

Canadian Churchman

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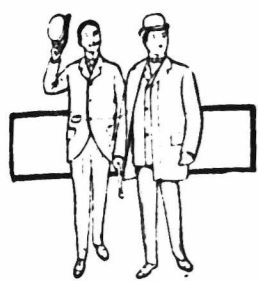
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Vol. 27.]

TORONTO, CANADA, THURSDAY, MARCH 28, 1901.

[No. 13.]

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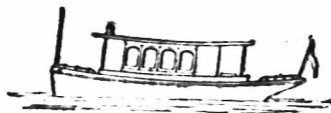
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Morning—Exod. ix; Matt. xxvi.
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Appropriate Hymns for Palm Sunday and Easter Day, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 280, 547
Offertory: 88, 248, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

EASTER DAY.

Holy Communion: 127, 128, 133, 316.
Processional: 130, 134, 232, 497.
Offertory: 131, 135, 136, 137.
Children's Hymns: 132, 329, 335, 336.
General Hymns: 138, 140, 498, 499.

Ecclesiastical Self-Control.

Bishop Paret asks: "Will not the use of the colors in hangings and stoles and decorations for the different seasons be helpful?" It may be helpful, or they may be unhelpful. If you magnify them, treat them and speak of them as things essential, or of very great importance, they will be very unhelpful. I have heard a sermon on "The Church Colors." It was worse than absurd, it was harmful, irreverent, trifling. Do not talk about such things. Let them speak for themselves; quietly and sensibly used they will speak. But never force them on an unwilling people, or make them occasion for strife. Some consciences may seem to you very weak or sensitive, but God commands us not needlessly to wound them. One point more, the wise authority of the Church has

ordered and named the Sundays and Holy Days in their succession, and given to each its own place, tone, and lesson. Do not let any other thing break up that order. There is a growing fancy for designating certain Sundays for preaching and prayers on certain subjects. We are asked to have a Purity Sunday, and a Temperance Sunday, and a Peace Sunday, and a Flower Sunday, and a Children's Sunday, and recently I was asked to appoint the observance of a Bird Sunday to gratify those interested about cruelty to animals. All these are matters well deserving our thought; but if for them we remodel our Calendar and frame it practically not on the Gospel story of Redemption, but on special virtues, or special sins, or special societies or enterprises, we will lose one of the best and most beautiful bonds of the Church's unity in life and work.

Late Services.

The Rev. Dr. Ker Gray, incumbent of St. George's chapel, Albemarle street, London, England, is of opinion that the classes have some claim to attention. In that parish, a bewildering question to some of his nominal parishioners is where to go and what to do on Sunday evening after dinner. By that time the churches are closed, and ladies and gentlemen, clad in dinner dress, resort to their clubs. Accordingly, "with a view," as he puts it, "to meet the wants of the neighbourhood," he proposes trying the experiment of a second evensong, commencing at nine o'clock. Evening dress, though not compulsory, will be quite the thing, and Dr. Gray hopes to have a good congregation.

Increase of the Church.

We have so often to regret our failure in some quarters that we are pleased to insert this statement copied from the Scottish United Free Church Record: "While the population of Scotland has increased at the rate of 7.89 per 1,000 per annum, the congregations of the Episcopal Church have increased 32.63 per 1,000 per annum, those of the Established Church, 4.11 per 1,000 per annum; those of the Free Church, 3.29 per 1,000 per annum; those of United Presbyterian Church, 4.43 per 1,000 per annum. The increase of its congregations has been four times that of the population, eight times that of the congregations of the Established and United Presbyterian Churches, and ten times that of the congregations of the Free Church. Its congregations have increased from 239 in 1885 to 356 in 1900.

The Boston Public Library.

This library is the leader of public libraries on this continent. Boston culture is a perennial joke of the so-called funny man, but the existence of this culture is a fact, and one of which Boston has been for many years justly proud. But the practice has become

so strict as to raise an opposition which may have had results. The care taken by the reading committee had the noble purpose of protecting the young at the expense of mature persons' tastes. Greater care of the young should be taken by the parents themselves; unfortunately home influence has too little weight in Boston, as elsewhere now. "The delicate task of selecting new works of fiction is entrusted largely to the individual judgments of the members of a 'reading committee,' made up of prominent women in society and club circles. The result of this arrangement has been a standard so strict, apparently, as to bar out of the library most of the novels that less critical communities are reading and enjoying. A discovery of the real state of affairs, has caused a commotion which promises to end in a fall of the feminine reading committee from power. A mere list of the widely known novels, recently rejected by this committee, fills half a column. The nature of the Boston censorship may be imagined from the fact that the books reported for rejection by the committee include Mr. Westcott's 'David Harum,' Mrs. Ward's 'Eleanor,' Mr. Howell's 'Their Silver Wedding,' Mrs. Wharton's 'The Touchstone,' Henry James' 'The Two Magis,' Mrs. Catherwood's 'Spanish Peggy,' Lillian Bell's 'The Instincts of Stepfatherhood,' Winston Churchill's 'The Celebrity,' Sir Walter Besant's 'The Changeling,' Miss Wilkins' 'The People of Our Neighbourhood,' and Maurice Hewlett's 'Little Novels of Italy.' Evidently the committee takes its critical functions seriously. The reasons for rejection are as diverse as the volumes concerned. Such as 'Eleanor' is condemned on the ground that 'it would not be good for girls; they would be casting about for Manistys, as girls of a bygone period looked for Rochester's.' Marie Corelli's 'Master Christian' is rejected for its turgid style.

Philippines.

It looks as if organized resistance in these islands was over. Meantime an attempt is being made by Senor Sixto Sopez (Agoncillo's secretary), to rouse the people in the United States to sympathy for a dying cause. Judge Taft admits that anxiety for a provincial government is everywhere apparent in the islands. Senor Sixto Sopez claims a past record of civilization and a present amount of education for these Islanders for which we were unprepared. "There was a university in Manila," he says, "several years before the Pilgrim Fathers landed on Plymouth Rock," and he enumerates a large number of other colleges now existing in Manila and in other parts of the archipelago, and declares "with very great pride," that "the funds for the foundation and maintenance of every one of these colleges have been provided exclusively by the Filipinos themselves." His point is that the Filipinos are

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capable of self government, and fit for independence. Judge Taft is mistaken in his impression that the natives want American rule. No Filipino dares express sympathy with the native cause within hearing of the American authorities, so that "only those who are favourable to American sovereignty are allowed to express their opinions;" and, as a consequence, Judge Taft is surrounded from morning till night by office-seekers and others, who pour into his ear the sought-for assurances that a majority of Filipinos are favourable to that to which he desires they should be favourable. He never hears an expression of the contrary opinion, and consequently he does not know how he is being deceived." The natives are "united," he declares, "in their desire for independence, and in their opposition to foreign rule," and he quotes the words of General MacArthur and several other American officers in support of this statement. He quotes from the Declaration of Independence, and refers to the early history of the United States to bear out his argument in favour of the right of the Filipinos to independent self-government, and says: "Are the Filipinos fit for independence? Who has a right to be the judge? That is a question to which there is but one answer, namely, the Filipinos themselves. Let it once be established as a precedent that America or any other nation has the right to judge of another people's fitness for independence, and not only will the fundamental principles of human liberty be up-rooted, but every weak and struggling nation will be placed at the mercy of the powerful and despotic."

Hymns.

One of the most gratifying proofs of the practical agreement of Christians is the spread of the same hymns through all organizations. It is a great thing that we can unite in singing the same praises. The (Roman) Catholic Parochial Hymn Book, published in London by Burns & Oates, contains, besides Newman's "Lead Kindly Light," more than thirty hymns used in the ordinary Church books. Some of these are slightly different in form, but for the most part they are identical. There are also a number of hymns which are to be found in "Sacred Songs and Solos" (Sankey and Moody's Hymn Book). The following are some of the best known hymns found in this collection: "Jesus! the Very Thought of Thee." "O, Come and Mourn with Me Awhile." "Glory be to Jesus." "Crown Him, the Virgin's Son." "O, Jesu, King Most Wonderful." "Dies Irae." "Sweet Saviour: Bless Us Ere We Go." "When Morning Gilds the Sky." "Hark! Hark! My Soul." "Days and Moments Quickly Flying." "Jerusalem, My Happy Home." "O, Paradise! O, Paradise!" "Once in David's Royal City." "On Jordan's Banks."

The Church's Riches.

The most interesting item of information in the fifty-third annual report of the Ecclesiastical Commissioners, England, just pre-

sented to Parliament, is the statement that a sum of £20,000 13s. 4d. has been received from private sources to provide incomes of £500 and £300, respectively, for two residentiary canonries founded in the cathedral church of Newcastle. A total income of £1,400,000 has been received by the Commissioners from all sources, and of this sum £730,000 is required to meet annual payments to upwards of 5,700 benefices, £100,000 for annual payments to the bishops, and £150,000 for payments to chapters, vicars, choral, etc., in respect of estates transferred to the Commissioners. The Commissioners have decided to make another appropriation of £200,000 for the augmentation and endowment of benefices for the current year; and the one hundred temporary grants towards the maintenance of additional assistant curates will be added to by about fifty.

A Thought for Preachers.

George Whitefield said in a letter written in 1771, in response to the enquiry, "What a preacher's experience should be at the moment of entering the pulpit?" "I remember the great Dr. Delanny, when I had the honour of being with him many years ago, at the Right Rev. Dr. Boulter's, then Lord Primate of Ireland, among other hints proper for a young preacher, gave me to understand that whenever he went up into a pulpit he desired to look upon it as the last time he should ever preach, and the last time the people should ever hear. Oh, that all preachers, whether within or without doors, however dignified or distinguished, went always up into their respective pulpits thus impressed! They would then preach as Apelles once said he painted; namely, for eternity. They would then act the part of true, Gospel, Christian orators, and not only calmly and coolly inform the understanding but by persuasive, pathetic address endeavour to move the affections and warm the heart. To act otherwise, bespeaks a sad ignorance of human nature, and such an inexcusable indolence and indifference in the preachers as must constrain the hearers, whether they will or not, to suspect that the preacher, let him be who he may, only deals in the false commerce of unfelt truth."

Spiritual Food.

It has often been remarked that there is a close analogy between the temporal and the spiritual. The Bread of Life may, in many ways, be compared to the Bread which perishes. And so the nourishing of the soul may well be carried on in the same systematic manner as the nourishing of the soul. It is well remarked by Bishop McLaren: Following the analogy of food, we ought to pray as we eat, at stated times. I do not say that it is as easy to pray as to eat, for with the most of us physical appetite is stronger than spiritual. It is much less difficult to neglect a call to the oratory than to the refectory, and there are to my knowledge many starved souls who have not possessed strength of character sufficient to enable them to live up to a rule of stated devotion. What fleshless

skeletons they would be had they pursued the same course with their bodies. Imagine yourself going to the table for food only now and then, only upon some great occasion or exigency, only to alleviate the symptoms of impending starvation; and yet that is the way of prayer which thousands practise! In either case, whether of eating or praying, the adoption of particular times induces a habit. Habit is an act constantly repeated, and a good habit immeasurably enhances the value of good acts.

THE STUDY OF HEBREW.

In offering a few remarks upon the acquisition of the Hebrew language by our clergy, it is taken for granted that a knowledge at first hand of the original of the Old Testament is desirable, if not necessary, for those who would adequately expound the oracles of God. It will probably be admitted by most persons qualified to judge, that the time now given in our institutions of learning to the teaching of Hebrew is not enough, amid the pressure of other subjects, to afford to the average student a good working acquaintance with the sacred tongue. And a smattering of Hebrew is of as little real use to the clergyman as a smattering of Greek. The question arises, whether it is possible to impart a knowledge of Hebrew sufficient for all practical purposes, in a more thorough manner, with much less laborious study, and in a much shorter time, than at present? There has been, within the last few years, a great revival of interest in Hebrew, and of facilities for its acquirement, and a larger number of clergy and candidates for Holy Orders are desirous of making it a part of their equipment. It is the object of this communication to suggest that the study of Hebrew without the complex and difficult and comparatively modern addition of the Masoretic system of vowel points would result in a good knowledge of the language in one-third of the time necessary for the mastery of them, while nothing essential would be lost. The attention of your readers, who are interested, is drawn to the following considerations:

1. The genuine pronunciation of ancient Hebrew is irrecoverably lost, as is that of Greek and Latin. The difference of opinion at the present day among scholars in reference to the pronunciation of these languages is as great as that on the vocalization of Hebrew. And as a matter of fact, the two great divisions of Jews, the German and Polish, and the Spanish and Portuguese, both using the ordinary vowel points, as printed in our Hebrew Bibles, nevertheless sound their vowels quite differently.

