 43, and 16.  
Evening—Exodus 5, or 6, to v. 14. 1 Cor. 12, v. 28, and 13.

March 25. ANNIVERSARY OF VIRGIN MARY.  
Morning—Gen. 3, to v. 16. Luke 1, v. 46.  
Evening—Isaiah 52, v. 7 to 13. 1 Cor. 15, to v. 35.

APPROPRIATE HYMNS for fifth and sixth Sunday in Lent, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### FIFTH SUNDAY IN LENT.

Holy Communion: 184, 317, 324, 557.  
Processional: 96, 100, 109, 467.  
Offertory: 95, 97, 104, 494.  
Children's Hymns: 265, 332, 340, 345.  
General Hymns: 106, 182, 200, 245, 253, 498

### SIXTH SUNDAY IN LENT.

Holy Communion: 118, 318, 472, 554.  
Processional: 99, 107, 109, 467.  
Offertory: 98, 103, 117, 122.  
Children's Hymns: 98, 334, 340, 342.  
General Hymns: 101, 108, 110, 112, 269, 495.

### FIFTH SUNDAY IN LENT.

This is called Passion Sunday; because from this day until Good Friday the Church turns our thoughts entirely to the death and passion of our Blessed Lord and Saviour Jesus Christ. Having shown us our sinfulness, and refreshed us with the hope of His mercy, she now points to the one great Sacrifice on which depend all our hopes of pardon, and promises of comfort. This is the great atonement which the Church on this day begins to commemorate. To-day we remember the first council which was held against our Blessed Lord, preparatory to His crucifixion; the Gospel, therefore, presents Him to us as beginning to endure the contradiction of sinners against Himself. He Who will have all men to come to the knowledge of truth, is here endeavouring to convince obstinate sinners of the truth of His divinity, that so they might believe and be saved; but they will not hear His words; they revile and reject Him, and take up stones to

cast at Him. Our Lord then leaves them, and hides Himself from them; and so does He deal with all those who reject the truth when it is made known to them. Though he may bear long with them, yet in the end He will hide Himself from them, and give them up to their impotence and hardness of heart. By their unbelief they crucify the son of God afresh, and so deprive themselves of the benefits of His passion. What should have been for their salvation becomes to them an offence and an occasion of falling. It is to warn us against a like danger that the Church prepares us for celebrating our Blessed Lord's passion, by bringing before us the doctrine of His divinity. Let us then profit by her guidance. Let us ever, and especially at this holy season, approach the awful subject of our Lord's passion with a full belief in His Blessed Godhead. While we behold Him, a man of sorrows, despised and rejected of men, let us bear in mind that He Who suffered is both God and man, the great "I AM," Who was, and is, and is to come; so only shall we be prepared to enter into His mysterious sufferings, and to receive the full benefit of His atoning sacrifice. The redemption of the world from the tyranny of the devil and the bondage of sin, is typified to us by the redemption of Israel from the tyranny of Pharaoh and the bondage of Egypt. To this subject the Church from this day turns our thoughts. We read how God looked upon the affliction of His people, how the same great Being, Whom the Gospel speaks of under the title of "I AM," heard their cries by reason of their task-masters, and came down to deliver them. To Him, therefore, we must look for mercy, pardon, and for peace; not murmuring against Him, like the rebellious Israelites, but praying in the words of the Collect, that He Who once so mercifully looked upon His people, will continue to "look mercifully" upon us, that by His great goodness we may be "governed and preserved evermore both in body and soul."

### GOOD WORDS.

A clergyman in the Diocese of Ontario writes: "It is my hearty desire to do all I can in the interest and usefulness of the CANADIAN CHURCHMAN."

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### REVIVALS AND LENT.

Nothing can be more certain than that religious people need a great deal of "reviving." For religion is not at all like a weed, that grows of its own accord, and needs no cultivation. It is a most delicate plant, very sensitive to all variations of weather, needing a constant supply of moisture and light, quickly wilting under unfavourable conditions. You cannot revive such a plant, when it is drooping, by subjecting it to scorching heat, or deluging it with water. It must be treated with the tenderest solicitude. Patience and moderation will cure, when hurry and force would kill.

Of course this illustration is not complete. The soul of a man is not exactly like a plant or an animal, like the branch of a vine, or like a sheep or a goat. But analogies may be useful; and to take another, religious stimulants are very apt to be both intoxicating and exhausting. To be prayed over for several hours, with an accompaniment of tambourines, may bring a man to repentance; but it is quite probable that a reaction will follow. The soul resents anything like brute-force; and there is a brute-force kind of argument and persuasion. A person subjected to religious violence is apt, when he recovers his self-possession, to feel that he has been imposed upon, that he has made himself ridiculous, and to decide that he will have nothing to do with religion any more. What are called "religious revivals" are prone to be spasmodic and hysterical. At the best they depend upon the advent of some attractive preacher, or set of preachers. As appeals to the utterly irreligious and unconverted they may have their place; but as revivals of an already existing religion in a man's heart, they are in danger of being intoxicating. The great benefit of Lent, on the other hand, is, that it is at once ordinary and extraordinary. It comes only once in a year, but it comes every year. The humblest parish priest may say to his congregation: "I cannot secure the services of any great preacher or missionary; but the Church calls us to 'extraordinary acts and exercises of devotion' and to 'such abstinence as is most especially suited to them.' Very likely you are living good lives, and there is nothing in our Lenten services to excite you. But you may be 'at ease in Sion.' You may be falling into a mere routine of goodness. Search the most secret recesses of your hearts. Lay bare the depths of your souls in the confession to God of your most secret sins. Look to it that 'the light that is in you' be not 'darkness.' Take this opportunity of getting the reins of your passions, appetites, habits, firmly into your hands. Come regularly to the services of the Church; fortify yourselves by the regular and faithful use of all the means of grace. And then, when Easter comes, you will not be worn and exhausted, but you will be able to realize a true resurrection 'from the death of sin to the life of righteousness.'"

### HUMILITY.

Holy Scripture tells us that a poor widow having told her misery and poverty to the Prophet Elisha, this man of God told her to borrow as many empty vessels as she could, and to pour into them the little oil she had left, assuring her that the oil should not cease to flow until all her vessels were full. We may learn from this that God asks of us our empty hearts, that emptied of all vain glory and pride, He may pour therein the oil of His grace. In loving virtue, and in seeking for it, we become virtuous; but the loving to be first, and the seeking superiority of place and rank, generally renders us vile and contemptible. Truly great souls do not amuse themselves with the trifles of rank, worldly honours, and precedences; they have other and nobler occupations. These they leave to the weak-minded. Those who may have pearls do not burden themselves with shells, and those who aspire to be truly virtuous do not seek worldly honours. True humility never makes a show of herself in loud words, call-

ing the attention of others; but above all things, she wishes to be hidden and obscure. Use no words and protestations of humility, or, if you use them, let them be but the expressions of the true feelings of your heart; never cast down your eyes in seeming lowliness without humbling your heart; never pretend to seek the lowest place unless your heart would really have it so. The truly humble man would rather that another should call him miserable, weak and worthless, than that he should say it of himself, and moreover, if he knows people say these things concerning him, he will not contradict the reports, but acquiesce in the verdict of others; for, believing it to be true himself, he is willing others should be of the same opinion. True humility would conceal and hide virtues, so as to preserve them, yet, nevertheless, allow them to be seen when love for others demands they should be brought to light. If pride is opposed to humility, so craftiness and cunning are contrary to plain dealing and simplicity.

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$272 00
Mrs. Gilmore, Orillia .....	2 00
Mr. R. Hallen " .....	2 00
G. Moberly, Collingwood.....	2 00
R. T. (thank offering) .....	1 00
Beta .....	1 00
From a member of St. Luke's, Toronto...	5 00

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral its great in emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose on heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them

and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

#### REVIEWS.

LECTURES ON CHRISTIAN ETHICS. By Rev. C. Walker, D.D., Dean of the Episcopal Theological Seminary of Virginia. 8 vo., pp. 158. \$1.25. 1895. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The whole volume is written in a very clear style, and its method is perfect. Its leading thought is the perfection of Ethics in the teaching of Christ, its base being man and its completion the God-Man. The dealing with Christ's perceptive teaching is very valuable, especially in the two applied cases of the Sabbath and Divorce. As of still more interest to us in the Christian world to-day, we read with much pleasure Dr. Walker's condemnation of the sectarian spirit which is too common among all parties, and is the greatest bar to Christian unity. "The duty, now, and immediately at hand with all, especially those complaining of a divided Christendom, in homely phrase, is for each one to be sweeping before his own door; to cultivate toward his fellow-Christians, especially those of his own household of faith, that spirit of brotherly love, of forbearance, of allowance for mistakes and differences, of effort for agreement where there is its opposite—that spirit which is the outcome of real and genuine Christian brotherly affection" (p. 118).

*Massey's Magazine.*—Perhaps there is no subject in which the magazines have shown greater unanimity than in the matter of "Ironclads." Plates, plans, estimates, and descriptions have adorned the pages of every illustrated serial for the last year and over, and *Massey's Magazine* "takes up the wondrous tale," and tells us something more about the British Navy. Of course, the illustrations enliven it greatly. They are by L. R. O'Brien, R.C.A., and are executed with the excellence peculiar to that artist. A view of the old wooden walls is sweet. Then we have some account of Venezuela, the Transvaal, and the "Armenian Atrocities." But the subjects have been so threshed out that one fears their worth may fail appreciative recognition. There is an original story, "The Unpopular Man," which is a kind of counubial fricassee, served hot. But take it altogether, it is a capital number. With the exception of Mr. Bengough's trenchant verse, nearly all the magazine poets appear to sing laboriously. Perhaps it is too cold for song, and the muse, like the mavis, prefers to mate beneath genial skies.

#### "THIS DO IN REMEMBRANCE OF ME."

The chief Christian service is the service for Holy Communion. And it is very easy to see why this is so.

It was ordained by our Lord Jesus Christ Himself.

Our Lord did not appoint the Morning Service, nor the Evening Service, nor the Litany. It was left to the Church to decide about these, and they were arranged years after our Lord went away into heaven.

But the Holy Communion is founded on His own words, His own acts.

Thus this service stands much higher than the others. In fact, it is upon a different footing altogether.

You know when Christ ordained it. At the time when it would make the deepest possible impression upon His disciples. And that was—the last night of His life.

They did not know then it was the last. His

death was hidden from them. Still, as they sat at the feast of the Passover, His words and manner were so full of solemn tenderness and deep meaning, that they must have had a sense that separation was soon coming, and that He wanted them to remember what He was saying to them, always.

They understood His act and His words better some time later. Christ's death on the cross made it all clear. And then they looked back to that night as the most precious night of their lives.

Yes; the bread broken and the wine poured out was when He solemnly blessed them, to bring before them the great sacrifice of His death. That is the first and simplest meaning of the Holy Communion.

"This is my body which is given for you: this do in remembrance of Me."

"This cup is the New Testament in My blood, which is shed for you."

In remembrance. In remembrance before God. To plead before God His atoning life and death. In remembrance to men also.

Did you ever have a remembrance from a friend who is gone away into the silent land? A locket, or ring, or a photograph. If you have, there is a sacredness surely about it now! You would not part with that precious token of remembrance for the world.

Christ loves us more deeply than any earthly friend has loved or can love us. He gave the most precious thing He had to give for us—His life. Love could do no more.

Surely, then, in remembrance of that love, we may do what He desires. We plead His precious death, joining in worship with the angels. Not just in cold, dull remembrance. In thankful remembrance it must be.

For the Holy Communion is also called Eucharist or Thanksgiving.

It is our highest act of thanksgiving. As we join in the angels' song, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: glory be to Thee, O Lord Most High," we are lifted up above earth and its troubles and cares, and our cry seems to go up straight to God. And surely this is a little foretaste of heaven.

But we are upon earth as yet, and so we cannot lose the sense of sin. Nor would it be well if we could. There is the danger of slipping and falling each step in life we take.

What is the reason of this?

It is not that we don't know what is right. That is generally quite clear to us. But there is a strange, sad weakness about our souls that is very perplexing. For instance, you make a good resolution about regularly praying and reading the Bible. But instead of keeping that resolution firmly, you break it. Or perhaps it would truer to say, you slip out of keeping it. The power of keeping it seems strangely wanting.

Is there no remedy? Yes, there is a remedy, ordained by Christ Himself. You may be strengthened by partaking of the body and blood of Christ; made strong by His strength. And that is the very thing you want.

Think over these words of our Lord—

"Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

When we eat, the food becomes part of our bodies. So, in Holy Communion, the Spirit of Christ comes to be part of our poor, weak spirit, and makes it strong.

He "dwells in us," and we in Him. So close and wonderful is the union between Christ and those who belong to Him.

But if the "strengthening" has to do with the soul, you may perhaps ask, "Why" should I go through an act with my body to obtain it?"

The answer is very simple.

Because we can reach our bodies, but we cannot reach our souls. And Christ, not man, ordered this outward sign of the inward grace.

There yet is another reason.

The body shares in the blessing. We are not all soul. The body will rise again and share the glory of eternal life with the soul.

Thus the words in the Communion Service, when the bread and wine are given to the communicants, are:

"The body of our Lord Jesus Christ, which

was given for thee, preserve thy body and soul unto everlasting life."

"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

OUR RELATIONS WITH DISSENTERS.

BY CANON HAMMOND.

(Continued from last week.)

