

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, MARCH 1, 1900.

[No. 9.]

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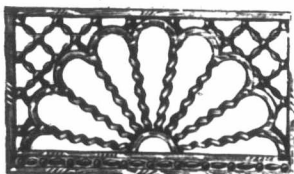
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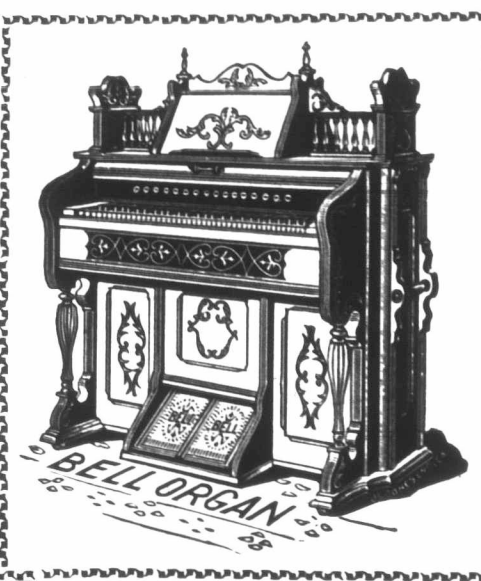
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We all sacrifice c human civi sons to do who looked youths wh early winte ever again seems sh Eighteen k by this tim home to u which we a us finch fr and there i and the r those dear see again, l

# Canadian Churchman.

TORONTO, THURSDAY, MARCH 1, 1900.

Subscription, - - - - - **Two Dollars per Year.**  
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FIRST SUNDAY IN LENT.

Morning—Gen. xix, 12 to 30; Mark vi., 14 to 20.

Evening—Gen. xxii. to 20 or xxiii.; Rom. xiii.

Appropriate Hymns for first and second Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### FIRST SUNDAY IN LENT.

Holy Communion: 309, 318, 323, 556.

Processional: 165, 191, 263, 306.

Offertory: 89, 198, 257, 279.

Children's Hymns: 330, 331, 332, 568.

General Hymns: 84, 92, 94, 466.

### SECOND SUNDAY IN LENT.

Holy Communion: 310, 312, 317, 324.

Processional: 242, 248, 281, 291.

Offertory: 256, 267, 491, 528.

Children's Hymns: 112, 345, 346, 574.

General Hymns: 261, 269, 492, 638.

## The Sacrifice.

We all knew that Canada was offering a sacrifice on behalf of the Empire and of human civilization, when she sent forth her sons to do battle in South Africa. No one who looked upon the brilliant array of goodly youths who left the Toronto station in the early winter expected that all of them would ever again tread our streets. But the blow seems sharp and heavy when it falls. Eighteen killed and sixty-one wounded, and by this time perhaps many more. It brings home to us the seriousness of the work in which we are engaged, but it does not make us flinch from it. The work had to be done; and there is this satisfaction to the sufferers and the mourners, among ourselves, that those dear to them, whom they never can see again, have walked in the footsteps of the

heroes and martyrs of the human race. Weeping may endure for a night, or even for many days; but joy will come at the thought of the noble heroism and self-sacrifice exhibited by those who have gone before us. In former days families cherished with pride the names of their members who "fell at Waterloo," or on some other great battlefield; and many a Canadian family will tell, in days to come, with thankfulness and hope, of the work done for the British Empire by their sons and their brothers, and their uncles.

## The Late Archbishop of Canterbury.

Through the interesting biography which has just been published, attention has again been more closely drawn to the life of the late Archbishop of Canterbury. His was a life for which all good men may well give thanks to Almighty God. He never lowered the standard of the Anglican Church even to please the Queen of the greatest Empire in the world. So faithfully by word and deed, by symbol and example, did he teach the history and doctrine of the old Catholic life of Britain, that had all his predecessors done likewise, then the Greek and Anglican Churches would now be in full communion. His strong face shows that clear grasp of the faith—that simple straightforwardness and Anglo-Saxon sense of honour which marked the record of his days. Tried and brave, loyal and Catholic, his life will remain one of the choicest flowers of English Christianity. At the end, kneeling in the early morning in the quiet country church, he makes his last communion, and returning homeward bears the Lord, Who was to go with him through the valley of the shadow of death.

## The Education of Children.

The Bishop of Winchester remarks in his charge on the folly of supposing that we can, under any system, give a complete education to children who leave school at the age of twelve or thirteen. The utmost that can be done for such children is to furnish them with the opportunity for carrying on their education after they leave school. Ignorant parents think that when the child leaves school he has already "got a good education," and the child himself, not unnaturally, is liable to adopt that view. The Bishop says on this point that if we could properly enlarge for ourselves and for others the idea of what education means, could get people to believe that "powers of body and mind—aye, and of soul—are to go on being steadily evoked, educated, by the daily use, in field, or shop, or household, of the intelligence which the drudgery of school standards has polished and sharpened; and if we could further provide, within the reach of all, some kind of intellectual opportunity, however slender, which should prevent the once sharp edge from getting blunted and useless; if we could do that, in a few years

the homes and lives of manual workers would be transformed, transfigured into shapes and capacities yet unknown."

## Children's Books.

Here is an interesting list of twenty children's books, which was lately solicited by the London Daily News, from its readers, to cover the twenty most popular books for children. The only conditions stated were that persons sending lists should bear in mind that the books were to be read by English children. The twenty books having the highest number of votes are as follows, the books being named in the order of the greatest number of votes: Robinson Crusoe, Anderson's Fairy Tales, Alice in Wonderland, Tom Brown's Schooldays, Pilgrim's Progress, Little Women, Arabian Nights, Little Lord Fauntleroy, Alice Through the Looking-Glass, Water Babies, Lamb's Tales from Shakespeare, Uncle Tom's Cabin, Treasure Island, Swiss Family Robinson, Ivanhoe, Gulliver's Travels, Westward Ho, Jungle Book, Wide, Wide World, AEsop's Fables.

## Religious Education.

We learn that an attempt is being made in Birmingham, England, to secure a change in the rule that forbids any note or comment to be added by the teacher to readings from the Bible in Public Schools. This is clearly a step in the right direction, and we hope the experiment may succeed and spread in the Mother Country, and so, by and by, come over to ourselves. We cannot get all that we should like in the way of religious education in Public Schools. Let us try to get all that we can.

## The Archbishop and the Ambassador.

The author of Archbishop Benson's life, his son, tells a story of a dialogue of his father with a foreign ambassador, which is very instructive: I shall never forget a conversation between the ambassador of a foreign power and my father. The former was dining at Lambeth, a genial, intelligent man, very solicitous to be thoroughly in touch with social life of the country to which he had been accredited. After dinner the ambassador, in full diplomatic uniform, with a ribbon and stars, sitting next to my father, said politely: "Does your Grace reside much in the country?" My father said that as Archbishop he was provided with a country house, and that he was there as much as possible, as he preferred the country to the town. "Now, does Your Grace go to Church in the country?" with an air of genial enquiry, turning round in his chair. "Yes, indeed!" said my father; "we have a beautiful church almost in the park, which the village people all go to." "Yes," said the ambassador, meditatively, "yes, I always go to church myself in the country—it is a good thing to show sympathy with religious feeling—it is the one thing which combats

socialistic ideas. I think you are very wise. Your Grace, to go." My father said that he felt as if he and the ambassador were the two augurs as represented in "Punch." "I did my best," said my father, "to persuade him that I was a Christian. . . . but he listened to all that I said, with a charming expression, implying: 'We are both men of the world, and understand each other.' I am sure he thought that I was speaking diplomatically, and in purely conventional language, and that if we had known each other better, I should have thrown off the mask and avowed myself as free a thinker as he."

#### A Touching Incident.

The Rev. T. F. Falkner, chaplain with Lord Methuen's forces, in a letter to the Chaplain-General, thus describes a service after the battle at Graspán: "We then pushed on and encamped at Euston Siding. . . . We had a service at eight, of the usual kind, after which (it was announced), the General would say a few words to the men. Then I had a funeral of three naval officers, and after that a celebration in the garden of the house occupied by the General. On a drum, as an altar, with a reredos of vine branches and leaves, each worshipper sheltered by a fruit tree, the Holy Communion was administered to one, at least, for the last time. It was a memorable service, quaintly set as it was, and it was the last poor Colonel Stopford took part in."

#### A Warning.

Quite recently Mr. S. Smith, M.P. for Flintshire, gave notice, in the English House of Commons, of the following motion: "And we humbly represent to Your Majesty that a state of lawlessness still prevails in the Church of England; that doctrines and practices rejected at the Reformation are still largely prevalent; and that the time has come to redeem the pledge given by this House and accepted by the Government last session, 'that if the efforts now being made by the Archbishops and Bishops to secure the due obedience of the clergy are not speedily effectual, further legislation will be required to maintain the observance of the existing laws of the Church and Realm.'" It is quite obvious, therefore, that things will not be allowed to go on as they have been, and that, if the Bishops are set at defiance, more drastic measures will be taken. It is the part of everyone who loves the Church of England and desires her welfare, to labour and pray that such measures may be rendered unnecessary. The Bishops show no desire to be arbitrary or severe, and it may be hoped that the clergy will recognize their gentle spirit by answering obedience.

#### Extravagance at Funerals.

We always rejoice when we notice any effort made to repress the mischievous and irrational expenditure at funerals which sometimes impoverishes a family for months. A society formed for this purpose exists in England, and at a recent meeting, Mr. J. Lowther, M.P., said the main object of the

society was the discouraging of wasteful and extravagant funeral observances. Gathering a bunch of flowers to be laid by loving hands on the last remains of a dear one was very becoming; it was the abuse of this which they deprecated. The cart loads of wreaths sent by acquaintances, merely as a matter of form, became a nuisance to those engaged in carrying out the arrangements of the funeral, and it was this that they protested against. The Earl of Stamford, speaking on the same subject, said that he made it a rule to find out what special charity a deceased friend had been interested in, and to send to its funds a contribution amounting to as much as he would otherwise have spent on a wreath. In spite of all that has been said and done on this subject, we fear the evil is still rampant.

#### LENT.

The Season of Lent is with us again with its solemn, earnest, yet hope-inspiring voices. The year has again rolled round to the moment when the Church calls her children to special self-examination, confession of sin, and earnest resolve. The English name of this season is derived from an Anglo-Saxon word signifying spring. In the Eastern Church it is known as the Fast. By the Latin Church it is called Quadragesima (the fortieth), in French, contracted into Careme. The origin of the forty days can hardly be mistaken. Moses fasted forty days at the time of the giving of the Law. Elijah fasted forty days after receiving refreshment in his flight from Ahab. But the great period of a forty days' fast to which the mind of the Christian instinctively turns back with reverence and devotion, is the Fast of the Lord Jesus before His Temptation in the wilderness. It was by slow degrees that the Season assumed its present form. Originally the Fast was for only forty hours—from Good Friday to the break of the Easter Festival. But, as the joyousness of Christian life turned into a greater sombreness and sadness the time was extended. The Bridegroom, long expected, seemed to defer His coming more and more; and the children of the bridechamber mourned His absence. It cannot be doubted that the recurrence of such a Season is calculated to be of great benefit to people who live in an age of business and excitement like our own. It is true indeed that it has been found practically impossible for people "living in the world" to keep all the forty days as days of special abstinence; and the authorities of the Latin Church for a good while ordered Monday, Wednesday, and Friday only to be thus kept, besides giving additional dispensations to persons engaged in special and exhausting kinds of work. Monday has more recently been given up, so that Wednesday and Friday alone are now prescribed. In the Anglican Church no special rules are issued by authority, and individual members are left to the dictates of their own conscience, and their own experience, guided and helped by the counsels of their pas-

tors. It is possible that such a method (or lack of method), leads in some cases to an over-rigid observance of the Season, and in other cases to a keeping of it which savours of laxity. Yet, on the whole, perhaps, it answers as well as any other plan. We have very little discipline in the Church of England, yet the influence of public opinion and the individual sense of duty leave very little undone that a more rigid discipline could effect. Among the benefits of the Season of Lent there is the partial cessation of festivities, amusements, entertainments of all kinds, so that it became more possible and more easy for men and women to find time for retirement, reading, meditation, self-examination. These things will be urged upon the people by the clergy, and need not here be dwelt upon in detail. But it may be well for us all, in a general way, to make up our minds to do something for ourselves, something for the Church, something for the world. There are few men who can look back upon their past life and work with entire satisfaction. If any are able to do so, they are probably the men who have the least right. When we ask how we have spent our time and our money—even if we have had very little time at our own disposal, and hardly any money that we could spare after providing for the necessities of life—we shall almost certainly be dissatisfied with the retrospect. And, if this is so, surely the Season of Lent may well be utilized for the purpose of reconsidering how these gifts of God may be better utilized. Here is something for us all to do. We may need guidance in details, and that we shall receive in many ways; but here is a useful guiding thought.