2. If we had the true pronunciation, that would make the pronunciation uniform, but would afford little assistance, if any, to the true understanding of the language. We learn Hebrew, as we do any dead language, not for the purpose of speaking, but of reading it. It is harder to acquire the pronunciation of any living language than either to speak

or read Hebrew according to any mode employed.

3. The Moabite stone, probably the oldest specimen of Hebrew or Phoenician writing in existence, has not a vowel point or a stop; yet it can be accurately read and understood. The Samaritan Pentateuch, also written in the ancient character, has no points. Yet scholars find no difficulty in deciphering and reading it.

4. It is abundantly manifest that the translators of the Septuagint version knew nothing of a vowel system by points, as is shown by the various ways in which they represent Hebrew words in the Greek language, the vocalization being evidently unfixed at that time.

5. St. Jerome, who was a deep student of Hebrew, and spent twenty years in Judaea for the purpose of being taught by learned Jews, leaves not a hint about vowel points; and when treating of the reading of Hebrew, his observations are confined to the letters. Origen, at a still earlier date, was well skilled in Hebrew. In his Hexaplas, of which unfortunately only fragments remain, had one of the six columns on each page devoted to the Hebrew text expressed in Greek characters. Examining this, we find certain letters, called by the Masoretes quiescent, treated as vowels. Short connecting vowels between consonants, having no vowels, are, apparently to him, of little account. Sometimes he uses one, sometimes another. It is clear that he knew nothing of a fixed system of vowel points. Jerome, without their help, translated the Hebrew Scriptures into Latin, in a magnificent version, which to-day is the received Scripture of a large portion of the Christian Church.

6. It is admitted that the system of providing the vowel points began in the fifth century after Christ, and came to its present perfection in the tenth. But the Hebrew has been a dead language for four or five hundred years, at least before this effort to perpetuate the pronunciation was commenced, which was, therefore, the perpetuation of a tradition which might easily have become corrupted. It is true that all the prime copies of the Hebrew Bible printed have the points, and that the majority of the Jews at the present day maintain and use them. It is also true that great scholars among the Jews have shown the uselessness of the points for the elucidation of the sacred text, and have printed Grammars, Lexicons, and copies of the Scriptures without them.

We are face to face then with the question: If the Old Testament, in its original, massive and grand tongue, can be read and understood in a manner which raises no greater, if as great, difficulties on disputed points, than that which employs the points; if this can be done with far less trouble and toil, in one-third of the time, because the grammar is so immensely simplified, why should the Masoretic system, so tedious, so complicated, so inconsistent often times with itself, be adhered to and followed, when it adds nothing to the elucidation and understanding of the text? The opinion of

two competent modern scholars is added for the purpose of substantiating these statements, the testimony of whom could be greatly increased if necessary. Prof. W. Robertson Smith, in his article on Hebrew literature, in the 9th edition of the Encyclop. Britt., says: "The ancient alphabet consists of twenty-two consonants of which at least one (ain), stood in Hebrew for two distinct sounds, still separated in the Septuagint translation. The vowels were supplied by the reader, which is not so difficult in Semitic languages, where vocalization constitutes no difference of root. In certain cases, the weaker consonants served as *matres lectionis* to indicate cognate vowel sounds, and preclude ambiguity of pronunciation." Again "the Old Testament was originally a purely consonantal text." The late Very Rev. R. Payne Smith, Dean of Canterbury, one of the finest Hebrew and Aramaic scholars of his day, in a note to his "Prophecy a Preparation for Christ" (Brampton lectures), too long for translation here, says that the attempt to fix the ancient language of the Old Testament into mediaeval form, had done it an injury, in that it eliminated all the signs of growth and development of the language, and stereotyped what was a gradual evolution into the later and more artificial Hebrew of the period of which the Masoretic points were the product. It seems reasonable, then, to maintain that if a consonantal language could be read and understood by the use of certain of the weak consonants as *matres lectionis* at any period since it was a spoken tongue, it can be so read and known now; which is all that in this communication is contended for. It is hoped that discussion may arise, not about the antiquity of the point, which has many times been fought over, but as to whether it is not quite practicable to teach Hebrew to our candidates for the ministry, irrespectively of its pronunciation except for the purpose of reading for themselves, in an easy and rapid manner.

ORIENTALIS.

MACKENZIE RIVER.

Mrs. Boddy has received the following letter from Bishop Reeve: There is no need for me to write at any length on this occasion for two reasons: 1st, because you probably saw in one or other of the papers the account of our unique missionary conference in the land of the midnight sun; and 2nd, because next year I hope to have opportunities during my furlough of bringing our work before our friends *viva voce*. But in the meantime, I wish to direct attention to the urgent and growing need of help for our diocesan school at Hay River, which has been advancing with big strides. The number of resident pupils has gone up by leaps and bounds. Two years ago there were less than ten boarders, now there are over thirty, besides day scholars. These boarders are entirely dependent on us for food and clothing, as well as instruction. Some of them are orphans, and all that their friends and relatives (who live some 400 miles further north), can do on their behalf is to partly supply them with moccasins. With this exception, all their clothing has to be imported at great expense of carriage. Their food consists mainly of fish caught in the lake close at hand; but to obtain this requires the services every day of two men, and sometimes more. At considerable trouble a piece of land has been

brought under cultivation, which produces a little barley, potatoes, and some other vegetables. In time we hope to raise more of these and other things. Unfortunately there are very few deer in the neighbourhood, so that they add very little to the food supply. Flour, therefore, and other eatables, have to be imported over a thousand miles, on which heavy freight rates are paid. Beside all this expense, there is that connected with building—no mean item, when you consider the amount of labour bestowed upon every board, that is used; trees have to be felled in the woods, logs squared and hauled several miles, and dried, before a door could be made, or a bit of flooring put down, to say nothing of the time and trouble of erecting the log walls. Then again, someone has to be employed in cutting and hauling home the firewood; no light job in the depth of winter. As to the indoor work—the cooking, and washing, and scrubbing, and dusting, and sweeping, and mending, and making, and a host of other things—I must leave that to your imagination. Of course the bigger boys and girls are taught to help in all this, but most of them are too young to be of much service yet. You will see, therefore, that no matter how economically the work is done (and it is done economically), much expense must of necessity be incurred, and I would respectfully ask you to help us to meet it. We need good useful clothing for both boys and girls, and money to pay the salaries of the teachers, and to defray the expenses referred to above. A little church is also greatly needed, towards which some contributions have already been received, and a small grant has been made by the ever helpful S.P.C.K. It ought to be mentioned that although the school is within treaty limits, the relatives of nearly all the children live about 400 miles beyond those limits, so that we cannot claim the usual Government aid. Beyond a small grant from the Indian and North-West Departments, and one from the S.P.C.K., the burden of support (between \$3,000 and \$4,000), falls upon our diocesan fund. As to the good that is being done, nothing but praise has been given by those who have had opportunities of judging. When I was there in August, I was quite astonished at the progress made by some of those who had come straight out of the woods the previous summer—little mites with no more idea of A B C than of Chinese a year ago—now able to read small words and speak English quite nicely! And as for the improvement in their personal appearance, a photograph would be necessary to show the contrast between what they are and what they were. Of the importance of training up the children to be loyal subjects of our Sovereign, and to be useful members of society, and of bringing them up in the nurture and admonition of the Lord, I need say nothing. The value of a Christian education is so well recognized that I feel sure we have only to make known our position and needs in order to draw out the sympathy and help of all those who love Him Who said, "Feed my lambs." Before closing I must just refer to the terrible epidemic of diarrhoea and dysentery which visited the district in summer. At several of the posts the population has been decimated, in some instances whole families have been swept off, in others parents have lost most of their children, and in some it has produced swollen joints from which they are still suffering. There has been no such mortality in the district for more than thirty years. It is only right to add that, by God's blessing, many lives were saved through the unremitting attention of the missionaries. Our staff has been increased by the addition thereto of Rev. and Mrs. J. R. Lucas, formerly of Chipewyan, and of Miss Wilgress from the Deaconess' Home, Toronto; but on the other hand, the Rev. and Mrs. C. E. Whittaker have gone home on furlough. Mr. and Mrs. Lucas are here at Fort Simpson, and will have charge of this mission. Miss Wilgress is at Hay River, where she at once gained the hearts of the children and of her fellow-workers. Another century will have dawned by the time you

receive this. May God bless to you increasingly each year, which He permits you to see and help you to further His cause and kingdom.

ENGLAND.

(From an own correspondent.)

We have been pleasantly surprised by the appointment of Dr. Wm. Ingram to the Bishopric of London. The fact that he is only forty-three, and moreover, a suffragan, seemed to him the man of such a tremendously influential position. Lord Salisbury and King Edward have wisely burst such obstacles aside. Though young, the new Bishop has had just the kind of experience which specially fits him for the position. As head of the Oxford Home, Bethnal Green, Dr. Ingram dealt with a rough population as to win their hearts. Many capital stories are told of his readiness in meeting the special and specious arguments of the free thinkers. He could banter them and meet them on their own ground. Then his work as Bishop of Stepney has brought His Lordship into close connection with many of the clergy. This is an enormous advantage. Moreover, it is well known how intimate was the intercourse between his predecessor and himself in connection with faddy ritual matters, and though a staunch High Churchman, Dr. Ingram is sure, by gracious persuasion and personal influence, to succeed in bringing the recalcitrants into line with acknowledged law and Anglican order. I once spent an hour with the new Bishop at Bethnal Green, and was struck by his charming manner, his keen intellectual alertness, and his high spiritual tone. My business was to ask if he was accepting the Bishopric of Wellington, then just offered. His reply was a firm no, the reason being his great reluctance to leave his then pressing and as he said, most interesting work. The Times thus speaks of the appointment: "It may be stated quite freely that though the Evangelicals are as devoted to him as are any of his clergy, the sympathies of the Bishop are with the High Church School. . . . The new Bishop can make a stronger personal appeal to the recalcitrants in that he has worked hard among them as one of themselves. Indeed, it is in this personal aspect of the appointment that its strength rests. It means that the diocese will be under a man who is not intellectually great, but whose individuality has already done much to make fashionable people take a more serious view of their responsibilities, to brighten the lives of the dwellers in the overcrowded parts of East London, and to induce men to enter the somewhat depleted ranks of the Anglican clergy." I have been waiting to see what action individual Bishops would take in connection with the recent collective letter from their Lordships, urging the clergy to loyal submission to the Lambeth opinion. The plan of action seems to be failing submission to stop the appointment, as far as possible, of an assistant curate where the incumbent refuses compliance. This is notably so with the Bishop of Bristol, who has gone so far as to cancel his permission for an A.C.S. grant. The Bishop of Liverpool has boldly gone to an advanced church, and when twitted with inconsistency, has said he will go to any parish where the Lambeth decision is respected. In view of every priest signing the article which claims for the Anglican Church power to decree ceremonies for herself, and the further solemn promise that he will observe the order which this Church and realm prescribe, it is much to be hoped that all clergy will obey. Their doing so would have great weight with the laity. Obey till lawful alterations can be made is my constant advice to those whom I find in any way hesitating to follow their wiser and more loyal brethren. It is cheering to see how many successful Imperial and missionary exhibitions have been held in all parts of the land. Numbers and interest roused by these attempts to virtualize the Church's work abroad have been most encouraging. To those

who carry themselves out the work, in our daughter churches, and the purely missionary work beyond, as well as within our Empire, these displays of earnest and accompanying explanations are attractive, instructive and impressive. I have heard of some persons volunteering for service abroad through seeing the necessity, reality and variety of the Church's work in distant lands. Much of this deepening of missionary interest is due to the fervid advocacy of our splendid Archbishop, who never misses a chance of impressing this side of the Christian's work with all the fire and energy he possesses. He is emphatically our missionary prelate, and the older His Grace gets, the more truly eloquent on this theme he becomes. In 1884 I was ordered home on a furlough from the Antipodes, and amongst my pleasantest experiences was an interview with the late Archbishop of Canterbury. I was really anxious to come home after fifteen years' hard pioneer work in the colonies. The Primate would not hear of it. For fully an hour His Grace talked with me just as if he had been my brother. The result was a promise to go back for seven years. I stayed in fact nine more years. It is this personal experience which has made me read more eagerly the Life of Dr. Benson, which is now published by the MacMillans, in one volume. Every priest must read it. Nothing more absorbingly fascinating has appeared for many a day. This is just one of those cases where, as Chillingworth said of some other book, a man must pawn his shirt to get it.