I pass over for the present the grounds—they were many and varied—on which these separations have been made. All I am now concerned with is that every meeting-house witnesses to a *dichostasia*, or standing apart, amongst Christians, and it shows that the meeting-house, not the Church, has made the *dichostasia*. I have still to prove that all such *dichostasia* is hateful to God. And the proof is extremely simple. For it so happens that this very thing, *dichostasia*, or, what is the same thing, *schisma*, a division amongst Christians, a rent in the body, is expressly and repeatedly condemned in Holy Writ (Rom. xvi. 17; I. Cor. i. 10, iii. 3, xi. 18, xii. 25; Gal. v. 20). If it is not so I am open to correction. But it is so. And this should settle the question. The meeting-house exists by doing what Scripture condemns. Yes, but I am very well aware that it will not settle it. I shall be told that the Epistles were written so long ago, or, as a Bible Christian—save the mark!—said, not so long ago: "There's lots in the Bible that isn't no sort of use to we." Something more than a string of texts will be required, if we are to show that the City Temple and the Metropolitan Tabernacle were built in defiance—unconscious defiance, no doubt—of God's will, and I therefore proceed to observe: First, that it must be against God's will that men should divide His Church. There is no getting away from this. If this or that community is God's—if God is its founder, father, governor, head, then it cannot be right that men should leave it. He cannot will that they should forsake, for any reason whatsoever, a society which is His. If He is for it, they must not be against it. So long as He remains, they must remain also. Secondly, it is also against God's will that men should make a breach in God's Church. For it may be said that dissent is not a departure from the Church, but a division within it. Be it so! Still, we come to the same conclusion. If this or that society be God's, then I must make no rent or rupture therein, because I must not weaken or injure the Society of God. And now, I must pause to ask a question. Is the Church of England, or are our parish congregations in England, churches of God or not? I do not ask whether they are pure and incorrupt churches: I am quite prepared to allow that they are not. All I want to know is whether they are churches at all; whether they have existed all these years and have never been "churches," or whether they once were churches but now have forfeited the name? Is it the case that, in spite of our ministry of the Word and sacraments, our copious Bible reading, our learned Divines, our laborious Bishops, we are all deceiving ourselves and are not even Church members? Have our errors and abuses been so flagrant as to take away our Church status? The original Separatists, the Brownists and Baptists, said "Yes." But I do not find that Dissenters say "Yes" now a-days. On the contrary, they freely allow that the "Church of England" is a Church. They say it is a great Church, and a historic Church, and a zealous Church, and a learned Church, and so forth. They are extremely kind and flattering in many of the things they say of us. They would set any man down as a bigot who wanted to "unchurch" us. They complain that we "unchurch" them, whilst they do not unchurch us. No; they all allow that we form a Church, if an impure Church. Then, if so, we form a "Church of the living God." We must do this because there is no such thing as a Church which is not God's. What distinguishes the Church from other societies and institutions is precisely this—that it is God's. Such a thing as a "Church of England," or a "Methodist," or Mormon Church, which is not also a Church of Christ, is an impossibility. I can well believe that it is not a "Church," but only "a private Christian club;" but what we cannot believe is that, if it is a Church, it is not God's. The Church at Corinth was God's, despite the shameful incest which defiled it. The Church at Sardis was Christ's, although it was "dead." Then the Church of England is God's, whatever its errors and abuses, its lethargy, and its Erastianism have been. But, if this is so, then we have a conclusive reason for not going or giving to meeting-houses. We dare not desert the society of God already planted in the parish, and join an opposition society started over the way. God has put us into His society, and there we must remain. We dare not go to meeting-houses just because there is a Church, and because the meeting-house claims to be a Church and is not. It is not if our parish churches are "Churches," because God cannot possibly have two rival Churches in the place, each of them His. My *a priori* reason for not

going or giving to meeting-houses, then, is soon told: "I dare not divide God's Church, nor dare I make a breach therein." But I dare not for another reason, namely, that Almighty God has directly or indirectly told us in His Word that every meeting-house in the land is against His will. I am not left to inferences such as I have just drawn, however sure they may be; we have Scripture teaching on this question. All Separatism is forbidden by the Old Testament, forbidden in the Gospels, forbidden in the Epistles, and forbidden, lastly, in the Apocalypse. I cannot of course enter on the detailed proof of this here and now; I can only mention a few particulars. But first I must refer for a moment to the reasons which have impelled Dissenters to make their separation from the Church. Now, I have little hesitation in saying that whilst some of our denominations have had their origin (as every-body knows) in spite or quarrelling, the great majority owe their existence to a belief that it was a solemn duty to God to make a secession. They thought that (the abuses of the Church being what they were) they would be guilty in the sight of God if they remained, and so, for the greater glory of God, as they honestly believed, they withdrew from the Church and built the meeting-house. I refer to their motives, because it is not difficult to prove from Holy Scripture that secession even for such reasons as these, even for the sake of starting a purer communion, or for the sake of being presumably free to do God's work more effectually, is distinctly forbidden. I appeal, in the first place, to the Old Testament. Was ever the Church of England, even in its darkest days, worse than "the Church in the wilderness," or the Church of the Judges, or the Church of the Prophets? No reasonable man pretends that it was. Then why may men withdraw from it, when they might not withdraw from the flagrantly corrupt Church of the Jews. The Jews might not, on any account, leave God's Church then; why may Christians leave it now? I appeal, secondly, to the Gospels. For I observe that at the time of the Incarnation, that Jewish Church was, if possible, worse than ever; it was honeycombed with formalism and hypocrisy, its scribes and teachers were "vipers" and "children of hell." Yet our Lord Christ, knowing this, joined it, remained in it, worshipped in it, died in it. He no more deserted the synagogues (though they were centres of corruption) than He did the Temple. His example is conclusive against all secession. So, by the way, are His precepts, and His prayers, but of these I cannot treat now. I appeal, in the next place, to the Epistles. Some of the Churches to which St. Paul wrote were far, far worse than the Church of England has ever been. However low we may have sunk, we have never been worse, either doctrinally or in practice, than was the Church of Corinth. Yet the Apostles never talked of separation, as they must have done if it had been the right thing to do. On the contrary, they forbade all divisions within the Church—how much more, therefore, separations from it. I appeal, lastly, to the Apocalypse. The Church of England has not been worse; it has been nothing like so bad as some of the Churches of Asia. Yet our Lord, much as He had to say to them, never said one word about leaving them; never counselled good Christians, even at Sardis, where the Church "had a name to live and was dead," to come out of it and start a purer denomination—no, not even as a last resource. Unless, therefore, we have entirely misread our Bibles, our main reason for not going or giving to chapel is a most conclusive one. "We dare not do this great wickedness and sin against God." We do not say that it is a wickedness in all Dissenters to go to meeting-house—many of them are acting in perfect good faith, and have no sort of idea that schism is a sin; but we do affirm that for us, knowing what we do and believing what we do, it would be a sin against God in any way to assist in breaking up the Body of Christ—the "one Body" of which so much is said to us—into so many "bodies" or denominations. Dissenters may be better men than we are; their preachers may be cleverer than our clergy, but still the fact remains that the Bible, as we read it, says as plainly as it can say, that it is against God's will that there is a schism in the land. The Bible suggests that the way to reform the Church of God is to remain in it; not to secede and set up "churches" formed by art and man's device by its side.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

The Rev. John Ambrose, D.D., is taking charge of the parish of Rawdon until Easter. The Rev. J. Spencer, the late rector, has left for his new parish at Campbellton, N.B. Mrs. Spencer and family will follow him in May.

AYLESFORD.—On February 21st, John Palmer died, aged 95. He was baptized by the Rev. J. Inglis, then rector of this parish, and afterwards the third Bishop of Nova Scotia. There are three other residents of this parish who are over 90 years of age; Mrs. Nancy Foster, aged 96; Mrs. Nancy Ruthford, aged 96; and Mrs. Catherine Hyland, aged 94. These all remember with pleasure the ministrations of Bishop Inglis when he was their rector.

ST. MARGARET'S BAY.—The bishop, who is now upon his confirmation tour along the Atlantic coast, reached this parish on the 8th ult. He was entertained by the rector, the Rev. Lawrence Amor, in the new rectory recently built by the parish. Evening service was held at Peggy's Cove, which has recently been set apart as a separate parish, under the name of St. Peter's. The bishop drove 86 miles this day. Sunday, the 9th, was a busy day. Celebration of Holy Communion at 8 a.m., St. John's Church, when there were about 30 communicants; matins and confirmation (twelve candidates) at 11. After dinner a drive to Indian Harbour for a private confirmation of a sick candidate; then to St. Peter's, Boutilier's Cove, for a service, with the confirmation of ten candidates. Immediately preceding this service the bishop buried an old man who had been prepared for confirmation and ardently longed for the sacramental rite, but he passed away three days before the bishop's arrival. In the evening the last service of the day was held at the parish church at French Village, when 26 candidates were presented. An interesting feature of this service was that 26 children of the Sunday-school came up to the bishop to be presented with handsome cards, in token that they had said the Church catechism off from beginning to end without a single mistake. Some of these children were considerably less than ten years of age. A service, with confirmation on Monday morning at St. James', at the head of the Bay, concluded the bishop's work in this parish.

HUBBARD'S COVE, February 11th.—The bishop confirmed a class of 15 here; at Mill Cove, 24; at North-West Cove, 12.

BLANDFORD.—The bishop confirmed at All Saints' Church, Bayswater, 10 candidates; at St. Barnabas, 12.

CHESTER, February 15th.—Nine candidates were confirmed and the Holy Communion celebrated by the bishop at Indian Point. In the evening he addressed a large audience in the Chester Sunday-school-house, asking for their new rector, Mr. Ball, hearty co-operation and affection. On Sunday morning, after morning prayers, the bishop confirmed 17 candidates, and in the evening preached to a very large and attentive congregation.

PARRSBORO'.—A guild has been started in this parish under the name of St. George's. Successful entertainments have been given. One of the features of its regular meetings is the drawing out of talent which has hitherto lain dormant amongst the younger members. Several of them have written and read at the weekly meetings papers upon such subjects as "Christian Heroes," "Did Henry VIII. Found the Church of England?" "Bible Authority for a Responsive Form of Worship," etc. The church choir has presented to their organist, Mrs. Gibbons, a handsome banquet lamp. The rector is now assisted in his enormous parish by Mr. R. Smith, of St. Bee's College, England.

AMHERST.—The new parish house has discovered many generous friends since it was opened. Some have supplied nearly all the rooms with incandescent lamps; others have furnished several of the windows with spring blinds. The building has been found convenient and adaptable for many various purposes. A most enjoyable "At Home" was given at the beginning of last month. The beautiful cantata, "David, the Shepherd Boy," is being prepared under the skillful leadership of Prof. Sterne, and will be given shortly. Mr. G. T. Bryant, lay-reader and student, intends leaving for England after Easter. He will be greatly missed.

SYDNEY MINES, C.B., is about adding to its parochial organizations a circulating library.

FALMOUTH.—The vestry have decided to renovate the rectory which they purchased by exchange a year or two ago. It will cost them about \$700. Plans have been secured from Mr. E. D. Vernon, Architect of Truro.

The parish church of Thaxted in Essex, one of the finest and most remarkable buildings in the Diocese of St. Albans, is in danger of irreparable damage, unless something is done at once to prevent further decay. A sum of between £5,000 and £6,000 will be required to complete the whole work.

## QUEBEC.

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

MARBLETON AND DUDSWELL.—The Rev. Edmund Jackson, who has had charge of this Mission since August 1st, 1895, has been obliged, owing to ill-health, to resign and return to England. His place will be taken at once by the Rev. Ernest King Wilson, B.A., who for nearly three years has had charge of the Mission of Hereford. It is probable that after a short interval, during which the Rev. G. H. A. Murray, of Dixville, will superintend the work at Hereford, with the assistance of a student from Bishop's College, the Rev. I. N. Kerr, B.A., will be the Incumbent.

SOUTH DURHAM.—On the occasion of a recent visit paid by the bishop to this place, the people agreed to take steps at once to rebuild their church in a sound and workmanlike manner and on a smaller scale. The present church is in a very dilapidated condition.

MEGANTIC.—There is a proposal to place an additional clergyman in this county. If this can be arranged, he will probably reside partly at Thetford and partly at Kinnear's Mills. The bishop is anxious that this arrangement shall commence from next fall.

QUEBEC.—Mr. Hunter Dunn has presented to the Female Orphan Asylum, an organ. The gift is very much appreciated.

HATLEY has suffered much from the removal of her people to other places. It is a source of gratification to us, however, to know that so many of them carry with them tender memories and a deep affection for the Church here. Not long ago a lady, whose youth was spent in Hatley, in sending an unsolicited contribution towards some repairs on the church, said of it, "It is the dearest spot on earth to me." We have lately had several substantial tokens to prove that years of absence do not abate this kindly feeling. The late Mr. Hollis Shorey left a legacy of \$100 towards the Endowment Fund. A year or two ago Mr. Chas. Connell, of Chicago, presented the church with a handsome solid silver Communion Service; and now Mr. Alpheus Boynton, of Waco, Texas, has put into the church a beautiful stained-glass window, as a memorial of his late wife, Jane Grannis Cooke, a member of a prominent Church family, who were connected with the parish from its organization. The window is a very fine one; much finer than is generally seen in village churches in this country, and is the workmanship of the well known and reliable firm of J. C. Spence & Sons of Montreal. The sash is very large, 8 ft. 8 in. x 4 ft. 4 in., and is mullioned so as to contain two gothic lights with two central figures—our Lord appearing to Mary after the Resurrection. There is a background of beautiful Easter lilies, and on the top are four crowns with white lilies shooting through them. The colours are rich and most beautifully blended. The window cost upwards of \$200, and forms a great addition to the ornamentation of the church.