#### PERSECUTION.

It is a question often discussed, what is the effect of persecution upon a community? and the answer is not by any means so simple as it appears. A writer in the London Spectator brings before us certain very interesting aspects of this subject. In the first place, he corrects the very common error that persecution never answers. On the contrary, persecution often does answer if it is only thorough. Where it has failed, it has chiefly been where it was only partial, for example, in England, where it has never been thorough-going, whichever side has been the persecutor. Where, on the contrary, it has been thorough-going, it has seldom been unsuccessful; take, for example, the history of the Protestant religion in Austria. It can hardly be said that persecution has failed under the rule of the Hapsburgs. Bohemia, at one time widely Protestant, is now almost entirely Roman Catholic. Austria, at one time with a population of which four-fifths were Protestants, is now almost entirely Roman Catholic. The whole subject of persecution is of the deepest human and national interest. It illustrates some of the deepest principles in the development of human history. For example, it is beyond all question that persecuting nations are injured and made less capable and noble by the appeal

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to physical instead of moral arguments. The persecuted are purified, and if they are cast out, the baser elements of the population are left behind. When the Huguenots were driven from France, after the revocation of the Edict of Nantes, the loss to the country was immense. The faint-hearted and pusillanimous recanted; the brave and loyal were driven into exile. It is impossible to estimate the loss sustained by France, by the expulsion of some of her noblest sons, whilst England was enriched by the addition of many of them to her population. It may be doubted whether, even now, we have learnt the whole lesson which such incidents are calculated to teach us. Is there not still a lingering notion that there may be some shorter method of bringing men to the reception of our opinions than by the mere force of truth? It will take a long time to make men thoroughly convinced that truth is its own best support, and yet in the long run there is nothing more sure than this.

### The Churchwoman.

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

#### NIAGARA.

St. Catharines.—On Monday afternoon, the 19th ult., the St. George's branch of the Woman's Auxiliary held their annual meeting in the rectory, which was unquestionably one of the most successful meetings ever held by the branch. Shortly after 2 o'clock the business meeting commenced, Mrs. Ker, the president, occupying the chair. After the usual devotional exercises and the transaction of some routine business, Mrs. Ker delivered an address upon the work which the branch had accomplished during the year, pointing out certain matters that she thought were susceptible of improvement, with advantage alike to the auxiliary and also to the parish; she was very glad indeed to be able to congratulate them upon the fact that notwithstanding they had experienced many serious drawbacks during the past twelve months, the net results of their labours had not fallen below that of previous years; she also thought that the time had now arrived when the branch should elect another president, she had been elected for several years in succession, but as she was now a life member of the Diocesan Board, it appeared to be a favourable time for making a change. During the past year, some of their members had been called to pass through great sorrow and bereavement, and she knew how keenly and how lovingly their sympathies went out to them in these dark days. The president spoke very warmly of the efficient services rendered by Miss Thompson, in her management of the junior branch of the auxiliary, and concluded by commending the whole to their prayerful consideration. Very satisfactory reports were submitted by the treasurer, and the recording secretary, and after the work for the year had been formally closed, the election of officers was then proceeded with, and resulted in the following: President, Mrs. Ker; honorary vice-president, Mrs. Judge Senkler; acting vice-presidents, Mrs. Bixby, Mrs. Arnold; recording secretary, Miss F. L. Bate; corresponding secretary, Mrs. J. Clench; treasurer, Mrs. Richardson; delegates, Mrs. Haynes, Miss Ida Woodruff; auditors, Mrs. Clark and Mrs. Rees; appointed by the rector, Mrs. Hare and Mrs. Peterson. The usual

complimentary votes were passed, after which the public meeting was held in the drawing-room. Rural Dean Ker occupied the chair, having on his right the Ven. Archdeacon Houston, and on his left Miss Crawford, from the Sarcee Indian Reserve, near Calgary. The other clergy present were Rev. Mr. Piper, Thorold; Rev. Mr. Skey, Merritton; Rev. Mr. McGinnis, Homer. There were representatives from St. Thomas' church branch, St. Barnabas, and from Merritton and Thorold, making in all very nearly a hundred zealous workers in the missionary cause. After singing and prayer, the Rev. Mr. Ker said it was most inspiring to see so many present, moved by a common impulse, namely, to advance the kingdom of Christ; they were all rejoiced to know that the grand old British flag was moving triumphantly in the "Dark Continent," but there was a still more honoured flag, namely, that which bore upon its ample folds the cross of the world's Redeemer. On that occasion he had hoped that they would have had the Bishop with them, but he could not be present; however the Archdeacon had kindly consented to remain with him for the afternoon. Brief and inspiring addresses were then delivered by the Ven. Archdeacon and the other clergy present, after which the chairman introduced Miss Crawford, formerly a parishioner of his, but for some years past engaged among the Sarcee Indian children. Miss Crawford gave a most interesting address, pointing out how the Indian tribe was being diminished in numbers, owing largely to their lack of knowledge about their physical requirements, and urged the necessity of bringing the knowledge of salvation to those benighted pagans; she dwelt on the many touching examples of conversion among the Indian children, and read several letters that the children had written to her since she came East. All present were much moved, and the Doxology was sung with great fervour, after which the Archdeacon pronounced the Benediction. Mrs. Ker invited those present to remain for a cup of tea, and to have an informal talk on their work, and this part of the proceedings proved most enjoyable. At eight o'clock in the evening there was a special service in St. George's church, under the auspices of the auxiliary, which was well attended, and an excellent sermon was preached by the Rev. Robinson Gardiner, of Port Dalhousie.

#### MONTREAL.

The 14th annual meeting of the M.D.W.A. was opened by a choral service in Christ Church Cathedral, and celebration of the Holy Communion, on Tuesday morning, February 20th. The Lord Bishop gave a most earnest and impressive address on the subject of "Faith," and spoke many words of encouragement to the members of the Auxiliary. A large number of the city clergy took part in the service, and there were nearly two hundred communicants. The 19th century fund, thank-offering, was presented as an offertory. At the business meeting in the afternoon, after the opening hymn and prayers, and letters of greeting, Mrs. Holden gave her annual address, beginning with a warm welcome to the visiting delegates, and giving a resume of the work being done in the different missionary stations in which our Auxiliary takes an active interest. Reference was made to the work being carried on by Miss Bristow, in the girls' school at Krishnagar, India. A special plea was made for more subscribers to the "Extra-Cent-a-Day-Fund." The recording secretary, Mrs. Everett, then read her report, showing that the membership of the M.D.W.A. now numbers 1,320. In addition to these there are 160 members of the Ministering Children's League engaged in the same work. Mrs. Mills, corresponding secretary, next read her report, mentioning that appeals had been received from Mackenzie River, Athabasca, Algoma, Dynevor Hospital, and from Rev. L. N. Tucker, regarding the continuation of the grant of \$100 per annum for the evangelization of the Chinese in British Columbia. Appeals had also

been received from some missionary clergy in our own diocese, asking for financial aid, as well as for books, lamps and other Church furnishings. Mrs. Mills stated that during the year she had written 470 letters, including resolutions of sympathy, and copies of resolution re 19th Century Fund; 211 members' cards had been distributed, and 250 annual reports and programmes had been sent out to city and country branches. The treasurer, Mrs. Marling, next read her report, which was most satisfactory and encouraging. On the whole the pledges had been met very well, and the other contributions for missionary work had been very generous. Miss Laura Mudge gave a very bright and original paper on the subject of "Excuses." So many ridiculous and trivial excuses were often given by people for not attending meetings or doing missionary work. On Tuesday evening a very interesting address was given by Principal Hackett, illustrated by lime-light views, on the subject "The Micro-cosen of Missions." At the sessions on Wednesday, Mrs. Day gave a beautiful address on the subject of "Acquaintance with God," and brought in the names of many Bible heroes as examples and illustrations. Mrs. Troop read a very interesting account of the work being carried on in the Dynevor Hospital, and the needs of that institution. Mrs. Buxton Smith, president of the Ontario W.A., was present at Wednesday's sessions, and was warmly welcomed. The reading of the city and country branch reports showed continued activity and renewed efforts in many cases. The Dorcas secretary's report indicated a great amount of work done, and showed that a very large number of bales had been sent out to various mission stations. It was announced by the president that the thankoffering amounted to \$189, and a vote was taken as to the disposal of it, which resulted in the decision of dividing the sum into three equal parts, and giving a third to a missionary clergyman in our own diocese; a third to the relief of the famine sufferers in India, through the Zenanas; and the remaining third to Bishop Bompas, for his diocese. On Wednesday afternoon a very interesting address for juniors was given by Miss Lily Lyman, on the subject of the "Children of India," illustrated by children in costume. There was also a wonderfully attractive missionary loan exhibit, at which many rare and beautiful curios from India, China, Japan and Northwest Canada were displayed. The report of The Leaflet Editor was very bright and suggestive, and Mrs. Kohl appealed for more interest in the little magazine, as it contained so much missionary information in an abbreviated and condensed form. Letters were read by the corresponding secretary, from Miss Jennie Smith, Bishop Awdrey, of Japan, Miss Paterson and Miss Shaw, Onion Lake. Two very able papers were read by Mrs. McLeod Moore and Mrs. James Day, dealing with missionary work during the 19th century. The papers girdled the whole world, and were full of information and interest. The sessions concluded with a reception to delegates and friends, held on Thursday afternoon, and very largely attended. The venerable and beloved Bishop of the diocese showed his warm interest in the work, by being present at all the sessions, and thus encouraging and gratifying all the members of the Auxiliary. We have never had a more successful "Annual," both as regards numbers, and also by the very pleasant character of the sessions, marked by a spirit of love and harmony; "The love of Christ constraineth."

#### THE TERRIBLE FAMINE IN INDIA.

Words fail one to express all that is meant by famine spread abroad among the millions of India's natives as it is to-day. Thousands dying daily. In Bombay 408 perished in one day. Can we think what it means? We are grieved for all loss of life, but this slow dying, inch by inch; little children left to perish in this way by distracted and famished parents. Oh, it means horror and suffering such as we shrink from contemplating. Yet is it not better to face the truth, to look on those mul-

titudes, and when we have realized—or think we have in some small measure—the condition to-day of men, women and children in India, let us look at ourselves, at our own resources, and the life we are living, and ask ourselves, "What shall we do, what can we do?" Surely we will not, cannot say, "nothing." Oh, shame upon all want of pity and mercy! Oh, come forward all who bear the name of Christ, all who call themselves "brothers" of men; give "not grudgingly, nor of necessity," but, oh, so freely, gladly and quickly as shall bring relief to many, glory to God and blessing to yourselves. Rev. F. Stevenson, of Pranty, Gujarat, and a number of other workers, write on behalf of the Irish missionaries in Gujarat; their letter says: "Five-sevenths of the population of Gujarat falls outside British jurisdiction, and the relief works hitherto undertaken in most of the native states are entirely inadequate to meet the existing needs. Now, in what should be the harvest season, barren fields and arid wastes everywhere meet the eye. For want of fodder, cattle have already perished, literally by hundreds of thousands. The failure of the grain crop has doubled, in some places trebled, the price of bread, and has thrown nearly all the farm labourers out of employment. The failure of the cotton crop has also had disastrous results. A letter written from a trustworthy source tells of many cases of suicide of parents, who could no longer bear to see their children starve, and strong men who preferred sudden death to slow starvation. Parents, naturally affectionate, are now offering to sell their children for a few pounds of grain. Others, again, are known to have starved to death themselves in order to keep their children alive. Let help come quickly or it may come too late. Twopence will keep a man alive for a day; five shillings will feed a whole family for a week; a pound, for a month." This is quoted from a paper called *The Christian*, and in case of any desiring further particulars, the article concludes by saying, "Communications may be sent to Dr. B. W. Barkley, 12 May street, Belfast." We read from our daily papers that the famine is felt by 250,000,000 people. Awful stories of starvation and suffering are coming from the missionaries; it is said to be the worst famine India ever knew, and though only at the close of the wet season, a water famine stares many districts in the face. A great number of people, especially women and children are eating the leaves of trees, and digging roots for food. Thousands of men and women are working at the Government relief works, the men getting 3 cents a day, the women 2 cents; but thousands cannot work, and must get help or die. One missionary writes that in his province no rain has fallen since 26th June. There is a portion of India's people which it is impossible for the Government to reach; its secluded women, who starve to death rather than face the publicity of a relief camp. These are the very ones the Church of England Zenana missionaries are permitted to reach; so it is prayerfully urged that the hearts of all people may be opened to contribute to the needs of these starving sisters. The missionaries among the lepers are also writing the most pathetic and urgent appeals from Ellichpur. One writes: "We may expect a great rush of starving people very soon, with all that this means. Surely God is calling them to renounce idolatry and seek His face. Surely we have another grand opportunity of pointing them to the Life-Giver, Jesus Christ, but how few we are. We need your help and prayers at this time, if ever we did, dear friends, and we are confident that the same feelings that prompted you before, will cause you again to act, and uphold us all in the field." In *The Pentecost Herald* we read: "We will have no more rain for eight months unless God works a miracle." Let us pray for a miracle of love that our hearts may be so full of pity and desire to help that prayers on behalf of these famine sufferers may be offered from east to west; that we may be so full of intense purpose to relieve the sufferers and help the missionaries that we may raise subscriptions in our churches, Sunday schools, missionary societies, our daily papers, and in any way we can think of; asking our friends