JERUSALEM AND THE EAST MISSION.

The following appeal, on behalf of Bishop Blyth's work among the Jews, has been issued by the Canadian Committee of the Jerusalem and the East Mission: The Canadian Committee of the Jerusalem and the East Mission Fund have much pleasure in enclosing you the Epiphany letter in which Bishop Blyth appeals to the whole Anglican Communion for aid to carry on the work which has been entrusted to him by our Church in what are known as the Bible Lands, together with a brief synopsis of the work. There are three substantial reasons why, as members of the Church Catholic, we should extend our help to Bishop Blyth in his difficult work: 1. Because the final instructions of our Risen Lord are clear and emphatic, viz., that the work of conversion to Faith in Him should "begin at Jerusalem." St. Paul, Apostle to the Gentiles, as he was, always kept this principle in view; "to the Jew first," was his constant thought and desire. Shall we not recognize our Lord's principle of work as equally binding upon ourselves? 2. The Eastern Church, within whose jurisdiction the Bible Lands lie, is absolutely forbidden, under Moslem rule, from undertaking missions to the Jews. The obligation therefore is shifted upon us as a branch of the Church Catholic. "We cannot undertake this work," said the Patriarch of Jerusalem to the Archbishop of Canterbury, "but we will gladly welcome a representative of the great Anglican Communion." It was, therefore, with the hearty consent of the Eastern Patriarchs that the Archbishop consecrated a Bishop of our Church to take the oversight of our mission work among the Jews in the Bible Lands. Bishop Blyth is doing "a great work," which he has now succeeded in putting on a permanent foundation. Shall we not aid him and co-operate with him by our prayers and alms? 3. Bishop Blyth makes his appeal to the Canadian Church more than usually urgent this year, owing to the diminished income of the fund. The immense sums of money which have been subscribed in England, in connection with the war in South Africa, have caused a large shrinkage in all Church and charitable funds, and Bishop Blyth's fund has suffered with the rest. Canada did not grudge her sons and the blood of her sons in the cause of the Empire. Shall the Church in Canada grudge money and

alms and prayers in the cause of the kingdom of God and His Christ? Wherever we of the Church of England are gathered together on Good Friday, throughout our world-wide Empire, we shall "agree together" in offering the prayer, "Have mercy upon all Jews." If "alms give wings to prayer," shall we not prove the sincerity of our prayers by the accompanying offering of our alms?

The offerings and donations for Jerusalem and the East Mission Fund during the past year amounted to \$1,802.69, the receipts from the several dioceses being as follows:

The Ecclesiastical Province of Canada.—Algoma, \$44.55; Fredericton, \$171.01; Huron, \$36.35; Montreal, \$118.70; Niagara, \$170.08; Nova Scotia, \$105.45; Ontario, \$137.13; Ottawa, \$123.02; Quebec, \$104.13; Toronto, \$520.32; total, \$1,692.74.

Province of Rupert's Land.—Calgary, \$13.15; Qu'Appelle, \$30.30; Rupert's Land, \$32.55; total, \$76. Columbia, \$7; New Westminster, \$26.95; Grand total, \$1,802.69.

All offerings should be sent to the treasurer of the diocese in which they are made, so that they may be acknowledged in the Synod Journal, viz.: Nova Scotia, Rev. W. J. Ancient, Halifax, N.S.; Fredericton, W. E. Smith, Esq., Fredericton, N.B.; Quebec, Armitage Rhodes, Esq., Bergerville, Que.; Toronto, D. Kemp, Esq., Synod Office, Toronto, Ont.; Montreal, Rev. J. G. Baylis, Montreal, Que.; Huron, J. M. McWhinney, Esq., London, Ont.; Ontario, Dr. R. V. Rogers, K.C., Kingston, Ont.; Niagara, J. J. Mason, Esq., Hamilton, Ont.; Algoma, H. Plummer, Esq., Sault Ste. Marie, Ont.; Ottawa, M. W. Maynard, Esq., 252 Metcalfe St., Ottawa; Qu'Appelle, Hon. E. L. Wetmore, Moosomin, Assa.

The committee earnestly appeal for offerings on Good Friday towards the support and further development of Bishop Blyth's work in Jerusalem and the East. That the work is worthy of the confidence and support of our Church in Canada is shown by the hearty commendation of our Bishops, as expressed below.

N.B.—All offerings should be carefully designated for Bishop Blyth, and forwarded to the secretary-treasurer of the diocese.

Rev. Canon Cayley, secretary for Canada, will gladly receive and acknowledge any subscriptions, or donations for Bishop Blyth's mission work among the Jews.

We very cordially endorse the annual appeal for Bishop Blyth's missionary work in Jerusalem and the East, and hope that such interest will be enlisted on its behalf that liberal offerings will be made on Good Friday towards its support and development.

J. T. ONTARIO,
ARTHUR TORONTO,
F. NOVA SCOTIA.

The members of our congregations are sure to welcome the moving occasion which each Good Friday brings to them of making their annual offering to the Church's work among the Jews. Had they known it they would not have crucified the Lord of Glory. The Church's aim is to bring them to know that Christ has redeemed them by His death.

CHARLES OTTAWA.

Very gladly do I further, so far as I can, the appeal on behalf of the missionary work among the Jews and others in the East, carried on by my dear friend and old scholfellow, Bishop Blyth. I have known and loved him for well nigh fifty years, and I most heartily commend his work to the members of our Church as a very worthy object for their alms-giving on Good Friday.

H. TULLY FREDERICTON.

It is not only a sacred duty, but also a real pleasure to commend the difficult and earnest work of Bishop Blyth, who is endeavouring, under the direct sanction of the Archbishop of Canterbury, to bring our Holy Faith to the Jews in the East. Our offerings on Good Friday—our dear Lord's sad death day—are most appropriately given to such a true attempt.

A. H. QUEBEC.

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BISHOP BLYTH OF JERUSALEM.

The following letter from Bishop Blyth has been addressed to the clergy of our Church throughout the world:

Reverend and Dear Brother,—I beg your kind assistance for the interesting and successful work which is in my charge in the "Bible Lands." As I am the Bishop representative of the Anglican Communion (and therefore of your own diocese and congregation) at the mother-city of Christendom, my position towards you is a personal one, and the appeal of my work is unique. I think there can be no congregation that would refuse the call of the clergy to promote work in the land in which our Lord was the first missionary of the Gospel, and that which lies in other lands of apostolic labour within my bishopric. If I can gain the advocacy of the clergy of our Communion, I shall not want the willing sympathy of their people. The assignment of one offertory in the year (I suggest Good Friday, if convenient, as the day when the Jews bewail their exile, but must leave the day to your option), is surely not too much to ask, if we remember that in "to the Jew first, and also to the Gentile," we have a missionary commission from our Lord. The growth of interest in these lands, the new and strange revival of national spirit amongst the Jews, and the large Jewish population already gathered in Palestine, are all calls to those in charge of Christian congregations to give their people an opportunity to let their prayers and alms go up as a memorial before God on behalf of those who, through the mercy of Christian congregations, are to obtain the mercy of Christ for their restoration. The revival of the Church of the Hebrews, first planted and not finally cast away, is worthy the prayers and sympathy of every congregation; and this revival is a matter of promise, and therefore of assured success. Will you give consideration to my earnest request that you will ask for me the aid of your own congregation? Believe me, very truly yours in Christ.

G. E. POPHAM BLYTH,
Bishop-in-Jerusalem.
Jerusalem, Epiphany, 1901.

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.

ST. ANNE'S AUXILIARY, TORONTO.

St. Anne's Woman's Auxiliary held their annual meeting at Mrs. Coleman's Bellwood's Park, last week, fifteen members being present. The secretary read a very encouraging report of the past year's work, and the treasurer showed the receipts for the year to be \$183.03; expenditure, \$173.18. One new member was welcomed. The officers elected for the coming year were as follows: President, Mrs. Turner; first vice-president, Mrs. W. Smith; second vice-president, Mrs. Bell; secretary, Miss Gussie Awty; treasurer, Mrs. Hawes; Dorcas' secretary, Mrs. Fetherstonhaugh; P. M. C. superintendent, Mrs. Neville. Several important matters were discussed and settled, one of which was the changing of day of meeting from first and third Monday to first and third Tuesday, after which the retiring president, Mrs. Coleman, entertained the members to 5 o'clock tea.

A further sum of £22,000 is still needed to fully complete Truro Cathedral with choristers, chapter house and western towers. It will be 21 years in May next since the foundation stone was laid by the King, then Prince of Wales. Up to the present time nearly £150,000 has been spent upon this Cathedral.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

Fredericton.—Mr. Clarence R. Quinn was ordained Deacon at the Cathedral at the last ember season. He is a graduate of King's College, from which institution he comes with the highest recommendations. He is assisting the Rev. Mr. Bliss in Westmoreland.

Springfield.—This parish, made vacant by the removal of Rev. Mr. Cresswell to Amherst, N.S., has elected Rev. K. Coleman, now rector of Queensbury.

Wilmot.—Special Lenten services are being conducted in this mission. Mrs. Medley has lately presented to St. James' Church, Centreville, purple and red altar and pulpit hanging. The contract of Charles Smaley has been accepted for the building of the new church at Florenceville. The building is to be completed by next autumn.

St. John.—The new rector of the mission church of St. John the Baptist is delivering a course of sermons for Sunday morning through Lent upon the subject of "The Temptation. Again on Sunday evenings he is delivering a series upon the subject, "Things not generally understood."

Hampton.—The members of section No. 2 of the Kingston Rural Deanery Sunday School Teachers' Union met in semi-annual session at this place on March 6. The Holy Communion was celebrated in the Church of the Messiah at 9.30 a.m., after which the members assembled at the residence of Mrs. E. M. Campbell, where the day's meetings were held. Some seventeen members appeared, and the Rev. Scovil Neales, rector of Sussex and president of the union, was present. Much of the morning session was consumed in attending to necessary business. The Rev. C. D. Schofield was elected chairman for the year, Mrs. Louis Almon, of Rothesay, secretary, and the Rev. C. P. Hanington, treasurer. The examination of the teachers—fixed for the last Thursday in May—came under discussion, and all necessary arrangements were completed. These will be communicated to the clergy, who will report to their teachers. The business disposed of, the session took up the programme for the day. The Rev. C. P. Hanington read an excellent paper, one of the historical series which has engaged the attention of the session for several years. The period treated of was "The Conversion of the Heptarchy." The Rev. H. A. Cody, rector of Greenwich, read a paper on "Hints in Studying the Bible," which was instructive and helpful. The Rev. A. W. Daniel, rector of Rothesay, treated of "The Use of Blackboards and Pictures in Sunday School Work," and the Rev. C. D. Schofield gave "A Model Lesson," on "The Mission Work of the Church." Perhaps it might be said that the chief characteristic of the session was the interest and sustained discussion which the papers provoked. The meeting adjourned about 5 p.m., after thanking very heartily the ladies of the parish of Hampton for so hospitably entertaining the members and Mrs. Campbell for the use of her house throughout the day.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal. Westmount.—Church of the Advent.—The rector of this parish, the Rev. H. Kittson, M.A., under whose vigorous supervision the congregation and the church edifice have been greatly increased and

enlarged, has been elected the rector of Christ Church Cathedral, Ottawa, which living was recently rendered vacant by the lamented death of the late Dean Lauder. Mr. Kittson leaves Montreal with regret, having made many friends during his sojourn here, and he will have the good wishes of the clergy and laity of the diocese in his preference, which it is needless to add he has accepted. The Rev. C. J. Doull, M.A., has been elected rector of the parish in succession to the Rev. H. Kittson.