DRUMMONDVILLE.—The clergy from the surrounding parishes met here on the invitation of the rector, the Rev. F. G. Scott, for the purpose of holding a meeting of the Sub Deanery. There were present the Sub-Dean, Rev. Jas. Hepburn, and the Revs. Thos. Blaylock, F. G. Scott, secretary, L. C. Wurtele, W. J. Curran and D. Horner. On the arrival of the clergy, Evensong was intoned by the Rev. Jas. Hepburn, and an appropriate sermon preached by the Rev. T. Blaylock, from St. John xvii. 3. A large congregation was present. On Wednesday morning there was a celebration of Holy Communion at 7.30. Afterwards all adjourned to the rectory for breakfast, and Mattins followed at 9.30. At 10.30 the work of the day commenced. The first subject taken up was, "How best to gain a better response from our people to the Epiphany and Ascension-tide appeals for Missions." This was introduced by the secretary in a short speech. Afterwards there

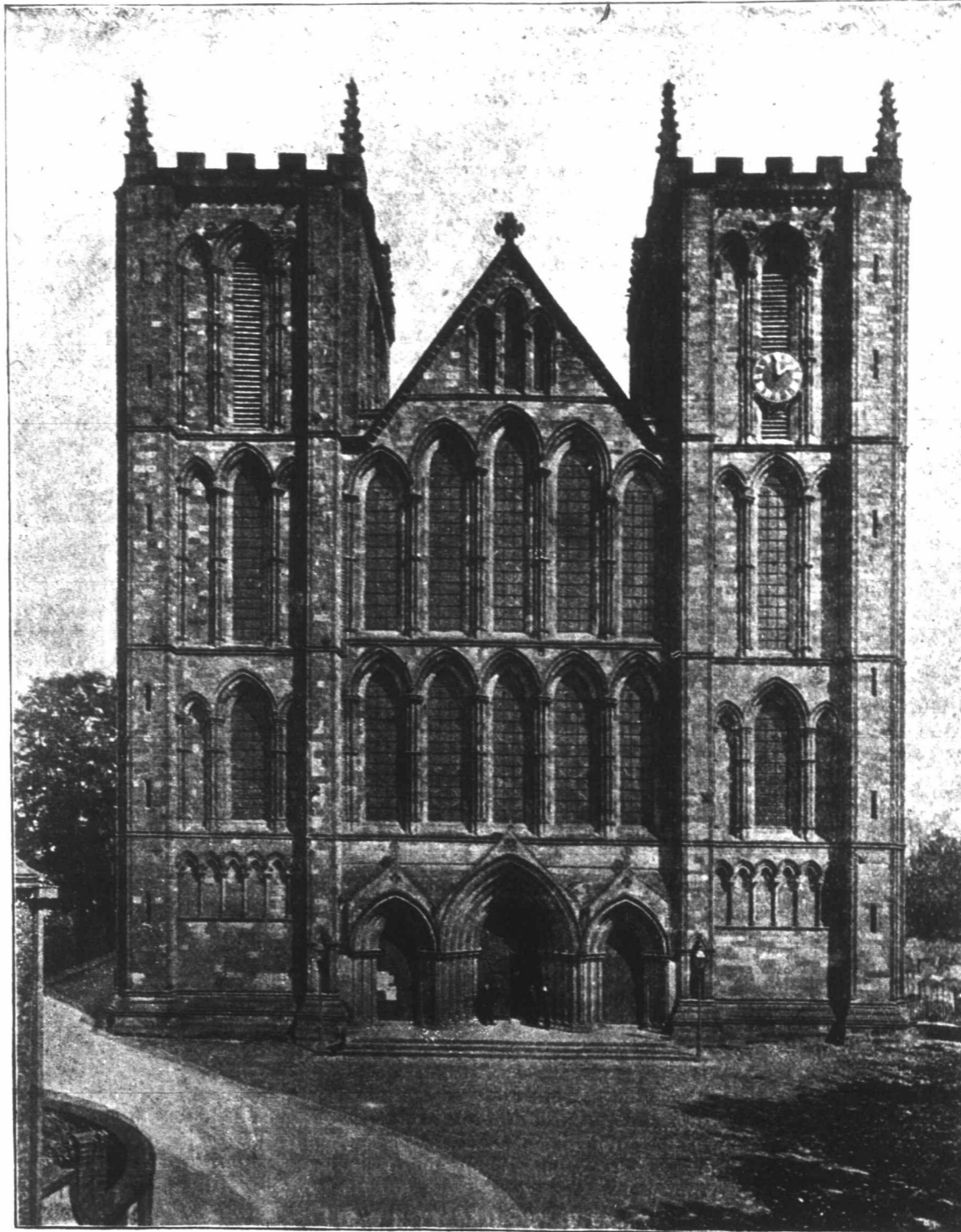
was a general and very practical discussion, which it is to be hoped will lead to the desired result, and that all will be reached, whether present at church when the appeals are read or not. It was resolved that a short letter be printed, to be signed by each clergyman and sent, through the older Sunday-school scholars, to every family in the parish, during the week after the appeal has been read, urging all to contribute the following Sunday. Mr. Hepburn was appointed to draw up the letter and get it printed in time for Ascension-tide. Afterwards the XIX. Article was considered until 1 p.m. In the afternoon the subject of Parochial self-support was taken up. It was felt that the subject was a pressing one and would in the near future have to be strongly brought home to the people of the country parishes. Great regret was expressed at the absence of the Venerable Archdeacon, and the following resolution of heartfelt sympathy on the death of his daughter was sent to him and Mrs. Ree. Moved by the Rev. L. C. Wurtele, M.A., and seconded by the Rev. James Hepburn, M.A., "That the members of this Sub-Deanery desire to record their regret at the ab-

Hill will be Rev. F. N. Hamilton, now in deacon's orders. The new mission of Eastman will not be practically opened until after Easter, when Mr. Naylor, of the M. Diocesan College, son of Archdeacon Naylor, and a candidate for Holy Orders, will be put in charge. It is under contemplation to separate Bondville from the rectory of Knowlton, and attach it to either Iron Hill or Brome. The rector of Knowlton intending to build in another portion of his parish a new church, finds he has more than he can well attend to, and is content to see Bondville go to strengthen some adjoining mission. He always intended it should, as soon as the people were ready for it. Now they are. Lenten daily services are being held in St. Luke's Church, Waterloo, and at each afternoon's service a sermonette, extempore, is given by one of the clergy present.

## TORONTO.

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

The monthly Board meeting of the Church of England Woman's Auxiliary to missions was held at St. James' Cathedral Parochial school-house at 10.30 on the a.m. of the 12th inst. The diocesan president, Mrs. Williamson, in the chair; on her left was Mrs. Cummings, diocesan secretary. The bell having been rung calling the meeting to business, the president called on Mrs. Davidson to read the very impressive and appropriate Litany used by the Auxiliary, the members responding with much apparent earnestness. At the conclusion of prayers the diocesan secretary read the minutes of the previous Board meeting referring at length to the Bishop of Qu'Appelle's most interesting address given on that occasion. The minutes also showed that the committee appointed to deal with the matter of voting, had decided in favour of a show of hands, or the mode generally adopted of affirmative "Yes," or contrary "No," this to be the mode of procedure at ordinary meetings, but the ballot box should be in vogue for election purposes. Mrs. Burrit has been elected to office held recently by Miss Blake, who has resigned. At the conclusion of the reading of the minutes, which the audience voted correct, the president called for the report of diocesan secretary. Mrs. Cummings placed in the foremost rank the good news of two new names to be enrolled on the list of life members, namely, those of Mrs. Dewdney, of St. Luke's Branch, and Mrs. Fitzgerald, of St. James'. "We are pleased," said the secretary, "to add the names of those ladies, and we shall welcome any others, as we must not fall short of three hundred dollars a year in life members' fees." At this juncture the president's voice made itself heard in stating emphatically that, while agreeing with the desire of the secretary in that, they must not fall short of three hundred dollars, she desired to assure the members that this sum was not the limit, but that others paying the life membership fee of \$25 would be very welcome. The next matter in report of the diocesan secretary was re arrangements for annual meeting; instead of meeting as heretofore on the a.m. of first of the three days' session, it had been decided to leave the delegates free to settle themselves in their quarters in the a.m., and have their first gathering together at 2.30 p.m. This wise forethought will prevent weariness of mind and body, and all will be in trim for evening service at St. James'. Dates fixed on are 23rd, 24th and 25th of April, the Bishop of Toronto having promised to be with them on the p.m. of the 23rd. The Girls' Friendly are to play the part of hostess to the W. A. on the last evening of the session, which will, we are sure, be a most hospitable and interesting function. The secretary requested that members would discontinue remitting fees to her; their officers should send them to the treasurer. It has been arranged that the object to which the next thankoffering shall be tendered is that very worthy one of the Nagano (Japan) Hospital. This donation will delight the hearts of Mr. Waller and his indefatigable co-workers. The annual meet-



RIPON CATHEDRAL—WEST FRONT.

sonce of the Venerable Archdeacon Roe, D.D., and also to express their sympathy with him and Mrs. Roe in the great sorrow that has fallen upon them, under the good providence of God." In the evening the clergy left for their homes, strengthened by mutual counsel and prayer, and feeling that they had enjoyed a profitable and happy day. Mr. and Mrs. Scott's hospitality was unbounded.

DANVILLE.—The contract for building the new St. Augustine's Church has been awarded. The total cost of the church when finished, including the new site, will be about \$7,000. Mr. Stavely, of Quebec, is the architect. Several memorial windows have already been promised. The church expects to be ready for occupation in October next, and will, it is hoped, be free from debt, and ready for consecration.

## MONTREAL.

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

Rev. F. Charters, at present Incumbent of Iron Hill and West Brome, has been appointed rector of the Mission Church of St. Simon. He will enter into full charge after Easter. His successor at Iron

ing of the Huron W. A. is now on, and the diocesan secretary announced the fact of having sent greetings. Mrs. Cummings also announced the fact of her having during her recent sojourn at the Capital interviewed the officials of the Indian Department, and the having learned that the Department are, and have been, making great improvements in the Indian school-buildings; new heating apparatus has been put into one of those academies quite recently. The secretary was informed that the Government do not insure those buildings, but that if there is a conflagration they (the Government) simply rebuild, all of which, to the mind of the writer, is the being "penny wise and pound foolish." The secretary threw out a suggestion, in that the W. A. had better take into their common-sense consideration the advisability of insuring the multitudinous articles of furnishing for those buildings which are sent by the Auxiliary. The diocesan secretary concluded her interesting report by stating that her supply of badges is now exhausted. The president then stated that, returning for a moment to the secretary's report re life members, she, the president, desired to impress upon members the great need to the Auxiliary of additional life members, as also she trusted they would remember the great privilege it was to at once unite themselves during their earthly pilgrimage with this body of Christian workers. Continuing, she said, "life members' fees are invariably

those ministering children referred to, and succeeded in arousing their interest. The diocesan secretary now produced an interesting budget of correspondence which developed news of John Zippo, who longs to leave Chicago and return to Zululand; it is thought that the poor fellow will develop into a zealous missionary to his own people in South Africa, having been a good Christian boy when at an Indian school in our great North-West; poor lad, we must hope that he will reach his own land safely, and that finally he may reach the everlasting shores, bringing many converted heathen with him. A chatty letter was read by the secretary from Miss Patterson, a fragment of which was that she hopes the day may soon come when the Japs will be their own teachers, but that as yet it would be perilous to souls to allow them to lead as teachers. Miss Patterson spoke at length of the most pressing needs, one of which is a school for Bible teaching. In the budget of correspondence was an amusing letter from Rev. Frank Kennedy, of Nagano. The meeting then adjourned to attend divine service at St. James' Cathedral, and to listen to that eloquent preacher Rev. Canon DuMoulin.

St. Matthias' Church.—The Rev. Wm. Carter, M.A., who has been acting as priest-in-charge of this parish since October last, has been offered the rectory at Kingstown, St. Vincent, West Indies. He

with the works of the great novelist, and the principal characters in her novels, the conclusions derived being illustrated with appropriate extracts.

The next meeting of the Rural Deanery of Northumberland will meet at Campbellford on Monday and Tuesday, April 20th and 21st.

Trinity Church.—Every one will regret to know that the Rev. Canon Sanson, who for nearly 44 years has been rector of Trinity Church, on King street east, has been confined to his bed by sickness for nearly a fortnight.

NIAGARA.

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

HAMILTON.—St. Peter's Church.—The basement of this church was packed on Tuesday evening, the 10th inst., when Adam Brown gave an interesting address on "humane work, more particularly with reference to cruelty to animals." After his address he showed some fine views, illustrating the subject. Mr. Linger operated the lantern admirably. A vote of thanks was passed to the lecturer. A very creditably performed overture was played by a number of the boys of St. Peter's orchestra on violins, under the direction of Miss Marshall. The Rev. Thomas Geoghegan presided.