from house to house. Let us speak of the facts, let us try to realize them, painful though they be. Think of what thirst in heat, sometimes 118 and 120 degrees, with a hot wind sweeping across the plains, and no water at these times means. Oh, what would it mean to myself! Anyone desirous of contributing relief to the lepers particularly may so mark their contributions, which will be sent to the Toronto treasurer for that work, by Miss Caroline Macklem; otherwise all contributions sent to her will be divided between the Zenana missionaries; those known to the S.P.G. and the C.M.S.; and we may be sure they will use most carefully and wisely all that we entrust to them. May God grant that heartfelt prayer may ascend, and loving alms be offered by many. Please address subscriptions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Cornwallis.—There was a very hearty and impressive service on Sunday, February 11th, in St. John's church. It was the Sunday appointed throughout Canada for special services in connection with the South African war. The rector (locum tenens), Rev. J. M. C. Wade, preached a very appropriate and eloquent sermon from the text, Exodus xvii., 11, 12. In referring to the causes of the present war, he thought no blame could be attached to the English Queen or the English Government, but that the large capitalists and the Government that allowed such a condition of affairs to exist, were not without some responsibility in contributing to the causes that have led up to the present calamitous war. The touching reference to our Queen being compelled at her age, and so much against her inclinations, to carry on this bloody war, was feelingly and eloquently represented. The singing of the congregation was very hearty, and the enthusiasm with which the National Anthem was sung seemed especially fitting to close this special service.

### FREDERICTON.

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

The diocese of Fredericton fell into line on Septuagesima and in every section the same sweet prayers were offered to Almighty God, supplicating His mercies and love toward our soldiers now upon the battlefield. A special service had previously been authorized by the Bishop, which not only aptly served for these public services, but which must prove very helpful for present use at private devotions. The offerings were added to the Canadian Patriotic Fund. Considering the fact that much had been given before, in one way and another, the report of the offerings made is satisfactory. It would be impossible to give a summary of sermons preached in the leading churches; without this, we know well the prevailing thought. Some of these sermons have appeared in the "local press," and, as far as any reference has been made, it has been appreciative. In St. John there were large congregations at all the churches, notwithstanding a special attraction to the Roman Catholic cathedral in the event of the consecration of two co-adjutor bishops. We had our Church members and many besides. The rector of Trinity was in Halifax, and his services were taken by the curate. Rev. J. de Soyers, rector of St. John's, and Rev. R. P. McKim, rector of St. Luke's, made an exchange for one service, and each filled their own pulpit once. The rectors of St. Mary's and St. James' filled their own pulpits, and conducted service at home. At St. John the Baptist (mission), Rev. R. Mathers

preached to assist the Rev. J. M. Davenport. At St. Paul's a particularly impressive service was rendered. A large number communicated at the early celebration, in response to the request of the Lord Bishop of the diocese. The special collects and lessons were used at matins, and the special suffrages added to the litany. The anthem at the service was "Incline Thine Ear" (Himmel). Two new hymns for war-time were also sung. At the evening service the latter part of the communion service was used after the collects, the 51st Psalm being sung kneeling. The anthem chosen for the service was Rudyard Kipling's *Recessional* (to De Koven); the solo verses were very sweetly sung by a treble voice, and the whole effect was most impressive. The rector, the Rev. A. G. Hamilton Dicker, preached at both services. In the morning he dwelt chiefly upon the lawfulness of war in a just cause, and in the evening, with the checks and reverses which are to be expected in the spiritual combat. The offering was \$52.

St. Stephen.—There were large congregations, both morning and evening, at the two churches of this town. Everything was done to express the spirit of the services of supplication, and this effort was met with Christian patriotism on the part of the laity. Forty dollars was given as an offering at "Trinity."

St. Andrew's.—The services were largely attended. The rector, Canon Ketchum, D.D., preached a very impressive sermon in the morning. The curate preached in the evening. Special effort was made by the choir, and their part was rendered particularly well. The offering amounted to \$35.

St. John.—St. Mark's has lately received \$10,000, as a bequest from the will of the late W. W. Turnbull.

### MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Que.

St. John the Evangelist.—The parish hall was filled to hear the Lord Bishop of Quebec lecture on "The Need of the Reformation, and How it Really Came About." He traced the history of the Church in England from its earliest days, showing that the Bishop of Rome had no control over it up to the time of King Stephen and King John, and even then it was gained by intrigue and force. The power of the Pope was, however, never wholly recognized. Wycliffe headed the first direct movement against it, but owing to the wars which raged for a hundred and fifty years, no progress was made, though acts of proviso were passed which prevented the Pope controlling appointments, and often little attention was paid to the Papal bulls. It was during this period also that the incomes of distasteful monasteries and priories were appropriated for the support of the two great English universities. The Bishop gave a short sketch of the life of Cardinal Wolsey, whom he characterized as the founder of the Reformation. Wolsey destroyed the power of the monkish houses and founded the rule of the bishops. He built colleges with the livings of the foreign clergy, and developed the idea of a National Church. The interesting lecture was brought to a close by a detailed story of the actual Reformation, and how it was brought about by the desire of King Henry VIII. to divorce his queen and marry Anne Boleyn. He showed how it was that the Church itself brought about the final separation and not the State, and he expressed the belief that the present mission of the Church of England was to bring about the reunion of the Church of Christ on earth. It stood between the extremes of Protestantism and Romanism. At the conclusion of the lecture some beautiful slides were exhibited showing some of the old monasteries and churches that abound in the Old Land.

St. George's. ult., the Rev. Md., preached Isaiah lv., 6. not seem to re they did, it was by the statues o public squares, unthinkingly. of the non-chu which entered 1

Westmount.— most eloquent on Sunday mor II. Cor., xi., 3. the congregatio Lenten season, and turmoil of to the careful which each one

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Ottawa.—A Bishop on Mo Office, of the resolutions wer of the S.P.G. 1 lows: 1. By a on the 16th of in the Cathedra and all the cler asked to unite, will be acting Holy Commur Synod's session convened after represented by lay representati bration of the gation, on such may decide to 4. By a missio evening before be asked to p people at all t S.P.G., and th 6. That each whole bi-cente 23rd, 1901, a y extend among interest in the moting in ever the growth ar ing frequent by special ser clergy be urge who can, to l the funds of the missionary wo

Pakenham.— with the Ladie

St. George's.—On Sunday morning, the 18th ult., the Rev. C. Ernest Smith, of Baltimore, Md., preached a most able sermon from the text, Isaiah lv., 6. "Men, now-a-days," he said, "did not seem to realize the presence of Christ, or, if they did, it was with feelings akin to those aroused by the statues of various celebrities that adorn our public squares, which were passed by unheedingly, unthinkingly. He pictured the uninviting routine of the non-church-going business man's life, into which entered no thought of God or prayer."

Westmount.—The Bishop of Quebec preached a most eloquent sermon in St. Stephen's chapel on Sunday morning, the 18th ult., from the text, II. Cor., xi., 3. In conclusion, the Bishop asked the congregation to turn aside during the coming Lenten season, as far as possible, from the hurry and turmoil of life, and give themselves more fully to the careful consideration of the battle with sin which each one was expected to fight.

Lacolle.—At an adjourned meeting of the vestry of St. Saviour's church, Mr. R. R. Ouhet was appointed rector's warden instead of Henry Haycroft, who has removed to Montreal.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Smith's Falls.—The Rev. Canon Nesbitt has been very ill for the past few weeks, and his condition is the cause of much solicitude among his many friends. He is very weak.

Galetta.—The Church people of this place have resolved to build a church. An entertainment for the raising of funds was held on the evening of the 26th ult.

Renfrew.—St. Paul's church was almost destroyed by fire on Wednesday morning, the 21st January. The roof, seats and organ were burned. There is an insurance of \$1,800 on the church.

Ottawa.—A meeting was convened by the Bishop on Monday, February 12th, in the Synod Office, of the city clergy, at which the following resolutions were passed: That the bi-centenary of the S.P.G. be observed in this diocese, as follows: 1. By a celebration of the Holy Communion on the 16th of June, the day named by the S.P.G., in the Cathedral, at which the Bishop will minister and all the clergy and laity of the diocese shall be asked to unite, so that the Church in the diocese will be acting as a unit. 2. By a celebration of the Holy Communion on the first morning of the Synod's session, in the event of the Synod's being convened after June 16th, so that the Church, as represented by the Synod—the Bishop, clergy, and lay representatives, may unite in it. 3. By a celebration of the Holy Communion in each congregation, on such a day and hour as each clergyman may decide to be most favourable for his people. 4. By a missionary service in the Cathedral on the evening before the Synod at which ——— shall be asked to preach. 5. That the offerings of the people at all these services be appropriated to the S.P.G., and that they be moved to give liberally. 6. That each clergyman be urged to make the whole bi-centenary year, June 16th, 1900, to June 23rd, 1901, a year of earnest effort to quicken and extend amongst his people a stronger and fuller interest in the Church's missionary work—by promoting in every way open to him a knowledge of the growth and progress of the work—by holding frequent missionary services for intercession, by special sermons and addresses. 7. That the clergy be urged to induce those in their parishes, who can, to become annual subscribers of \$5 to the funds of the S.P.G., which are employed in missionary work.

Pakenham.—The entertainment in connection with the Ladies' Society of St. Mark's church, was

a marked success. Over \$40 was added to the society's funds as a result.

Clayton.—The ladies of St. John's are working vigorously to buy their clergyman a new buggy the coming season. Proceeds of the concert last Friday evening go towards this object.

TORONTO.

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

St. John the Evangelist.—The teachers and officers gave an "At Home," to about two hundred of their friends, in the old school-house last week. A pleasant programme of music and literary selections was rendered.

Holy Trinity.—The school-house was filled to overflowing at the concert given by the choir, under the direction of Mr. Blackburn, the organist. A number of part-songs and choruses were rendered in admirable style, the sweet voices of the boys blending well with those of the men. Mr. Blackburn is certainly to be congratulated for the high standard of excellence of his choir. Solos were sung by Masters Frank Allingham, Tom McKnight, Messrs. A. Blachford, J. W. McIlvenney, J. C. Beckett, W. Smith and F. A. Blachford, who all acquitted themselves with credit. An orchestra, under the leadership of Mr. W. J. Kirkpatrick, played several selections, which were thoroughly appreciated.

The treasurer of the Toronto branch of the Canadian Patriotic Fund Association acknowledges receipt of a further cheque for \$332.17, from the Bishop. The cheque covers the contributions of the following churches—Toronto—Trinity church, \$27.45; St. Thomas', \$98.11; Junction—St. Mark's, \$7.67. Alliston—St. Andrew's, \$8.15; West Essa, St. Peter's, \$6.99. Barrie—Trinity church, \$32.24. Beeton—St. Paul's, \$9.20; Tottenham, Christ Church, 55c. Brighton—St. Paul's, \$4.10; English Settlement, 90c. Caledon and Albion, \$9.20. Campbellford—Christ Church, \$9. Creemore—St. Luke's, \$4.01; Lisle, St. James', \$2.82; Banda, Christ Church, 85c. Emily and Omemece—Christ Church, \$12. Haliburton—St. George's, \$15.41. Kinmount—St. James', \$3.24. Lakefield, —St. John the Baptist, \$16.80. Lloydtown—St. Mary Magdalen, \$6.86; Nobleton, St. Alban's, \$5.20; Kettleby, Christ Church, \$3.64. Penetanguishene—All Saints', \$22.73; St. James', \$6.55; Lafontaine, St. Alban's, \$2.80. Port Hope—St. John's, \$12.45. Woodbridge—Christ Church \$3.25. The treasurer also acknowledges the receipt from Mrs. Strachan, 260 Richmond street west, of a cheque for \$15.

