

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, JAN. 26, 1899.

[No. 4.

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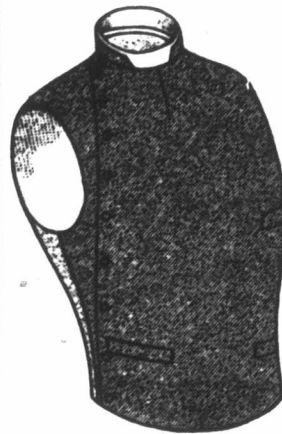
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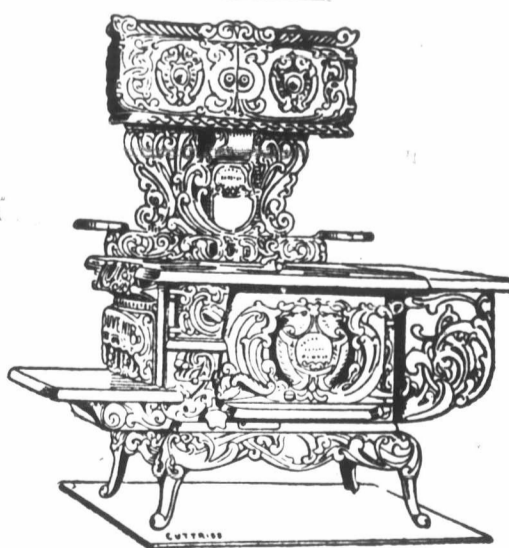
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FIRST SU  
BY REV. PROF. CLA  
SEXAGE

Genesis vi., 3.  
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To know the p  
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For God speaks t  
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Creation-brooding  
Light, Skill.  
Grafting, Perfecti



# Canadian Churchman.

TORONTO, THURSDAY, JAN. 26, 1899.

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Offertory: 210, 221, 222, 533, 631.  
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SEXAGESIMA SUNDAY.  
Holy Communion: 192, 314, 316, 321, 323.  
Processional: 233, 236, 242, 274, 298.  
Children's Hymns: 238, 337, 340, 342.  
Offertory: 229, 239, 240, 244, 353.  
General Hymns: 165, 234, 245, 288.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

SEXAGESIMA SUNDAY.

Genesis vi., 3. "My Spirit shall not always strive with man."

To know the progressive dealings of God with man is to know the history of the race. For God speaks to man as man can receive. One aspect of the work of God here presented, the work of the Spirit. How diverse! In Creation—brooding. Sustaining. Giving Light, Skill. Convincing. Converting. Grafting, Perfecting. Not here.

i. There are times when God acts in special manners, and times when He refuses to act. True of nations and individuals. To all a day of visitation. Jerusalem. Jewish people. Unclean Spirit. "Last State." Destruction. So the great ancient Empires.

ii. Consider more particularly the work of the Holy Ghost in individuals.

The original meaning of the text refers to the sustaining of life in man. But we mightily extend it.

1. The work of the Spirit an internal work. Influencing the whole inner man. Illuminating intelligence. Moving heart and will. (1) Not independent of outward instruction and influence. By teachings, circumstances, etc., He speaks. (2) Yet these insufficient without His grace.

2. Note some parts and aspects of this work. (1) Reveals our need. (2) And the glory and power of Christ. (3) Produces faith. (4) Grafts into His Body. (5) Carries on work of sanctification. Thus the work of Holy Ghost universal. (6) And we are conscious of this work. Approval and disapproval within.

iii. Man may co-operate with the Spirit or resist Him.

1. His influence not irresistible. "Quench not the Spirit." "They vexed the Holy One."

2. We know this truth in ourselves and others. (1) We know it in our spiritual conflicts. (2) At the hearing of rebukes from teachers, etc. Heard or rejected. A voice troublesome, silenced or heeded.

iv. A time when the Spirit ceases to move.  
1. Seems cruel and arbitrary.  
2. But is simply the fulfilment of a law.  
3. Look at the case of Pharaoh. Three expressions. (1) Pharaoh hardened his heart. (2) Pharaoh's heart was hardened. (3) The Lord hardened Pharaoh's heart. Examine.  
4. The greatest sin. A quenching of the inner light. Nothing left to appeal to. "Ephraim is joined, etc."

Mark the awful lesson.  
Sin a quenching of the Holy Ghost.  
Every conscious sin helping towards it.  
Every sinful habit deadening moral nature.  
We must choose God or He will reject us.

THE CLERGY AND THE NEWSPAPER PRESS.

Quite a stir has been made by the remarks of the Rev. R. Ker, of St. Catharines, on the newspaper press of —, we were going to say the country, but Mr. Ker said, he did not mean this country. Mr. Ker is a clever and a witty man, and he was apparently determined not to lose his joke, so he took more pains to point his criticisms than to indicate their application. He does not indeed seem quite willing to let off the press of this country, and he makes one excellent point against some of the papers. At any rate, he virtually remarks, "if I had spoken sharply or harshly

of the newspapers of the country, I have said nothing harder than what they say of each other." This is exceedingly good, and may well be laid to heart by the managers of our papers. Why can they not argue the questions between them with calmness and fairness, instead of descending to something approaching personal abuse? We believe that such a method would be more efficacious. People will listen to arguments. At least the best people will, and those who have most influence on others. To abuse or anything approaching abuse such persons pay no regard. When they come to a passage in an editorial in which the editor of the opposition paper is treated as a fool, or a passage in the other in which it is suggested that the rival is a knave, the reader skims the next few sentences and resumes his reading, when he comes to matter which is relevant. It would be well, perhaps, if our own excellent newspaper press would consider this a little more. It is almost its only fault. For our newspapers are excellent in regard of moral principle, well-bred tone, and nearly all those things which constitute good journalism. Besides, as we have said before—and this is a matter we should all lay to heart—the newspapers are what we make them. Their managers give us what we want and what we are willing to pay for—good or bad—and they cannot provide anything else, for they cannot live, if the world will not buy their papers. The outcome of the reading of Mr. Ker's paper was the appointment of a committee which should keep the press informed of Church matters. This very innocent proposal has been strangely misunderstood, and has led to all kinds of unfavourable criticism. It has been supposed to imply a desire for something like a censorship of the press by the clergy. This, of course, is absurd. Yet perhaps there is a lesson here for the clergy. The absurd notion here referred to has been quite widely circulated, and is calculated to be injurious to the clergy and the Church. From which we may learn how the simplest things, if done clumsily or unwisely, may work a good deal of mischief. For example, among other things, it has been pretty freely suggested that the clergy would be better employed attending to their parishes than mixing themselves up with secular affairs. Such remarks if applied to the clergy at large, would be alike ungenerous and unjust; but it is freely said that, in a great many cases, the ill success of the Church of England in Canada is a consequence of the neglect of pastoral visitation. This is a very delicate subject, and we do not venture to pronounce an opinion upon it. Yet it is well that the clergy should be made aware that there is a widespread opinion to this effect; and their true friends will make them aware of it. For ourselves, we owe so much to the support of the clergy at large that it would be difficult for us to believe that any considerable pro-



portion of them are negligent or remiss in the performance of their duties. But—let them be careful how they handle the newspapers.

#### RECTORY OF ST. JAMES', TORONTO.

All friends of the Church of England must sympathize deeply with the congregation of St. James' Church in their present state of bereavement. They have suffered a great loss—nay two, nay three great losses. The incumbents of St. James' have all been men of ability and distinction. Dean Grasett wielded an influence among his people and throughout the city such as men of this generation hardly understand. Canon DuMoulin, labouring to widen the views and sympathies of his people, at first against a considerable weight of opposition, in fact transformed the character of the congregation, and gave to the Church a commanding position in the diocese and in the country. It is hardly possible to estimate the value of the work done by the present Bishop of Niagara in St. James Church. Only he can tell all that it cost during the 14 years of his ministry; but all know the affection and gratitude with which he was regarded and the regret which all experienced when he left. It is not too much to say that his work was worthily continued by Bishop Sullivan. The late rector of St. James' was probably somewhat more of a partisan than his predecessor. We are doing him no wrong, and showing no disrespect to his memory in thus writing. Canon DuMoulin was as free from party spirit as can be imagined. If we called him an Evangelical Anglican, we should probably be as near as we could come to a just designation. Bishop Sullivan did not pretend to such a position. He was not merely Evangelical, like his predecessor, he was An Evangelical. But he always declared that he was quite impartial in the administration of his diocese, and we thoroughly believe that he worthily followed in his predecessor's steps, and did his very best to improve the services of the Church during his incumbency. The present able organist of the cathedral, Dr. Ham, has borne grateful and affectionate testimony to the Bishop's constant desire to second all his efforts in this direction. The introduction of Hymns Ancient and Modern into the church during the last year is the best proof of the Bishop's freedom from party bias. He did what he honestly thought best for the worship of the Church. And now, it can hardly be disguised that there is great anxiety as to the future; and earnest prayers will ascend to God, that the Bishop of the diocese and his advisers may be so guided that such an election may be made to the vacant rectory as may tend to perpetuate the work of the previous incumbents. A man is needed who shall be an able preacher, a good administrator, and a diligent parish priest; and a man of no narrow sentiments or sympathies. To put an extreme man, on either side, into such a post would be almost a crime; it would be an act most mischievous in its consequences for years to come. Surely the right man can be had in

Canada, or in England, or in the United States—a man who has proved a successful parish priest, an attractive preacher, and a good administrator. If he can also be a man of theological learning, so much the better, but this is not so important. Most clergymen, who fulfill the other requirements, are sufficiently equipped in this respect. We pray God that these our aspirations may be fulfilled for the good of His Church.