CHOIR OF RIPON CATHEDRAL.

devoted to some great and permanent work." The president expressed the hope that each year the fund from this source would increase. Next matter of business was an exhaustive report from the treasurer, one item of which was the fact of \$179 being the amount of year's entrance or members' fees of 10 cents each, being an object lesson of how small beginnings carry weight. "Behold how great a matter a little fire kindleth." The untiring president then read a list of payments that must be met, seeking to impress her hearers—in her own persuasive way—of the unfaithfulness shown by those who allow pledges to remain unredeemed, illustrating her graphic remarks by saying, "supposing I had promised \$10 to a philanthropic or religious object, and when called upon to redeem my pledge, I said, 'oh! I can't give it; a poor man came a begging and I gave it to him instead.'" Dorcas' report was then read, which gave satisfaction in the good accomplished, and a balance of \$61, which Mrs. Banks declared remaining. Mrs. Pinkham, wife of the Bishop of Calgary, was introduced in an informal welcome by the president. Mrs. Rutan, of Norway (East Toronto), was also the recipient of a welcome from the chair. The secretary of junior branches reported the formation of three new ones being organized at the following places, namely, Newmarket, Minden, and at Brantford. The Ministering Children's League, Bishop Strachan School Branch, have sent \$45.50 to Rev. T. A. Teitlebaum, Saltcoats, Assa., towards a cottage hospital, the erection of which he has much at heart, and whom the W. A. wish God-speed. Mr. Teitlebaum, when at Toronto, addressed

sails about the 25th of this month for his new sphere of work.

PORT HOPE.—St. Mark's.—A Chapter of the Brotherhood of St. Andrew has just been organized in this parish, and is now working on a three months probation before seeking affiliation with the Canadian Council. There are nine members besides the rector. Mr. M. F. Smith is director and Mr. B. R. Heaslip, secretary. There is a good hope of faithful work being done.

COBOURG.—The Rev. A. W. Macnab, Canon Missioner of St. Albans Cathedral, is taking charge of St. Peter's Church here as *locum tenens* for Canon Spragge, who will be absent for two months in England and on the continent. Canon Macnab entered upon his duties the Sunday before last—when large congregations attended both morning and evening service. Early in February last, Canon Macnab preached in St. Peter's, at the invitation of the rector on behalf of St. Albans Cathedral, and by his zealous advocacy of the cause—and powerful arguments in its favour—stirred up no little interest amongst the Cobourg Church people.

The lecture room of Bishop Strachan School was well filled last Thursday evening with the pupils and their friends, to hear the lecture on "George Eliot," by Rev. Provost Welch, of Trinity University. The lecture was a particularly able and scholarly one, and was listened to with every mark of appreciation and interest. The lecturer dealt in an analytical manner

Christ Church Cathedral.—The funeral of the late Mrs. A. G. Ramsay took place on Thursday, the 5th inst., from the family residence. The beautiful service of the Church was held in the cathedral, the Rev. Canon Bland officiating, assisted by Rev. Canon DuMoulin, of Toronto, who read the lesson. The pall-bearers were A. Bruce, F. W. Gates, J. Stuart, W. Hendrie, R. A. Lucas, T. H. Macpherson, Geo. H. Gillespie and Adam Brown. There was a large attendance of friends of the deceased.

St. Mark's Church.—The regular monthly meeting of the Niagara Diocesan Board, Woman's Auxiliary, met on Thursday, the 12th inst. At 10 a.m., there was a celebration of the Holy Communion, the Rev. Canon Sutherland being the celebrant. At 10.45 a.m. the business meeting was opened in the vestry of the church; the president, Mrs. McLaren, read the Litany of Intercession and presided. Reports were submitted by the corresponding secretary, the Dorcas secretary, the secretary-treasurer of literature committee, the secretary for junior branches and the treasurer. The report of the treasurer showed total cash receipts for the month to be \$243.13, and expenditure, \$135.80. One new life member was reported added to the roll. An appeal was read from Rev. A. T. Norquay, of Frenchman's Head, for funds to pay off the debt on his church, and also for clothes and groceries. A grant was voted to him. Congratulations were extended to the Church of the Ascension Branch, whose members have decided to send a lady missionary to the North-West, at their own expense. The Ascension

is the first branch in the Niagara Diocese that has done this. Several notices of motion to amend the constitution were read. They will be voted upon at the annual meeting. It was reported that the thank-offering at the next Triennial meeting of the Woman's Auxiliary in 1898, would be devoted to Miss Smith's hospital in Japan. It was decided to hold the annual meeting of the Niagara Diocesan Board on the 15th and 16th of April next. The Ven. Archdeacon Tims is to address a meeting of the W. A. in Christ Church Cathedral school-room on Monday, March 23rd.

*St. Luke's Church.*—The Rev. Mr. Massey, rector, and his wardens, are fortunate in having secured the services of Mr. Walker Spencer as choirmaster, and Mr. Ernest Brown as organist. Mr. Spencer and his surpliced choir are busy preparing for a splendid Easter service. The church is possessed of a small but very sweet-toned pipe organ, and also a good sized vested choir of men and boys.

#### RUPERT'S LAND.

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

*Winnipeg.*—*Christ Church.*—The Rev. J. B. Maul, who has been in charge of this parish since the departure of Rev. W. C. Bradshaw, who, through ill-health, was obliged to resign the rectorship, left Winnipeg on the 3d of March to spend some time in the vicinity of Lake Winnipeg. The Rev. Welbury T. Mitton, the newly appointed rector, is expected to enter upon his duties about the 12th inst. During Lent a Litany service is being held at 4.15 on Sunday afternoons; Evensong is said daily at 5 p.m.

*All Saints.*—Special daily services are being held during Lent at 8 a.m. and 5 p.m., and are well attended. A mission is shortly to be conducted in the parish by the Lord Bishop of Qu'Appelle, commencing Sunday, March 15th.

*Holy Trinity.*—Daily service is held in the school-room during Lent at 5 p.m., at which special addresses are being given by the curate, Rev. C. C. Owen, who is generally assisted in the service by Rev. Canon Mulock, formerly of Montreal.

### British and Foreign.

The London Diocesan Conference will meet on Monday and Tuesday, April 20th and 21st.

Last week the 350th anniversary of Luther's death was commemorated at Eisleben, where he was born and died.

On Tuesday week the Bishop of Liverpool consecrated the new church of SS. Simon and Jude, Anfield Road, Everton.

The Archbishop of Canterbury has nominated Sir R. Webster, Sir R. Temple, and Mr. A. F. Buxton, members of the House of Laymen.

A meeting in support of voluntary schools was held in Leeds recently, and addressed by the Bishops of Chester and Newcastle.

On Sunday morning, December 8th, the Church of St. Andrew, Chefoo, was consecrated by Bishop Scott of the North China Mission.

Under the auspices of the Church Association, one of a course of three lectures on "Ritualism" was delivered by the Rev. T. H. Sparshott.

A meeting was held at Whitchurch to consider the best way of celebrating the jubilee of the Rev. Prebendary Egerton, who has now been rector for fifty years.

Mr. Holman Hunt proposes to buy out the Turks from Palestine with a gigantic sum, about one hundred million, and re-establish the Jews as their successors.

The chapel of St. Faith, at the south end of Poet's Corner, in Westminster Abbey, has been fitted up by the Dean and Chapter, and is now set apart for private devotion.

The Rev. O. W. Wilde, now working at St. Saviour's, Pimlico, and formerly at St. Barnabas, Pimlico, has declined the living of St. John's, Tue Brook, Liverpool.

There is no foundation for the statement that the Bishop of Winchester has had rooms assigned to him at Buckingham Palace during the necessary sanitary alterations at Farnham Castle.

An "Anti Masonic Committee" has been formed in Rome, with Cardinal Parocchi as president, who has said that Free masonry is the greatest obstacle to the advance of Roman Catholicism.

It is announced that the Rev. F. Pascoe, of Barnstaple, has resigned his connection with the Bible Christian denomination, and intends to offer himself for ordination in the Church in America.

Orders have been sent to London for 5,000 Bibles, 5,000 hymn books, and the same number of catechisms for the Fiji Islands. The Islanders gave nearly \$5,000 to the missions last year.

At Drogheda, the Church of St. Mark has been sold to the Roman Catholics for the sum of £350. It was used as a chapel of ease to the parish church, but lately by a "guild" as a billiard room.

The Ven. T. B. Lloyd, Archdeacon of Salop and rector of Edgemonde, died on the 26th ult. from an attack of pneumonia. The deceased was born in 1824, and was appointed archdeacon in 1886.

The Archbishop of Canterbury has signified his intention to present a banner bearing the arms of the See of Canterbury, to be hung, with others already promised, in the nave of Canterbury Cathedral.

At Inverness, the other day, a Roman Catholic priest refused to officiate at a marriage because the bride declined to promise that any issue of the marriage should be brought up in the Catholic faith.

The income last year of the Bishop of St. Albans' Fund for "East London over the Border," was £19,145. This is the largest amount ever received in one year, but the increase is mainly accounted for by legacies.

In a recent case in which the City Corporation appealed successfully against a sentence of deprivation which the Chancellor of the Diocese of St. Alban's had passed on a clergyman, the costs in all amounted to £1,800.

The Henry Martyn Hall was filled by adult members of the Children's Scripture Union, recently, when addresses were given by Miss Fanny Turner, one of the writers in "Our Own Magazine," and the Rev. E. A. Stuart, of Bayswater.

The Tinnevely Bishopric, vacant since the death of Bishop Sargent in 1889, has now been filled up by the appointment of the Rev. Samuel Morley, domestic chaplain to the Bishop of Madras. He has been more than twenty years in India.

The *Guardian* regrets to learn that Mr. J. G. Taltbot, M.P., who was prevented from being present at the opening of the Church House by an attack of influenza, is not likely to be able to resume his Parliamentary duties for some weeks.

Mr. Dolling is labouring with his usual energy to raise the sum of £3,000 in order to clear off the debt incurred at Landport. He is preaching eleven sermons a week, and it is hoped that his congregations will enable him to raise the required amount.

Lord Cranbourne has been fortunate enough to have his Benefices Bill put down for second reading this month. It is a combination of the Archbishop of Canterbury's and Lord Cranborne's Patronage Bills of last year, with some slight alterations.

The rapid progress which the Episcopal Church is making in Scotland has been noticed in the public press. The numerical and financial growth of the Church compares very favourably with that exhibited in the yearly returns of the other Churches in Scotland.

Ongar parish church has been provided with a fine new organ, which was dedicated recently by the Bishop of Colchester. The instrument, which will cost between £400 and £500, is a fine one, and has been carefully adapted to suit the requirements of the church.

On the 4th Sunday in Advent, 1895, the Bishop of Honolulu admitted into the Order of Deacons, a young Chinese, Mr. Koung Yin Tet, who for the last two years has been assisted in his preparation for the ministry by a theological studentship granted by the S.P.C.K.

We learn that, although Mr. Russell Wakefield thinks that he acted strictly in accordance with the law, and under the guidance of the Bishop of London, in allowing the use of St. Mary's, Bryanston-square, for the marriage of a gentleman who had divorced his wife, he will in future defer to the judgment of the Church generally, and refuse St. Mary's for any such purpose.

We have been stirred this week by the account which has reached us from the North end of Lake Nyasa of the doings of H. M. Commissioner in Nyasaland. It is the announcement of what is in all probability the final Arab war in the British Central African Protectorate.

Church reform is the chief ingredient of the ecclesiastical atmosphere at the present time. Preservation of what is good, and the improvement of that good, will always be a necessity of our imperfect institutions, and the duty of those who are wisely capable of effecting it.

The newly elected *ad interim* Bishop of Armagh, the Very Rev. G. A. Chadwick, D.D., Dean of Armagh, was educated at the Wesleyan Connexional School (now called Wesley College), Stephens-green, Dublin. He has always been a ready speaker and a particularly good debater.

We hope that the holding of large and enthusiastic meetings is a sign of the awakening of the Church to its duty as regards foreign missions. Such a meeting was held in the Vestry Hall, St. Pancras, recently, in connection with the Society for the Propagation of the Gospel.

Professor Richmond's decoration work at St. Paul's Cathedral is going on apace; the whole of the vaulting down to the main cornice of the choir will be completed by Easter, and there will then remain six spandrels to be finished, which will be accomplished before Easter of next year.

In the annual report of the Registrar General, the proportion of Church marriages was 686 out of every thousand. This is just over 68 per cent. If Church people are in the same proportion to the whole population of the United Kingdom, they would number in round figures nearly 21,000,000.

The death of Sir Charles Aitchison recently removed from our midst one of our most earnest laymen. He was one of the noblest of those governors of the Punjab who, while serving their Queen faithfully in India, have furthered in every possible way the cause of Christian missions there.

Last week the Bishop of Liverpool instituted the Rev. R. G. Matthew as rector of Wigan. There was a large attendance of clergy. The Bishop, in his sermon, said that time was when such institutions were of a private character, few people witnessing them besides the bishop and his secretary.

Recently the Bishop of Rochester opened a shelter home for boys in the Camberwell Road, there being a large attendance. Many of the magistrates have signified their intention of remanding boys to the home instead of to the workhouse or prison, the home being an outcome of the police court mission.

The Education Bill of the Government is not likely to be seen until after the Easter recess. This postponement makes it all the more imperative for those with influence, individuals or societies, to exert "pressure" upon members of Parliament so that there will not be any further putting-off of this measure.