Cobourg.—On Friday, the 16th ult., Canon Macnab delivered one of his interesting lectures, illustrated with lantern views, in St. Peter's school-house. The subject was "A Bicycle Tour Among the English Cathedrals." From beginning to end the lecturer held the attention and interest of the large audience by his graphic description and pleasant reminiscences of the cathedrals and abbeys of the Old Country. The lecture was given under the auspices of the St. Peter's branch of the Woman's Auxiliary.

Ashburnham.—St. Luke's.—Miss Hamilton, of Auburn, has completed a carved oak credence table for this church in memory of her brother. This completes the very handsome carved oak chancel and sanctuary fittings erected a few years ago by Mrs. Hamilton, widow of the late Hon. Robert Hamilton of Auburn, Peterborough, in memory of her husband. Mrs. Williamson, of Toronto, addressed a largely attended meeting of members of the Woman's Auxiliary of Peterborough and Ashburnham in St. Luke's school-house, on Tuesday, February 20th. Her address was greatly enjoyed, and her exhortations to renewed

and united efforts will doubtless meet with a hearty response. With the erection of a new vestry the buildings in connection with St. Luke's parish are now complete and satisfactory in every respect. The vestry is a commodious room, 20 feet square, which has been handsomely furnished by the Young Women's Chapter of the Guild, and will be useful for social meetings and other purposes.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Wolseley and Sarawak.—These two congregations are working very heartily to support their clergyman, and, besides the generous Christmas gifts, have greatly encouraged his heart on several different occasions. On the afternoon of Saturday, 17th ult., two ladies, Mrs. Wilson and Mrs. Bell, representing these congregations, called on the Rev. G. M. Franklin, at his residence in Brooke, and presented him with a fur coat in the name of the parishioners. This valuable gift is highly appreciated by the incumbent, who has a large field to cover.

St. Mary's.—Memorable services were held in St. James' church on Sunday week. In the evening the church was crowded, and the service from beginning to end, touching, solemn and enthusiastic. The sermon preached by the rector was upon "Boer and British Christianity." Special services will be held on Wednesday evenings all through the season of Lent, in St. James' church, commencing on Ash Wednesday. During Holy Week services will be held each evening from Tuesday to Friday inclusive.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Winnipeg.—All Saints'.—A large and representative meeting of the members of All Saints' church was held Thursday evening, 15th February, in the school-house, the Rev. F. V. Baker, the retiring rector, in the chair. The meeting was opened with a prayer a little after 8 o'clock, after which Dr. Bush, acting secretary of the vestry, read the minutes of the last special meeting of the congregation, called in connection with filling the vacancy caused by the resignation of Mr. Baker. Dr. Bush also read the finding of a special meeting of the select vestry, held on Tuesday evening, in which the vestry submitted the names of the Rev. C. A. Seager, M.A., rector of St. Cyprian's church, Toronto, and Rev. F. B. Smith, M.A., who is at present in charge of Wakefield mission in Eastern Manitoba. There was no general discussion. The matter was immediately put to the ballot with the result that Mr. Smith was found the choice. Immediately after the result was announced, Mr. Sweatman moved, seconded by J. Stewart Tupper, that the nomination be made unanimous, which was at once manifested by a standing vote. The Doxology was sung by all present, after which the rector gave the Benediction. It is gratifying to be able to add that the meeting was most harmonious. Rev. F. Benjamin Smith, the newly-elected rector, is an Englishman. He received his education at an English grammar school, and at the age of 20 took the degree of B.A., at the University of London. His theological training he received at Lincoln Diocesan College, after which he proceeded to the University of Durham, where he graduated B.A., with honours in classics and mental science. He afterwards took the M.A. degree at the same university. He has been in holy orders for a little over eight years, during which time he has held curacies in the diocese of Manchester, where he did admirable work among the weavers and miners. During the few months that Mr. Smith has been in Western Canada, he has done yeoman service, and has endeared himself to the members

of his rural congregation, who will be most unwilling to part with him, even with a view to his accepting an important parish like All Saints.

### British and Foreign.

A memorial window, to the late Earl of Ava, is to be placed in Bangor Parish Church.

The Bishop of Liverpool has issued his farewell address to the clergy and laity of his diocese.

Several dedication brasses have been placed in the nave of Norwich Cathedral, bearing the names of those who contributed to the restoration of the nave.

The S.P.G. has helped to found eight of the ten dioceses into which South Africa is divided. It has maintained 545 missionaries, and has spent £821,395.

The Rev. C. H. Lomax, rector of St. John's, Heaton Mersey, has decided to enlarge the parochial schools at a cost of £1,800, £529 has been raised locally.

It is stated that Church schools in Lancashire are being frequently added to in number, as well as enlarged—a gratifying sign of Church progress in the country.

In St. Augustine's Church, Bournemouth, which was built and endowed by the late Canon Twells, it has been decided to place a permanent memorial of him. It will take the form of a stained-glass window.

The late John Ruskin was referred to by Canon Scott-Holland in the course of his sermon in St. Paul's Cathedral. He said that Ruskin's social Gospel had "passed into the very life of the people."

Quite recently a beautiful brass altar book rest has been presented to Clonfert Cathedral by Mrs. Charles Ireland, of Kendal, in memory of her ancestor, Bishop Young, who was Bishop of Clonfert in the year 1798.

The Wakefield Cathedral Extension Committee have accepted the tender of £24,393 by a Leeds firm of builders for the enlargement of the Cathedral, as a memorial to the late Dr. Walsham How, first Bishop of the diocese.

It is decided to put in hand at once the completion of the new church at Shaldon at a cost of about £6,000. Mr. Edmund Sedding is the architect. A feature in the new building will be a stone ceiling of barrel form, divided into panels, by bold carved ribs.

During the episcopate of fifteen years of the Bishop of Llandaff, the population of the diocese has increased to the extent of 300,000. That the Church has recognized this is proved by the fact that 120 places of worship, costing £270,000, and 125 clergy have been added.

Shanghai papers received give the details of the murder of an English missionary, the Rev. S. M. Brooke. While on a visit to his wife, who is a missionary in Taianuf, south of Tien, Mr. Brooke was seized by the natives, who put a rope around his neck and dragged him behind horses until he was dead.

The Archbishops of Canterbury and York have intimated to the Lord Mayor of London their desire that the £62,000, raised in Church collections in response to the Queen's letter, should be divided equally between the Red Cross Society, Lloyd's Patriotic Fund, and the Soldiers' and Sailors' Families Association.

A memorial tablet has been placed in the south choir aisle of York Minster, in memory of the late Duke of Clarence. The tablet is of white Carrara marble, upon a slab of Belgian red marble, and it was designed by the Dean of York. It represents a chaplet of bay-leaves suspended from a coronet, beneath a cross.

The stained-glass window, presented to Dovercourt Church, by the Emperor of Germany, in memory of soldiers of the German Legion, who died at Dovercourt from disease contracted during the Walcheren expedition, was dedicated last month. The window represents the healing of the centurion's servant.

The Bishop of Manchester, at a clerical pastoral aid meeting, in moving the adoption of the report, said half of the people were sinking into a state fast approaching heathenism; half the people did not attend any place of worship. Sunday observance was neglected, and drunkenness and gambling were demoralizing thousands.

Statistics, not yet complete, Bishop Tucker says, show that during the year ending September 30th, 1899, about 5,000 baptisms have taken place in Uganda. Communicants and catechumens have increased in a marked degree, and funds have advanced in proportion. The Bishop also says that about 7,000 baptisms may be expected in the year commencing with October last.

The Rev. Prebendary Harry Jones, writing to the Dean of Ripon, who had asked him to sign a document deprecating the war, said that it "would have been as impossible to avert the storm as to coax mercury up in a falling barometer." The writer concluded by saying: "The Boers are not bad fellows at the bottom, though they read the Bible as badly as Saul did before he became Paul, and lie like Jacob."

Mr. John Ruskin, writing in February, 1883, said: "I was put in such a passion last month by the late openings and early closings and general deadliness at Worcester, that I dare not venture on any more English cathedral work for some time to come. I sometimes wish they were all in ruins, rather than in their chill of uselessness." These sentences would not apply to the way in which our cathedrals are used to-day. They have become centres of religious activity.

Lieut.-Col. Hardy, secretary of the E.C.U., in his annual letter says it is most encouraging to have to note that the unprecedented number of 10,003 new members and associates had joined the union during the fifteen months ending December 31st, 1899. The net gain to their ranks, after making all deductions for resignations, deaths, loss of address, and non-payment of subscriptions had been 6,569, so that they now numbered on their books as many as 38,842 communicants.

The Rev. W. Manners-Sutton, late of Brighton, bequeathed to the Dean and Chapter of Lincoln a cabinet containing ecclesiastical vestments, with jewels attached thereto, and £1,000 each for the following purposes: Bishop of London's Fund, Friend of the Clergy Corporation, Society for the Propagation of the Gospel in Foreign Parts, Society for the Promotion of Christian Knowledge, the Augmentation of Benefices Fund, the Curates' Augmentation Fund, and the English Church Union.

On the top of the church tower at Bicknoller, near Taunton, there flourishes a vigorous yew tree. With reference to this remarkable phenomenon, the vicar (the Rev. W. B. S. Wood), writes: "In 1878 the tower of the church was restored, and I was anxious to have the tree removed and planted in the churchyard, with a tablet giving its size and origin; the parishioners, however, wished it to

remain, and, although it was cemented all round, it still lives. There is a very large yew tree in the churchyard, and birds eat the berries on the tower, leaving the kernels, and I imagine in oldest days, when the tower mortar was soft, one of these kernels took root." The height of the tower is 60 feet, and the height of the yew tree on the tower is 2 feet 8 inches, with a girth of 12 inches. It has been growing fully a hundred years, and possibly longer.

### Correspondence.

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

#### VOLUNTARY PUBLIC SCHOOLS.

Sir,—The proposed scheme for the affiliation of Voluntary Schools with our Public School system presents many advantages that will accrue to our provincial educational system by its adoption. We would have smaller classes, giving better opportunity for individual attention—opportunity to parents to supplement the work of the common school with religious, classical, or other special instruction—opportunity for capable teachers to earn more than the average salary expended by our Public School Boards—all the advantages arising from private enterprise, and yet under public control—diversified forms of education, yet with sufficient uniformity to constitute one national system. I might add more; but I am here alone concerned about a difficulty which arises in the minds of many from the fact that it would be unwise, in their opinion, to separate the youth in Ontario in their education on denominational lines. They object to the "sectarianizing of our youth," as though some evil influence followed the instruction of a child in the faith of its parents. "We desire unity," they say; but what true unity can there be, based upon ignorance in religious matters? Let me, however, consider a concrete example. Here we have a Public School alone educating the children of Anglican parents, who voluntarily contribute what is necessary to maintain definite religious instruction in accordance with the faith and practice of the Anglican Church. Will any reasonable person say that the influence of such a school is injurious? That it would tend to make children educated there narrow-minded or bigoted? Would that be the influence of the Christian instruction imparted by the Anglican Church to Anglican children, supplementing the ordinary work of a common school? "But," they say again, "we want our children to come in contact with each other, to knock off their rough edges—to create more friendly feeling in after life." Are men and women to be better friends the more ignorant they are kept in regard to their faith? Is such the true policy of our "Protestant" bodies? Solomon tells us that "fools despise wisdom and instruction." Does he not thereby condemn the action of the religious bodies, who deliberately counsel no religious instruction which will accord with the desire of the parent; fearing that we may disturb our "fetich" (as Prof. Robertson calls it), the Ontario Public School system. Rather let us grant every opportunity we can to parents to secure the religious instruction they want, and in every way obtain the most liberal education possible for their children, and, so far as that education embraces the ordinary work of the common schools, let it form an integral part of our provincial system—be recognized as such; and the schools completely affiliated with, not separated from, our State system of Public Schools.

LAWRENCE BALDWIN.