#### THE DUKE AND THE ARCHBISHOP.

Some time ago we drew attention to the charge of the Archbishop of Canterbury, and more especially to his remarks on some modern theories of the Eucharist. We then pointed out the theological error of identifying the so-called doctrine of Consubstantiation with the so-called "Ritualistic" theory. And now the Archbishop is called to order by the Duke of Argyle, who equally objects to his representation of the Presbyterian doctrine—or perhaps, we should rather say to division of Churches (from this point of view), into two classes. We recommend the whole of the Duke's letter to the consideration of theologians. He is most respectful to the Archbishop, of whom he speaks as "one of the best and truest prelates that has ever sat on the throne of Canterbury;" but he criticizes (and in our judgment properly), the loose manner in which Dr. Temple employs the word "supernatural," and he demurs to his judgment on the teaching of Presbyterians, which, he declares, differs in no essential respect from that of the Church of England. "The Puritans," said the Archbishop, "denied that there was in the Sacraments any special grace conveyed beyond that which by faithful men was always attained by prayer and hearing the word." To this the Duke replies: "I deem it my duty, in so far as the Presbyterian Churches in Scotland and Ireland are concerned, to denounce the whole of this language purporting to describe our Eucharistic doctrine, as nothing better than a broad and inexcusable misrepresentation. We had in Scotland since the Reformation two authoritative Confessions—one sanctioned in 1567 by the Reformation Parliament, and the other drawn up in 1649 by the Westminster Assembly of Divines. Of the first of these it is enough to say that its chapter on the Eucharist teaches what may be called the highest sacramental doctrine." "In fact," the Duke says, "it uses phrases which are not easily distinguishable from 'Transubstantiation.'" And the authors of the Confession indignantly clear themselves of all suspicion of lowering the power of the Sacrament: "And therefore," they say, "Whosoever slander us that we affirm or believe sacraments to be naked or bare signs, do injury to us, and speak against the manifest truth." "This Confession," the Duke remarks, "has never been cancelled or withdrawn; and in the Westminster Confession the validity of the earlier Confession is set forth and the same doctrine is maintained. The Chapter on Holy Communion closes as follows: 'The Body and Blood of Christ is as really but spiritually

present to the faith of believers as the elements themselves are to their outward senses.'" The Duke remarks: "There is an old proverb that it is a hard thing to kill slander. And religious slanders are worst of all. So many men are predisposed to listen. So many others think it a duty to repeat. And surely this is a strong case. John Knox complained of the slander in 1567, and did his best to kill it. He would have been surprised indeed could he have foreseen that more than 330 years after his denial it would be repeated almost in the same words by one of the best and truest prelates that has ever sat on the throne of Canterbury." Here is something which we may all lay to heart—lesson useful for all to learn.

#### ON THE NEW EDITION OF THE GREEK TESTAMENT, BY DR. EBERHARD NESTLE.

(No. 2).

C. von Tischendorf (died 1874), devoted his life to the study of the New Testament, taking as his starting-point the principles of Lachmann, but subsequently approaching the text of Griesbach. His work consisted more in collecting than in scientific criticism, and it was he who unearthed rich treasures both in the West and in the East, and gave the learned world access to such important manuscripts as the Cod. Sinaiticus and Vaticanus. During a period of over 30 years, besides a great deal of other work, he published about twenty editions of the New Testament, each of which differed from the preceding one—often indeed in a remarkable manner. The most meritorious is the so-called ed. VIII., critica major, 1869-1872, which presents a comparatively usable text with the greatest possible collection of various readings for every verse. It is easy to understand how he, as discoverer of the Sinaiticus MS. (1844), should have invariably, and often, without sufficient cause, given preference to its readings, a point which is especially noticeable wherever it differs from the Vatican. In addition to a hasty and unsound method of working, he possessed a vain and selfish love of distinctions and public honours, a trait for which he has frequently been blamed, and with justice. With hasty energy of mind, and not by patient and conscientious work, did he seize upon the laurels of philology. It is true that his largest edition, to which, after his death, Gregory added the "Prolegomena," will for a long time be indispensable for scientific purposes, on account of its unequalled critical apparatus; but as H. Holtzmann says, truly, though with reserve: "The question might be asked to what extent has he studied the writings of the Fathers, which he quotes, and how much has he read of the translations which he uses?" What he really deserves credit for, is his untiring zeal in collecting, which enabled him to give to the world a critical apparatus, which without him would never have attained such completeness. In later years, England has sprung to the front in the field of New Testament criticism. After twenty years of careful preparation, S. P. Tregelles (died

1875), an earnest at 1857 a large and co along the lines of sought to bring th into conformity wit Next to Tischend splendid work cont and systematically variations; but in and never-failing tr pendix of criticisms vance of that of Tis translations, in whic reliable, were thoro les, with the aid of ty with the greatest ca edition of his book well for the scientific ed. Still greater res two Cambridge prof F. Hort, who worke years. They worke of Griesbach. The t lication contains the plete critical appara of their principles of commentary on all t which more than on of the text, and, fo which govern critici manuscripts can be f "Genealogical Meth this system, we have channels of traditio believed to have bee the north-west of Sy year 200, and from t Western Europe, re Italy (i.e., the Latin time of Jerome), an Justin and Irenaeus, which is supposed t the original, repres Vatican. 3. The Al older Uncial codices and the Vatican), at tion. 4. The later S; a levelling process c by the later Uncials sives and translation tion, directed partly method, partly again ference given to the hardt says: "If these rect, the firm found of the New Testam stand, once more a meantime, let us w we possess is replac In spite of all these science to produce as intelligible and as immediate result is ed, for the old Tex use among a great r dents. In spite of tl of such men as H. H Foreign Bible Soc ent day distributed handsome and cheap untrustworthy text, false readings of th



1875), an earnest and retiring man, began in 1857 a large and comprehensive work, mainly along the lines of Lachmann, in which he sought to bring the text as far as possible into conformity with the original autograph. Next to Tischendorf's "critica major," his splendid work contains the most complete and systematically arranged collection of variations; but in the scrupulous accuracy and never-failing trustworthiness of his appendix of criticisms, his book is far in advance of that of Tischendorf. The oriental translations, in which Tischendorf is most unreliable, were thoroughly studied by Tregelles, with the aid of two experts, and compared with the greatest care and precision. As the edition of his book is exhausted, it would be well for the scientific world if it were reprinted. Still greater results were obtained by the two Cambridge professors: F. Westcott and F. Hort, who worked together for nearly 30 years. They worked mainly along the lines of Griesbach. The first volume of their publication contains the text (but without a complete critical apparatus), and an explanation of their principles of criticism; the second, a commentary on all the important passages of which more than one reading exist, a history of the text, and, founded on that, the rules which govern criticism. They hold that the manuscripts can be grouped according to the "Genealogical Method." In making use of this system, we have to discern four main channels of tradition: 1. The western text, believed to have been brought to Rome from the north-west of Syria (Antioch), before the year 200, and from there to have spread over Western Europe, represented by Cod. D., the Itala (i.e., the Latin translations before the time of Jerome), and the Curetonian Syriac, Justin and Irenaeus. 2. The neutral text, which is supposed to most closely resemble the original, represented principally by the Vatican. 3. The Alexandrian text, in the older Uncial codices (especially in the Sinaitic and the Vatican), and in the Coptic translation. 4. The later Syrian text, "the result of a levelling process of revision," represented by the later Uncials, and most of the Cursives and translations. Of the firm opposition, directed partly against the Genealogical method, partly against the unwarranted preference given to the Vatican, O. von Gebhardt says: "If these representations are correct, the firm foundation on which the text of the New Testament at last seemed to stand, once more appears to totter. In the meantime, let us wait until the good which we possess is replaced by something better." In spite of all these successful endeavours of science to produce a text which should be as intelligible and as correct as possible, the immediate result is not what might be wished, for the old Textus roeptus continues in use among a great many clergymen and students. In spite of the earnest remonstrances of such men as H. Holzmann, the British and Foreign Bible Society has up to the present day distributed no less than 360,000 handsome and cheap pocket editions of this untrustworthy text, with all the mistakes and false readings of the edition of Erasmus in

1516. This evil could only be counteracted by the formation of a society to produce a version uniting the advantages of attractive appearance, practical arrangement, and low price, with a scientifically genuine text. This work has been undertaken by the Privilegierte Wurtemberger Bibelanstalt, in Stuttgart, a society noted for its activity and zeal. They have published a Greek and a Greek-German edition of the New Testament in pocket form. The work of preparing it was placed in the hands of Prof. Eberhard Nestle, of Ulm, a man deserving of the highest praise for the work he has done towards the advancement of Biblical studies, and who has just lately presented us with his excellent "Introduction to the Greek New Testament." This new edition will take the place of the German-Greek Testament, published in 1853, by the Wurtemberger Bibelanstalt, which has long been exhausted, and also of the Greek edition of 1880, published by Riggenbach and Stockmeyer for the Bible Society of Basle (the latter being mainly Tischendorf's Text with a few changes brought in from the Vatican), which is also exhausted and will not be reprinted. In order to supplant the cheap editions of the English Bible Society, the price of the new edition of Nestle is made very low. The Greek edition costs 1 mark (25 cents), and the Greek-German 1.60 marks (40 cents). A sample page will be found in the catalogue of the publishers, sent free to any address.