St. Matthias.—The rector, the Rev. E. Bushell, M.A., made the interesting announcement to his congregation—from a recent letter—that their missionary, the Rev. — Borup, of Uganda, is engaged in active preparations to build a brick church, of cruciform design, 205 feet long and 110 feet wide, with walls 20 feet high, and a spire 80 feet. The general plan is similar to the Temple church, London, and Mr. Borup, while asking the prayers of those in Canada, feels quite assured of the successful issue of this grand venture of faith and labour of love.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

William Lennox Mills, D.D., Bishop of Kingston; Coadjutor of Ontario.

The Rev. Arthur H. Lord, late incumbent of the mission of Queensboro' in this diocese, and now rector of St. James' church, Sault Ste. Marie, Mich., has been appointed archdeacon of Chipewya by the Right Rev. G. Mott Williams, D.D. lord bishop of Marquette. His jurisdiction comprises the eastern half of Marquette diocese.

As we go to press we hear that His Grace the Archbishop of Ontario, who has been lying very seriously ill in the Empire Hotel, New York, for some days past, is better, but the state of his health is still precarious.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The Rev. Henry Kittson, rector of the Church of the Advent, Westmount, Montreal, has been appointed by the Bishop of the diocese, rector of this cathedral church in succession to the late Dean Lauder, and it is expected that at his induction, which will take place in May next, Bishop Hamilton will appoint him Dean of the Cathedral as well as rector. Mr. Kittson expects to leave Montreal about the end of April. The reverend gentleman is well known in Anglican circles in Canada and the United States. He was formerly connected with the parishes of Christ Church Cathedral and St. John the Evangelist in Montreal, and was for some years rector of a church in St. Paul, Minn. A few years ago he was appointed dean of Milwaukee but declined the honour. He is an advanced Churchman, a forceful and eloquent preacher, a wise administrator, and a good financier.

Through loss of eye-glasses had in constant use thirty years, Mr. F. A. Allen, of Ottawa, has been obliged to cancel numerous immediate engagements for his picture travels, until new special glasses can be ground to order.

Maberley.—The Rev. C. E. S. Ratcliffe, rector of this parish, has been in the General Hospital, Kingston, for the past three weeks. He has had a dangerous operation performed upon him, which was quite successful, and he is now slowly but surely recovering. If all goes well Mr. Ratcliffe hopes to be out of the hospital in another three or four weeks' time.

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TORONTO.

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

St. Alban's Cathedral.—The Ven. Archdeacon Mackay, who has been 38 years a missionary amongst the Indians in what is now the diocese of Saskatchewan, preached in this Cathedral church on Sunday evening last, and made an appeal for funds on behalf of the work which he has been carrying on amongst these Aborigines for so long a time past, a work to which he has wholly given up his life. For the past two years the Archdeacon has only preached four sermons in English, and for the space of ten years he did not preach once in the English tongue. This appeal for money which he is now making in this part of Canada is the first one which has ever been made for this special branch of work.

Church of the Messiah.—The Rev. J. Edmunds, of Preston, Ont., preached in this church on Sunday morning last, it being the 10th anniversary of the opening of the church.

Trinity University.—The Rev. Canon Sutherland, of Hamilton, delivered the last of the series of lectures in the Convocation Hall on Saturday afternoon last in the place of the Rev. Prof. Wenley, of the University of Michigan, who was unable to fulfil his engagement. Canon Sutherland chose for his subject, "The Taming of the Shrew." His lecture was much enjoyed by those present. Mr. J. P. Whitney, M.P.P., occupied the chair. These lectures have been well-attended throughout, have been much enjoyed by those who have heard them and have been altogether an unqualified success.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

St. Catharines.—The remains of Mrs. William Hamilton Merritt, who died from an attack of pneumonia at Torquay, in Devonshire, on March 2nd, were laid to rest in the Victoria Lawn Cemetery by the side of the deceased late husband, on Thursday, March 21. The body was brought over from England on the "Campama," and came on by train from New York. The pall-bearers were eight nephews of deceased: James Morris, Robert Morris, Harold Morris, Hamilton Harman, Godfrey Spragge, Dr. William Hamilton Merritt, Prescott Merritt, Louis Merritt. The remains were accompanied from England by the Misses E. L. and C. M. Merritt, and were met at New York by Major William Hamilton Merritt of Brabant's Horse. Among those from Toronto attending the funeral were Dr. Spragge, Nehemiah Merritt, T. F. Harman, D. R. Wilkie, T. Castles. The funeral service was conducted by the Rev. A. J. Broughall, rector of St. Stephen's, Toronto, who was assisted by the Rev. N. J. Perry, of St. Catharines.

HURON.

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

London.—The meetings that were held in this city during Synod week in 1899 and 1900 aroused great interest, and resulted in drawing the clergy more closely together, and in making Synod week an occasion not only for amending canons and administering funds, but also for considering matters of educational and spiritual concern. They consist of one meeting on Monday evening at Huron College, open to all clergy and laymen of the diocese, and a clerical breakfast on Tuesday morning, followed by a programme of addresses. This year the breakfast will be held at the Y.M.C.A. rooms by kind invitation of Mr. C. R. Sayer, secretary of that association. The programmes being now completed I beg to announce them for the first time, and other announcements will be made later: Monday evening (Synod week)

at Huron College, 8 p.m.; chairman, Rev. Rural Dean McCosh, Chatham. Opening service and remarks from chair; address, "The Three-fold Ministry," Rev. Canon Brown, Paris; discussion thereon led by Rev. W. E. Clait, Strathroy, and Rev. Rural Dean Ryan, Durham; address, "Life and Works of Rev. F. W. Robertson," Rev. Carl Smith, Berlin; discussion thereon led by Rev. W. M. Shore, Pt. Burwell, and Rev. G. B. Ward, Eastwood; general business, election of officers, etc. Tuesday morning (Synod week), at Y.M.C.A. rooms, 8 a.m.; chairman, Rev. T. Dolson, Elmhurst.—Breakfast; remarks from chair, "The Old Paths as Revealed by Ancient Monuments," Rev. J. C. Farthing, Woodstock; discussion thereon led by Rev. Principal English, London, Rev. W. J. Taylor, St. Mary's, and Rev. E. C. Jennings, Bayfield. A collection will be taken up at the first meeting to defray expenses of printing, etc. The charge to the clergy desiring breakfast is 25 cents each. Any who may breakfast elsewhere will be cordially welcome to attend for the programme. Names and remittances for the breakfast may be sent to the undersigned. These meetings are not intended for the graduates of any one college, but are intended to embrace all the clergy. They are certain to produce a beneficial influence on the diocese, and are commended to the hearty approval and support of every Churchman who desires the welfare of the Church at large. T. G. A. Wright, secretary, Thamesford, Ont., March 22, 1901.

The Rev. Canon Richardson has just issued a little booklet, entitled "Concerning the Church." Its aim is to tell in simple and readable form the Church's teaching concerning herself and her practices. The history of the Church is given in outline, beginning with its foundation by Christ and its early planting in Britain, and then sketching its continuous life and its continual protest against Roman supremacy and error till at the Reformation the Church cast off the accretions and additions that had been imposed. In addition to common ground usually covered by such manuals there are two brief, well-written, chapters on "Liturgies" and "Church Union." The price is 10 cents (single copies), or \$7.50 per 100. It would be a useful manual for circulation at the time of preparing candidates for Confirmation, or at Missions, or such times where enquiries of this character are likely to be made.

Granton.—A very important report of the Rev. Canon Smith was brought before the Executive Committee on March 14th, recommending three new parishes where there are now two, the proposed parishes being (1) Granton and Prospect Hill, (2) Clandeboye and Christ Church, McGillivray, (3) Ailsa Craig. Several members who knew the ground supported the recommendation, and it will probably go into operation, if the rector of Ailsa Craig consents thereto.

Euphrasia.—The Rev. Edward Appleyard applied at the last meeting of the Executive Committee for leave to erect new churches at Bagnor and Beaverdale. Mr. Appleyard is a zealous worker, and his work is already bearing good fruit. He is a brother of the well-known missionary, the Rev. B. Appleyard at Port Essington, B.C., in the diocese of Caledonia.

Shallow Lake.—The Rev. Charles Miles, of Kincardine, the Bishop's Commissioner, recommended the starting of a church service here on account of the recent activity in the manufacture of Portland cement. The village now numbers 700 or 800, and the prospects are that these numbers will soon be largely increased.

Dorchester.—Anniversary services were conducted here on Sunday, March 10th, special sermons being preached by the Rev. T. G. A. Wright.

Chatham. The Bishop made a feeling reference to the severe illness of the Rev. Rural Dean McCosh, at the last meeting of the Executive Committee, and in the name of the diocese extended to him hearty sympathy and congratulation on the measure of recovery so far realized. All present were glad to see him in his place again.

Aylmer. Trinity. Mr. Wyn Fauls, who has been the choir-master of this church for some time past, is about to leave Aylmer to take up his residence elsewhere, and at a farewell banquet tendered to him by his friends on Wednesday, the 20th ult., the members of the congregation of this church presented him with a gold ring in token of their appreciation of his services as choir-master. Much regret was expressed on all sides at his departure.

Brookholm.—The congregation here, after being homeless since the Mission was opened some five or six years ago, has entered into the pretty, though plain, building now known as St. Thomas' church. The beginning was made some four years since by the Rev. R. J. Seton-Adamson, now rector of Southampton, who secured the lot, and gathered several hundred dollars additional. He was earnestly helped by many of his people, and the present successful completion of the project owes much to Mr. Adamson's zeal. The church is located on an eminence near the G.T.R. station, and overlooking the Sound. The town of Owen Sound is but one mile distant. Permission having been obtained from the Synod to remove the unused building known as St. Thomas' church, St. Vincent, some eighteen loads were hauled to the church lot last year. When the Building Committee really got to work it was decided to erect a solid brick church, and utilize the frame of the old church to the best advantage. The Building Committee was composed of the following: The Rev. G. M. Franklin, chairman; Messrs. G. Cole, V. H. Hill, C. D. Liddell, R. Julian, R. Judson Doyle, C.C., and Reeve W. Pedwell. The work was begun and carried on to completion without the least discord, and the building is a credit to all concerned. The corner stone was duly laid by the Masonic fraternity on July 2, 1900, R.W. Bro. James McLaughlan, was the acting Grand Master, and besides the Masons present a number of clergy were in attendance in their vestments. Previous to the Masonic ritual, the special prayers appointed by the Provincial Synod were said and a hymn, composed for the occasion by Mrs. W. M. Manley, was sung. The Revs. D. J. Caswell, W. Henderson, R. J. Seton-Adamson and J. R. Newell, assisted the rector. The nave is 24 by 38, the chancel 15 by 16, the vestry 8 by 9 and the tower, not yet finished, provides a porch 10 by 10 feet. The stone basement is fitted up with the pews, etc., from the old church, and the windows, doors, etc., are all used. The nave and chancel fittings are finished in the natural wood and look handsome and attractive. The Holy Table, of quartered oak, was presented by Mr. Frank Mitchell, the pulpit, of beautifully grained ash, was given by Mr. Robert Millman. The alms dishes were provided by Miss G. Pope, of Montreal. A twelve light chandelier was the gift of the rector and vestry of Christ church, Meaford, a three-light one, placed in the chancel was donated by Mrs. H. M. Manley, of Meaford, and another three light, placed near the main entrance was given by Mr. T. W. Forwood, of Owen Sound. The opening services lasted over two Sundays. On March 10 special sermons were preached by the Rev. J. R. Newell, rector of Markdale, whose discourses were most appropriate to the occasion, and splendidly delivered. The Ven. Archdeacon Mulholland assisted at the morning service, including the Holy Communion, taking the Lessons, the ante communion and special prayers. The veteran of Grey was in his element at the opening of what is practically a second church in Owen Sound, over which parish he had ministered for more than forty years. The musical portion of the services was unusually fine. The anthems were,