The new vicar of Christ Church, the Rev. E. H. Pearce, is enlisting support for a scheme of restoration which will include, amongst other matters, the re-arrangements of the seats in the body of the church, so as to accommodate in comfort both the congregation and the Christ's Hospital boys, who will thus come down from the galleries.

In his sermon on the "Lord's Prayer" at Westminster Abbey two weeks ago, the Rev. Canon Eyton said: "Among all the theological armoury there is nothing that really touches life so closely as the 'Lord's Prayer.' Prayer is not merely the need of sinners, it is the instinct of children. Is it hard to say it, so that our lives do not contradict it?"

An elegant little Lady Chapel has just been completed at St. John Baptist's, Liverpool. It is formed out of an apartment, originally intended for a vestry, on the south side of the sanctuary. It is about 16 feet square, and an arched entrance has been made in the east wall of the south transept, while there is an entrance for the priest in the wall of the sanctuary.

The withdrawal of the Archbishop's Church Patronage Bill, by an arrangement with Lord Cranborne, under which its principal provisions will be incorporated into the Church Reform Bill, which has been already formally introduced by the Church party in the House of Commons, has been the subject of considerable discussion. Sir J. Kennaway's name is on the back of the bill, which will probably make it acceptable to some of the Evangelicals.

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Some further promises have been made of commemorative banners for placing in the nave of Canterbury Cathedral in accordance with the idea of Dean Farrar. The Archbishop of Canterbury, the Duke of Westminster, Lord Northbourne, Mr. J. Henniker Heaton, M.P., Sir Edwin Dawes, the Mayors of Dover and Canterbury, and Dean Farrar (two), are the donors up to the present.

The Archbishop of Canterbury, addressing a meeting of the C. M. Younger Clergy Union at Salisbury Square, recently, urged upon his hearers the study of foreign missions, and not only of foreign missions, but of those obvious facts of life at home which bore directly or indirectly upon foreign missions. Among the less obvious but important underlying facts the Archbishop mentioned the problem of Mohammedanism. We never could graft on Mohammedanism the civilization of the nineteenth century.

The Bishop of Liverpool, at the opening of new schools in connection with the Church of St. Athanasius, Liverpool, said he had always said publicly and privately that he thanked God for the Liverpool Board Schools. If it had not been for those Board Schools a large number of the children of that great city would have been left nothing better than heathens. Still, at the same time, he liked to see schools in close connection with every church.

A handsome coloured window of three lights has just been placed in the chancel of Darsham Church, and was dedicated recently by the vicar, Dr. Tennant, to the glory of God and in memory of Charles Alexander Purvis, Col. Royal Madras Artillery (youngest son of the late Col. Purvis of Darsham House), who died at Bath, September 7, 1894. This is the fifth window erected in the chancel to the memory of different members of the Purvis family, and thus completes the set in that part of the church.

Don Luigi Mizzi, in a letter to the Bishop of Vicenza, Monsignor Scalabrini, says that he sends in his resignation as a priest of the Church of Rome, because conscientious convictions and the principles of religion forbid him remaining longer in it. As a matter of fact, it is said all priests who have any serious thoughts at all, come to a period in their lives when they get into such a "slough of despond" as Don Luigi Mizzi got into. Doubts about the truth of the Papacy become certainty—they know it is a system of falsehood and delusion.

Correspondence.

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

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

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

Church Entertainments.

SIR,—Amongst your leading articles, in the issue of February 27th, is one entitled, "A Protest," by T.B.R.W., which will doubtless be read with untold pleasure by hundreds of your readers; would that we could say by all. In view of the approaching session in Winnipeg of the General Synod of our Church, besides the Triennial meeting of the Provincial Synod of Rupert's Land and the Diocesan Synod, during the coming summer, it is earnestly to be hoped that the subject of this article, "Church Entertainments," may be deemed one of the important subjects for deep, earnest and serious consideration. That entertainments for the sake of encouraging sociability amongst our Church people are right and proper, even the most fastidious will not deny, but when such entertainments come to be recognized as necessary, and one might say, absolutely indispensable, as a means of raising funds for the direct support of the worship of Almighty God in our midst (and I regret to say that such is becoming all too generally the case in these days), it behooves such gatherings as those I have referred to, to let the voice of the Church, through them, be heard in no uncertain sounds of condemnation of such a condition of things. That the responsibility for this state of things lies largely at the door of the clergy, is, alas, but too true, for according to their wishes are the people too often led. Would then that the clergy would, as your correspondent says, "come out" in earnest on this kindred subject. I believe I am "within the mark" in saying that at least one-half their congregations (one-half the Church people of our grand Dominion—what a glorious thought!) would immediately follow, while in a short time the remainder would do likewise, and this, with other abominable

practices, would be relegated to obscurity as a memento of an age of so-called Church growth rather to be forgotten than remembered. I will not enter upon the question of "results"; suffice it to say that to many of our most earnest and hard-working Churchmen and Churchwomen the results are not difficult to trace. While there may be an appearance of temporary benefit, perhaps both financially as well as numerically, I have yet to hear of the permanent growth and advancement of parishes working upon the "entertainment system" as compared with those whose pastors have "come out" boldly (and they are, thank God, not a few) in favour of the better, truer and more Christian-like method of giving directly and systematically of that with which God has blessed His people. That our people generally are awaking to this matter is apparent on all sides; then let those in authority, our clergy, churchwardens and vestries, not allow the grass to grow beneath their feet, but take some decided action while the wave for better things seems to be so strongly sweeping o'er the land; then shall we see increased spirituality in our parishes, greater missionary zeal and effort, and last, though by no means least, a higher and nobler realization of our "common glorious heritage" as Church people; and may it not be said, the results of such an example will not fail to have its influence on members of the various denominations around us, who, though not seeing eye to eye with us in matters spiritual, may be led to a higher sense of reverence for their houses of worship. And is it not by such "first principles" that the much-longed for union of Christendom may be looked for?

A CHURCHMAN.

The Cathedral Fund.

SIR,—In reply to "Radical," I might say that the Chapter of the Cathedral, when it attempted to borrow funds from the Synod for the building of St. Albans, was met with such intense opposition that the application was rejected, and the bitterest opponents were the clerical members of the committee; such is their "loyalty" and "devotion" to the Church. Comparisons are odious, but in glaring contrast to such hostility, it is interesting to recall some of the "profitable investments" made by the Synod—for instance, a loan of money, many thousands of dollars, on unimproved unproductive waste lands near the Junction; this cannot yield even 1 per cent., and never will. Then again, well nigh \$75,000 has been "loaned" and "expended" on that grotesque monstrosity of a building at the corner of King and Jarvis streets. It is admitted that this will never pay 1 per cent. on the outlay. Now, sir, nearly \$125,000 has been thus recklessly lost to the Church by these two transactions alone, yet when the bishop asks for a loan, offering as security the incomparable choir and chancel of St. Albans Cathedral, he is almost offensively refused.

BETA.

P.S.—Enclosed please find \$1 towards the fund you are raising for St. Albans.

The Epistle to the Hebrews.

SIR,—I am glad to see your correspondent "W" writing, in your last issue, upon the above subject. There is one great comfort in this investigation, that no matter who may be the author of the Epistle, no one ever calls in question its blessed statements and canonicity. "W" gives a long list of safe authorities on both sides of the question, all safe to follow with perhaps one exception—Dean Farrar. After reading his "Life of Christ" and his "Eternal Hope," I fear, in close argument, and just conclusions drawn from the Word of God, he is far from an unerring guide. Of the fathers, Jerome expresses the greatest doubts about its authorship. Origen says the writer is known to God alone. Eusebius and St. Augustine express the same doubts. Yet all these fathers, when they refer to the words of this Epistle, refer to them as the words of St. Paul. The question is, what is best for the clergy to do in this matter? I know that one reading the lesson from the Epistle to the Hebrews—another, the day after, or in a different church on the same day, giving out the same lesson from St. Paul's Epistle to the Hebrews, is calculated to do harm, and raise the question in captious or doubting minds—which care not to study the pros and cons of the matter—whether similar darkness does not hang over the other Epistles. As I am a member of the Church of England, and as the Church, in the office of visitation of the sick, calls this letter St. Paul's Epistle to the Hebrews, as a loyal Churchman am I not bound to call it, whenever I have to mention the letter in the Church's services, the same. Following such fathers as Jerome, Origen, Eusebius, Augustine; such commentators as Bengel, Blunt, Liddon, Conybeare and Houson, and old Paley—who used, in my college days, to be thought a good deal of—and an army of others, we would, I think, do well to adhere to the canonical designation of this invaluable letter,

"The Epistle of Paul the Apostle to the Hebrews." Instead of the sapless husks and trivial fads that we are summoned every month to feast on, and thresh out *ad infinitum*, at our ruri-decanal meetings, if we had a change to some such question as this, and the other countless subjects for holy thought in the storehouse of God's revealed Word, perhaps a larger attendance would be the result, and more satisfied and enlightened minds be the consequence.

J.H.M.

Toronto, March 6th, 1896.

"Conversion."

SIR,—In your issue of 27th February, Mr. Whitcombe deals with me, rather than my stand *re* "Church Losses." He lectures me on charity, even charging me with using "wicked" words. Well; say that I am void of love, and full of wickedness, how can this affect the truth of my thesis that Church losses are due to neglect of conversion? I take it that even a Nero, or a Borgia, might prove a proposition of Euclid without marring its certainty by his moral obliquity. My proposition has not been proved false; nay, not even directly grappled with; and shooting at me will not kill *that*. What am I to receive so much attention, whilst my thesis receives so little? Void of charity, I am just "nothing"; but my thesis is one great, big thing. Why not knock it out, and have done? It is either true or false. If true, why seek to discount its author? If false, why not expose its falsehood? I claim for it a broad base of palpable fact open to all eyes not blind; why not prove this fact fancy? My corollary illegitimate? My critics flit around it like moths around a flame; they can't leave it, yet dare not touch it. They admit that baptized thousands die impenitent; suggest no remedy; cry out against suggestion. And, but for the despised evangelist, more would perish. How comes it that the "quack" succeeds where the Orthodox Doctor has failed? I hold to my own solution of the enigma until a better is found; and I challenge my critics to find it if they can. My central position has not as yet been hit by a single shot, though bullets rain all around among the *outworks*. Little does it concern your readers whether I am white or black; nevertheless I would stand in their eyes not darker than I am. Mr. Whitcombe's portrait is of one confused in mind, and loveless of heart; nay, "wicked." Now, "confusion of mind" is not uncommon, and doubtless I have my share of it; but, throughout this controversy at least, the somewhat tangled tactics of my opponents would seem to indicate that my mind has been rather the cause of confusion than its *abode*. As to my heart, surely demonstration of its lovelessness must be sought elsewhere than in my efforts to save men from deadly error! "Faithful are the wounds of a friend." Can you expose error and not wound its possessor? Does such wound betoken uncharity? The Saviour wounded the spiritual guides of His day with: "Ye be blind leaders of the blind!" John the Baptist with: "Ye serpents! ye generation of vipers!" Elijah, Ahab, with: "I have not troubled Israel, but thou!" And St. Paul, the intellectual prince of Athens, when he taxed them with ignorant worship. Were these "uncharitable utterances?" Did Peter cry out: "O, Brother Paul, Brother Paul! how would you like it yourself?" Did our Reformers, sparing neither priest nor Pope, thereby prove themselves but "tinkling cymbals"? If so, my uncharity, the burden of "Mr. Whitcombe's parable," is past a doubt; if not, does not the charge recoil on himself? Some other things in his letter call for notice. The phraseology he quotes and condemns, I condemn also; it is not mine, but Mr. Hague's. Israel went "forward"; but the "School," crab-like, "advances" *backward* towards the leeks and fetters of Egypt! He says I don't love all those who love Christ; and yet, long since have I been, by certain of the "School," dubbed "a Dissenter" for showing love to "outsiders" who love their Lord. I do not, as he avers, hold that there is but one "mode" of applying Scripture doctrine to ear and heart. Many are the means and agencies; all ineffectual, however, apart from God's Spirit. Without this all means and modes fail, The Word, by the Spirit applied, awakes, convicts, converts. This "mode" has nothing to do with "one man's," or a thousand men's "convictions"; it is God's mode. It is the Church's mode; witness her liturgy, so laden with Scripture, so free from aesthetic frippery. He admits the final impenitence of thousands baptized; but, rejecting my statement of the cause, offers no other solution. He insinuates narrowness, if not sinister intent in my omission of many matters emphasized by Christ's "Amen"; but why should I drag in matters foreign to my subject? It suffices that the Great Teacher, as he admits, thus solemnly urges conversion. He derides my "personal observations," and asks to whom my "accusations" apply. I answer: My "observations" are those of all who are not blind; my "accusations" apply wherever they fit. He makes me an "accuser of the brethren"—twin brother of Diabolus! O, Brother Whitcombe, Brother Whitcombe! is this "the law

and the prophets? The point made—moreover, is not good. Satan *truly* alleged dereliction where duty was done; and he was "cast down"; I *truthfully*, where it is not; and I am still up. And since the Devil would be the last to do what I have done, I claim that the kingship is not established. Mr. Whitecombe says "the burden of my parable" is against "advanced preaching"; and so it is, in part; but chiefly for what it "avoids preaching"; against the mere "formalist"—and that I am, always; against the "School," which I am against for its Rome ward trend, if nothing more; against "the preaching of the sacraments or the Church," which I am not, nor ever was. God forbid! Where have I so written? To these I have never denied their true place—nor that a low one. Very high they stand; but Christ is higher still. The Word is more than sacraments; the Head above the members. I am not against preaching the Truth in any phase of it; but I am against disturbing "the analogy of the Faith"; I am against that worst of errors, its *dislocation* and *misapportionment*.