(To be continued.)

#### REVIEWS.

A Critical Study of In Memoriam. By Dr. John King, of Manitoba College. Price, \$1. Toronto: G. N. Morang.

Dr. King is not the first, nor will he be the last, to attempt an exposition of Tennyson's great poem, and to solve its mysteries. For In Memoriam is not easy reading to the uninitiated. Even the train of thought is not always obvious, and here we welcome assistance. But the allusions and the mystical imagery sometimes present difficulties which we can solve only by means of actual information. A good many writers have led the way, and Dr. King candidly acknowledges his obligation to them. But he is not a mere copyist. His exposition is honest and independent work to a large extent. He owes much to F. W. Robertson's excellent although slight analysis, and perhaps even more to the commentary of Dr. Gatty, who had the great advantage of submitting many of his elucidations to the judgment of Tennyson himself. At last, therefore, we may feel ourselves on safe ground. We have the results of work done by a considerable number of men of high intelligence, of deep, spiritual insight, and of large knowledge, so that we can hardly need or desire more help than is now ready to our hand. Dr. King's exposition we believe to be good and trustworthy throughout. It does not save the student from the necessity of working for himself, and it is not to be desired that this should be done, but he puts him on the right tracks and helps him to work for himself. As a specimen of the commentator's work, we will quote his remarks on Canto 39—a section which appeared for the first time in the edition of 1869, and which is one of the

most difficult parts of the poem. It is addressed, he says, like No. 2, "to the yew tree, with whose 'stubborn hardihood' of gloom the poet at an earlier stage had felt himself to be in sympathy, or which he desired to share. It blossoms and forms seeds like other trees. Being Springtime the blossom is on it. To it, too, has come the 'golden hour.' Of it, or rather to it, he says:

'And answering now my random stroke,  
With fruitful cloud and living smoke.'

The meaning is, that when the tree receives 'a random' shake or 'stroke,' it sheds the pollen like dust; a 'fruitful cloud,' as fertilizing the ovules or rudimentary seed; 'living smoke,' as containing in it the element or principle of life. But sorrow, it is said, whispered from her lying lips, addressing the tree:

'Thy gloom is kindled at the tips,  
And passes into gloom again.'

Considering that these lines state a simple and undeniable fact in the case of the yew tree, why is sorrow said to speak it with 'lying lips?' The answer, so far as we can see, must be this, that it is supposed to carry the suggestion that his 'sorrow,' now 'touched with joy,' must end in gloom, after all." Such is undoubtedly the meaning of this dimcut passage. Whether the poet meant more than this, someone may, perhaps, tell us some other time.

Theological Encyclopedia and Methodology.

By A. F. Weidner, D.D., LL.D. Part I. Price, \$1.50. Revell Co., Toronto, 1898.

This is the first part of the second edition of a very useful book. Theological Encyclopedia is that branch of theological science which presents a summary view of what is embraced in theological knowledge. It presents us with a list of all the subjects of theological study, and furnishes us with a list of books treating of the same. This part embraces the subjects of Introduction and Exegetical Theology. The second will take up Historical and Systematic Theology. The third will deal with Practical Theology. After a series of introductory sections on Theology, on the Choice of the Ministry, on Theological Study, etc., there comes Part I., which deals with Theology in general, and then Part II., which treats of Exegetical Theology—the Old and New Testaments, the original languages, Biblical Archaeology, the Canon, Higher Criticism, Exegesis, etc. In regard to the copious lists of theological works, after examining them carefully, we can testify that they are full and impartial. The writer seems in every case to be guided by the actual excellence of the books, and not by their belonging to any particular school. There are several good books on the subject; but this one may also be cordially recommended.

Magazines.—The National Magazine for January contains interesting articles, descriptive of the home-life of James Whitcomb Riley, "The Little Minister," of Maude Adams, and of Ella Wheeler Wilcox. The present political condition of the American Republic is dealt with in an article by Senator Morgan, entitled "Our Duty in the Present Crisis," and again in another article by P. MacQueen, entitled "America as an Island Empire," in which certain phases of the late war are fully described. Several serial stories are continued, and in one instance concluded. Poetry is represented by one single piece entitled, "The Harp's Song," by Miss Wilcox. In addition to the above are several short stories, and the whole number is profusely illustrated throughout.



## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.

St. John's.—St. John the Baptist.—The Lord Bishop of the diocese held an ordination in this cathedral on the first Sunday in Advent, when he ordained two students, of St. Augustine's College, Canterbury, to the diaconate, Messrs. Netten and Pegg, and advanced three deacons to the priesthood, the Revs. R. Bache, S. M. Stewart, and E. G. Greenham.

The rector of the cathedral has been in England during the past two months.

The Mission Church Men's Guild is an association which has recently come into existence. Its raison d'être is clearly set forth in the second section of the constitution: "The object of the guild is to promote the advancement of the mission, (1) by praying for it, (2) by working for it." The thirteenth section reads: "The basis of the guild will be loyalty to the Prayer-book, as our standard of Catholic faith and practice. The patron saint will be Saint Michael, and the motto of the guild: 'Thy Kingdom come.'" The obligations which its members undertake are: (1) To say the guild prayer every day. (2) To receive the Holy Communion at least three times a year. (3) To subscribe at least five cents each Sunday towards the collections of the mission. An institution carried on on such principles as these cannot but be fraught with much good, and we wish it every success and a large increase in membership.

The following appointments have been made recently in this diocese: Rev. G. H. Bolt, M.A., diocesan registrar. Rev. W. C. Booth, missionary in Green Bay (temporary). Rev. William Netten, missionary in Fortune Bay (temporary). Rev. H. G. Pegg, curate of the Cathedral (temporary). Rev. F. C. F. Shears, missionary at Random.

King's Cove.—St. James'.—The Bishop, accompanied by his chaplain, the Rev. A. G. Bayly, B.A., visited this place on Thursday, November 10th, for the purpose of consecrating this church. People came from far and near to witness the ceremony. The Bishop, accompanied by the Revs. Messrs. Kirby, Field and Bayly, were met at the entrance of the church by the churchwardens, when the people's warden, Mr. J. G. Hart, read the petition for consecration. The Bishop having assented, the procession entered the church, chanting the 24th Psalm, and the consecration service was proceeded with. At its close there was a celebration of the Holy Communion, and a large number participated. In the evening the Bishop held a confirmation, and forty candidates were presented to him for the apostolic rite. The furniture, altar rail and font cover, very much pleased the Bishop, but the mosaic sanctuary floor, especially, excelled in beauty. The Feild Memorial Window, erected by Mr. J. T. Coffin and his pupils, arrived in good time; it is a beautiful window, very rich colouring, also the lamps, they were just put up, they gave excellent light. The parishioners hope to have the "Women's Chandelier," for the chancel by the middle of next month, which will be an expensive one, with six branches. The collections taken at both services amounted to nearly \$40, which, considering the bad times, was very good.

## NOVA SCOTIA.

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

The Bishop has gone to the States for a short visit, with his daughter. On his return he goes on a confirmation tour on the Eastern coast.

Dartmouth.—Rev. H. C. Dixon, of Toronto, is

carrying on a mission in this parish which appears to be meeting with much success.

Sheet Harbor.—This large parish on the Atlantic coast has been divided. The new parish will be known as Musquodoboit. Rev. Mr. Morgan, late assistant at Truro, has been appointed.

Antigonish.—Rev. E. P. Hurley, the rector of this parish, has sustained a severe loss in the death of his wife, which occurred the day after Christmas. She was a daughter of P. M. Raymond, Springfield, King's County, N.B.

Halifax.—At the annual meeting of the local assembly of the Brotherhood of St. Andrew the following officers were elected: President, W. J. Clayton; vice-president, J. M. Donovan; secretary, A. Muir. The reports from the various chapters gave an encouraging account of the work being done among the sailors.

Kentville.—There were four services in this parish on Christmas Day, including two celebrations of the Holy Communion. Including private administrations, 112 received. During the past year the parish raised \$187 for outside objects.

Truro.—Rev. G. Underwood is returning from England to resume work as assistant in this parish.

Windsor.—The Edgehill Girls' School reassembled last week with a largely increased attendance.

The Church of England Institute at Halifax is, we are happy to say, in a prosperous condition, and begins the year with a largely increased membership.

The Rev. S. H. Morgan, who has been acting as curate here for the past few months, to the Ven. Archdeacon Kaulbach, has been unanimously elected rector of the new parish of Musquodoboit, which will also include the localities of Musquodoboit Harbour, Jeddore, and West Jeddore. He will take up his new work at the commencement of February.

Milton, P.E.I.—The Rev. Thomas Blanchard Reagh, rector, has been appointed Archdeacon of the Island, in the place of the Ven. S. Weston-Jones, who has resigned the position.

## FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

St. George.—The rector of this parish, Rev. R. G. Smith, was very kindly remembered by his parishioners at Christmas time. Pennfield, seven miles distant from the town, is an important centre of the Church's life. Here the churchpeople expressed their appreciation of the faithful services of their rector by presenting him with a very handsome fur robe. He was also remembered by his townspeople. At a Sunday school concert, held on New Year's Eve, over 300 people were present. This speaks well for St. Mark's Sunday school.

St. John.—Mrs. Merritt entertained the choir boys of St. Paul's, Trinity, and St. John Baptist (mission), together with their clergy, on Thursday evening, January 12th. It was a very pretty sight, between forty and fifty boys marching out to supper, and there, with their clergy, singing a grace, "Praise God from Whom all Blessings Flow." After drinking tea, games of different kinds were the order of the day for some time. The committee on "Interesting Sunday Schools in the Work of the Diocese," met in the Institute room on Thursday, 12th, for the consideration of the general work of the committee.

St. Andrew's.—A meeting of the deanery of St.

Andrews was held in this parish on 24th and 25th inst., also a meeting of the Sunday School Teachers' Association of the deanery, in the afternoon of the 25th. The rector and Miss Ketchum entertained all the choir members, together with their wives or husbands, on Tuesday evening, January 10th. A very happy evening was spent, and all came away with the feeling that it was a blessing in more ways than one to be a member of the choir.

Fredericton Junction.—This new field of work is becoming very promising under the rectorship of Rev. H. G. Dibblee. If an outsider can judge, all that is needed in way of assurance is attendance at Christmas services, the apparent appreciation of those services, and the kindness shown their rector in presenting him with a valuable pair of fur gloves and gauntlets.

Woodstock.—It is the custom in this parish to have what is called a Christmas tree for the Sunday school children on the Eve of Epiphany. It is for more than the Sunday school children, though, that the tree is arranged. Every child, almost, in the extensive parish—in the country districts and about the town—is remembered. It is an occasion for a "family gathering" of all the parishioners. Songs and a few addresses generally precede and follow the entertainment. This year its success was as marked as ever. The parish of Woodstock, with the missions attached to it, has a Church population of over 1,200.

Canterbury.—It is rumoured that this parish is soon to become vacant, the present rector going to another parish in the diocese. This, with MacAdam Junction, is an important field for work, and there is here an opportunity for an energetic and persevering priest.

With the sanction of the Lord Bishop of the diocese, the governors of King's College, Windsor, N.S., have issued a circular letter to the clergy of this diocese. They call their notice to the fact that (1) King's College is the only Church of England college in the Maritime Provinces; (2) That students from New Brunswick have equally with those of Nova Scotia all the privileges of the college; (3) That the Synod of Fredericton by canon recognizes it as the Divinity School of the diocese; and (4) Especially that the School of Law, at St. John, the advantages of which are almost exclusively enjoyed by students from New Brunswick, is under the patronage of King's College, and receives an annual grant of \$350 from the governors. A just claim is made upon the sympathy of Church people in this diocese, and it is requested that the needs of the college be brought before the notice of our congregations, and that they be urged to make a generous offering as soon as possible. The response ought to be general and hearty, and we have every reason to believe it will be so.

## QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Quebec.—The Bishop's engagements for the remainder of this month are as follows: Saturday, January 28th—Travel to Fredericton. Sunday, January 29—Preach at Fredericton Cathedral. Monday, January 30th—Return to St. John, N.B. Tuesday, January 31st—Leave for Quebec.

A meeting of the Central Board of the Church Society was held in the Cathedral Church Hall on December 20th. There were 16 members present, and the Lord Bishop presided. A good deal of routine business was transacted, and amongst other matters the secretary read a resolution passed at a meeting of those interested in starting a memorial to the late Dr. Robert Hamilton, of Hamwood, requesting the Central Board of the Church Society to appoint an Executive Commit-

tee and a secretary for the Memorial Fund." The Board that at the meeting J. C. More, manager of Canada, has been nominated, and had kindly accepted. Rev. A. J. Balfour was elected the following gentlemen to the Executive Committee: T. man; the Archdeacon of the diocese, the rectors of Quebec, Hon. E. J. Price, Chancellor Dunbar, Col. J. Bell Forsyth, White, Messrs. J. C. M. Webb, R. Campbell, E. I. Parmelee, G. E. Allen, J. Young and Wm. Morris. H. Smith, who had been member of the Board, and years one of the vice-presidents, marked by the passing of a man expressive of the high held, and of the appreciation services which he had rendered so willingly Church. The Lord Bishop promised to be present at Church Society, which is Quebec City, on Monday 8 o'clock, when his Lordship will also preach on Sunday morning, the at evensong.

Thetford Mines.—The accepted the curacy of St. ville, Ont., of which church is rector. Mr. Gustin is rector at Stanstead Wesleyan University, and honours in 1895, and M.A. in April last. He Divinity Faculty of Bishopville, which university al degree of M.A. ad eundem last June. Mr. Gustin and priest by the 1 by whom he had also be He carries to his new wishes of his numerous

MON

WILLIAM BENNETT BOND  
Montreal.—The opening Synod took place Synod Hall. There were members, both clerical and lay, the average of the past opening charge, which interests, he referred attention of a new Princip to the changes in the M subject of Prohibition, of in favor. He also made ence to the late Bishop was also made by him Empson as secretary Davidson as lay reader close of the Bishop's a was proceeded with, a ical Secretary.—Rev. Lay Secretary.—Mr. White, who has for n being at present unable detake the duties. T re-elected. Owing to able to give any mor week.

St. George's.—A m this church on Sunday of the late lamented tor of the church.



tee and a secretary for the "Robert Hamilton Memorial Fund." The Lord Bishop informed the Board that at the meeting above referred to, Mr. J. C. More, manager of the Merchants Bank of Canada, has been nominated hon. treasurer of the fund, and had kindly accepted the office. The Rev. A. J. Balfour was elected hon. secretary; and the following gentlemen chosen members of the Executive Committee: The Lord Bishop, chairman; the Archdeacon of Quebec, the dean and canons of the cathedral, the rural deans of the diocese, the rectors of Quebec and Sherbrooke, the Hon. E. J. Price, Chancellor Heneker, Chancellor Dunbar, Col. J. Bell Forsyth, Captain Carter, Col. White, Messrs. J. C. More (treasurer), E. E. Webb, R. Campbell, E. Pope, A. Rhodes, G. W. Parmelee, G. E. Allen Jones, W. Price, Ainsley Young and Wm. Morris. The death of Mr. R. H. Smith, who had been for nearly forty years a member of the Board, and for a period of thirty years one of the vice-presidents of the society, was marked by the passing of an appropriate resolution expressive of the high esteem in which he was held, and of the appreciation of the very valuable services which he had throughout such a long period rendered so willingly and generously to the Church. The Lord Bishop of Niagara has promised to be present at the annual meeting of the Church Society, which is to be held in Tara Hall, Quebec City, on Monday evening, March 6th, at 8 o'clock, when His Lordship will deliver an address. He will also preach at St. Matthew's church on Sunday morning, the 5th, and at the cathedral at evensong.

Thetford Mines.—The Rev. W. A. Gustin has accepted the curacy of St. Thomas' church, Belleville, Ont., of which church the Rev. Canon Burke is rector. Mr. Gustin received his earlier education at Stanstead Wesleyan College. He entered McGill University, and graduated with first-class honours in 1895, and proceeded to the degree of M.A. in April last. He is also a graduate of the Divinity Faculty of Bishop's College, Lennoxville, which university also conferred upon him the degree of M.A. ad eundem at the annual convocation last June. Mr. Gustin was ordained both deacon and priest by the present Bishop of Quebec, by whom he had also been baptized and confirmed. He carries to his new sphere of labour the best wishes of his numerous friends.

### MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Montreal.—The opening meeting of the Diocesan Synod took place on Tuesday, the 17th, in the Synod Hall. There was a very large attendance of members, both clerical and lay; in fact, much above the average of the past few years. In the Bishop's opening charge, which covered a wide field of interests, he referred amongst others to the appointment of a new Principal to the Diocesan College, to the changes in the Mission Board and to the subject of Prohibition, of which he expressed himself in favor. He also made a very appropriate reference to the late Bishop Sullivan's death. Reference was also made by him to the resignation of Canon Empson as secretary of Synod, and to Dr. L. H. Davidson as lay reader at Cote St. Paul. At the close of the Bishop's address the election of officers was proceeded with, and resulted as follows: Clerical Secretary.—Rev. Canon Empson, re-elected. Lay Secretary.—Mr. E. L. Bond, Mr. Richard White, who has for many years filled the position, being at present unable, through ill-health, to undertake the duties. Treasurer.—Mr. Charles Garth, re-elected. Owing to pressure of matter we are unable to give any more of the report of Synod this week.

St. George's.—A memorial service was held in this church on Sunday morning, the 8th, in memory of the late lamented Bishop Sullivan, formerly rector of the church. The Lord Bishop of Montreal

was the preacher, and he took for his text the words: "Forever with the Lord." At the clerical meeting on the following evening the Dean moved a resolution of condolence with Mrs. Sullivan and the bereaved family in their great sorrow; a copy of which the secretary was instructed to send by mail, and the Bishop offered prayer on their behalf at the close of the meeting.