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"O, how amiable are Thy dwellings," by C. Simper; "Sweet is Thy mercy, Lord," by J. Barnby, with offertory solos by Mr. D. R. Dobie and Miss Olive Heimicke, both of Owen Sound. Miss Franklin sang the solo of the first anthem, and Mrs. G. M. Franklin took the solo obligato of the latter. There were three Sunday services, and all were largely attended, although the weather was very unfavorable. Divine service was held on each week evening with a special series of subjects, and the neighbouring clergy kindly assisted by preaching the sermons. On Monday the Rev. J. W. Jones, rector of Tara, preached on "The Church." On Tuesday, the Rev. Dr. Caswell had been invited but was unable to attend, and the Rev. G. M. Franklin preached, his subject being "The Church's Worship." On Wednesday, the Rev. W. Henderson, rector of Warton, was expected but the trains were cancelled owing to the storm, and the rector again preached, the theme being "The Church's Ministry." On Thursday, the Rev. R. J. Seton-Adamson, rector of Southampton, a former incumbent, came over through a very rough storm and preached on "The Church's Doctrine," and on Friday, the Rev. James Ardill, preached on the theme, "The Church's Message to the World." Considering the weather the attendance was very encouraging. On Sunday, March 17, the Rev. Francis Ryan, B.D., rural dean of Grey and rector of Durham, exchanged with the rector, and took the three services, all of which were well attended. The sermons of the rural dean were most suitable, and the music was again of a high order of merit. Beside the anthems, Miss Mabel Notter sang at the morning service "Outside the Gates of Paradise," and in the evening, Mr. W. H. Smith rendered "The Prodigal Son." Thus ended the octave of opening services of the new church here, which now enters upon a much needed work in this locality. The Lord Bishop sent a letter to the congregation which Rural Dean Ryan read, and which was of the nature of an earnest exhortation to spiritual worship in the new Church home. There remains still much to be done, but, by God's blessing, the neat edifice now erected will prove a centre from which it is hoped the Scriptural teaching of the Church of England may radiate over a large circumference.

British and Foreign.

It is intended in the near future to complete the towers and spires of St. Peter's Cathedral, Adelaide, and also to add an apse, etc., thereto.

The Rev. A. P. Cronyn, the senior curate of Waterford, has been appointed incumbent of St. John's church, Cork.

The Rev. W. E. Barnes, D.D., of Peterhouse, has been elected Hulsean Professor of Divinity in succession to the Bishop of Exeter.

A lay man having property in the diocese of St. Alban's, has promised to contribute £200 to the income of the new suffragan Bishop of Barking.

It is stated in Blackburn church circles that it has been practically resolved to ask the Privy Council to sanction the creation of a new suffragan bishopric of Blackburn.

The dedication took place on Friday of a Litany desk which has been subscribed for by former members of the congregation as a memorial of the late Dean of Exeter, Dr. Cowie, formerly rector of the parish.

The Rev. Arthur Murphy has recently been holding a Mission in the Church of the Ascension, Buffalo, N.Y. The services have been very well attended, the numbers of men present at them being particularly noticeable.

It is proposed to provide a lectern in Bagnalston church, Ireland, and to make some alterations in the existing pulpit as the local Church memorial to an honoured Churchman, who has lately gone to his rest, viz., Dr. J. C. Stowell.

Sir Thomas Fowell Buxton, lately governor of South Australia, has accepted the chairmanship of the Missions to Seamen Society, which ministers to crews in twenty ports abroad, and fifty-three ports in Great Britain and Ireland.

Mr. C. Guise Mitford (secretary of the Queen Victoria Clergy Fund), has received a cheque of £500 from Lord Ashcombe in response to Lord Egerton of Tatton's appeal on behalf of the fund. A cheque for £500 has also been sent to Mr. Mitford from an anonymous donor "In Memory of Queen Victoria."

The Right Rev. Samuel Thornton, D.D., has been offered and has accepted the vicarage of Blackburn, in succession to the late Bishop Cramer-Roberts. Dr. Thornton, who was Bishop of Ballarat, in Australia, from 1875 until last year, was born in 1835. The living is of the value of £1,500 a year.

Prebendary Webb Peplow states that when twenty-four years ago he became Vicar of St. Paul, Onslow Square, London, there was not a single missionary collecting box or an organized collector in the parish, it now contributes nearly £5,000 annually to foreign missions. Four curates and seventeen laymen have gone out to foreign work, three of them to martyrdom.

The Church of St. Jude, Whitechapel, has undergone a complete restoration at a cost of about £800. The vicar (the Rev. E. C. Carte), the Bishop of Liverpool, and churchwardens have been successful in collecting the whole sum required, and a thanksgiving service was recently held, at which the Archdeacon of London, was the preacher.

Dr. Temple is, in spite of the enormous increase of work lately thrown on him in the temporary administration of the dioceses of London and Exeter, in the best of health and spirits. His curt repartees and kindly sarcasms lose none of their points, and he is full of energy for the welfare of the schemes he has in hand for the advancement of Church work in the new century.

Attention was recently directed to what was then claimed to be the unique position of the Rev. Canon Barnett, who, though Head of Toyubee Hall and a Church dignitary, yet occupied the inferior position of a curate at St. Jude's, Whitechapel. There is, however, a similar instance at Littlehampton, where the Rev. Canon Estridge is on the clergy staff as curate under the vicar, the Rev. J. H. Bebbington.

The Bishop of Gibraltar recently dedicated an English church at Tunis. The ground on which it has been erected has belonged to the British community at the place mentioned for about 300 years, part of it having been used as a burial-ground. Mr. J. H. Payne, United States Consul, and author of "Home, Sweet Home," was interred here in 1852, but the remains were afterwards taken to his native country.

The Bishop of Liverpool (Dr. Chavasse), is anxious to promote a large scheme of Church extension, and is preparing for it in a way which has been found useful in some other dioceses. He is about to appoint a commission to consider the amalgamation of parishes, the securing of sites for new churches, and the formation of new districts, with a view to providing new churches in parts of the city where they may be shown to be needed.

It has been decided to place a mosaic memorial tablet to the memory of Dr. R. F. Littledale in St. Mary's church, Soho, where he was an assistant-priest from 1857 to 1861. The Littledale Memorial Committee hope also to complete the scheme by placing two massive sanctuary candlesticks in the chancel of the same church, and (if possible) a new pulpit. It is felt that this combined gift would fitly commemorate Dr. Littledale's life-work as priest and teacher.

St. Margaret's church, Leven, Scotland, is being greatly beautified by the erection of a reredos and altar by Mr. and Mrs. Christie as a memorial of their little ones, and the fitting in of a stained-glass window by Mr. Baxter of Teasses, as a memorial of his mother. The interior is at present in the hands of the painter and decorator, under the able direction of Mr. W. Hole, R.S.A., and when the work is finished the church will be one of matchless taste and beauty, so far as the surrounding district is concerned.

The late Miss Frances Anne Codd, who recently died at an advanced age, served during sixty-seven years as a Sunday-school teacher in St. Mary Abbots, Kensington, under the following vicars: The late Archdeacon Sinclair, the Archbishop of York, the Bishop of Peterborough, and Canon Somerset Pennefather, D.D. She was probably the oldest Sunday-school teacher in the diocese, and was a striking example, as a teacher, of earnest, sympathetic and spiritual teaching, and of personal and prayerful interest in scholars.

The Bishop of Carpentaria is already at work in his great diocese, towards the endowment of which the S.P.G. gave £1,000. He is anxious to establish a training college at Thursday Island. His chief difficulty at present arises from the lack of men, not of means for their support. Work in tropical Australia is probably more trying than work in India, for in India more regular provision is made for mitigating the sufferings which Europeans must undergo in extreme heat, and, also, servants are cheap and easily obtained.

The introduction of a bill into Parliament for the creation of the proposed new diocese of South-west is considered probable this session. Rochester, however, asks that provision should be made for including in its own diocese the rural deaneries of the Dartfords, the Mallings, Shoreham and Tonbridge. The total population of the diocese of Rochester would then be 300,000. The points at issue are awaiting the decision of the Archbishop of Canterbury. Of the £100,000 required for the creation of the new see no less than £40,000 has already been subscribed without appeal.

The first section of the new Diocesan Church House, which is being erected at the junction of Lord street and South John street, Liverpool, is rapidly approaching completion. The formal opening ceremony is being deferred until after Easter, so as to secure the presence of many distinguished friends and supporters of the scheme. These new premises are, however, only a comparatively small portion of the edifice eventually to be erected, which will cost about £80,000, and will include a large meeting hall, with galleries, intended for the use of various diocesan agencies, who will welcome it as a long-felt want.

Canon Norgate, the doyen of the Norwich diocese, has an unique experience. Preaching at the memorial service for the Queen at Bylaugh church, Norfolk, he remarked that he could say what not one in a thousand clergy could, that he had lived under five sovereigns—George III., George IV., William IV., Victoria, and Edward VII.—and he recalled the fact that he had preached the sermon at the Queen's accession service at Dereham church, where he was curate at the time. Such an

the Church guard most carefully this ordinance of preaching. A deacon can only preach "if licensed thereto by the Bishop;" a priest is authorized to preach at his ordination, and now-a-days licensed "lay-readers" preach, but where and when did the Church ever authorize these gentlemen to "preach" to her children? If the preface and the ordinal means anything at all, does it not mean she only recognizes episcopal ordination as being in any sense ordination? If the preface does not mean this, what does it mean? Again, if the Church in any sense recognized the ministry of dissenters, why does she have them confirmed and ordained before she accounts them lawful ministers, no matter how pious, how learned, or to how large a congregation they ministered? Of course, special pleading will attempt to set all this aside, just as has been done in regard to "regeneration" in the Office of Holy Baptism, but I venture to think this evidence alone (and there is a good deal more), if laid before any intelligent lawyer, and if it were not a question of ministering in the Church, but acting as officers in a "lodge" or in a corporation, would bring in the verdict that they had no right to perform official acts in a body, which never authorized them to do so; and being invited by subordinate officers (priests), not qualified to do so, or even superior officers (bishops), qualified to do so, but doing it in an irregular way, did not make the action and all concerned in it anything else but a lawless act. The idea that because a Bishop does anything, that therefore it must be right, and his example closes the whole question, seems to me to be "ultramontane" in its tendency, and may land a man, if carried out to its logical conclusion, just where it landed Newman. Perhaps some of your readers can solve this problem for me. When a priest invites a dissenting minister "to assist him," or say a "few words," or give an address how does he get out of his dilemma? Either he must settle in his own mind that the preface in the ordinal really means nothing much, or if it means anything at all, it means "my Methodist brother," or "my Presbyterian brother," is a lawful minister, and a fit person to officiate in God's church by preaching; either some such reasoning as this must take place, or surely the invitation tendered to the dissenting minister is of a very questionable nature. If the priest doesn't think he is a lawful minister, he must quietly keep that opinion to himself. Suppose he said "my dear Mr. So and So, will you come and address my people? My Church does not account you a minister, nor do I; but come along, we shall be delighted to have you with us." The dissenting minister would regard this as an insult. And when a dissenting minister does accept such an invitation, does he not do so because he thinks the priest recognizes him as a lawful minister? Or would he not, otherwise, as a self-respecting man, decline it? But perhaps some of your readers will say: "We know all this, but a godly layman can address the people as lay-readers do; surely there is no objection to this?" But there the Protestant minister can hardly "fill this bill." A lay-reader is licensed by a Bishop, and the dissenting minister, no matter how distinguished, is not even a "layman" in good standing in God's Church. He has not been confirmed, nor "is he ready and desirous of being confirmed," and therefore is not eligible to be admitted to the Holy Communion. And quite apart from all this there is another grave reason against their preaching to our people, they are all living in "open and notorious sin," the sin of schism. Here, no doubt again, that useful special pleading will prove that now-a-days there is really no such sin as schism, that when we pray in the Litany to be delivered really from anything at all, or if we do then, schism can mean anything but the action of the various Protestant bodies, who have gone out from the visible Church of Christ, anything but rending of the seamless robe of our Saviour. Now, I would ask, beyond the gain in popularity, which will certainly accrue to the priest who.

coquets with dissent, beyond the personal gratification of his own feelings and those of some, or even all, members of his congregation, what practical good does it bring to the Church? Does it win converts? Does it make our people more loyal? Does it tend to stop them attending schismatical worship? Does it deepen their conviction that the Church of England, is the Church of God for the Anglo-Saxon race? Or does it foster the one-church-as-good-as-another" idea? Were it possible, a comparison of statistics, regarding the number of adult converts brought to confirmation (not admitted to Communion without confirmation), where the one-church-as-good-as-another theory is in vogue, with other parishes, where the people are taught and the clergy act, as if they really believed the Church of England is the Church of God for our race, might be interesting in dealing with the practical aspect of the case. But one conclusion we can come to whether fraternizing with dissenting ministers is lawless or not, right or wrong; it certainly is quite safe, and more than that, very popular. Now if a thing is safe, i.e., in the sense of not being at all likely to bring a person into trouble with his superiors, and popular in this democratic country of ours, then, sir, surely on these grounds there is indeed much to be said for it. There is, of course, the other view that some hold that the unbroken usage of God's Church for some 1,500 years has a little weight. That the ministry is a sacred, holy trust, committed to certain men, and that any tampering with it may seem to some like disloyalty to Christ. That the dissenting Protestant minister is no minister at all, and therefore has no right to perform the function of preaching in the church, or the church stultifies herself every time she ordains one. If in any sense they are ministers, then the Church hardly treats them fairly; but if they are not, then clergy of the Church, when they get them to preach or give addresses or join with them in "union services," in town halls or elsewhere, hardly treat them, the Church or the laity of the Church, quite fairly. It seems to me, sir, that this modern ministerial fraternization theory has something wrong in it, and the longer you look at it, the worse it gets. Now will some "doctor" of the Church kindly turn on the X rays? SYDNEY.