JOHN MAY.

## Powers of Churchwardens.

SIR.—Would any of your readers inform me whether it is the indisputable privilege of churchwardens to appropriate congregational offertories, to make substantial alterations or improvements in the interior arrangements of a parish church on the authority of the rector alone, without consulting the vestry? Take, for example, a small town congregation that have hitherto worked in mutual council from the building of a church to its completion and consecration, and where the weekly offertory is given for church expenses, exclusive of the rector's stipend. Would it not seem at least courteous to continue to afford the congregation a voice in spending surplus funds, by calling together qualified members of the vestry, before the rector and wardens decide on improvements simply according with their own wishes? Feeling interested in cases of this kind, I would like to learn how Ecclesiastical polity interprets the rights of rector and churchwardens in controlling parish funds, also whether it is usual for the rectors or people's wardens to be treasurer and dispenser of Church monies? For my own part, I contend where congregations are compelled to leave such improvements and alterations as their finances allow of, to the sole discretion of the rector and his wardens, without any parishes consultation, that they forfeit an expression of opinion which most Church families feel a natural right to exercise, and that, on the other hand, churchwardens adopting arbitrary powers, estrange a desirable interest and pride that should be encouraged in every Church member towards the improvement of either the fabric or accessories of worship in his parish church, and that by avoiding open and friendly counsel oftentimes lose suggestions and assistance beneficial to the congregation at large.

EX-CHURCHWARDEN.

## House of Laymen.

## "PRAYER-BOOK (RUBRICS) ACT."

SIR.—The new Convocation of Canterbury has made a good beginning; it has introduced and debated two important measures; one is a bill for the reform of Convocation, reform from within, and the other a bill for the amendment of the rubrics in the Prayer-Book. This is as it should be. The clergy should have the initiative in all Church reforms, but the laity, who have the primary interest in the Church, must be consulted, and let it never be forgotten that such consultation would be of no value whatever unless it evoked the clear opinion of a body of men "purely representative of the laity." The Bishop of Winchester introduced the draft bill to make provision for the amendment of rubrics and for prayers and services in addition to those in the Book of Common Prayer, in an able and most interesting speech. But in 1874 and 1879 similar bills were introduced, and after going through several stages were lost sight of. We must not, therefore, be too sanguine as to the success of the present effort, even though his draft bill passed the first stage unanimously and had the full approval of the Archbishop of Canterbury, who characterized it as a very useful and valuable measure. A state Church reform bill has small chance of becoming law. It has to go through the two Houses of Convocation, and by courtesy, it must now have the approval of the House of Laymen, and then pass the grim ordeal of the Houses of Parliament. It has too many shoals and quicksands to contend with on the way. Now we know by experience and history that there has been no reform of the Prayer-Book except in times of revolution or great political excitement. The English Church may have to wait till then. But our General Synod occupies a more favourable position. It is in fact on a par with the General Synod of

Ireland, which has a reformed Prayer-Book. If, then, the clergy will initiate this reform as the Irish clergy did, they will have the support of the vast majority of the laity, to the Church's great gain; if they fail to do so, the laity must offer their advice and assistance.

F. SYMONS.

March 7th, 1896.

## One Hundred More Wanted.

SIR.—Will you kindly allow me a short space in your valuable paper to acknowledge the receipt of \$1 towards the completion of our new church, from Mr. Owen, Oshawa. We need \$100 to buy lumber to finish the inside of the church; our people will do the work free if we can get the material. This, of course, does not include furniture, which we are putting off to the very last, contenting ourselves with boards for the present. Thanking you for past kindness in inserting appeals.

REV. A. TANSEY.

Somerset, Man.

## Conversion—Baptism.

SIR.—A word or two concerning this very important subject. It is Mr. J. Creagh's letter which has called forth any remarks from me. I do not wish to be in anyway harsh or over-bearing in what I say, but certainly now a days, when the mysteries of our common Christianity are watered down often to mean simply nothing in the eyes of the people, we must speak out in no uncertain language. Men who talk in such a loose way as Mr. Creagh does about Holy Baptism, do so, I am afraid, generally out of an insufficient understanding of what Holy Baptism really is. I do not propose to go deeply into the discussion concerning this doctrine, but I would like to notice a remark made by Mr. Creagh in the course of his letter. He says: "He being the propitiation for our sins—not baptism." This remark alone shows dense ignorance upon the face of it. Does Mr. Creagh suppose that the very strongest advocate of Holy Baptism thinks such a thing. The Catholic idea, and the Bible idea, and the common-sense idea about Holy Baptism is this—that the very first Christian essential is union with Jesus Christ. And from this "Union" everything else must flow—conversion, sanctification, salvation. That union (by which we carry out the figure given by Christ of the vine and branches) is accomplished in Holy Baptism. For Scriptural proof of this see I Cor., 12 chap., and read the *whole* chapter carefully, especially from the 12th verse to the 28th. If a few such Churchmen as Mr. Creagh would only try to realize that Christ is not set apart from us for us to gaze upon as a unit by Himself—but that (as St. Paul says) "We are the Body of Christ, and members in particular," I think we would be spared the pain and sense of humiliation we feel when Christian doctrines are dealt with in such a loose and unintelligent fashion. We are indeed the body of Christ. "For as the body is one and hath many members, and all the members of the body being many, are one body; so also is Christ. For in one spirit were we all baptized into one body, whether Jews, or Greeks," etc. Some of that purely modern schismatical teaching which tries to show that we become united to Christ as a *reward*—for having allowed ourselves to become converted—and as a *reward* for our great faith, etc., is pernicious in the extreme, and cannot be supported by either reason or Holy Scripture. Holy Scripture again and again teaches us that sanctification and justification, etc., are only obtained *in Christ*. We must be already in Christ before these things can take place. I have heard people sometimes say that they have heard clergymen proclaim from their pulpits that infants dying unbaptized cannot be saved. I have never, never heard such a thing said yet by any priest, or deacon, or bishop of our communion, and in spite of what Mr. Creagh says, I never expect to. *I don't believe that clergymen do say such things*. It is one thing to proclaim the universal necessity for Holy Baptism, as necessary to salvation; but while a clergyman may lay this doctrine emphatically before his congregation, it is quite another thing for him to enlarge upon the results if Holy Baptism is refused and neglected. We are not at liberty to say what those results are. We have no business to tamper with that which has not been revealed to us or to limit God's justice or mercy. But this is just what many people are doing to day; they hear a sermon on "Holy Baptism," and because (as I have already said) they hear Holy Baptism named as one of those two great sacraments generally necessary to salvation, they at once go home and put the converse of this statement in the preacher's mouth, which is: "Those who die unbaptized are eternally lost." Doubtless it is some such sermons as these that Mr. Creagh has heard, when the faithful priest has been simply re-proclaiming Christ's parting words: "He that believeth and is baptized shall be saved."

HUGH J. SPENCER.

Flinton, Co. Addington, March 5th, 1896.

## The Extension of the Episcopate.

SIR.—It is generally admitted that the extension of the Episcopate in the nineteenth century is not synonymous with the extension of the Church. In primitive times it was so. The bishop went forth to lay the foundation of the diocese. The Episcopate was not only the centre of unity, but the shaft which carried the power into all parts of the district. Today the Episcopate has reversed its position and is nothing more than the gilded knot finishing a work done by other orders. This is a development which has turned things upside down, and is about as rational as an inverted pyramid. It is to be hoped that when the Provincial Synod has again to deal with the Diocese of Algoma it will carve it into three, giving part to Toronto, part to Huron and part to Niagara—providing out of the present Episcopal income for the travelling expenses of the bishop, and strengthening the hands of the present faithful missionaries by increasing their incomes and enabling them to leave something to their widows and children. Should, however, the bishops refuse to accept anything for this work, deciding to take it in the delightful summer months, with the funds thus saved, an associate mission might be established at Sault Ste. Marie, with headquarters in the building which was given some years since for a See House. It would be possible to secure three capable men imbued with the missionary spirit, physically fit to endure the climate and willing to spend twelve months in the year in the diocese. One could be a missionary, the second a missionary, while the third could remain in residence and keep open house for the tired and worn missionaries who would from time to time enjoy and profit by having such a place at which to rest and recruit themselves.

RADICAL.

## "The Extension of the Episcopate."

SIR.—Under a due sense of responsibility, and remembering that far up the height the path is very difficult, and that some tread it with tottering feet, I again take up my pen in the line of helpful criticism, now under the heading of a recent letter, signed "Radical." I am not vain enough to hope that my letters will have any marked effect on any of the present bishops, so I only hope to influence some of the electors of those who shall come after them. Not that I love the bishops less, but the Church more. A bishop means an overseer. If the proper oversight of a diocese, including that of all the important workers within its limits, both clerical and lay, be the principal duty of the bishop, then those in the Canadian Church are mostly found wanting. Then confirmation in the parishes would be incidental, and not the declared object of the visit; and from this point of view the number of bishops ought to be pretty nearly doubled. Some one says to me that a certain bishop is a *holy* man. I gladly acknowledge the truth of the statement. But of what use is that to a poor, struggling clergyman of his diocese, whose hands are not upheld when contending for the right against *unholy* people. Well, says another, but he is a splendid preacher. Without necessarily possessing any more ability, he can, of course, preach a much better sermon to a congregation once in three years, than the man who addresses them once or twice a week. During that period it has sometimes descended to the third or fourth generation of clergymen, with their sins carefully handed down. In such cases would it not be well to put the saddle on the right horse, and acknowledge that it is not the clergymen but the people that are *failures*? When a considerable sum of money is due the minister, it is found more convenient to make a fuss and get rid of him in some way, than to meet their honest obligations. Then they apply to the bishop for another victim, and in ignorance of the state of affairs he is sent along. This reminds me of the story of a Baptist minister who was dipping his converts in a large and swollen river. The rush of water carried away a woman whom he was baptizing, and she was drowning without hope of rescue. Then the minister cried out, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord; hand me here another woman." It is quite true that, as a rule, the bishops are not worth nearly what they cost. But whose fault is that? God bestows different gifts on different men, and the electors who chose the wrong kind of man are most to blame. Are not bishops often chosen because they can pronounce some party shibboleth, rather than on account of their fitness for the office. We place too much power in the hands of our chief pastors to continue to run grave risks much longer. Each bishop is largely responsible for the condition of his diocese, both financially and spiritually. Such could hold clergy and people up to their best. It would be a great deal better to make a diocese like this (Huron) into two, so as to have thorough Episcopal oversight in each, than to be bothered further with that rot of commissions of so-called strong men. With regard to Algoma, let me say that, though the

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territory be large, the land throughout is of little value. It cannot become a good agricultural country, and the population in mining districts is largely floating. It would be unreasonable to divide such a diocese, more especially on account of how the bishop's stipend is made up. The House of Bishops is dealing very liberally with the good Bishop of Algoma, mostly at the expense of other people. Supposing he continue sick for years to come and his allowance is paid, and his diocese gets two other bishops, what would be the consequence? We now take up one collection annually for Algoma; then we would want to give it three. The New Testament does not draw such a distinction between bishops and presbyters, that the latter should deny themselves and their families necessary things in order to keep the former in great dignity and affluence. In country congregations it is the custom to send the whole collection, which might not be above the average under such circumstances. Now, whatever laws may be made, here is the fact, the country congregation pays for wood, oil, care-taking, and all necessary expenses out of its meagre income. Then the special collections are taken up and sent away; and the clergyman gets the balance. Now, the more special collections there are, the less will remain for him. So I claim that in not a few cases it is the clergyman who would have to pay for such extended *Episcopate*. Besides, if any of the country clergy, who have the Church's hardest work to do, with the smallest remuneration therefor, happen to get sick or disabled, they are likely to get but very little sympathy and less financial aid, even if they are in need. And so I repeat the words, "Call a halt, Mr. Editor." With your kind permission, I shall take up the "Extension of the Episcopate" in these parts, in my next letter.

T. LOFTUS ARMSTRONG.

Dungannon, Ont., March 10th, 1896.

**BRIEF MENTION.**

Both Oxford and Cambridge have university hockey teams.

A memorial tablet is to be erected at Keats' house, in Hampstead.

The aluminum vessels now in use in the French army are found to wear very little.

Candwich is one of the few English towns in which the curfew is still rung.

Great Britain pays the Continent upwards of 14,000,000 pounds a year for sugar, and makes not an ounce.

The principal county in England for fruit cultivation is Devon, where there are 25,955 acres of orchards.

Rev. James Thompon has resigned the rectorship of the Church at Kincardine.

The total railway capital of the world is £6,000,000,000, of which Great Britain owns one-sixth.

Canon Muller, of Fulda, has arranged the old Saxon epic "Heliand," describing the life of Christ, as a mystery play and set it to music.

Edison burned 1,000 unanswered letters which had accumulated during the illness of his stenographer recently.

Twenty-two countries have given notice of their intention to take part in the exhibition to be held in Paris, in 1900.

William Crookes, the English scientist, has been in South Africa for some time, and for this reason his views in regard to the Roentgen X-ray have not been obtainable.

The Earl of Jersey owns a margarine factory near London, which turns out 175,000 pounds of butter substitute per day.

The Vanderbilt family in New York have given during the past ten years to the College of Physicians and Surgeons in that city the sum of \$2,270,000.