The Rev. Rowland Bateman, M.A., who has been for the past thirty years a missionary in the Punjab, North India, gave a very interesting account of his experiences and of his work in that country at the Diocesan College on Monday evening, Jan. 16th. He was greeted by a very large audience. The Rev. Principal Hackett presided.

All Saints'.—Re-opening services were held in connection with this church at both the services on Sunday, the 15th inst. The Lord Bishop of the diocese and the Ven. Archdeacon Mills were the preachers. Many improvements have been made in the church during the past few weeks. There were large congregations present at both the services.

Farnham.—The annual meeting of the Rural Deanery of Bedford was held at the rectory here, on Thursday, Jan. 5th. In the chair was the Rural Dean, the Rev. H. W. Nye, Bedford, and the Rev. H. E. Horsey, Abbotsford, acted as secretary. The reports on condition of church property were very encouraging. Extensive improvements have been made at Dunham, Bedford and Stanbridge East. Several discussions were held. The expenses of Synod came in for criticism. The scheme of a summer school for Sunday school teachers was favourably entertained. The Rev. H. W. Nye and Mr. E. L. Watson were elected as representatives of the deanery of the Diocesan Sunday School Association. During the day those present at the meeting were courteously entertained by the rector of Farnham, the Rev. Canon Mussen and Mrs. Mussen.

### ONTARIO.

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

Brockville.—St. Paul's.—The Rev. G. A. Kuhring, the rector of the Church of the Ascension, Toronto, visited this town recently in the interests of Wycliffe College. He preached twice in this church on Sunday the 15th instant.

St. Peter's.—The Rev. Provost Welch of Trinity University, Toronto, preached twice in this church on Sunday the 15th. There were large congregations present at both the services.

London.—The Rev. Canon Richardson, rector of the Cronyn Memorial church, has been offered the well-endowed Crown living of Arva, in this diocese.

Kingston.—The Archbishop of Ontario sailed last week for Canada from Liverpool. His return was hastened on account of the disastrous fire which occurred to the cathedral on New Year's Day.

### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Osnabruck and Moulinette.—For the second time within a year the Lord Bishop of the diocese has visited this parish to administer the sacrament of confirmation. The service was held at St. David's church, Wales, which was, of course, filled on the occasion. The number of candidates presented was 23, chiefly adults; there were 10 males and 13 females, their average age being 33, seven of them being converts to the Church. This makes 71 confirmed in this parish within a year. The Christmas festival, with its beautiful services and happy treats for the Sunday schools, was well observed. The congregations were very large and the communicants more numerous than ever before. Shortly before Christmas the Rev. G. Bonsfield, of Billings'

Bridge, gave excellent lectures on Church history, illustrated by lantern views in the church hall, Moulinette, and the church basement, Wales. The lectures were well attended and were much enjoyed.

Cobden.—The Rev. M. Gower Poole was presented with a very handsome pair of black fur robes and gauntlets to match them, as New Year's gifts from his parishioners and friends, last week, for which he cordially expressed his appreciation.

Perth.—St. James'.—A very helpful mission has been conducted in this parish by Father Osborne of the Society of St. John the Evangelist. Beginning on the evening of January 6th it concluded on the morning of the 18th. Each morning the Holy Communion was celebrated at an early hour, and on each weekday after Matins at 10 o'clock there followed an instruction on prayer, which was simple and yet full of teaching and of thought. At 3 o'clock there was a Bible-reading on the story of St. John the Baptist on which was hung much practical teaching for practical life. Each night with a congregation gradually increasing till there was a very large gathering indeed, the Mission sermons were founded on the story of the Prodigal Son and lessons were found therein for all the children of God, and especially for those who had wandered away. A simple instruction followed. The gradual effect was very marked. No excitement was encouraged or expected, but a deepening seriousness told of the work of the Holy Spirit. There was in addition to all this, three services for men, two for young women and one for children, while amidst all this work the preacher was ever ready to help any who could bring their difficulties to him. A very large number sought to put a seal on their good intentions by the use of memorial cards on which they wrote some simple resolution witnessed by the missionary. There seems to be every reason to be humbly hopeful of good results after so many warnings of the need of God's grace, and so many instructions as to perseverance in prayer. Father Osborne's remarkable power as a preacher, joined with his knowledge of human nature and his fund of apt illustrations, have made a great impression on the congregation by whom his self-denying and incessant labour will be ever held in grateful remembrance.

### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Thomas.—The congregation of this church kept their patronal festival on Sunday the 15th. The church was filled at both services, and the musical portion of the service was exceptionally fine.

The Rural Deanery meeting which was to have been held on Monday the 9th and was postponed on account of Bishop Sullivan's funeral, was held on Monday morning last in the vestry of St. James' cathedral. Resolutions of condolence were passed with the family of Bishop Sullivan and with the Ven. Archdeacon Boddy on the loss of his son. Rev. Charles L. Ingles read an interesting paper on "Diocesan Missions."

St. Luke's.—The congregation of this church gave the members of their choir a supper on Monday the 16th instant in the school-room.

Holy Trinity W.A.—At the regular monthly business meeting of the Holy Trinity W.A. branch, which was held at 10.30 a.m. of the 17th, in the absence of the president, Mrs. Thompson, who we regret to learn is ill, the chair was taken by one of the vice-presidents, Mrs. H. C. Hammond. Miss Selby's report shows a scanty treasury. Miss Blatchford stating that the material wherewith to manufacture clothing was also at a low ebb; the latter want was immediately remedied through the generosity of Mesdames Ince and Hammond. The secretary, Mrs. Holmstead, read an interesting report of recent board meeting. It was decided to











ory of John Bunyan. It is to cost £80, and will be the children's offering.

There is some talk of forming a new bishopric for Egypt, the seat of which is to be Cairo. At present the clergy in that country are under the jurisdiction of the Bishop of Jerusalem.

The Bishop of Calcutta, shortly before he left Harrow School, confirmed 125 boys in the school chapel. He exercised his episcopal office for the first time upon this occasion.

At early communion on Christmas Day in York Minster, Mrs. Ann S. White, of York, presented to the Dean a silver mace in remembrance of her father, William Harland, verger 1866-97.

It has been decided to present the bishop-elect of Bangor with a testimonial from the clergy and laity of the diocese of St. Asaph. He is to be consecrated in St. Paul's cathedral on the 2nd proximo.

Mr. Caesar Caine, who was until recently a Wesleyan minister at Bedford, has been confirmed in Newcastle Cathedral, and has received from the Bishop a commission as a lay reader in that diocese.

New chancel stalls have been placed in the parish church of Plympton, St. Mary, by the Earl and Countess of Morley in memory of the late Dowager Countess. They were dedicated on Christmas Eve.

The Bishop of Lichfield recently dedicated a stained-glass window and a tablet in St. Mary's Church, Lichfield, in memory of the late Ven. Archdeacon Scott, who was for 16 years vicar of that parish.

The Lord Bishop of Southwell visited All Saints', Metlock Bath, last month, in order to dedicate a reedos, chancel screen, window and other benefactions which have been recently bestowed on that edifice.

St. James' Church, Tredegar, Mon., has been presented with a brass font ewer, a font cover carved in oak, and a hymn board, which is surmounted by a brass cross, by various members of the congregation.

A beautiful opossum rug has been sent by the members of the Mothers' Union in Adelaide, South Australia, to Mrs. Sumner, president of the Mothers' Union in England, as a golden wedding present.

A memorial to the late Sir Frank Lockwood, Q.C., M.P., in the shape of a brass, has been placed in St. Margaret's church, Westminster. It is elaborately carved, and has been erected by the late ex-Solicitor-General's friends in both Houses of Parliament.

At a recent meeting of the Church of Ireland Sustentation Fund it was resolved to devote the sum of £1,000 entirely to the ministry of the Church in parishes in the South and West of Ireland, where Protestants are few and far between, and unable to maintain the services of their Church unaided.

There is living at Grimsby an old man named Matthew Larking, who is believed to be the oldest bellringer in England. He is 97 years of age, and until recently resided at Tetney, near Horncastle. He started bell-ringing at the age of 15 years, and has an unbroken record of eighty-two years as a ringer in the parish belfry.

The seventh annual conference of the Brotherhood of St. Andrew in Scotland, took place on the

17th ult. in St. Peter's church, Braid street, Glasgow. There was a good attendance of members from Chapters in Edinburgh, Glasgow, Dundee and Motherwell. The Bishops of Glasgow and St. Andrew's took part in the meetings, the latter preaching the sermon at the annual service.

The Archbishop of Canterbury recently attended the King's School at Canterbury in his official capacity as visitor, and presided on the occasion of the reopening of the school-room, after its redecoration in memory of the last four Head Masters—Dr. Wallace, Bishop Mitchinson, Dr. Blore and Dr. Field, now of Radley. Dean Farrar, the Mayor of Canterbury, and Mr. Henniker Heaton, M.P. for the city, also took part in the proceedings.

### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### RURAL DEANS.