Family Reading.

SEVEN RULES TOWARD MY NEIGHBOUR.

1. To have a true compassion for other men's miseries, and lament as if they were my own.
2. To rejoice at their prosperity as if it were my own happiness.
3. To bear all injuries with quietness and patience, and pardon them with all my heart.
4. To treat everyone with abundant charity, not only outwardly, but that my soul may be filled with it.
5. To esteem all sorts of people as better than myself, and subject myself to all.
6. To keep perfect peace and union with all men.
7. To offer myself to all men, after the example of Jesus Christ; to be prepared to die for their salvation; to pray day and night for all; to see Jesus Christ in all.—St. Vincent of Lerins.

SUNDAY NEXT BEFORE EASTER.

Morning.

"The example of His great humility."—Collect.

Our Church does not keep Palm Sunday. The incidents connected with the Saviour's

single assumption of pomp and majesty are appointed for Advent meditation. To-day we are called to begin with Jesus the painful ascent to the Cross. To-day we chant the first strains of the Miserere, and catch the first mutterings of the storm that is soon to break upon His devoted head. Not triumph, but humiliation, is the thought the Church puts into our hearts to-day. Oh! may we give earnest heed to the lesson, the hardest lesson for proud man to learn. Nor can we fail, if we follow the teachings of the Church aright. If we view God the Father in His "tender love toward mankind," sending His Son "to take upon Him our flesh, and to suffer death upon the Cross"—if we view God the Son, leaving the bosom of the Father, stepping from the throne of eternity, and laying aside His radiant glory, for a garb of flesh, a life of poverty and shame, a death of agony, must not the contemptible pride of the human heart be abased in contrast with such humility as this? We give Thee "most humble and hearty thanks," O blessed Jesus! that thou didst humble Thyself, "even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death," that Thou might'st "make us the children of God, and exalt us to everlasting life." But how, O blessed Lord! can we, worms of the dust, follow the example of such humility as Thine? We can lay aside no glory, for we possess none. We can stoop to no lower position, for the lowest is our only proper place. We can assume no voluntary sufferings, for Thou hast done and suffered all. We can only with a glad and grateful heart praise Thee for what Thou hast done, and accept the mercy Thou hast purchased for us at so costly a price. To Thee, therefore, will we give as we are most bounden, continual thanks; submitting ourselves wholly to Thy holy will and pleasure, and studying to serve Thee in holiness and righteousness all the days of our life.

FAIRWEATHER'S



Eastertide Hints

Our collection of Pretty and Stylish Novelties in Paris, London and New York creations in ladies ready-to-wear hats is a rich collection and whether your purse will permit of only a most moderately priced one or allow you to have the most costly in the lot you can depend upon it you're buying nothing but what the most stylish of the season's patterns, designed and made by the world's most famous fashioners. Specially for Easter wear we're displaying some very dainty little French Conceits, and we'd like you to visit the showrooms to see them. Prices \$2 to \$25.

J. W. T. FAIRWEATHER & CO.,
84 Yonge Street, Toronto.

Noon.

"Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—Epistle.

Who will not blush to speak of making sacrifices for Christ, after reading this story of redeeming grace? That Christian is but little affected by the power of a saviour's love, who prefers to dwell upon what he has repounced for Christ, rather than what Christ has relinquished for him. Who made more sacrifices for his Lord than Paul? yet how he rings out the notes of triumph on this very theme! "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things." Oh! that we were imitators of St. Paul. Oh! that we could excite in these cold, sluggish hearts of ours, that tremble and draw back at the very mention of sacrifice, something of the holy enthusiasm that fired the Apostle of the Gentiles. Oh! that the record of his labors, his self-denial, his sufferings, borne so nobly, endured so uncomplainingly, rejoiced in so triumphantly, might shame our cowardly, indolent spirits into something of activity and zeal! Or, rather, would that we could become filled with the power of a Saviour's sacrifice, as we contemplate Him "in the form of God"—the "equal with God"—"the Man that is my fellow, saith the Lord of Hosts"—emptying Himself of all his glory, serving in the garb of flesh, suffering, agonizing, dying, that we might be exalted.

But this spirit can only be gained by living close to Jesus. While we stand aloof from Him, or only grasp Him with a feeble hand, our love will be cold our faith weak, our labors in His cause few and trivial. But when, realizing our helplessness, we cling to Him with all the energy of our soul, He imparts Himself to our spirits, and inspires us to do and suffer boldly for his name.

Evening.

"The price of blood."—Gospel.

Did the face of the earth ever, before or since, witness such a transaction, has had passed between Judas and the chief priests? The blood of the Son of God had been bought and sold. Thirty pieces of silver had been accepted as its value. Well might the prophet exclaim in sublime irony, "A goodly price that I was prized at of them!" What contempt they put upon it. "It is not lawful for to put them into the treasury." They had doubtless taken the money from the treasury to purchase His death. Why should they hesitate to return it thither when the deed was accomplished? Did they consider the blood of Christ of no more value than that of a dog, which was forbidden to be brought into the house of the Lord?

So men esteemed it. But what a different value does God put upon it! In His sight it is so priceless that not all the wealth of the mightiest monarch could buy a single drop. Sprinkled upon the conscience of the

believing penitent, the deepest dyed transgressors became white as snow. Through its efficacy alone does any soul enter the portals of heaven, while the preciousness of this blood forms the burden of the everlasting song of the redeemed.

So precious does God esteem it, that those who slight it are forever shut out from hope of mercy and forgiveness. We shudder as we hear the raging multitude around the Saviour cry, "His blood be on us and on our children;" for we know that the blood of Christ is on them, not to save, but to destroy; and thus it shall remain until they learn to call on Him "whom they have pierced," and "mourn as one mourneth for his only son."

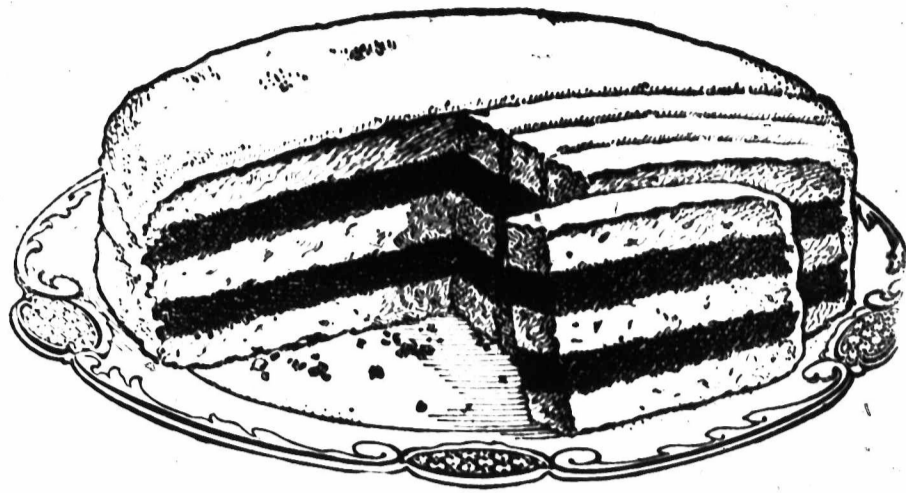
What value do you set upon this blood? Is it worth more to you than to the chief priests? See to it that your estimate of it is the same as God's; for woe to him who neglects or despises what God sets so high, or counts the blood of Jesus "an unholy thing!"

SORROW.

Sorrow is as inevitable as sin; as universal as man; as enduring as life; as varied as age; circumstance, temperament, joy, or duty. Like every phase of experience, its effect upon character depends upon the treatment it receives. God may send it to the soul whose sight is being dazzled by the glitter of earth, and blinded to the glory of the Eternal Presence. He may bestow it as a gift, to refine, to spiritualize, to educate. But whether sorrow comes as a message or as a gift, the effect it is designed to produce depends upon the attitude towards it of those to whom it appeals. The same fire that melts metal hardens clay. The same storm that sweeps rotten branches from the trees, scattering them in the woodland, causes the oak to strike its roots deeper and deeper into the soil. The difference between the one and the other is the difference between decay and health. This has its likeness in the order of affection. To one man, sorrow becomes an experience by which his inner life is purified, is expanded, is refreshed. But to another—whose nature is unchanged—sorrow may become a moral acid, for bitterness, for hardness, for cynicism, for recklessness, despair and suicide. There are few errors so fertile in disappointment, so persistently circulated, though open to refutation, as that which regards sorrow as always producing improvement, progress, spirituality. Many a backslider could give a very different account of its influence. That such results may follow the experience of sorrow is desirable. They can best be realised by individual participation of the blessings bestowed by Christ, the Great Consoler of Sorrow.—Dean of Norwich.

HINTS TO HOUSEKEEPERS

Fish Custards.—For 'fish custards' take the remains of any cold fish, remove all skin and bone, chop it in large pieces. Mix with half a small teaspoonful of salt and a dust of pepper, also cayenne if liked. Take a small mold or little cup for each person, butter them thickly inside, and shake over the butte



At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

The "Royal Baker and Pastry Cook" containing over 500 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. The astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK

some finely chopped parsley. Next fill the molds tightly with the fish but do not pack closely. Make a custard of two whole eggs and one extra yolk to a pint of milk. Beat the eggs well, then add the milk. Fill up each mold with this custard. Cover the top of each with a piece of greased paper. Stand the mold in a pan with enough boiling water to come half way up the tins and steam very slowly till set. Turn out very carefully and serve piping hot.

Rhubarb Pie.—Skin the stalks, cut in lengths of half an inch and put in a saucepan with sufficient water to prevent burning while it is cooking. When it is tender sweeten to suit taste. Beat one and one-half cups of the sweetened rhubarb with the yolk of one egg and even tablespoonful of flour until perfectly smooth and bake with an under crust. When done beat the white of the egg until stiff, put in two tablespoonfuls of sugar, spread over the top and brown lightly in a quick oven.

Cake Baking.—For a plain cake made with one pound of flour, Royal Baking Powder, etc., the time to be allowed in baking would be from 40 to 50 minutes; at the outside not more than one hour. Very rich cakes, in which butter and eggs predominate, take, of course, very much longer time to bake—a pound cake taking from 1½ to 2 hours, and a bride's cake 3½. On no account should an oven be too hot when the cake is put in—that is, hot enough to brown at once; if so, in 5 minutes the whole outside will be burned and the interior will stand a little chance of being baked. The old plan of feeling the handle of the oven door to test the heat is not always successful; it is better to sprinkle a

little flour inside and shut the door for about 3 minutes; if at the end of that time it is of a rich light brown, the cake may be put in, but if burned the heat must be lessened.