The Very Rev. Dean Hoffman has given \$20,000 to St. Luke's hospital, New York, for the endowment of a bed for the exclusive use of the clergy of the Church.

The Rev. F. Charters, of Iron Hill, P.Q., has been appointed to St. Simon's Church, St. Henri, Montreal.

It is a singular fact, considering the persecution of the Jews by Russia, that Professor Leyden, the eminent Berlin specialist, medical attendant of the Czarowitz and the late Czar, is of the Hebrew race.

Dr. Thomas Reade, the well-known physician,

of Niagara Falls, who died last month, was the son of Rev. Canon Reade, of Grimsby.

Bismarck has been accused of being close in money matters, but one of his charities has come out lately. For thirty years he has paid 300 marks a year to each of three soldiers who lost their eye-sight at the battle of Koeniggratz.

The value of foreign timber imported into England annually is not less than \$85,000,000, not to speak of tons of paper manufactured from wood pulp.

The Rev. H. Jekill, B.A., rector of St. Mary's, Hochelaga, Montreal, is expected back at his duties for Easter Sunday. His health is greatly improved.

Lieut. Walter Maxwell Scott, the great-great-grandson of Sir Walter Scott and the first male heir of Abbotsford since Sir Walter's own son, will come of age in April. Queen Victoria, it is said, will then make him a baronet.

The Rev. F. C. O'Meara, late of Killarney, Man., has been appointed to the parish of Deloraine. He entered upon his new duties last month.

A new porch is to be erected at one of the entrances to Hawarden Church by Mr. Gladstone's son Henry. A niche above the door will be kept empty for one or two figures.

According to a Paris paper, the crown of the King of Portugal, which was recently repaired by a jeweller, is the most costly in the world, being valued at over \$5,000,000.

It is said that, in early life, DuMaurier's greatest ambition was to become a water-colour painter. He did not then expect that his pencil would make him more famous than his brush, and his pen do more for him than either.

The Rev. G. A. Anderson, on the Mohawk Indian Reserve, who had been ill for some two weeks with grippe, died last week. Deceased was a well-known clergyman, having been connected with the Indian Reserve in the early days when Deseronto was called Mill Point.

The alms box at St. James' Church, Perth, known to contain at least six dollars for the relief of the Armenians, was broken open and emptied.

The members of the Church of England congregation, Flinton, have purchased village lots for the purpose of building a very beautiful brick church.

Mrs. Lewis, wife of the Bishop of Ontario, delivered an address in Ottawa last Friday, on the subject of the establishment of the home for Canadian girls in Paris. Lord and Lady Aberdeen were present.

**Family Reading.**

**Church Terms Explained.**

*Antiphon*.—A verse of Scripture or portion of verse which is sung before and after the Psalms, Canticles, etc. Some reference to the teaching of the day is generally embodied in the same.

*Antiphonal*.—A word used to explain the alternate singing of verses by the two sides of the choir. The word means voice against voice.

*Apparel*.—A square or oblong ornament, richly embroidered, stitched on the collar of the Amice and at the bottom of the Alb, before and behind, and on the wrists. The Alb was by the first Prayer-Book ordered to be plain—that is, without apparels.

*Apse*.—The end of a Church over the Altar in the form of half a dome, containing many sides somewhat lower than the rest of the building.

*Articles (39)*.—The Articles were first published in 1549. In 1604 they received their present form, and were bound up into the Prayer-Book, but are not a part of it. The Articles, although containing an account of certain leading doctrines, are not a creed, and the Prayer-Book is the Churchman's guide as to matters of faith.

*Ascription*.—The words used at the end of a sermon, when the preacher turns to the Altar.

*Aumbry*.—A recess or cupboard in the chancel

in which to keep the sacred vessels and other things.

*Baldachino*.—An architectural canopy, or dome over the Altar, as the insignum of honour.

**Rest.**

My feet are weary and my hands are tired,  
My soul oppressed—  
And I desire, what I have long desired—  
Rest—only rest.

'Tis hard to toil when toil is almost vain,  
In barren ways;  
'Tis hard to sow and never garner grain  
In harvest days.

The burden of my days is hard to bear,  
But God knows best;  
And I have prayed, but vain has been my prayer,  
For rest—sweet rest.

'Tis hard to plant in spring and never reap  
The autumn yield;  
'Tis hard to till and when 'tis tilled to weep  
O'er fruitless field.

And so I cry a weak and human cry,  
So heart-oppressed;  
And so I sigh a weak and human sigh  
For rest—sweet rest.

My way was wound across the desert years,  
And cares infest  
My path, and through the flowing of hot tears  
I pine for rest.

And I am restless still; 'twill soon be o'er,  
For down the west  
Life's sun is setting, and I see the shore  
Where I shall rest.

—Rev. Father Ryan.

**On Time.**

The good service of the world depends upon promptness. Just how important this is, the quiet, conservative stay-at-home who rarely goes out of his own immediate neighbourhood can scarcely imagine. Certainly he cannot appreciate it. Fancy a traveller starting from upper New York on a journey round the world. He consults his watch, takes a cab or street car, gives himself just so much time and arrives at the ferry, walks straight on to the boat, which leaves almost to the second as per schedule. The railway train is already made up, the engineer and the fireman in place, and the conductor, with his hand on the rail, sings "all aboard" as the passenger comes through the gates. From New York to San Francisco one might travel by the watch. At twelve, sharp, he will be at such a place, at supper time he knows where he is to be, and at the stroke of midnight he may rouse himself from his luxurious cushions, draw back the window shade, and look out over a country set down on the time-tables as that which he is to pass through just at that moment. Barring accidents, which, of course, are liable to befall even men and mice, to say nothing of corporations and governments, he will arrive at San Francisco at precisely the hour blocked out in his journey, and may transfer himself and his luggage to the outgoing steamer that is ready to cut loose from her pier.

Imagine the chaos that would reign if such order and method were not maintained in all branches of the public service. If the train went out as soon as it had passengers enough, regardless of schedule time, or hung around the station hoping to get a few more people, the plans of the passengers by the way might be seriously upset. A few years since, a train on a main line running out from New York, was, through some misunderstanding, sent out twelve minutes ahead of time. A very few persons were at the stations along the line, but more were on their way, and the consternation caused by the premature arrival of that train was truly amazing. People never realized before how important it was that there should be exactness in matters of that sort. As the next train would not arrive for an hour or more, the plans of the expectant passengers were badly disarranged. We rarely stop to think how much we depend on the postman, the railway train, and many of the services that have become so much a matter of fact that we have altogether lost sight of their importance

## The Future.

God holds the future in His hand  
O heart of mine, be still!  
His love will plan the best for thee,  
The best, or light or dark it be  
Then rest thee in His will.

God holds the future in His hand,  
Why should I shrink or fear?  
Through every dark and cloudy day  
Yea, all along my pilgrim way—  
His love will bless and cheer.

God holds the future in His hand,  
And I can trust His love.  
The past declares His faithfulness;  
His eye will guard, His heart will bless,  
Till I am safe above.

God holds the future in His hand:  
I leave it all to Him,  
I know one day He will explain  
The "wherefore" of each grief and pain,  
Though reasons now are dim.

## The Hidden Treasure.

## CHAPTER XXVI.—CONTINUED.

"I see no changes here, save that the old lion hath been regilt and painted since my day!" said the traveller, deliberately surveying the front of the house. "There are the very same loaves and cakes in the window, and as I live, I should say the very same old cat sitting on the end of the counter, but that can hardly be. I do not see my father, however!"

A most respectable looking journeyman came forward to attend to the stranger, who looked at him with attention, and then asked courteously.

"Are Master Lucas or any of his family within?"

"Not at present!" was the reply. "My master and mistress have gone to the Bible reading in the Church, and Dame Cicely is out also. Will it please you to sit down and wait their return?"

"To the Bible reading in the Church!" repeated the stranger with a smile. "That would have been a strange sound years ago, when I left this place. Do they, then, have regular Bible readings in the Church?"

"Aye sir, every afternoon!"

"And do many people attend to hear?"

"Oh, yes, sir. My master hardly ever misses, and beside that, he reads in the Bible to his own family every evening. You may see the great book lying there beside his chair!"

"Is your master well in health?"

"Aye sir, uncommon lusty and stout for a man of his age, especially ever since he married my mistress!"

"So he is married!" exclaimed the visitor. "And who is the new dame?"

"I do not know her right name!" returned the shopman; "but when she lived here before, they called her Madam Barbara. She was a nun once, they say. Anyhow, she is a good, kind mistress, and makes my master a very happy home. But will you not sit down, sir? They will soon be home now!"

"I thank you, but I will walk toward the church, and meet them!" said Jack Lucas, for as our readers have guessed, it was none but he. "I have been long abroad, but I was bred here and know the town well."

A few minutes after, Jack entered the church of St. Mary, where a tolerable congregation was assembled. The great Bible, chained safely to its stand, was placed in the open space in front of the chancel, and an elderly man, in whom Jack at once recognized his old schoolmaster, was reading from the Gospel of St. John. Around him were grouped people of all classes, gentlemen and ladies, citizens with their wives and children, and sailors from the river, all eagerly listening to the Word of God, while on the edge of the crowd stood two or three priests with scowling brows, evidently highly displeased with the whole affair.

"Oh, Father William, could you but have lived to see this day!" thought Jack; "but you gained your martyr's crown in good time!"

Jack had no trouble in finding out his father, who with his family was seated very near the reader. Master Lucas had grown old within ten years, but still looked hale and hearty. His wife,

bright and cheerful as ever, was by his side, and next her sat a very aged man in the dress of a priest, who sat leaning his two hands on the top of his staff, and listening evidently with the closest attention. Jack looked at the group, and the tears rose to his eyes as he thought of one who should have been with them. He waited till the reader ceased and the congregation rose to depart, and then drew near his father, who was helping the old man to his feet.

"Let me give you a helping hand!" said he, as if speaking to a stranger. "The venerable old father seems very infirm."

"He can walk very well when he gets to his feet!" said Master Lucas. "He is very old and infirm, as you say, but nothing will keep him from the Bible readings."

"Yes, yes! I am an old man. I am almost ninety years old," said the father, in a thin but cheery voice. "I am an old man, but I am very well—very well, and everybody is very good to me!"

"That is the constant burden of his song!" said Master Lucas. "Truly it is a pleasure to be allowed to tend him in his old age, and he loves us like a father."

"It is much to say!" returned Jack in an unsteady voice. "I have ever found a father's love the deepest and truest in the world."

Something in the tone caused Master Lucas to look round suddenly. At the same moment his wife exclaimed, "Surely this is our Jack come home. Master Lucas, do you not know your own son?"

We pass over the questionings and greetings, the exclamations and rejoicings on the part of the whole household. Jack soon found himself seated at the family supper table, bountifully spread as of old, with as many of his favourite dishes as Cicely could provide on such short notice.

"You did not expect to find a step-dame, did you, Jack?" asked his father.

"Why no, not exactly!" replied Jack; "and yet I was no ways surprised, but greatly pleased, to find that you had taken our good Madam Barbara to wife. You know I always favoured the idea."

"You see the house was very lonely latterly!" said Master Lucas. "Then the convents were all broken up, and the nuns had leave to do what they would: so I even sought the lady out, and broke the matter to her, and she was content to take up her abode with us. Then our good Father John grew infirm and lonely in his house at Holford, and so we brought him home here, where he is as happy as the day is long. His mind hath grown something dazed the last year, but his memory is good for things which happened some time ago, and above all, he loves the Bible readings. Father John, do you know our Jack—Jack Lucas, for whom you did so much?"

(To be continued.)

## Lent.

Christian, in the holy tide of Lent the Spirit leadeth thee away from the world, into a wilderness, where thou art bidden for a while to exercise thyself in that valiant fight, which thou vowedest at the font. Look, then, unto Jesus, and in His might and in His manner, wrestle mightily, and prevail. Learn while thou fastest, that "man shall not live by bread alone;" that promise of God must not encourage thee to presume, and that the pursuit of worldly objects in this life is the *worship of the devil!* Search the Holy Scriptures as the Church interprets them, that thou mayest have an answer to the tempter; and be warned of the perversions of Scripture, by which Satan and his ministers beguile and deceive them that are "unlearned and unstable." Learn also that as Satan tempts in three ways, through suggestion, delectation, and consent, so if thou resist *suggestion*, thou hast not sinned, but triumphed, as thy Saviour did. So shall thou be more than conqueror through Him that loveth us; and "as angels came and ministered to Him," so after thy fight, alike of Lent and life, thou shalt find thyself refreshed by the service of those "who are ministering spirits," sent forth to minister to the heirs of salvation."

## Effect of One Sin.

The effect of one wilfully committed vicious action on the inner life of a man, may be like the effect produced by allowing a single drop of ink to fall into a glass of pure water, which surely, though perhaps imperceptibly, permeates and contaminates the whole.

## Hints to Housekeepers.

POACHED EGGS WITH ONIONS.—Slice a Spanish onion and fry till tender in butter, covering the pan and allowing it to steam on the side of the fire; then uncover and colour slightly over a hotter fire. Lay this on a hot dish, season with salt and cayenne, and put half a dozen poached eggs on top.

For a supper relish toast thin slices of bread a deep yellow brown, pass the slices quickly through boiling salted water, then spread liberally with good butter. Before serving place in the oven for five minutes, then dot each slice with small blocks of jelly, and take them to the table while hot.