Sir,—The remarks that have from time to time appeared in The Canadian Churchman concerning the duties of the Rural Deans and of their neglect of those duties show this in the first place, that the writers have different conceptions as to what such duties are. In the second place, it is taken for granted that their duties are somewhere defined, and that the definition applies equally to every diocese. There is a vagueness of conception as to what are the duties of an Archdeacon. This is generally understood. But the same vagueness is to be found in the matter of Rural Deans and their work. In some dioceses, it is true, there are duties prescribed; but the duties in one diocese differ from those of another. Ontario makes work for its Rural Deans; work too, of an elaborate character and much of which, as regards its effectiveness, is dependent on the Rural Dean's own influence, talent and administrative ability. Montreal on the other hand defines the duties and narrows them down to this, that the Rural Dean is but a reporting officer to the Bishop, and only when the Bishop asks him to so report, saving an annual report of statistics that he is to make to Synod. He can enter no man's parish or mission to exercise his duties beyond this, except he is sent, and that of course, by his Bishop. It is not for him to make a visitation of all the parishes of his own motion, or to enquire into their progress, or to advise or regulate. He is not even to make his annual report before his chapter has been consulted thereon. Perhaps if these differing diocesan uses were remembered fault-finding in the Rural Deans would not so often appear.

A RURAL DEAN.

#### CHURCH PRIVILEGES AND THE DOCTRINE OF THE CLERGY.

Sir,—I have read with interest the letter of "One of Archbishop Temple's Lay Readers," and cannot help thinking that I have not made my meaning clear. In the first place, I am not responsible for your heading to my letter, though it was not in any way wrong, yet at the first glance one might not see the connection between the heading and the contents of my communication. However, what I intended to convey was this, the foundation of the want of church privileges is in nine cases out of ten the differences in doctrine taught by the clergy. How can any of us who believe that in the Holy Communion we partake of the body and blood of Christ expect any sympathy from a priest who simply regards this sacrament as a memorial? On the other hand, if a priest has in his parish the

necessary number of parishioners who believe in and desire a weekly celebration, what right has he to do anything but hold such a celebration, although he personally may think a monthly celebration is sufficient? So the priest who was asked to hold an early celebration on Christmas Day, on the ground that in two or three families the members could not attend together, refused, because he had to "husband his resources." As a layman I cannot understand by what right a priest preaches against what I might call the higher doctrine of the Holy Eucharist (by this I mean that which teaches us we partake of the body and blood of Christ), without explaining what the two doctrines are. So in Baptism; why should a priest preach against regeneration at baptism when he knows full well there are some in his congregation who believe in it. Until the Church doctrine is defined should not our priests confine themselves to explaining what the opposing doctrines are and leave their congregation to settle between themselves and their God what they individually believe in. From the priest it is not far to their congregations. Why is it that one who believes in the spiritual sustenance of the Holy Communion by what he believes to be the partaking of the body and blood of Christ is called by his fellow Churchmen a Romanist? Cannot the one partake of the communion with the other without calling each other names? So from sacraments to ceremonies. Cannot A turn to the east without being abused by B? Of what possible consequence can it be to B so long as B is perfectly clear as to the meaning of his own acts. If in the cross A sees a symbol of the Christian religion and finds a help in seeing the holy sign, why does B who cannot conceive the same help in it, object to its presence. All this talk of worshipping the representation is mere moonshine. Suppose A does worship it, wherein is B concerned? For my part I like to see the cross in God's house. It is not only a symbol of my religion, but when seen reminds me of Christ and His marvelous sacrifice; it also seems to me to make more plain a great difference between our worship and that of the Romanist. The plain cross seems to remind us that Christ was crucified but is now at the right hand of God, being our mediator, whereas the Romanist crucifix would lead one to suppose that Christ is still on the cross, and therefore other mediators are necessary. In conclusion I cannot but think the objections to some believing in regeneration in baptism are unsound in so far as they wish to deprive us of the belief because it (the belief), appears to me to include that of those who believe baptism to be merely a ceremony of admission into Christ's Church. So in the Holy Communion the belief that we partake of Christ's body and blood surely includes the belief of a mere memorial. If a cross on the altar is helpful to one or two it can surely do no harm to one who finds no help in it. Why should it then be an offence? So with other ceremonies not intended to teach a doctrine contrary to the Church, of what harm are they to the person who does not believe in their usefulness. Logically they should be a matter of indifference to such an one. I cannot however conceive upon what ground a priest refuses to give the various privileges of the Church to those who desire them even if he himself does not see the object. Marie Corelli in her "Romance of Two Worlds," metaphorically shows the variety in spiritual life, and makes prominent the want in the Church of "faith." If any one of us by faith believes in the "higher" doctrines of the Church all the priests and peoples will never drive the "higher" doctrines away, and until the Church decides what doctrines she teaches, priests, though not understanding them, will have to, or rather should, administer to such an one.

SKULL.

—There are no crown-wearers in heaven that were not cross-bearers here below.

—If you can't find a way, make one. That is what has been done a thousand times over by earth's greatest and best.

Sir,—The article under Churchman of December very remarkable movement the Jews, which have led to some interest was aroused by Dr. Hurst's "Jewish State the establishment of a nation, and the return of the nation of the whole Jewish movement, with its own Jews, having a similar to believe, the first distinctly turn to their own land on their own behalf. The rapid Jerusalem and Palestine also most significant. The Christianity seems to have unfication. Missionaries re hear and read the Christ as, until quite recently the possibility of the Jews: the Messiah, now, even s lication as The Jewish names of many celebr though the many "fa prophecy, referred to in what obscured the air, s doubt among the devoi ture—and especially an the restoration of the Je tinctly foretold, and that among the people are sermon upon the Old Bishop Hellmuth—him these very plain words: ture appear decidedly to in the counsels of Jeho Israel shall be at an ei once more restored to tl And ten years ago—as which have since been delivered this notable such a magnificent cha is quite possible that t might be persuaded tha describe simply the futu But, however much yo these prophetic writing: and metaphor and simi means apply such an in St. Paul. There you h Church's days, a recor conviction that so it w purpose of God, and th believers in the slain ar the hour of triumph These things are slowly selves upon the mind ances of the Lambeth and too recent to nec recently the matter has committee of the Convi has just made a length the agencies at work a tions is the following: minds of your commit cies) are wholly incom that their power to effe ened through want of . . . Turning to th with whom the 'Lon intrepidity, seeks to d any real impression a and the means as yet degree inadequate. In understood to suggest ment of the aims of t city or their successo intensity of desire, apr the conversion of Go they are to be found. is to continue to cove



## THE JEWS IN PALESTINE.

Sir.—The article under the above caption in The Churchman of December 20th calls attention to the very remarkable movements now going on among the Jews, which have lately received much notice and have led to some important utterances. Deep interest was aroused by the publication in 1896 of Dr. Hurst's "Jewish State," in which he advocated the establishment of a national Jewish government in, and the return of the Jews to Palestine as a solution of the whole Jewish question. The Zionist movement, with its conferences of representative Jews, having a similar object as its aim, is, we believe, the first distinctly national effort towards a return to their own land made by the Jews on their own behalf. The rapid increase of their numbers in Jerusalem and Palestine in the past ten years is also most significant. Their attitude towards Christianity seems to have undergone considerable modification. Missionaries report a greater readiness to hear and read the Christian Scriptures; and whereas, until quite recently their leaders have denied the possibility of the Jews acknowledging Jesus to be the Messiah, now, even so thoroughly Jewish a publication as The Jewish Year Book includes the names of many celebrated Christian Jews. Although the many "fanciful interpretations" of prophecy, referred to in the article, may have somewhat obscured the air, still there seems to be little doubt among the devout students of Holy Scripture—and especially among converted Jews—that the restoration of the Jews to their own land is distinctly foretold, and that the present signs of unrest among the people are coincident therewith. In a sermon upon the Old Testament prophecies by Bishop Hellmuth—himself a Christian Jew—occur these very plain words: "These passages of Scripture appear decidedly to prove that a period is fixed in the counsels of Jehovah when the dispersion of Israel shall be at an end, and when they shall be once more restored to the land of their inheritance." And ten years ago—as if anticipating objections which have since been made—Archbishop Benson delivered this notable utterance: "Dwelling upon such a magnificent chapter as Amos ix. I think it is quite possible that the most intelligent people might be persuaded that those grand old prophecies describe simply the future of the Christian Church. But, however much you might be persuaded that these prophetic writings are the language of poetry and metaphor and similitude, you cannot by any means apply such an interpretation to the words of St. Paul. There you have, at the beginning of the Church's days, a record of the inspired apostle's conviction that so it would be. That it was in the purpose of God, and that when His people became believers in the slain and risen Lord then would be the hour of triumph for the Christian Church." These things are slowly but surely impressing themselves upon the mind of the Church. The utterances of the Lambeth Conference are too striking and too recent to need repetition; and still more recently the matter has been dealt with by a special committee of the Convocation of Canterbury, which has just made a lengthy report. After referring to the agencies at work among other weighty observations is the following: "The impression left on the minds of your committee is that they (these agencies) are wholly incommensurate with the end, and that their power to effect the object in view is weakened through want of co-ordination and direction. Turning to the Jews outside our own land, with whom the 'London Society,' with Christian intrepidity, seeks to deal, the difficulty of making any real impression appears to us overwhelming, and the means as yet employed in the extremest degree inadequate. In saying this we would not be understood to suggest even a thought of disparagement of the aims of the noble founders of the society or their successors, who have yearned with an intensity of desire, approaching that of St. Paul for the conversion of God's ancient people, wherever they are to be found. But if the field of operations is to continue to cover four continents, its income

and its agents ought to be multiplied fourfold. The conclusion then to which we are led accords with the Bishop's strongly worded contention that the Church of England, missionary as she is, does not place Jewish work in the prominence which is due to it; does not aid it as she ought (and as she does her Gentile Missions), with her prayers and with her alms; does not bring up the cause of the lost sheep of the House of Israel as a memorial before God with such enthusiasm as should meet the present raising of the veil that is upon their hearts and the reversal of their long sentence of exile." I will only add that it is the desire and intention of the London Society to prosecute its work with even greater vigour than before. During the past year its missionaries have been increased and its sphere of operations enlarged. To meet this increase, renewed support is urgently required. The Canadian Auxiliary will, we are sure, bear its part loyally in this extension. It was impressed upon the minds of the deputation which recently visited Canada that there were many more Churchmen who would willingly help on this most important of all missionary work if they only knew and realized the need. We are sure that the awakening of the Mother Church to her responsibilities in this matter will find its complement in the Canadian Church, and that mother and daughter will vie with each other in redoubling their efforts to assist the work now going on. I shall be happy to supply information required of the work of the society or the various ways in which its operations may be aided.