Hints on Baking.—To achieve perfect success, the cook must use judgment and care. Some flour requires more water, or milk, than others; so that the quantity may have to be varied to make dough of a proper consistency. Different bakings will vary as to time and heat required, and should, therefore, be examined occasionally. To ascertain whether the bread or cake is sufficiently done in the centre of the loaf, thrust a clean straw or a long thin splinter into it. If done, there will be no dough on it when drawn out. Measure the flour, and when baking powder is used be careful to mix it with the baking powder in a dry state, and before sifting. You can always substitute water for milk, or milk for water; butter for lard, or lard for butter. The number of eggs may be increased or diminished, or, in plainer cake, etc., dispensed with entirely. When fewer eggs are used than directed, always use a little more baking powder. Never use sour milk with baking powder. Heat the bread knife very hot when about to cut new bread; this will prevent its crumbling. In baking loaf cake, remember that unless you place a piece of paper over for protection at first, a top crust will be formed at once that prevents the raising. When cake is well raised remove the paper for browning on top. Old bread or biscuit can be made fresh by moistening and placing in an oven until heated through.

—Forget other's faults by remembering your own.

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It Will Last a Life-Time OXYDONOR

Prevents and cures **La Grippe, Rheumatism, Pneumonia, Bronchitis, After Effects of La Grippe, Severe Colds, Catarrh, Asthma, etc.,** positively without medicine or electricity.

It compels the free absorption of oxygen of the air, thus driving disease from the system, and generating vitality, vigor, strength and health.

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and after purchasing, its use costs nothing. You have nothing to swallow, no costs to pay to drug stores or doctors. With care it will last a lifetime.

RHEUMATISM—Mr. John Martin, Arnprior, Ont., writes Feb. 14, 1901: "After seven months' use of your Oxydonor, I have been greatly relieved and almost entirely cured of Rheumatism, from which I have suffered for forty years. I gained ten pounds while using Oxydonor."

LA GRIPPE—Mr. J. R. Fitzgerald, Colborne, Ont., writes Feb. 4, 1901: "Oxydonor is still doing good work. I can see a great change in Mrs. Fitzgerald since she commenced using it. Have also used it on myself and children for La Grippe and found it to work well."

Rev. J. Frederick Renaud, Secretary and Chaplain St. Andrew's Home, 46 Belmont Park, Montreal, writes: "I have personally used Dr. Sanche's Oxydonor No. 2, also members of my family, and can bear testimony to the relief it gives in Colds, General Debility and lassitude."

RHEUMATISM—Mr. Nicholson, Messenger Bank, Winnipeg, Man., writes: "I spent over a thousand dollars for doctors and medicine to cure my wife of Rheumatism, and the only benefit she derived was from Oxydonor 'Victor.' If I could not get another, no thousands of dollars would buy it."

LA GRIPPE, RHEUMATIC PAINS—Mr. John Heard, Strathroy, Ont., writes March 7, 1901: "I have nothing but praise for your Oxydonor. Colds, Grippe, Rheumatic Pains, Bruised Ankle, etc., all give to the lively action of this little instrument. I feel that I have a doctor in my home all the time, that does not require me to take nauseating concoctions."

BLADDER TROUBLE—Rev. L. Richmond Smith, Petite Riviere, N.S., writes Feb. 28, 1901: "I have used Oxydonor No. 2 since last December for Bladder Trouble of four years' standing, and I have scarcely a symptom of it left. I feel very much invigorated in body and mind, and have worked harder this winter than for ten years."

WHOOPIING COUGH - CROUP—Mrs. Benjamin Beverage, Andover, N.B., writes Feb. 20, 1901: "Am pleased to inform you that I have used Oxydonor successfully for Colds and Bronchitis, and that I completely cured my little girl, age 4 years, of a severe attack of Whooping Cough. After four nights' treatment she was entirely well. Our neighbor's children suffered with the same disease over three months. Have also relieved her of Croup."

Oxydonor is known and used all over Canada and the United States. It is endorsed by professional and business men, clergymen and many others. We will mail you free our book containing information, prices, and many reports of self cures.

Beware of Fraud. On June 29, 1901, judgment was rendered in the Exchequer Court of Canada, granting the proprietors of Dr. Hercules Sanche's Oxydonor and trade marks a perpetual injunction against infringers.

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HARBOTTLE'S DRUG STORE

Rossin House Block, 135 King St., West, TORONTO, ONT.

EVENTIDE.

Now a happy day is closing,
Light is fading in the west;
Flocks are in the fold reposing,
And the birdies seek their nest.
Till the smiling of the sun,
Hush thee now, my little one!

Tiny feet with play are weary,
And thine eyes like flowerets close;
Fear thou not the shadows dreary,
Nor the evening wind that blows!
Till the dawning bright and blist,
Hush thee, O my bird, to rest!

Though the night be veiled in shadows,
Little children need not fear:
Stars are bright above the meadows,
And the Light of lights is near;
Safe are all whom Christ doth keep—
Hush thee, darling, hush to sleep.

ON MAKING FACES.

In looking at pictures of the various sorts of people who live in different parts of the world, you will, I am sure, have noticed that some of the faces, especially dark colored ones, have strange marks made on them. Some of these marks are beautifully drawn in regular geometrical patterns, some are just as irregular. This system of making patterns on the face, or body, is called "tattooing." The way it is generally done is by making a small puncture under the skin and then inserting some coloring matter, but sometimes it is done by raising artificial scars. Tattooing has been common in all parts of world except Europe. Of course, the purpose of these marks is to make the face, as they think, more beautiful. No doubt it is painful, but then, you know, a good deal of pain is cheerfully endured by many people who are by no means either black, or uncivilised, for the sake of appearance.

Suppose, now, some day a man came and stood before you with a sharp instrument in his hand, and said, very kindly, "Now, my child, don't be afraid, I really won't hurt you; but I am going to make a few marks on your face, just for the sake of appearance; you will never know until you look into a mirror; then of course, you will see the full effect. I shall put two marks on your forehead, straight down just over your nose; these will make you look as if you studied hard; then I shall put one straight across the full breadth of your forehead; this will give you the appearance of having had a good deal of care; then I shall put a few marks running from the corner of the eyes down to the cheeks, these are generally called 'crows'-feet,' they will give you the sign of age, and so on." Oh! wouldn't this be just horrible? The very thought of it makes one creep.

But what do you think? I saw a girl last night trying to practice this system of making lines of her own free will, only she was not doing it with a sharp instrument but with a sharp temper. She hadn't patience to wait for the horrid man to come and do it for her, but took the matter into her own hands to do. She scarred her face with lines of temper.

It is the easiest thing in the world to make faces, that is, I mean, to spoil one's own face. Look what a difference there is in a face when a person is laughing or crying. The muscles pull it into altogether different shapes. Or look at the difference in a face when one smiles or looks cross. So you have only to repeat these things frequently to get the face more and more into the shape of one thing or the other. Smile, and the face is sweet; make it a rule of life to smile, and the face becomes set that way.

It is sometimes said that the face is an index to one's life, and in a measure this is true. Like the wheels of a clock which are so arranged that the hands on the dial tell the time, so, in the same way, the face tells the feelings which are at work behind the face. You cannot help it. If you are selfish, cross, or ill-tempered, you may be quite sure of it that you are ploughing deep furrows on a face which should have none.

You have seen sometimes great channels worn out by streams running down the mountain sides; the stronger the stream, or longer continued, the deeper is the channel. So every feeling is working the face this way or that.

You must not imagine that you can be just as cross as you like at home, and then make it all up by putting on genteel manners, and kindly behaviour, outside to everybody else. It is nature which leaves its mark. You cannot put sweetness on a face as you can paint on an inferior piece of wood so as to make deal look like mahogany.

The very plainest face with a sweet spirit behind it is always attractive, somehow it shines through. And a good face is much better than a handsome face, only remember, you cannot take one off and put another on as you can a mask. Then, I say, take care of the "tattooing."

HOW A CROWN WAS WON IN FAIRYLAND

It is said (but by whom I cannot tell you) that once a tiny fairy lived in a hollow oak tree. She (being of the gentler sex) had, after her kind, two great ambitions—first, to be the most beautiful of all the fairies, and then, to be supreme amongst them all—she wanted to be queen of the fairies. She was very kind to all the little creatures which came within her reach, and would often show them where to obtain food—the squirrels to find nuts, the butterflies sweet flowers, and so on.

One day she ventured, in confidence, to tell some of her fairy friends that she hoped the day would come when she should be able to be queen amongst them, and wear a crown. But they were all shocked, and said they had already a queen, both clever and good, and they would not change her for worlds. However, she did not mind much what they said, she had made up her mind, and she would let no opportunity slip which would forward her ends.

"And behold if the plague be in the walls of the house."

The above from Leviticus xiv., 37, was written B.C. 1490, but is none the less applicable to the people and conditions of our time, if we permit the walls of our homes to be coated with disease germ producing material. Kalsomine, with its decaying glue, and wall-paper with its poisonous coloring matter and mouldy flour paste; and especially the "nasty practice" of applying one layer over another, are unhealthy. The walls of our homes are made pure and sweet by the application of **CHURCH'S**

ALABASTINE

which produces a pure, porous, non-decaying, stone-like surface; hardens with age, and allows the air to pass freely through it, consuming or burning the germs of disease instead of propagating them, as in the surface with animal glue, flour paste and paper which exclude the free passage of air, and act as a culture ground for such germs.

ALABASTINE is adapted for all grades of work, from a plain tint to the most elaborate tracery and relief work known to the decorator's art.

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Some of her friends belonged to the court of the Fairy Queen, and they often came to the old oak tree to talk to her, and tell her of all the wonderful things that were being done within that charmed circle. So it happened one morning that her most intimate friend came to her in great excitement to tell her that the queen was going on a long journey, and as she would be away a considerable time there would be a temporary queen to rule in the real queen's absence.

The fairy of the oak tree was intensely interested, and asked in as steady tones as she could command, "How is the new queen to be chosen?"

Her companion answered, "There is to be a fancy-dress ball, open to all fairies, and each one who comes must be dressed as a butterfly, then the one that wins the favour of the queen will be chosen."

Here was an opportunity for the oak-tree fairy to gain her desire. But as she knew well that nothing could be done without pains and labour, she resolved to work hard. The first thing she did was to summon all the butterflies she knew in order that she might critically study their colours and the patterns on their wings. At last she decided upon her patterns, and then set to work to weave a beautiful robe of colored silken threads. When it was done it was very lovely, and all the butterflies who fluttered around her agreed that she was worthy of being named "The Emperor."

Already the assembled multitude of butterflies did her homage, and accompanied her to the gates of Fairyland. Who can describe the beauty of the scene which met her view? There were crowds of fairies of wonderful beauty who welcomed her with respect. There were fountains, and rainbows, and all manner of things that gave delight.

But high above all towered the throne of the queen. At length a sound was heard as of many voices, which told that the queen was approaching. Courtiers gathered around the throne, the queen's maids of honour bowed low, and she ascended the throne to give judgment.

Then a procession was formed, and competitors for the honour of being temporary queen passed one by one the foot of the throne. As many of these passed, there was a murmur of applause, and then came the fairy of the oak tree. A dead silence fell upon the assembly as she moved on. Others followed, and soon again was heard the murmur of applause. At length, all had passed, and then came the time for decision. But there was not long to wait. The queen called back the fairy of the oak tree, and all, with common consent, agreed that she was right. She placed upon her subject's head the glittering crown, and said, "Rule thou for the time appointed, because of the beauty thou hast wrought out through thy care and effort."

So in some sense is all care and effort crowned—crowned, at least, with some measure of success in the inner spirit.

—Some people talk much about what a happy place heaven is, and do nothing to make their homes resemble it.

OUR LORDS' FASTING, AND OURS.

Jesus Christ was the first one to keep Lent. Right away after His Baptism He went into the wilderness, and there, away from the world and its pleasant things, He fasted forty days and forty nights. Jesus went into the desert so that He could be quite alone.

Friends are all very well in their place; but there are times in our lives when we must give up social pleasures, and try to be quite alone with God. Jesus Christ kept His Lenten Fast quite apart; therefore let us try to keep ours away from the world, and alone with God.