Sir,—That the the English children taught pay a two-fold man can conscie not the Roman, realm of which exists that the either send thei take the chances either dissenters to-day to the I his attitude tow: tive one; what h than what he be children cannot definite dogmati to this end the dren against en ship, but his at School Board, v last Christmas, Church street se ern Congregatio Sherbourne stre Anglican Church pression? Truly of the Roman munions. As : ever stir a hand and other Chur lift a finger tow: trust, I propose Catholic Church to schools they : Public School t action adopted I have an immed equanimity of t Public School c to adopt what lesser evil of g right of Separat

Toronto, Feb.

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Sir,—In your the attention of the title of "Cl Symonds has p he calls the "C is evident that N his scheme is : Church's call to to the deliberate of the Anglican essential conditi fore sets himsel to point out th Episcopate of t taken in its judg of the Church Prayer Book, a: greatest divines, be abandoned scholars," you call a figment. task, Mr. Symo win his readers-t writers of the e say that Christ He just taught l ciples, and then not to form thet tion that might or be evoked o Symonds annou of Apostolical : laity as separat Apostolic age," ondary matter," ward form grov



## ANGLICAN SEPARATE SCHOOLS.

Sir,—That the present system, which compels the English Catholic, who desires to have his children taught their father's faith effectually, to pay a two-fold tax is an injustice, no reasonable man can conscientiously deny. The Anglican, and not the Roman, is the Established Church of the realm of which we form a part, but the grievance exists that the members of that Church must either send their children to a private school or take the chances of the Public School making them either dissenters or infidels. The Public school of to-day to the Protestant gives every satisfaction; his attitude towards religion being largely a negative one; what he denies he can more readily state than what he believes; the Catholic knows that his children cannot be held to the Church without definite dogmatic teaching, and careful discipline; to this end the parent expressly warns his children against entering schismatical places of worship, but his authority conflicts with that of the School Board, which arranges, for instance, as at last Christmas, that the closing exercises of the Church street school should be held in the Northern Congregational, and of the Dufferin school in Sherbourne street Methodist. Why does the Anglican Church submit to this iniquity, this oppression? Truly because she has not the solidarity of the Roman Church, or the Protestant Communion. As no Government, unimpelled, will ever stir a hand to relieve us, and as our Bishops and other Church leaders never raise a voice or lift a finger towards securing to us schools we can trust, I propose the changing, by all English Catholic Churchmen who pay Public School rates to schools they never use, of their assessment from Public School to Separate School support. This action adopted by any considerable number would have an immediate and startling effect upon the equanimity of the Protestant powers that direct Public School concerns; they would not hesitate to adopt what to them would appear to be the lesser evil of giving Anglicans their long-desired right of Separate Schools.

W. H. F.

Toronto, Feb. 21st, 1900.

## CHRISTIAN UNITY.

Sir,—In your issue of the 8th February I called the attention of your readers to the fact that under the title of "Christian Unity" the Rev. Herbert Symonds has published a book, advocating what he calls the "Confederation of the Churches." It is evident that Mr. Symonds is fully conscious that his scheme is the dissenting substitute for the Church's call to unity, and is in direct opposition to the deliberate judgment of the entire Episcopate of the Anglican Communion, as to what are the essential conditions of restored unity. He therefore sets himself, with patronizing condescension, to point out that not only is the entire present Episcopate of the Church misinformed and mistaken in its judgment, but that the whole tradition of the Church of England as embodied in her Prayer Book, and endorsed and expressed by her greatest divines, is based upon ignorance and must be abandoned because Mr. Symonds and "all scholars," you know, think that it is what they call a figment. In order to accomplish this modest task, Mr. Symonds commits himself, and tries to win his readers to the position of the most sceptical writers of the extreme broad Church school, who say that Christ did not organize any Church. That He just taught his doctrines and instilled His principles, and then left them to form themselves or not to form themselves, into any outward organization that might commend itself to their judgment or be evoked out of their experience. And so Mr. Symonds announces with authority that "the ideas of Apostolical succession, or even of clergy and laity as separate orders, were not yet born in the Apostolic age," and "that organization was a secondary matter," because organization in its outward form grows out of experience. "The Body

of Christ," he says, "was an organism and not an organization." If these positions can be established then all organizations called churches, whether reaching back to the days of Apostles, or brought into being yesterday, stand upon an equal footing, as far as Divine origin and authority go. Then Apostolic succession and an unbroken historical existence, reaching back to Christ Himself, count for nothing. The Salvation Army is just as much a Church, and has just as much right to claim the allegiance of believers as any Church in Christendom. Then there is nothing to contend for, nothing to give up, nothing in the way of an immediate confederation of the Churches, "with some central body to which certain important matters might be referred." I have often wondered why what is called "the Christian Unity Society," of which Mr. Symonds is president, was brought into being. There are large and representative committees of both the Provincial and General Synods, appointed to press this matter upon the attention of separated brethren, and to seize every opportunity to promote this cause; but of course on the lines laid down by the United Episcopate in the Lambeth Conference. One would have thought that the natural course would be, for all who are zealous in the cause, to act through one or other of the committees of the Church's chosen representatives. But the reason for the outside unauthorized society being started, is plain enough now. Mr. Symonds evidently thought that the whole Anglican Communion was wrong, and had chosen the wrong men as her representatives. And so he organized an independent society of which he is the head, centre and president, for the purpose of promoting what he thinks the right ideas about the Church, her ministry and unity. These ideas I have pointed out are nothing more nor less than a reproduction of the scheme propounded by some of the separated communions for the corporate reunion to which the Church has been calling Christian people. The only effect of Mr. Symonds' intervention will be to further confuse minds already confused, and to indefinitely postpone the cause he thinks he is promoting. The Church holds a position which, for her very life, she dare not and will not surrender. But let us look for a brief space at some of the positions to which the Otonabee prophet commits himself, and tries to commit the Church. And first Christ did not construct a system, decree a government, designate officers, establish a perpetual economy. That is, did not establish any Church, did not appoint any officers; because "the Church is not an organization, but an organism." Hatch, whom Mr. Symonds implicitly follows, when he set himself to discuss the origin of the Church and the ministry, blandly waves the testimony of the Scriptures aside, on the plea that men differed about the interpretation of Scripture. But Mr. Symonds has the temerity actually to appeal to the Scriptures, though without any references, to prove that our Lord did not found any Church or appoint any ministry. Why, there is hardly a child in his Sunday school who could not have pointed out to Mr. Symonds that our Lord gathered disciples around Him; that He formed them into a distinct company; that He appointed officers over them; first, the twelve, Luke vi. 13; and then the seventy, Luke, x. 1; that He instituted baptism as the mode of initiating new members; that He prescribed laws for their government, and motives for their actions; that He declared, "upon this rock I will build My Church." And lest Mr. Symonds should think that the "will build" refers to some distant day, the end of the 300 years, which he says it took to evolve this organization, St. Paul says that in his day He had already built it upon the foundation of the Apostles and prophets, Jesus Christ Himself being the head corner stone. A building implies organization; a plan with its foundation and walls, and arches, and superstructure. And the child could have reminded Mr. Symonds that when a breach occurred in the ranks of the twelve ordained men they immediately proceeded to fill it by ordaining another (Acts,

i. 26); and that in a little while seven men were ordained deacons, and Saul and Barnabas were made apostles; and that many others are mentioned as holding the same office. That the apostles ordained elders (presbyters) in every city. That Timothy was sent to Ephesus and Titus left Crete for the purpose of ordaining elders and setting in order things that are wanting, or governing the Church. This is only a tithe of the Scripture testimony on the subject; and yet it is more than enough to prove that if ever there was an organized society in the world the Church of the Apostolic days was organized. And if by an "organism" Mr. Symonds means a society which has a head and members, and mode of initiation, and tests of fidelity and rules of conduct, and principles of action, then it will be necessary for Mr. Symonds to write a new dictionary to explain the difference between organism and organization.

JOHN LANGTRY.

Toronto, February 15, 1900.

## THE MONTREAL CATHEDRAL, ITS RELATIONS TO PARISH, DIOCESE, AND ECCLESIASTICAL PROVINCE.

Sir,—You have done a service to the Church in Canada by calling attention to this Cathedral—occupying a unique position in the commercial metropolis of the Dominion, and as the chief church in the metropolitan diocese and province. It is somewhat startling to learn that ordination vows and pledges of conformity to the Book of Common Prayer are held so loosely at the central shrine of the Eastern Canadian Church. Both in point of principle and of example, the lawlessness cited in your editorial involves grave dereliction to be greatly deplored. If our dignitaries treat solemn obligations with unconscionable elasticity, where are we to look for any conscience among the rank and file? Within hailing distance of an ambitious school of the prophets, what hollowness and casuistry, are object lessons before our future pastors and teachers. Mutilation of any office of public worship on the Lord's Day, finds no countenance in any legislation or implied concession to personal caprices on the part of the Provincial Synod. Such an assumed license is indeed to be a "master paramount," equivalent to defiance of all law and order. It is to be hoped that your reflections will secure the integrity of the parish church of Montreal, and its services, in the future, beyond offence or reproach. We shall then be enabled to view with equanimity its expansion towards diocese and ecclesiastical province. The action of the Synod of Montreal looks in this direction. It is possible that the reverend doctor and rector did, in his sermon on the 27th of January, rather exaggerate the conclusions reached, and over sanguinely outlined results. The primary motion of Mr. McCord was declined in favour of a definite substitute, which reads, "It is desirable to develop the cathedral character of Christ Church, but at present the Synod does not see its way to pass any definite resolution." This action affirms its parochial character at present, and looks to a higher and "cathedral" basis in prospect—which prospective basis being secured—it was subsequently added "that a united effort be made to form a restoration and maintenance fund" (not for Christ Church but), "for Christ Church Cathedral." In the view of the Synod, plainly, the parochial character is an incident and factor—the cathedral "development," the end, essence and principal. It would seem that the Synod had distinctly in mind a subordination of the rectorial imperium to the wider imperium of the diocese and ecclesiastical province, with the latter imperium—similarly to the general government, as compared with local legislatures—clearly in the ascendancy. This is far from meaning, it is held, a transplanting of an English cathedral, pure, simple and unadapted into Canada. It would be the extremest of "misconceptions" to suppose that the patterns of the Old Country cathedrals, formed through monastic

derivations, fortified by historical and lapsed environments, increased in exceptional immunities, are either desired or could be duplicated here. The mission of the cathedral is the same—*mutatis mutandis*—but the ideal is transformed from an effete system to a living agency in every way fitted to meet existing conditions. The Bishop of Lincoln, more than a quarter of a century ago, deplored the abuses of the English cathedral system, and they still require a rescue from the infirmities of age. The cathedral system is a concomitant of the episcopate, and with it is pre-eminently subject to "adaptation in the methods of its administration to the varying needs of the nations, peoples," provinces and dioceses, amongst those by whom it may be applied. Sincerely yours,