A. F. BURT,

Canadian Secretary of London Society.  
Shediac, N.B., Jan. 3, 1899.

## THE LACK OF SPIRITUALITY TWO MAIN REASONS.

Sir.—When I was in the diocese of Toronto on Christmas Day, I heard read the Bishop's pastoral on the lack of spirituality and growing worldliness in the Church, and it has occurred to me that there are perhaps two main reasons for the fact that the Church of England is not making the progress she should do in this country, and which I would submit for the consideration of Churchmen generally. The first reason is the present system of financing the affairs of the Church. For some reason or another people have not yet learned to "give as God hath blessed them," and as a consequence churchwardens are often at their wits' end as to how to make ends meet. This naturally leads to various devices (good and otherwise), for raising funds to carry on the legitimate work of the Church, and in almost every parish, more or less people are constantly and actively engaged in supplementing the offertory by concerts, socials and other forms of entertainment. This seems to spread the idea that the Church is a species of charitable institution, which is always begging, and many of the people so engaged measure their churchmanship by their ability to raise these funds, entirely losing sight of what the Church is and what it was instituted for. The second reason to which I would draw the attention of Churchmen is a far more important one, and may, to some extent cover the ground of the former. I refer to the two different schools of thought, if I may so term them, within the Church itself. I know that I am on dangerous ground, and that it is the fashion to gloss over this difference rather than to emphasize it, but there is no denying the fact that there is a difference of opinion, and how can a Church expect to succeed which is divided within itself. I have been told that it is the boast of the Church of England that her doctrine, liturgy and ritual is broad enough to suit everybody, but in my humble opinion it is a source of weakness. Take, for instance, the country parishes. I will venture to say that there are many, many parishes where the fight over the ritual and the liturgy is always under the surface, developing now and then into the acute

stage, each side claiming the authority of the Prayer-book and tradition, and the ranks of the Dissenters are constantly being swelled by the malcontents, unless these drift into non-church-going at all. I know of a church where they have compromised their differences; in the morning the service is what is termed "low;" in the evening it is "choral." The congregation may take their choice which they will attend. The supporters of the morning service denounce the evening service and vice versa. Does this tend to that union and peace without which the Church can never be strong. What is the use of crying, "Peace, where there is no peace?" Even our children are being trained up in the smoke of the battle! Why do so many of our Sunday Schools still use the International scheme of lessons when the Synod has set the stamp of its approval on another scheme. A child wishes to study for the annual examination, but is told the Church does not hold an examination on the International leaflet. The child naturally asks why the school uses them; what are you going to tell the child? Will the rector change the leaflets? I trow not. And that child begins to perceive that there are subtle differences in the Church that each side clings to, and if he travels about from place to place he will have much difficulty in finding out what is right or what is wrong. I call upon those who are familiar with parishes in towns and villages to say if they are satisfied with the outlook for the Church. How many of the younger members of the Church are familiar with Church history? How many know the meaning of our ritual and our sacraments. Would it not be possible to map out some line on which all Churchmen could unite, even down to the smaller details of the ritual? My heart aches when I see the indifference displayed by so many so-called Churchmen for their Church, and while I heartily re-echo his Lordship's prayer that there may be a special out-pouring of the Holy Ghost on our Church at this time, I feel that the prayer will be futile if it is only spoken with the lips while the heart is not eager to be up and doing something to reunite Churchmen in the one fold.

LOYAL CHURCHMAN.

## RURAL DEANS.

Sir.—In your leader of the 12th, headed "Bishops and Archdeacons," curiously enough the main part of the article deals with "Rural Deans," and curiously enough both they and their office are treated as something to be ridiculed or joked at. I don't know what dioceses in the Church of England in Canada are included in this curious account of an ancient and respectable office in the Church. In the diocese from which I write, there are Rural Deans; but they are all respectable and respected men. It is true that not one of them puts on airs, gaiters, or other suchlike things. I am one myself, and at no time and under no circumstances have I ever heard of the office or its incumbent being subjected to ridicule. On the contrary, whether as chairman of the sessions of the clergy in the rural deanery, or as an available man for the clergy at some special gathering, or at some special function, our Rural Dean is always a very much appreciated man, respected and esteemed. But then, he wears no official airs; he also wears becoming trousers.

AN R. D.

## A QUESTION FROM A COUNTRY MISSIONARY.

Sir.—A member of my congregation has been confirmed, but has not been baptized. (a) In such a case is baptism necessary? (b) If so, is the rite of confirmation valid before baptism? I am anxious to have the opinion of others upon this difficult problem in order that I may be able to set my mind at rest.

F. W.



WHAT WILT THOU HAVE ME TO DO?

Hast Thou, my Master, aught for me to do  
To honour Thee to-day?  
Hast Thou a word of love to some poor soul  
That mine may say?  
For, see this world that Thou hast made so fair,  
Within its heart is sad;  
Thousands are lonely, thousands sigh and weep,  
But few are glad.

But which among them all to-day is mine?  
O, guide my willing feet  
To some poor soul that, fainting on the way,  
Needs counsel sweet;  
Or into some sick room, where I may speak  
With tenderness of Thee;  
And, showing who and what Thou art, O Christ!  
Bid sorrow flee!

Or, unto one whose straits call not for words—  
To one in want—indeed;  
Who will not counsel, but would take from me  
A loving deed.  
Surely, Thou hast some work for me to do;  
Oh, open Thou mine eyes,  
To see how Thou would'st have it done,  
And where it lies.

HOW YOUR BIBLE MAY BECOME  
INSPIRED TO YOU.

Let the reader really seek the illumination of the Spirit, and he can do wonders in the way of Bible study without note or comment. It is possible to study commentators too much. The religious platitudes of many of them are hindrances rather than helps. They throw dust instead of giving light.

Much may be affected if we set about the matter in the right way. The following simple rules will be found useful:

1. Follow the old paragraph, marked in the Authorized Version by the dagger-marks (like an inverted P), instead of the modern division of chapter and verse. The former is often irrational, and the latter especially destructive of sense.

2. Note every possible variation of text and translation. This stimulates the mind and awakens enquiry.

3. Take pains to find out the exact sense of the words used—the meaning of the English as well as of the original. The only use of the words is to convey ideas.

4. Make a written analysis of the portion read, paragraph by paragraph. Let this analysis be as condensed as possible, without suppressing any essential idea, in the best modern English at your command, avoiding archaisms and anything like stiltedness. Thus you will teach yourself to search for the inspired thoughts which the words carry.

5. Compare Scripture with Scripture. The margin of the Authorized Version is very useful in this respect, but Bagster's "Commentary Wholly Biblical," is more helpful still.

6. We must be careful in our use of concordances, as there is often a concord in the English which does not exist in the original, and vice versa. A false concord may lead us in a wrong direction.

7. It is a good plan, where one is unable to consult the original, to study some other translation alongside of our English Bible. Luther's Version is especially helpful; the Italian and even French translations (though these are the poorest, excepting Laserre's rendering of the Gospels), are of considerable use.

After all said and done, what is of chief importance is not so much what method of study we adopt, or what helps we avail ourselves of, as that we should be diligent and painstaking in the matter. Let our efforts be real and immediately under the influence of the Holy

Spirit, and it cannot fail to be profitable, however simple our procedure.

BASIS OF CHRISTIAN MORALS.

Ministers of Christ from age to age, have, like St. Paul, felt it a chief duty to preach, and proclaim to all whom their voice or words can reach, that God hath made that same Jesus that was crucified both Lord and Christ. This was, indeed, the root fact—the root truth on which St. Paul's own converted life was built up. This it was which he preached to all men, as the foundation fact and truth of the Gospel, to help forward the day when at the name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord. It was upon this fact and truth that the Apostle constructed the Christian system of morals, of obedience to rulers and parents, of liberty and civilization. On this he based the due relationships, submissions, and actions of masters and mistresses, of servants and children, of fathers and mothers, of husbands and wives. As to the Lord: This is his continual preaching and exhortation, as evidenced in His epistles, for the guidance of every thought and word and deed. Oh, what a changed world would this become were this the principle actuating the lives of all, individually and nationally.—Archdeacon Emery.