Here is an excellent method of removing grease spots from a waxed floor. Pour spirits of turpentine on the spot and give it time to soak into the wood. Then cover with powdered talc and press with a warm but not very hot iron. The talc will absorb the grease. Brush off and polish the place anew with wax.

Boil two ounces of macaroni until tender; do not let it break; drain and put it out to cool. Chop three-quarters of a pound of cold roast or boiled mutton; add one teaspoonful of curry, one and one-half of salt, one ounce of butter, one beaten egg and a gill of milk. Cut the macaroni into pieces one and one-half inches long, and mix lightly with mutton. Butter a pie tin, and form the whole into an oval mass. Spread one half an ounce of butter over it and put it in the oven. When heated cover with a beaten egg. Season with salt and curry. Scatter finely grated bread crumbs over the top, and brown it.

GINGERBREAD.—Mix butter the size of an egg with two tablespoonfuls of sugar, add three-fourths of a cupful of molasses, three-fourths of a cupful of sour milk, in which a large teaspoonful of soda is dissolved, one teaspoonful of ginger, and flour enough to make a rather stiff batter. Bake in a sheet about twenty minutes. Spices may be used instead of ginger, and a few stoned raisins.

WHITE SOUP WITH MACARONI.—Break four ounces of pipe macaroni into half inch lengths, boil until soft and drain. Bring to a boil a gill of cream or milk, add the yolks of three eggs beaten smooth, and to this add some of the hot soup, beating to prevent curdling. Now turn all into the boiling soup; stir a moment, but do not let it boil, and finish with cayenne and grated parmesan.

ENGLISH BREAD SAUCE FOR FOWL.—Put a cupful of bread crumbs into half a pint of milk, add a clove of garlic or a small onion left whole, a blade of mace, a lump of butter about the size of a pecan nut, pepper and salt. Let the mixture boil until it thickens to the consistency of drawn butter. The onion and mace are removed when it is put into the sauce tureen. It is much daintier and more wholesome than gravy. Cold boiled ham is always served with roast fowl in England, and those who have so eaten it approve highly of the combination.

CREAM OMELET.—Beat the whites and yolks of six eggs separately till dry; salt and pepper the whites, add one teaspoonful of cream for every egg. Do not allow eggs to stand after beating. Have a smooth frying pan heated with a tablespoon of butter in it; beat the whites, yolks and cream lightly together and pour into the pan; allow it to stand till it commences to brown, then set it oven to dry the top. Fold together and turn on a hot platter. Heated mince chicken, veal or ham may be scattered between the fold or it may be spread with jam or jelly. Serve at once.

Old London bridge, which was one of the most celebrated of early English bridges, and until the middle of the last century the only bridge which spanned the Thames at London, was commenced in 1176 by the celebrated Peter of Coleclough, who had recently repaired the wooden bridge which occupied the site.

# When Your CAKE Is All Dough



When your cake is heavy, soggy, indigestible, it's a pretty sure sign that you didn't shorten it with COTTOLENE. When this great shortening is rightly used, the result will surely satisfy the most fastidious. Always remember that the quality of COTTOLENE makes a little of it go a long way. It's willful waste to use more than two-thirds as much as you would of lard or butter. Always use COTTOLENE this way, and your cake and pastry will always be light, wholesome, delicious.

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## Children's Department.

"Cousin Polly."

"Mother, what is influence?" asked a Primrose bud one spring morning; "these hard words puzzle me, and I don't like them."

"Neither do I, my child," said the elder flower, as she lifted her sweet face to the sunshine. "Besides, the one you mention is not easy to explain, though most of us feel what it is, if we live long enough, and see the results of it. Wait till Cousin Polly comes."

She pronounced it Polly, hence the title of this little story.

"And who may she be?" inquired the bud, nestling among the tender, crinkled green leaves of the plant.

"She is a rich cousin," answered mother, "whose proper name is Poly-anthus. She lives chiefly in better soil than we do, and in the society of proud, great people, such as Tulip, Narcissus and Hyacinth. They are stiff in the

back, and would scorn to star a turfed bank where none are near to admire them, for they court the praise of men."

The little bud pondered these words in silence for a few minutes. Life to her was all new, and for the most part very beautiful. She was sheltered from every breath of cold wind (as many young things are beside primroses), and the sun, when he wandered daily across the cloud-flecked sky, wooed all flowers to open their hearts to him, as love is wont to do in every age. But as the hours passed on amidst bird music, sunbeams and showers, as the bud unfolded in blind obedience to the great unwritten law her lemon-tinted petals, she was sometimes puzzled, and went naturally to the older blossoms for explanation.

It seemed that not long before the question that heads this page was asked, two girls passed the primrose bank, and, heedless of unsuspected listeners, one declared influence to be a matter of strong will only, of determination of purpose. The other contended that it was unconscious, gentle, and far more the effect of example than anything else. Little did the speakers guess their words were listened to by angels above and flowers below, or that in the souls of the latter thought had been aroused.

"We shall have no chance of seeing our rich cousin if she dwell, as you say, in other soil," said the bud presently in a discontented tone, and before more could be spoken there was a chorus of remarks from the blossoms around, some of whom were disposed to be envious of all whom they fancied were better off than themselves.

"Ah! Polly is a proud, beautiful creature. Why should not we share the colours of her velvet dress and her clustering blooms? Why should her stem be so much stronger and straighter than ours. We will have nothing to do with her if she come among us; nothing to say to her. She is only a cousin, and we are brethren."

"She will come by-and-by," murmured mother to her child. "I overheard the gardener speaking of this—only it will not be this season."

The primroses had all passed away by the time trees put on gorgeous robes of red, gold or brown in honour of their own funeral, so they did not know that a strange plant was set here and there on the bank to sleep among the others through the winter.

But when spring woke the flowers to life again, what a change there was among the pale, fragrant blossoms on

that bank. Some were flushed to pink or red, others had deepened in hue to orange or tan, and a few were white as milk. In the midst stood Poly-anthus in rich velvet robes, and when she saw her neighbours' astonished looks, she said kindly:

"I have done all I can for you, my cousins, only no thanks are due to me, who firstly was placed here no doubt for this very purpose—namely, to change the colour of your lives by my presence. Secondly, this change has been wrought all unconsciously on my part, during the long, quiet blossomless months when earth lies at rest."

The Primroses were filled with mixed shame and gratitude as they listened. Shame at their spiteful remarks last season, gratitude for the granting of a wish; and with one accord they thanked the beautiful plant for her goodness to them.

When next the gardener strolled along by the bank he muttered to himself, with nod and smile:

"Good—very good. That's all thanks to the influence of Cousin Polly."

### Perfect Wisdom

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### A Handful of Rushes.

We are always waiting to be great, and waiting for something great to do; but greatness does not come to those who wait to do great deeds. Little Miriam who stood by the Nile watching her baby brother, never dreamed that she was doing anything worth being talked about. And yet, suppose she had grown tired and run off to gather water-lilies! See how the world's history hinges on the faithfulness of a little girl.

Again, when we become ambitious to do good in the world, we begin to think of great ability, social position, prominence; but the sister of Moses was only a child; her social position was of the worst and she was not conspicuous—she was hid. If the handful of rushes that a year ago grew upon the bank could have chosen for themselves, they would possibly have chosen to be crocodiles—anything but rushes; but the handful of rushes

# Hood's

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# Sar-

# sa-

# parilla

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woven into a basket preserved a precious life, while the crocodiles would have destroyed it.

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## Deception.

Everyone knows the story of the boy and the shark—of the boy, that is, who thought it was fine fun to swim out into the dangerous waters, and then call out, "Shark, shark!" and then, when men came rowing to his help, he laughed at them, and they found that they had been deceived. And everybody knows its painful result, namely that one day a shark did really come, and the lad cried as before; but those who had been deceived once were not inclined to run the risk of being deceived twice, and so the boy perished—perished a victim to his own wrongdoing.

Now, while this story is well-known, there is another given by Lamartine, which is not so well known, but which conveys a similar idea. It is briefly as follows:

In a certain desert tribe an Arab possessed a horse, whose fame had spread far and wide to other tribes. The owner of this horse was a man whose name was Naher.

In another tribe there was an Arab who coveted this horse greatly. His name was Daher. He offered to Naher great sums of money, then his camels, then his whole wealth, but nothing would tempt Naher to part with his horse.

But Daher was determined to have it, and if he could not get it honestly, he would get it by other means. So he laid a plot and carried it out. He stained his face with the juice of an herb, clothed himself in rags, and so tied up his legs that he looked to others as a lame beggar.

Now Naher had to pass a certain spot, and Daher knew this. Here, therefore, he determined to wait. At length he saw Naher coming along on his beautiful horse, and as soon as he was within hearing, Daher began in a whining tone:

"I am a poor stranger; for three days I have been here, unable to move. I am dying for want of food. Help me, and heaven will reward you."

Naher kindly offered to take him home on his horse, if he would get up, but the rogue cried:

"Good sir, I cannot move."

Then Naher, touched with pity, dismounted, and, after a great effort, lifted the beggar on to his horse. This was just what Daher wanted. He was no sooner on its back than he set it off at a gallop, and looking back at Naher, cried:

"Did you not know me? It is I, Daher!" Then he laughed.

Naher called out to him, and as Daher was certain he could not be followed, he stopped.

Then Naher said, "You have taken my horse, but I must beg of you not to tell any one how you got it."

"Why not," said Daher.

"Because," answered Naher, "some day a man might be really ill and want help, and whoever hears of this will not dare to help him, lest he should be deceived as I have been."

"That is true," said Daher, after a moment's thought, and then he turned and gave back to Naher the horse, saying, "I cannot allow others to suffer in consequence of my deception."

Let me say just this: Be true always, for every untruth works evil, both to the teller of it and to others too.

## The Second Call.

"Elsie, come back and shut the door! Elsie!" called her mamma.

Elsie wavered a little, but did not turn about. When she came back, an hour afterwards, her mamma took her by the hand and led her into the library.

"Did not my little daughter hear me call her twice to close the door?" she asked.

Elsie was a truthful child. She coloured and hesitated, then answered stammeringly:

"I wanted Neddy to have his dinner while it was warm. I told Johnny I'd feed Neddy for him if he'd leave the stable door open so I could." Then she added, "And your call sounded so much lower the second time."

"My poor little girl!" said her mamma. "Do you not know that it was because you had run just so much farther away?"

Little Elsie's experience is a common one. The voice in the heart which we name Conscience—that which says, "Do this, because it is right! Avoid that, because it is wrong!"—is as real as the mother's. But the first call is always the loudest! If one does not heed it, it will never again be heard quite so clearly. One will have gone just so much farther away. By and by it will not sound at all. One may even go on quite comfortably yielding to the temptation whose first suggestion filled him with horror.

This is not a new thought, but it is a terribly true one. Dear boys and girls, never dare to wait for the second call of duty! Speak the kind word, do the generous deed, deny yourself for the sake of another—now! Break off the chain of the evil habit, leave the questionable act—now! Obedience is no slavery. Remember the child Samuel in Eli's house, who waited not for the morning light to rise and answer, "Speak, Lord; for thy servant heareth!" Through obedience alone he grew into the prophet and leader of his people. The truth obeyed is the truth that "maketh free!"

## A Sensitive Girl.

Helen Gibson was acutely sensitive. Physically susceptible to pain in a high degree, her mental temperament corresponded. She was truly conscientious, and disallowed all morbid feeling, but she was easily wounded, quickly depressed, and strongly influenced by the surrounding atmosphere.

"Mother," she said once, "I can't help feeling hurt, even when I tell myself that the jarring and cutting things are not meant to be so sharp. If I cut myself with a knife, the blood will run, even if I do it purely by accident. Can I help it if the unintentional stab brings the blood?"

"Perhaps not," said the mother, "but be sure to let the wound heal by the first intention," as the surgeons say. Don't dwell on the hurt, nor tear it open to see how it is getting on."

"I won't," said Helen resolutely.

Nevertheless, she brooded over her sensitiveness, and became discouraged and dejected over that.

She was a shy girl, and reluctant to meet strangers, but a school friend persuaded her to make her a visit. When Helen learned to know Agnes Merriam's mother, she straightway loved the gentle woman with all her heart.

One Sunday afternoon when the young girl had not been well enough to attend any service, she was alone for a little while in the library with Mrs. Merriam, each with book in hand. Helen wished within herself that some special message might come to her where she was. As if in answer to the upspringing wish, Mrs. Merriam rose and placed a small open book before her, saying, "This passage from Fenelon is so helpful."

Helen read the extract with pleasure, and then turned to one upon the opposite page. This is what she read:

"God lets a great sensitiveness form a part of some people's natural temperament, in order to train and discipline them; and then, He does not see fit to remove it, but rather to use it for their sanctification. Their part is to enter into His views for them."

"Here is my message, though Mrs. Merriam did not mean it so," said Helen softly. "If God lets it be so, but means to make me stronger by controlling what is hard, I will let Him have His way with me and 'take His view of it.'"

And oh, the comfort that came to her with this resolve.

## Go Constantly to Church.

Benjamin Franklin wrote to his daughter, and his words are golden: "Go constantly to church, whoever preaches. The act of devotion in the Common Prayer-book is your principal business there, and if properly attended to will do more toward amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be, and therefore I wish you would never miss the prayer days; yet I do not mean that you should despise sermons, even of the preachers you dislike, for the discourse is often much better than the man, as sweet and clean waters come through very dirty earth."

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