SYNOD

#### THE RELATION OF OUR CHURCH TO THE COLLEGES.

Sir,—I read with great pleasure a letter dated 1st ult., by "A Churchman," and it strikes, as it seems to me, the very ground and foundation, as to the cause of all the unhappy divisions in our Church. "A Churchman" has shown how well the Presbyterians have overcome the same difficulty, and have succeeded in having uniformity of teaching in all their schools and colleges; hence their happy, contented, and united feeling, and can we, the Church of England, not do the same? So long as we have several colleges and schools of training for the ministry, some teaching the Evangelical, and some the Catholic line of thought, and both having the Book of Common Prayer as their guide and rule in carrying on the services of the Church, but reading it in different ways, the one boasting of its Evangelicalism and the other glorying in its Catholicism—how can we but have the Church divided? The Church of England in Canada is not, I think, tied down by obsolete and out-of-date Acts of Parliament, as the Church in the Mother Country is. We have no Act of Uniformity, no State Church, where everyone, Jew or Gentile, has a right to intermeddle with and hamper its administration. But why do we not use our freedom, and put things right by settling once and for all what are the doctrines and ceremonial of the Church—for it is the uncertainty as to these that cause all the trouble. Is there one, I may ask, let him be layman, priest, bishop, or even archbishop, who can say, this or that is the teaching of the Church? Anyone doing so only gives private, perhaps, greatly biased "opinions." In the two (or more) parties of the Church, one says the Church has no altar, no priest, no sacrifice, no real presence—one well-known Evangelical minister (he says he is not a priest; they are synonymous terms, as he reads the Prayer-Book), in a sermon lately said this, and he even added "that the Church of England rather teaches the real absence;" and the other says the Church has all these. Now how can we look for agreement when such opposite ideas are taught in our training schools and preached from the pulpit? We rightly or wrongly boast of the grand comprehensiveness of the Church teaching, I am beginning to think it is far from being a blessing. The Prayer-Book, being but the result of a compromise, contains only what was allowed to pass through the sieve of Puritan and Presbyterian sifting, satisfies no one; many want a large part cut out, and as many would add what they think was lost by the Reformation, the result being the present "crisis" in England. This being the case, the Church in England must abide its heritage; but we in Canada should be free from this state of affairs, and should have some autonomy—let us then at once begin to set our house in order, assert our rights, and remove the wrongs, and in time all will be well. Now, I think (and this is by no means an Utopian idea), that if the General Synod of our Church could be moved to take this important matter up, and settle definitely, for the whole Church in Canada,

what is the doctrine in all essential points, and what the limit of divergence, as to ritual or ceremony, as it should be called; and have a book of rites and ceremonies compiled and made the law, by Act of Parliament, so that it must be accepted by everyone that calls himself a Churchman, and the Bishops be compelled to observe it, and see that no deviation be permitted in their diocese, except by faculty duly obtained, all would come out right in the perhaps near future, and the Church would become what it has not been for eight hundred years—a united and harmonious Church. The immediate effect of the Bishops having this book of rites and ceremonies—this legal statute in their hands as a law to be observed and carried out by them, would be to greatly enlarge their power of discrimination, as to who are fit and willing to be loyal to the Church before ordination. As it is now, he is compelled to ordain everyone that is in a general way qualified, even though he knows him to be ultra in his views, and may be sent forth to teach, it may be, the narrow line of his biased mind, and so be one more disturber of the peace of the Church. I well know the great and almost insurmountable difficulty there will be to carry out or even to begin such a reform, to say nothing as to the firmly convinced and satisfied feeling so many now have, which would have to be given up, enough almost to break the very heart of many a strongly feeling Churchman; but time would be the great healer, they would go down to the grave in sorrow, while the young would grow up loving their then united branch of the true Catholic Church.

DEFINITE.

#### A SUGGESTION TO "RADICAL."

Sir,—One word, but please don't clip me. Hope seriously that "Radical" "chipped in" a lot of dimes towards that \$80 of First Contingent. His indignation well placed in the main; but two things: 1. What "Radical" does know; 2. What he doesn't. 1. The old Church does miss things. Ruskin says somewhere that he doesn't wonder so much at what men suffer but wonders greatly at what they lose. So with our Anglican branch, sometimes. In many places, Church is simply missing, and there isn't any safety for her but in leading, as his Lordship of Winchester says. All I know is that she is "on top" in all these parts, thank God! The Church strong but everywhere wants spreading a bit. Like the British army, a little of her goes a long way. So glad that the "Littledale of the Canadian Church" dissected Mr. Symonds' book. Such books, if read, damage tremendously. Thank you Dr. Langtry. Yes! others do leave "worn-out" meeting houses. Of course people really sick of negotiations. Quacks and patent medicines ever tried first; then comes appeal to the true. Poor woman in the Gospel tried every physician first. Came at last to the true—as sick do to specialists now-a-days, but only at the last. Good for some to learn this. Then we, God's Church, occupy. No; we mustn't "give the heathen a rest." Keep everything going, we shall die a worse death than the outward if we don't. 2. What "Radical" (good man I daresay), doesn't know. Mustn't sweep all Bishops into condemnation. Some do, perhaps, nap at times. Homer, they tell me, wasn't awake all the time. Does "Radical" know Bishop Hamilton? It's his loss if he doesn't, because he is a splendid cure for pessimism. Let me tell "Radical" that a few of us in this diocese of Ottawa volunteered for chaplain for the 1st. What did the Bishop, ever on the alert, do? Went up to the House. Very cold day too, and many other things pressing. Saw Dr. Borden, urged applications; did everything possible. Personally, I know this; and say, too, I'm very glad I didn't go, because they got a better man. Cox, the chaplain of the 2nd, is one of my old Cornwallis boys in Nova Scotia. Prayed often with him when he was a boy. Now, thank God, he is going. So, I'm really with the soldiers

after all. Now, shouldn't be a bit surprised if other Bishops did exactly as ours did. If so, will their priests speak up and say it? The Bishops wouldn't mention it of course. I know one thing, Bishop Hamilton didn't consider our offers as coming from "hot-heads, free lances and uncanonical." He was only too pleased and thoroughly patriotic. Good to have chaplains, but even if we hadn't, our men are not brought up to leave the practice of their religion till the last moment. Depend upon it, God doesn't forget it either. "Radical," be calm, be just, even generous. I thought of ending with a Latin quotation and a "nom de plume" but won't.

The Mission House, Port Elmsley.

#### RELIGION AND THE NEW CENTURY.

Sir,—Lord Selborne's posthumous work, "The Catholic and Apostolic Church," is an altogether admirable example of the success the trained legal mind may have in exploiting the logical domain of the Christian religion. It is this, and it is something more. It is the concrete presentment of a fact which all thoughtful people recognize as one of the most important psychological phenomena of the end of the century, namely, the yearning on the part of the spiritually-minded of all Christian bodies, and in all walks of life, for a more substantial embodiment of the Kingdom of God here on earth. It is a fact quite as sad, perhaps, as it is indisputable, that in all great and violent revolutions the wave of revolt carries its adherents beyond the confines of the true mean; and it is the task of the wise reformer to arrest the inevitably receding movement at its proper stage. No man who is jealous of his reputation for fairness and ability to read history aright does not regret the excesses of the Protestant Reformation. It is one thing to rebel against organized tyranny; it is quite another thing to refuse obedience to that measure of authority which is absolutely essential to the well-being of any organization. It is only the disorganized who spell license out of liberty. And so we have learned by running the gamut of the doctrinaires, beginning with rationalism and ending in materialism, that to be spiritually-minded is to be obedient to those set over us in that kingdom, whereof we are lieges, and which, as Lord Selborne points out, is none other than the Ecclesia. Both the English and the German races have grown aware of profitless philosophizing. Long ago Goethe told the latter that to do their "God-given best" instead of speculating about it would make them truly great:

Wie das Gestirn  
Ohne Hast,  
Aber ohne Rast,  
Drehe sich jeder  
Um die eigne Last.

More recently Tholuck said: "If a man is a materialist, we Germans think he is not educated." That observation is full of hopefulness for the coming generation. In England ever since the days of the Reformation we have not wanted counsel of this character. Listen to the voice of the quaint old author of the "Religio Medici"—that "God-intoxicated man," as J. A. Symonds called him: "There is surely a piece of divinity in us; something that was before the elements, and owes no homage to the sun. Nature tells me that I am the image of God as well as Scripture. He that understands not this much hath not his introduction or first lesson, and is yet to begin the alphabet of man." What meant the rise of Methodism in the 18th century, and the successes of the great evangelist Moody in our own times, but a protest on the part of the middle and lower strata of society against the purely physical side of the Ecclesia? And an attempt by the devout and cultured mind to more thoroughly spiritualize worship by making things external symbolize the attitude of the soul, thus enduring a spiritual conception with absolute reality? We need not be fearful of the results of this revival, for it will not be catastrophic but normal and evolutional. We are not going to take

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up again pre-Reformation errors, nor will the barren theories of modern dogmatists be any part of our spiritual impedimenta on our pilgrimage heavenward in the new century. Superstition is in the grave, and materialism is now calling for its cere-clothes. Ruskin, who being dead yet speaketh, puts the question that science can never answer, but for which he finds a reply: "What is this 'primo mobile,' this transitional power, in which all things live, and move, and have their being? It is by definition something different from matter, and we may call it as we choose—'first cause,' or 'first light,' or 'first heat,' but we can show no scientific proof of its not being personal, and coinciding with the ordinary conception of a supporting spirit in all things." Possibly it will be the peculiar task of the 20th century to vindicate the truth of Berkeley's apparent paradox that the spiritual is more real than the material world. "All visible things," says Carlyle, "are emblems; what thou seest is not there on its own account; strictly speaking it is not there at all. Matter exists only spiritually, and to represent some idea and body it forth. . . . Nay, if you consider it, what is man himself and his whole terrestrial life, but an emblem; a clothing or visible garment for that divine Me of his, cast hither like a light-particle down from heaven?"

CHARLES MORSE.

THE GENERAL THANKSGIVING.

Sir,—It is as you intimate a matter of no consequence whether the general thanksgiving be said by the parson alone or by the congregation; but I would like to point out that your remark about the Amen is hardly conclusive, as it is printed in italics in the communion office, after the General Confession, and after the Trisagion (both times), and after the Gloria in Excelsis. I heard it said by the congregation, also in a Church in England some half-century ago or more, joined with a curtseying at the Gloria Patri, and these evidently were relics of practices of long, long before—not brought from Ireland. By the way does your rule apply to the Thanksgiving Prayer in the Baptismal Office? That seems evidently intended to be said by all: "Let us devoutly give thanks and say."

Y. D.

[We wish we could be as sure as our correspondent is as to the Rubrics of the Communion service and the meaning of the printing of the "Amens." As regards the Thanksgiving in the Baptismal service, we happen to know that, in most churches, it is said only by the clergyman; but also that in other churches it is an old custom for the people to join.—Ed. C. C.]

Family Reading.

SONG—SOLDIERS OF THE EMPIRE.

For The Canadian Churchman.

March! March! March!  
O'er the foreign field afar;  
The valiant men of Canada  
Are marching to the war.

March! March! March!  
Hark! hark! to the glorious tramp,  
The valiant men of Canada  
Are marching into camp.

March! March! March!  
With the British flag unfurled,  
The soldiers of the Empire  
Will stand against the world.

March! March! March!  
Lord hear our suppliant cry,  
The soldiers of the Empire  
Have gone to win or die.

March! March! March!  
Lord grant them victory;  
The soldiers of the Empire  
Put all their trust in Thee.

March! March! March!  
Their hearts are beating high.  
The soldiers of the Empire  
Will make their foemen fly.

March! March! March!  
Then every loyal son;  
By soldiers of the Empire  
The victory must be won.

March! March! March!  
To the sound of fife and drum  
The soldiers of the Empire  
As conquering heroes come.

—Dorothy Forster.

HOW HARD IT SEEMS.

There are times in one's life when all the world seems to turn against us. Our motives are misunderstood, our words misconstrued, a malicious smile or an unkind word reveals to us the unfriendly feelings of others. Our advances are repulsed, or met with icy coldness; a dry refusal arrests on our lips the offer of help.

Oh! how hard it all seems, and the more so that we cannot divine the cause.

Courage, patience, poor disconsolate one! God is making a furrow in your heart, where He will surely sow His grace.

It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvellous joy and peace.

It is the seed God has sown, springing up and bearing fruit.

OUR BESETTING SIN.

Which of us has not often been foiled in encountering his known, his real fault, his besetting sin? Which of us has not regretted and resolved, and determined, yes, and prayed against his chief sin, and yet fallen again before it as soon as it assailed him? This is sad, and wrong and deeply discouraging; we ought to have strength, considering what a motive Christ has given us in His own death, considering what an Almighty helper Christ has promised to us in His Holy Spirit. It is for want of faith; for want of simply accepting what is simply offered; for want of really believing this; because, if we did believe, we should certainly use it; it is for want of this that we thus fall, even when experience of sin, and sorrow for sin, and resolution against sin, and even prayer for victory over sin, has not been wholly wanting.—Dean Vaughan.

WHERE HELP IS NEEDED.

In an English church, about a century ago, the clerk one day read the following notice: "The prayers of this congregation are earnestly requested for a young man who has just fallen heir to a large fortune."

Now it is not often, even to-day, that it comes to us to pray for the ones who possess great wealth, and hence have responsibilities in large measure thrust upon them. We pray for the poor, and for those in deep trouble, and for the friendless. We forget the temptations which assail the wealthy.

More than this, wealth often opens a vista of pleasure hard to resist, and companions that are harmful are drawn like flies by the spreading of sweets. That bright-faced young man, full of fun, with a dangerous liking for entertaining companionship, heedless, impulsive, with money at his command, is perhaps in need of our help. The girl, whose wealth attracts flatterers and false friends, may be more to be pitied than another who earns her living by hard work.

The fact that the world counts certain peo-

ple fortunate should not mislead us. The young man, who has fallen heir to a large fortune may be the very one who needs our prayers and sympathy and help. Let us not stand aside, thinking it will serve him right if he meets with the ruin which comes from choosing the evil way, but let us be as ready to extend a helping hand as if his temptations came from a lack of worldly prosperity, instead of an over-abundance.