Why did the Son of God fast? To show, by His own example, that fasting is a plain duty for us.

Jesus Christ had no need to fast Himself; for He was all holy, pure, and sinless. But He came down to this world, not only to suffer death for us, but to show us by His life of suffering and self-denial, what we must do to show our sorrow for the sins which caused His death. You know that fasting was always a very special way of showing repentance for sin, among God's chosen people. Our Lord teaches us that we are to observe this custom quite as faithfully as the Jews did; and that fasting is just as pleasing to God now as it was then. Never say again, "what is the good of fasting?" God considers it a very important thing, since He fasted for six long weeks.

Think, now, of two points about our Lenten Fast. First, there is the necessity of our fasting. God commands it, and He Himself fasts for us. This is quite enough to make it a necessity for all who are loyal to Jesus Christ. But stop a minute! Did you know that the devil hates to have us fast, just because fasting is a real weapon against him? In fasting we gain a real spiritual power. Some persons may fast without any

The One Cure of Disease

As the cause of all disease is fermentation, produced by microbes, common sense dictates that the remedy to cure must be antiseptic. It must have the power to stop fermentation in order to kill the microbes in the human body and at the same time be perfectly harmless to the system. Such a remedy will cure all disease.

The only remedy yet discovered which proves to be antiseptic and harmless is "Radam's Microbe Killer." This remedy received the verdict that it cures in several courts of law.

It withstood the most critical examination in the District Court of Travis County, Texas, in the Supreme Court of New York City, and before the Tribunal Correctionnel of Paris, France. In all these courts it was proved that "Radam's Microbe Killer" cures all diseases without injury to the patient.

Sick persons who look for information concerning the cause and cure of disease should read our circular from beginning to end.

It contains many things of which the reader has never dreamed of.

Call at 120 King street west and sample it free of charge.

REMSCHEL'S Turko-Vapor Cabinet Bath

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**PROMOTES BEAUTY
PRESERVES HEALTH
PREVENTS DISEASE
PROLONGS LIFE**

So that if you are sickly they will make you well. If you are well they will ward off disease and will make life a blessing.

Call at our headquarters and see them. Prices \$5, \$7.50, \$12.50.

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real sorrow for sin, but just because others do it, and they think it looks well. This is only mocking God, and is not fasting at all, in its true sense. But when we are truly repentant for having sinned against God, and fast to show Him our real penitence, God gives us through our fasting special strength to overcome sin, and some sins in particular. For Jesus Christ said there were certain kinds of sin which we can't get rid of in any other way, than by prayer and fasting.

If you never have thought of fasting in this way before, you will be glad of any inconvenience and discomfort it causes you, because you will realize that by your fasting, lovingly and patiently done, God is giving you special strength against sin and the devil.

But the second point to think about is that we must have a definite object in our fasting.

Make a special rule for Lent, and keep it. Don't undertake too much; but whatever you resolve to do, do it faithfully, and ask God to give you strength to persevere. Jesus Christ kept His fast, although Satan was tempting him all those forty days. Don't feel surprised, then, if Satan does the same by you; for it is always true that whenever we begin a fresh effort to please God, the devil tries desperately to make us give it up.

You cannot keep as strict a fast about food as grown people can; but children can always find some things to give up, such as all dainties and sweets. Do you think Jesus had such things in the hard wilderness? Fast, then, from something you really want, so that you will feel the denial. Don't insult God by playing at fasting! And, whatever you do, let it be done cheerfully, not grudgingly, for Jesus' sake.

SUNDAY IN JERUSALEM

In the city of Jerusalem three days of worship are observed—Friday by the Mohammedans, Saturday by the Jews, and Sunday by the Christians. Moreover, countless sects are represented there, so one may have his choice of services.

In the Russian grounds north of

the city is the handsome cathedral already mentioned. It is dedicated to the service of the Orthodox Church of Russia. This is one of the finest and best-furnished religious edifices in Jerusalem. Large and richly-decorated, it is worth a visit for its appearance as well as for the splendid singing of its male quartet. But when a congregation of Russian pilgrims crowds it, as it often does in the winter season, the gilded orna-

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A Remedy Which has Revolutionized the Treatment of Stomach Troubles.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin, (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power Stuart's Tablets show that one grain of the active principal contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs and other wholesome food. Stuart's Tablets do not act upon bowels like aiter dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any affect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digesting it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack, and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills" and cathartics which have a absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores, and the regular use of one or two of them after meals, will demonstrate their merit better than any other argument.

mentation compensa pervade t burning in indefinabl class of p tory sensa lish langu But there is not seen tions. W recommen is a questi will depen caption as devotion.

The ma cannot rea a sealed be oracles, a the place o counsel pr it a servile such as no It sends th places, mo located, a and we p their Lore Church.

and obediu and rebaw only by th rounds of t them back Russia full heart and i tell their l experience

When tl over these no further The rest o day to ther bargain w and vehem commenda siveness.

between t the Christ On his will not any way, handkerch considered begin or en

"Oh, my rich and ce of the boys "I say I ing around you take fo "For m prise.

"Yes! W Why, I r ball, and o "That's wouldn't I would you? "No, ind ing.

"And y would not would you? "No, sir "And y you sing rig talk a little with that f "No, sir "Nor yo "No, sir "Your h taste are be at the very "Yes, si "Your

mentation and fine singing fail to compensate for the heavy odors that pervade the place. The fumes of burning incense, combining with an indefinable smell peculiar to this class of pilgrims, produce an olfactory sensation for which the English language has no adequate term. But there is devotion here such as is not seen in Occidental congregations. Whether it is a kind to be recommended to Christians generally, is a question the answer to which will depend upon the answerer's conception as to what constitutes true devotion.

The majority of these pilgrims cannot read, and the Bible is to them a sealed book. The priests are their oracles, and priestly counsel takes the place of Divine command. This counsel produces in the recipients of it a servile reverence for its donors such as no mortal owes to another. It sends the pilgrims to all the holy places, most of which are wrongly located, and causes them to pray and weep over the reputed relics of their Lord and the saints of the Church. It promises to the faithful and obedient pilgrims many spiritual rewards such as can be obtained only by those who have made the rounds of the holy places. It sends them back to their humble homes in Russia full of pious zeal and glad in heart and mind that they are able to tell their less favored friends their experiences in the Savior's land.

When the morning services are over these Oriental Christians have no further Sabbath restrictions. The rest of the day is as any other day to them. They buy and sell and bargain with a loudness of voice and vehemence of gesture that are commendable only for their expressiveness. This makes the contrast between the Jewish sabbath and the Christian Sunday very decided. On his day, the strict Jew will not speak of business in any way, will not even carry a handkerchief or watch, these being considered unnecessary, nor will he begin or end a journey.

A RICH BOY

"Oh, my," said Ben, "I wish I was rich and could have things like some of the boys that go to our school."
 "I say Ben," said his father, turning around quickly. How much will you take for your legs?"
 "For my legs?" said Ben, in surprise.
 "Yes! What do you use them for?"
 "Why, I run and jump and play ball, and oh, everything."
 "That's so," said the father. "You wouldn't take \$10,000 for them, would you?"
 "No, indeed," answered Ben, smiling.
 "And your arms, I guess you would not take \$10,000 for them, would you?"
 "No, sir."
 "And your voice. They tell me you sing right well, and I know you talk a little bit. You wouldn't part with that for \$10,000, would you?"
 "No, sir."
 "Nor your good health?"
 "No, sir."
 "Your hearing and your sense of taste are better than \$5,000 a piece, at the very least, don't you think so?"
 "Yes, sir."
 "Your eyes, now. How would

like to have \$50,000 and be blind the rest of your life?"

"I wouldn't like it at all."
 "Think a moment, Ben; \$50,000 is a lot of money. Are you sure you wouldn't sell them for that much?"
 "Yes, sir."
 "Then, they are worth that much at least. Let's see, now," his father went on, figuring on a sheet of paper—"legs ten thousand, arms ten voice ten, hearing five, taste five, good health ten, and eyes fifty—that makes a hundred. You are worth \$100,000 at the very lowest figures, my boy. Now run and play, jump, throw your ball, laugh and hear your playmates laugh, too; look with those fifty thousand dollar eyes of yours at the beautiful things about you and come home with your usual appetite for dinner, and think now and then how rich you really are."
 "It was a lesson that day that Ben never forgot and since that day, every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.

MOTHER'S JOURNEY.

There is a hint in the following incident of the way in which children may be trained so as not to regard death as the king of terrors:

That night before they went to bed, they were allowed to go in kiss their mother good night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for it all their lives! She was very pale, but smiling, and her first words to them were: "I am going on a journey."

"A journey!" cried the children. "Will you take us with you?"
 "No; it is a long, long journey."
 "Mamma is going to the south," said; Katy "the doctor has ordered her to. She will get well in the orange groves of Florida."

"I am going to a far distant country, more beautiful than even the lovely South," said the mother, faintly, and I "will not come back."

"You are going alone, mamma?" asked Katy.

"No," said the mother, in a low, sweet voice; "I am not going alone. My physician goes with me. Kiss me good-bye, my dear ones, for in the morning before you are awake I shall be gone. You will come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which mother had safely arrived while she slept.

"How did she go? Who came for her?" they asked, amid their tears.

"The chariot of Israel and the horseman!" their father told them, solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children. When asked about their mother they say, "She has gone on a journey," and every night and morning they read in her Guide-book of that land where she now lives, whose inhabitants shall no more say, "I am sick," and where God shall wipe all tears from their eyes.

WHAT A BOOK SAID.

"Once on a time," a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me.

"Or leave me out in the rain. Books can catch cold as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts.

"Or open me and lay me face down on the table. You wouldn't like to be treated so.

"Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back.

"Whenever you have finished reading me, if you are afraid of losing your place, don't turn down the corner of one of my leaves, but have a neat little book-mark to put in where you stopped, and then close

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The blood is composed of certain elements of nature which are supplied in the food we eat. During the winter season the food is of an artificial nature, and not sufficiently varied to properly sustain the quality of the blood. Consequently very many people suffer in the spring from the results of thin blood.

A pale face, and more especially paleness of the lips, gums, and the inside of the eyelids, tells of weak, watery blood. There are, languid, worn-out, despondent feelings, lack of energy and appetite, weakness and irregularities, and frequently stomach disorders, headaches, and nervous troubles.

To say that the blood is thin, weak and watery is to mean that it lacks iron and other elements, which are found in Dr. Chase's Nerve Food. Put iron in the blood and you will help nature to overcome the ills of spring. Use Dr. Chase's Nerve Food and you will supply to the blood not only iron, but all the most effective elements of nature which go to make the blood rich and red.

Through the medium of the circulation of the blood, and the nervous system, Dr. Chase's Nerve Food has a direct influence on every organ of the body. It tones, strengthens, and revitalizes the system, reconstructs the wasted tissues, creates new nerve force, and prevents and cures diseases caused by weak blood and exhausted nerves.

Are you pale and weak? Put iron in the blood by using Dr. Chase's Nerve Food. Do you need a spring restorative? There is no preparation to be compared to Dr. Chase's Nerve Food as a blood builder and nerve restorer; 50 cents a box, at all dealers, or Edmanson, Bates, and Co., Toronto.



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me and lay me down on my side, so that I can have a good, comfortable rest.

"Remember, that I want to visit a great many other little boys after you have done with me. Besides, I may meet you again some day, and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy."

—Write this on memory's tablet: No one can be happy who cares not to be good.

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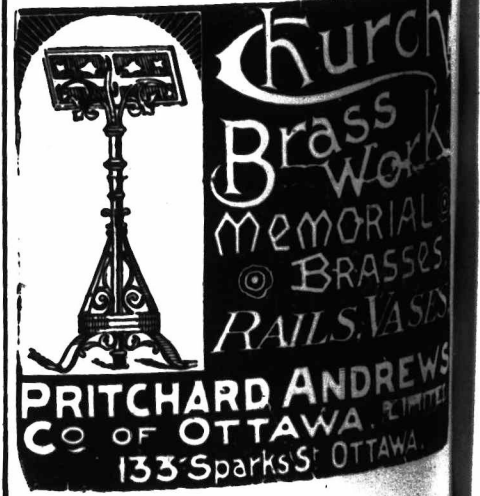


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