COME.

Someone once wrote to Dr. Mark Hopkins, asking him: "What is the sweetest word ever uttered?" His reply was, "Come." This was indeed a sweet word to the world—to many a longing heart—when the Christ said on the hills and valleys of Palestine, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The world had long been looking for the coming of some great helper and deliverer. The Christ did not come in such a way as to meet the expectations of the Hebrew people in general; but by a few earnest seekers after truth He was recognized in all His heavenly greatness, and through Him a great joy and gladness came into their lives. In the words of the prophetess Anna, we have a glimpse of the changed aspect of life in those days when God first manifested Himself in human form.

PRIVATE PRAYER.

If we would embody in our practice the spirit of the Apostolic precepts, we must bestow a great deal of pains and study on doing well those commonplace duties, which are of no interest in themselves, and in which there is no room for the gratification of vanity. And, generally speaking, we shall prize most highly and cultivate most carefully those duties, into the doing of which a corrupt or questionable motive cannot insinuate itself. I have often thought that earnest private prayer when we have entered into our closet and shut our door, is one of the most satisfactory evidences we can have of the working of Divine Grace within us, for this simple reason, that there can be but one motive to such a course of action, and that (more or less), a godly one. One who prays earnestly, where none but He that seeth in secret can note the prayer, must at all events believe that God "is, and that He is a rewarder of them that diligently seek Him."—Dean Goulburn.

WHERE IS YOUR HOME?

Home is the place where a man's heart dwells. It may be called by others a saloon, or a race-track, or an office, but, if that is where a man's whole heart is centred, that is his home. How well we know that, if a man's heart comes to rest trustfully in wife and children, then where they are becomes his home! Nothing will make his house cease to be his home but their departure from it. Even so, when our hearts come to rest in God, and our thoughts delight in turning to Him, then heaven becomes our home, God's dwelling becomes our habitation. And when we learn to see that God is the beauty of the world, and that God is the tenderness of our human love, and that God is the inspiration of good work and of true thought, as well as the joy of heavenly contemplation, then shall we learn in the world, in our households, in our labour, and in our heavenly hopes, always and everywhere to be at home in God.

## ASH WEDNESDAY.

Wherein lies the reasonableness of fasting? It is bringing the body into subjection; it is a recognition that the body is a machine. The body is an important machine. God given. It is a dangerous machine, capable of destroying its owner. A good servant, a bad master. It is to keep the soul's mastery that we fast. The best fasting will have this distinct object in view. It will be done with intelligence and system. There is a vast deal of random, aimless fasting, well meant, but blind. Could we not have a text-book on fasting—a book of tactics to increase our efficiency in fighting the flesh? For want of something else, suppose we use some book on hygiene. How would Dio Lewis on "Our Digestion," do for a guide to fasting? Why not have a competent teacher to tell us what to eat, how to eat, how much to eat; to tell us what food and drink conduce to animal development, what manner of living helps to bring the body into subjection, and make it a useful servant instead of a cruel master? If we have intelligence and system about this important business of fasting, it will be much more interesting, reasonable, and helpful to us. It will surely not be less Christian or acceptable to God because it is done with system, not less devotional, not less compatible with prayer. And these hygienic rules of life will furnish ninety-nine out of every hundred persons all the scope for abstinence from food which they could desire, or which a season of humiliation could demand. Of course propriety will suggest abstinence in other directions—abstinence from gaiety and festivity while we are commemorating the sufferings of our Saviour.

## FIRST SUNDAY IN LENT.

"Repent!" This word reverberated through the wilderness waste of Judea. "Repent!" This was the keynote of the Baptist's preaching. "Repent!" This caught the haughty Pharisee's ear, and startled the mailed Roman. "What shall we do?"—"Do?"—"Yes, what?"—"Do good."—"Is that repentance?"—"Yes."—Repentance is positive, tangible. It is not sentiment, it is not pretty words, it is not a spasm; it is plain duty, it is downright determination to do right, so help me God. This John preached, this Jesus taught. Repentance is not crying. "Lord, Lord!" but doing the will of my Father which is in heaven. Mercy, justice, humility, purity, truth—doing these things, and the undoing of their opposites, that is repentance. To the slave of flesh, repentance means control; to the libertine it means chastity; to the stingy it means liberality; to the slanderer it means charity; to the harsh it means gentleness; to the impatient it means long-suffering; to the discontented it means gratitude; to the sinner it means that which he is not and ought to be. Of the incidentals to repentance—sorrow, tears, emotion—the Bible takes little account, because it would not divert our attention from the main thing, which is to hate sin and forsake it.

## HAPPINESS.

Our true happiness comes from expansiveness of nature—from ability to sympathize, to enter into the lives of others. Therefore all experiences that tend to our development should be welcome, be they painful or joyful.

It is the tendency of our lives that counts, not the mere fact that we are pleased or otherwise. A child may be full of joy while

playing with flowers on the edge of a precipice.

It is necessary that we take account of stock now and then and find out what we possess in the storehouse of character. What are the "treasures" that we are laying up? Are we from day to day growing more sympathetic, more just, more generous, more patient? If so, we are cultivating happiness, though the ground in which we work be stubborn, and the growth of the divine harvest so slow that to our human eyes there is no progress at all.

If, on the other hand, we find ourselves more and more inclined to settle down into a narrow groove of "pleasant" living—to resent interference with our wishes and comforts; to dislike those who do not please us; to plan exclusively for our own pleasure; to be barely "good" enough for respectability; we have reason to feel that the "life" in us is becoming more and more scant; that the joy-giving rills are being dried up by slow and imperceptible degrees.

"For the joy that was set before him," the Master endured the cross, despised the shame—the "joy" of perfection; the beauty of holiness, or wholeness; soul-blossoming; the fruit-bearing of character.

To be perfect as the Father in heaven is perfect, was the aim of Jesus for his followers. Imperfection cannot produce perfect results.

The effort, the endurance, the faith, the waiting that we give for perfection, all tend in the event to joy.

In the development of character it is necessary to take a wide outlook, to cherish a high ambition, otherwise there is danger that the toiler will grow discouraged and faint by the way.

## SHORT CUTS ARE TEMPTING.

There is no success worth having that does not lie along the way of patient effort. The advertisement you notice so frequently of a certain contrivance by means of which one can "learn to play the piano in fifteen minutes," does not really deceive anybody. Everyone knows that no ingenuity can furnish a substitute for the skill gained through months of practice.

Short cuts are tempting, but look out! We like the prospect of mastering a modern language in five weeks, or learning a profession without a teacher, in three months, or investing a few dollars and getting back a fortune. But there is no royal road to the things that are really worth having. We waste a great deal of time looking for one, and often when we think we have found it, we soon discover that the path which seemed so direct led into a morass from which we were fortunate to escape unharmed.

## THE HOLY NAME.

Jesus was wonderful in His coming. How utterly unlike what men expected was the coming of the Son of God into the world. When the child of Caesar was born in the purple, all the world rang with the news. When God's Son was born in a stable only a few humble shepherds and three strangers from a far country knew of the matter. The rulers of the world had purple, and fine linen, and soft couches; He Who made the world had only rude swaddling clothes to wear, and a manger to lie in. The world was utterly indifferent about the holy birth on Christmas Day, and went on its course, the one man to his farm, another to his merchandise. Yet this event of Christmas Day

was to change the history of the world. Caesar, and his might, and his kingdom, and his grandeur have passed away; but the rude stall of Bethlehem is the object of the world's worship, and He Who was born there, in loneliness and neglect, now reigns in the hearts of all Christendom. The emperors who despised the lowly birth, and persecuted the first followers of the Lord, have perished; but Christianity goes on conquering and to conquer.—Rev. H. J. Wilmot-Buxton.

## DO NOT MISS IT.

How many of you have ever thought twice of the significance of the word "misunderstanding?" Practically we know very well what it means—quarrels, harsh words, wounded hearts, roots of bitterness that spread through long years. And yet very often all this might be avoided if more pains were taken to come to an understanding.

Frequently a little frankness is all that is needed. You are puzzled by your friend's actions, or else his words seem to convey a meaning that wounds and grieves you. But are you sure you are not missing their true significance? Get an explanation from his own lips, however loudly your pride protests. To miss an understanding by ever so little, is often to put long years of estrangement between hearts that love each other.

## HINTS TO HOUSEKEEPERS.

Cream Oysters.—Fifty shell oysters, one quart sweet cream; butter, pepper, and salt to suit taste. Put the cream and oysters in separate kettles to heat, the oysters in their own liquor, and let them come to a boil; when sufficiently cooked, skim; then take them out of the liquid, and put them into a dish to keep warm. Put the cream and liquid together. Season to taste, and thicken with powdered cracker. When sufficiently thick, stir in the oysters.

Oyster Toast.—Select 15 plump oysters; mince them, and season with mixed pepper and a pinch of nutmeg; beat the yolks of four eggs and mix them with half a pint of cream. Put the whole into a saucepan, and set it over the fire to simmer till thick; stir it well, and do not let it boil, lest it curdle. Toast five pieces of bread, and butter them; when your dish is near the boiling-point, remove it from the fire, and pour it over the toast.

Salmon Steaks or Cutlets Fried.—Cut slices from the middle of the fish one inch thick; wipe dry, and salt slightly; dip in egg; then in cracker crumbs; fry very quickly in hot butter; drain off all the grease, and serve upon a hot dish. Sprinkle green parsley in bunches over it. The French use the best salad-oil in this recipe, instead of butter.

Macaroni or Vermicelli Soup.—Two small carrots, four onions, two turnips, two cloves, one tablespoonful of salt, pepper to taste. Herbs—marjoram, parsley, and thyme. Put any cooked or uncooked meat and its bones in enough water to cover them; when they boil, skim them and add the vegetables. Simmer three or four hours, then strain through a colander, and put back in the saucepan to reheat. Boil one-half pound macaroni until quite tender, and place in the soup tureen, and pour the soup over it—the last thing. Vermicelli will need to be soaked a short time only—not to be boiled.

—Wit and wisdom differ. Wit is upon the sudden turn; wisdom is in bringing about ends.

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In the blithes!

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Children's Department.

"JESUS LOVES ME."

"Jesus me, this I know."  
Sang a cherub long ago;  
Oh, so long! yet still I hear  
Every cadence warbled clear,  
As the thrush delights to sing  
In the blithest days of spring.

Still in fancy I can trace,  
Line by line, his radiant face;  
Eyes where sparkling thoughts arose  
Like the stars at daylight's close:  
One bright curl—I see it now—  
Trembling on his chiseled brow,  
And that pure mouth quivering  
With the words he used to sing  
(For his baby-faith was strong):  
"Little ones to him belong."

"Jesus loves me, he who died  
Heaven's gate to open wide."  
Ah, his face was sweet and grave  
As he sang of him who gave  
Such a life his own to win,  
And "let a little child come in."  
We who heard him could not know  
That he had not far to go,  
But a little while to wait,  
Ere he passed that open gate.

"Jesus loves me," sang he still,  
Though so "very weak and ill"  
That his failing voice in vain  
Strove to sing the last refrain.  
Day by day his features grew  
Into beauty grand and new,  
Till an angel form he lay,  
Waiting wings to fly away  
Can we doubt that One drew nigh  
"From his shining throne on high,"  
Came in love and grace to "stay  
Close beside him all the way,"  
Held his tired lamb to His breast,  
Till he reached the longed-for rest?  
Ah! 'twas then that heaven drew near,  
And we almost seemed to hear,  
Thro' the anthem round the throne,  
One beloved, blissful tone,  
Sung with more than Seraph's glow,  
"Jesus loves me this I know."

PASS IT ON.

Once, when I was a school boy, going home for the holidays, I had a long way to go to reach the little town in which I dwelt. I arrived at Bristol and got on board the steamer with just enough money to pay my fare, and that being settled, I thought, in my innocence, I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," said I, in my wretchedness.

"Then I shall keep your baggage. What is your name and address?" I told him. Instantly he took off the cap he wore, with the gilt band about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father, in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantly; "but I am glad it has."

"So am I," said I. As soon as I got ashore I told my father what had happened. "Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket, when I saw a little lad crying; a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the book-keeping clerk.

"What is the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me, I will be sure to pay him."

Instantly it flashed upon me, the forgotten story of long ago. Here then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago, and of the steward's kindness to me. "Now, to-day," I said, "I pass it on to you, and remember, if you meet with anyone who needs a kindly hand, you must pass it on to them."

"I will, sir; I will," cried the lad, as he shook my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, "It is all right, sir; I will pass it on."

WAITING FOR BEGINNINGS.

As the spring comes on, we see the fields, which so short a time ago were white with snow, embroidered over with green. The seed sown last fall lay long months in the frozen earth, giving no sign of life. But when the snow melted, something stirred down under the surface, and delicate little shoots pushed their way through the soil up into the sunshine.

Sometimes we sow seeds of patience or love or sympathy, and wait long to see them start into growth. The snow falls, the storms rage, all the earth seems frozen and desolate. If we think of our little seeds at all, it is to feel sure that they have perished in the cold.

Then the spring comes, and the snow disappears, and the seeds sowed so long ago start from under the ground, and do their part toward making this world beautiful. We should be happier if we remembered this always, and did not lose faith and hope because sometimes we have to wait through a long, cold winter before the seed we have sowed even begins to grow.

For Lenten Correspondence



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I have read carefully parts of your book and have looked through the rest. It is not, and I know it is not, intended to be a commentary, and in that very fact I see its value. Its merit is that it is sui generis—the thoughts suggested by the sacred narrative to a business man of the world. Clergymen are supposed, popularly, to have a monopoly of Biblical interpretation; it is therefore a happy sign when a layman of large experience comes forward as an expositor.

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THE FORTY DAYS OF LENT.

"Mother, we have found what you wanted in the beginning of the Prayer-Book, just after the calendar. First, there is a list of the feasts, then of the fasts."

"And I suppose," said Arthur, "that you are going to talk about the fasts to-day, because it will be Ash-Wednesday this week?"

"Yes," said mother; "that is the first of the forty days of Lent, and I want to talk to you and Mary a little about it. Forty is the number in the Bible always associated with the thought of sin. The children of Israel were forty years in the wilderness."

"And Moses fasted forty days."

"So did Elijah."

"Yes; and so did our Lord. Now, when we look at the Collect for to-day, we see in what spirit

we should try to keep our Lent—in a spirit of love."

"What does 'Lent' mean, mother?"

"The word means 'spring.' It is the spring fast. It is the Church's rule to have a time of special preparation before the great festivals, and as Easter is the greatest of all festivals, the preparation time is longest."

"But people don't fast now as Moses and Elijah did?"

"No, they don't go entirely without food. Look at the Collect for the First Sunday in Lent, one of the few collects addressed to Christ, and you will see that we pray that as He fasted for our sake, so He will give us grace to use such abstinence that our bodies may be subdued to His Spirit, and we may be ready to do His will. Abstinence means not taking as much as we should like

of things that are sometimes quite allowable."

"But father said the other day that children were not expected to fast."

"Not in the same way as grown people, by going without their food; but fasting and abstinence mean something more than that. Can you give me another word for them?"

"Self-denial," said Arthur, gravely.

"Yes, that means doing something that we do not like. We have two natures, and the lower nature is always trying to make us a slave to it. It is natural to want to eat and drink and sleep, but when we indulge these feelings too much, they become sin, and we cannot control ourselves. Self-control is one of the great ends of fasting. We have to break ourselves in as you saw Mr. Baker breaking in that young horse last week. When it is broken in, it will turn as its master wishes, when he holds the reins, as we shall obey the teaching of the Holy Spirit when we do not let our temper and our selfishness get too strong for us."

"Then, mother," said Mary, slowly, "father said in his sermon this morning that it was a good thing to make a rule for Lent. What did he mean?"

"He meant this, dear. It is a good plan to think over quietly before Lent comes, and to make up our minds what we will do. He said, you will remember, that it was well to let this rule have something to do with our besetting sin. If anyone were lazy and inclined to doze off again when it was time to get up, it would be a good rule for him to make up his mind that he would jump out of bed the moment he was called. He would have a few minutes' extra time, and might say with his morning prayers, the Collect for the First Sunday in Lent, or a short prayer in the Visitation Office, beginning, 'O Saviour of the world.' Or, if a child were quick-tempered and hasty, it would be a good rule to make, not to answer again when he felt angry, and to remember the silence of the Lord."

"But, mother," said Arthur, "those sound such little things. Is that fasting?"

Mother smiled, and said: "The saints were not people who did great things, but those who did little things with great devotion. But, if you want it, there are ways in which you can fast at meals without injuring your health. If there is jam tart and rice pudding, you can take the rice pudding; only," she added, gravely, "in all these things try to say what you say at the end of your prayers, 'for Christ's sake, or you may grow proud of your fasting.'"

It was nearly teatime, and the talk had to be ended; but, as mother left the room, she felt Mary's hand on her arm, and stooped down to listen.

"My rule shall be," said the child, "to get up directly nurse

calls me, without once turning over."

And as she wished Arthur good-night, he said:

"I mean not to answer back, for you know Mary is sometimes so provoking."

But, a week later, mother found him sitting moodily alone.

"It's no good!" he cried. "I've broken it! So it's all over."

"No, my boy, it has only begun. Begin again. The crown is for those who persevere, not for those who succeed." And then she wrote something on a bit of paper. "This is a prayer I learned as a child from one who had learned it from Dr. Pusey. Say it with your prayers to-night."

Arthur read:

"Blessed Jesus, give us the gift of Thy holy love, pardon of all our sins, and grace to preserve unto the end."—E. M. Green, in Golden Sunbeams.

#### A KISS FOR MOTHER.

The young people who have laughed over Eli Perkins' funny speeches may not find anything to laugh about in this article from his pen; but they will find much to think about:

I want to speak to you of your mother. It may be that you noticed a careworn look upon her face. Of course, it has not been brought there by any act of yours; still it is your duty to chase it away. I want you to get up tomorrow morning and get breakfast. When your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

Besides, you owe her a kiss or two. Long ago, when you were a little girl, she kissed you when no one else was tempted by your fever-tinted breath and swollen face. You were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

Then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been out of interest these long years.

Of course, she is not so pretty and kissable as you are; but if you had done your share of the work during the last ten years the contrast would not be so marked.

Her face has more wrinkles than yours; and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard, hands,

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#### THE QUEEN'S SWANS.

The rivers of England, while not as large as our American rivers, and not surrounded by the grand scenery we have on the banks of so many of our fine rivers, have a beauty all their own.

The lovely quiet rural villages, the green meadows and peaceful glades, the many quaint and beautiful buildings, ruins and towers on every side add much to their charm.

There is one other beauty which they have, and one which is entirely wanting to our American rivers, and that is the number of stately swans floating so gracefully on the quiet waters.

While at Hampton Court this year we went up the Thames about half-way to Oxford.

The river was full of pleasure-boats, with gaily-dressed ladies, and the whole scene most bright and lovely. The stately swans were everywhere, floating on the water, eating from some fair lady's hand, or taking a quiet bite from some tempting lunch, spread out in the boat, when the members of the party were not watching.

The quaint, ugly little dark-grey swans or cygnets made us think of

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As we speak of the gentleman to swan in eye the Queen, mark put on on one leg.

There were many more England than Swans are brought into of Richard C

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It was w Bert, to be really be tr then, why i provoke the looks and v up wrong; it in a nut may take i and spread exactly wha ticulars, but At the ta family gree

Hans Christian Anderson's story of "The Ugly Duckling."

As we spoke of the great number of the swans, an English gentleman told us that the fifth swan in every brood belonged to the Queen, and had the royal mark put on the bill, or on a ring on one leg.

There were, in days gone by, many more swans on the rivers of England than there are now.

Swans are said to have been first brought into England in the time of Richard Coeur de Lion.

A CURIOUS CUSTOM.

A beautiful custom of the people of Siam is one by which they do honour to their dead. At full moon, three evenings are set apart to putting lighted candles of many colours afloat on the border of the sea, in the belief that they will be borne away to those who have passed out of this life. The broad, strong, leaf of the plantain is folded into the shape of a boat, and in the middle of this simple structure a tiny taper is fixed upright. Then at the moment when the water is silvered over by the beams of the rising moon, the taper is lighted, and the tiny craft is launched upon the waves.

At first it makes its way very slowly along the edge of the ebbing tide; then, wafted gently by the still evening air into the swifter currents, it drifts further and further away, until only a bright speck of light distinguishes it from the rippling surface of the sea. When the night is fine, thousands of these little stars of light may be seen twinkling on the broad expanse of water, all wending their way towards the boundless sea, each one bearing silent messages to departed friends.

WHITE MORNINGS.

Outside, everything was fair and full of sunshine, but what was the matter with Elinor? Her face was cloudy and her voice was cross; she twitched her things this way and that, and took much longer to dress than need be, because everything seemed to go crosswise, and then, of course, there had to be no end of straightening out. When at last she was ready to go to breakfast, her brother Bert, who was rushing about like a lively breeze, stopped a moment to look at her and to say, with a low whistle: "I hope you won't look at my glass of milk; you will turn it sour in a minute."

It was wrong and unkind of Bert, to be sure, and it could not really be true, you know. But then, why in the world did Elinor provoke the teasing words by her looks and ways? She had gotten up wrong; there was the whole of it in a nutshell. By and by we may take it out of the nutshell, and spread out the reason to see exactly what it was in all its particulars, but that will do now.

At the table the members of the family greeted each other with a

pleasant "Good-morning," which was the rule of the house, but Elinor's greeting sounded more like a grumble, it must be owned. Presently, big sister Grace began to tell about a lecture on Egypt that she had attended the night before, and the rest listened with interest.

"It was amusing," said sister Grace, "to hear about the various street cries." Here the cream pitcher was passed to her, which perhaps suggested the first one, for she said: "Fancy milkmen going about early and screaming out, 'May your morning be white.' I wonder if they ever stop to think that it is really a very pretty wish. They ought always to speak pleasantly when saying it, I am sure."

Here Bert turned to Elinor, who sat beside him, and said in a low voice: "Your morning seems to be black, Miss. I wish an Egyptian milkman would speak to you, if it would do any good."

As Elinor looked ready to cry at this, Bert said no more, for he was a good-hearted fellow, after all.

But mamma had noticed her young daughter's face and manner, and before school-time, managed to talk it over with her.

"Oh, mamma," cried Elinor, "I wish things were not so horrid! I felt cross and hateful the moment I waked up, and I've acted so, I know, but I couldn't help it."

"You must begin back far enough, and then you can," said mamma. "I have noticed that you often feel cross in the beginning of the day, when everything ought to be fresh and bright. The trouble is, dear, that you do not finish up right when you go to bed. You do not put away unpleasant things, angry thoughts and ill-temper, asking forgiveness and then going to sleep in peace. I am afraid the quarrel you had with Amy yesterday held over till this morning in your thoughts, and spoiled the day's beginning."

"I'm afraid it did," murmured Elinor.

"You should have asked God's forgiveness and then made up your mind to ask Amy's pardon. Then you would have slept and waked in peace, daughter. Did you notice about the Egyptian milkman's cry? I thought it was beautiful, Elinor. We ought to have white mornings, not black sin-spoiled ones, all clouded over with yesterday's badness. We ought to begin new. Won't you try for the white mornings? Your very name means 'light.'"

"I did not know that," said Elinor. "Oh, mamma, I would like to begin better—I would, indeed."

"Begin the night before; ask God's help and you will have white mornings," said the mother, softly.

—The sick, the afflicted, the bereaved, the outcast, came to Him for sympathy, and never came in vain. It was this that made the multitudes in Galilee follow Him with a wildness of enthusiasm that is unparalleled.

Life!



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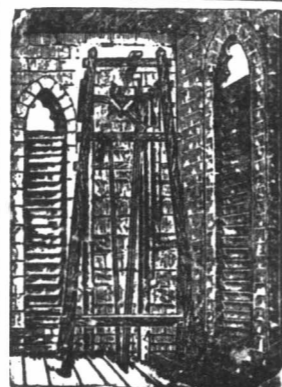
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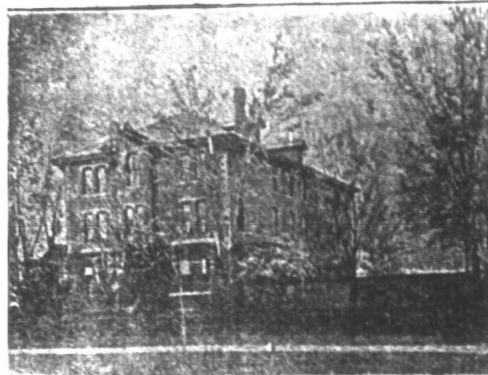
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