THE ESSENCE OF ALL SIN.

St. Paul, in his Second Epistle to Timothy warns us of the danger of selfishness. He says: "That in the last days grievous times shall come. For men shall be lovers of self" (2. Tim. iii., 1-2). Days which are characterized by this spirit are perilous, hard, and difficult, because our higher and better life is thereby endangered. Self-love is destructive of all the finer, nobler feelings of our nature. It closes in us the channels by which sympathy and affection flow forth to others. It is dangerous not only to the individual, but also to the community at large, for the self-love of one may, and often does, imperil the peace and the welfare of a family, or a neighbourhood, or even a whole nation. Moreover, selfishness is at the root of nearly all sin, from the sin of our first parents to the sins which men commit to-day. Take what sin you choose, and you will find that its essence is selfishness.—Archdeacon Protheroe.

BRIDLING THE TONGUE.

When our house takes fire, the first impulse is to go for a bucket of water; but if temper takes fire, the first impulse is to throw on more fuel. Now, the best water-bucket for temper is resolute silence. If, whenever an irritating act was done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heart-burn, many a mortification, many a disgrace to our religious profession. Speech is often explosive and shattering. Silence is cooling. It cools us off and cools other people. One of the calmest men I ever knew told me that he used to be violently passionate, but he broke his temper by resolutely bridling his tongue until he cooled down.—Dr. Cuyler.

—It is not in the power of all the men on earth to make one man come to God by Christ, because it is not in their power to make men see their state by nature. It is a sight of what I am that must unroost me, that must shake my soul, and make me leave my present rest.

A LIFE OF PEACE AND KINDNESS.

Dean Stanley on one occasion said to the crowd of children at Westminster Abbey: "I knew once a very famous man, who lived to be very old—who lived to be eighty-eight. He was always the delight of those about him. He always stood up for what was right. His eye was like an eagle's when it flashed fire at what was wrong. And how early do you think he began to do this? I have an old grammar which belonged to him, all tattered and torn, which he had when a little boy at school, and what do you think I found written, in his own hand, in the very first page? Why, these words: 'Still in thy right hand carry gentle peace to silence envious tongues; be just, and fear not.' That was his rule all through life, and he was loved and honoured down to the day when he was carried to his grave."

HINTS TO HOUSEKEEPERS.

Beef Fritters.—Boil pieces of beefsteak and cold roast-beef, until tender. Cut them into pieces about three inches long and one inch wide; season with lemon juice, mustard, pepper, salt, and ground celery seed. Have ready a batter made by beating two eggs light with two tablespoonsful of sweet milk, one-half cup of flour, and one teaspoonful of baking powder. Dip each piece of beef in this batter and fry in a hot, buttered pan or hot lard as you do fritters.

Charlotte Russe.—Half an ounce of gelatine, whites of two eggs, one pint rich cream; sweeten and season to taste. Set your cream on ice until very cold, then whip up with an egg beater to a stiff broth; beat the eggs to a froth, and whip into the cream; season, and stir in the gelatine, dissolved in half a pint of water; set upon ice until time for use. It will harden in an hour and keep over night. For dinner it should be served with sponge cake inside the dish; for supper, without.

Banana Pie.—Make with lower crust only. Bake the crust first, then fill it with sliced bananas and powdered sugar; the fruit will soften sufficiently in a few moments. Cover the top with whipped cream and eat at once.

Baked Bananas.—Cut five bananas in two, lengthwise, lay in a pudding-dish and bake for half an hour in a moderate oven, basting frequently with a syrup made of the juice of one lemon, a tablespoonful of melted butter and three tablespoonfuls of sugar.

Snow Pudding.—Dissolve one box of gelatine in one pint of cold water for half an hour. Then add one pint of boiling water. When this is cold, add two cups of sugar, and the whites of six eggs, well beaten together. Flavour with almond or vanilla, and beat all together with an egg-beater until very stiff. Then pour into the moulds. Make a custard of the yolks of six eggs and one quart of milk, to pour over it when served.

Salted Nuts.—Take any kind of nuts—peanuts, almonds, peanuts, or walnuts. Nuts that need to be blanched are thrown into boiling water for a few minutes, then cold water is poured over them, and the brown skins are rubbed off. To every cupful of nuts add a scant tablespoonful of olive oil, and let them stand an hour. Drain, and add a tablespoonful of fine salt. Put into a shallow pan, in a moderate oven, stirring frequently until a delicate brown.

Domestic Secrets.—To wash fine Shetland and other thin makes of white baby shawls, so that they will preserve their thin lacy appearance, treat them to a thin hot starch before stretching over a sheet to dry.

Children's Wep

MARJORIE.

"Oh, dear," said Farmer Brown  
"I never saw such weather  
The rain will spoil my meadow  
And all my crops together  
His little daughter climbed  
"I guess the sun will shine"

"But if the sun," said Farmer  
"Should bring a dry September  
With vines and stalks all withered  
And fields scorched to an ash  
"Why then, 'twill rain said  
The little one upon his knee"

"Ah, me!" sighed Farmer  
"Now what's the use of  
No plan of mine succeeds  
"Why next month come  
And then, of course," said  
"We're all as happy as c"

"Well what should I be then  
Asked Farmer Brown  
This summer has grown me  
My losses have been done  
I've nothing left—" "Why  
Said Marjorie upon his knee"

AN OBJECT LESSON.

"Such a lovely morning  
Christine sighed.

"I suppose it is,"  
grudgingly, as if it cost  
to make even so simple  
sion. "I'm not in a  
judge. Oh, papa, I can't  
steak, don't give me  
half as much, and I don't  
any muffins, thank you."  
On the cherry tree  
window an oriole brooded  
if his inward ecstasy  
be restrained.

Christine sighed.

"The birds wake  
this morning. Would  
lief, if they had some  
tion as to the right  
their serenades? It  
so completely used  
sleep."

Some of the hardest  
come are those which  
themselves upon us  
ceptible degrees that  
ize that we are forming  
A severe illness more  
earlier was doubtless  
sponsible for the fact  
was given to chronicle  
As she ate her bread  
languid air which  
usual with her, even  
was the best, her  
tempted to create a  
"Great news this  
going to have company  
Christine regarded  
ly.

"I wish I might  
sulted first. Unlike  
better than at present  
to exert myself ma  
a pleasant time."  
"This isn't a  
company," returned  
chuckle. "And it  
invitation; just see  
it in the six o'clock  
"It's your great  
plained Mrs. Morris  
ious glance at her  
cast face. "And  
quite unlikely sh  
about very much  
eighty."

Christine sighed  
"I don't know  
n the house is ev  
is so depressing."



## Children's Department.

MARJORIE.

"Oh, dear," said Farmer Brown one day,  
"I never saw such weather"  
The rain will spoil my meadow hay,  
And all my crops together."  
His little daughter climbed his knee,  
"I guess the sun will shine," said she.

"But if the sun," said Farmer Brown,  
"Should bring a dry September,  
With vines and stalks all wilted down,  
And fields scorched to an ember"  
"Why then, 'twill rain said Marjorie,  
The little one upon his knee

"Ah, me!" sighed Farmer Brown, that fall,  
"Now what's the use of living?"  
No plan of mine succeeds at all—  
"Why next month comes Thanksgiving  
And then, of course," said Marjorie,  
"We're all as happy as can be."

"Well what should I be thankful for?"  
Asked Farmer Brown. "My trouble  
This summer has grown more and more,  
My losses have been double"  
"I've nothing left—" "Why you've got me!"  
Said Marjorie upon his knee  
—Wide Awake.

## AN OBJECT LESSON.

"Such a lovely morning, isn't it?"  
Christine sighed.  
"I suppose it is," she returned,  
grudgingly, as if it cost her an effort  
to make even so simple a concession.  
"I'm not in a condition to  
judge. Oh, papa, I can't eat all that  
steak, don't give me more than  
half as much, and I don't care for  
any muffins, thank you."

On the cherry tree outside the  
window an oriole broke into song, as  
if his inward ecstasy could no longer  
be restrained.

Christine sighed.  
"The birds waked me so early  
this morning. Wouldn't it be a relief,  
if they had some sort of discretion  
as to the right time to begin  
their serenades? It makes one feel  
so completely used up to lose one's  
sleep."

Some of the hardest habits to overcome  
are those which fasten themselves  
upon us by such imperceptible  
degrees that we never realize  
that we are forming habit: at all.  
A severe illness more than a year  
earlier was doubtless primarily  
responsible for the fact that Christine  
was given to chronic complaining.  
As she ate her breakfast with the  
languid air which had become habitual  
with her, even when her appetite  
was the best, her brother Rob attempted  
to create a diversion.

"Great news this morning. We're  
going to have company."  
Christine regarded him plaintively.

"I wish I might have been consulted  
first. Unless I feel much  
better than at present, I shan't care  
to exert myself making visitors have  
a pleasant time."

"This isn't a frivolous kind of  
company," returned Rob, with a  
chuckle. "And it didn't wait for an  
invitation; just sent word to expect  
it in the six o'clock train."

"It's your great-aunt Betsy," explained  
Mrs. Morris, casting an anxious  
glance at her daughter's downcast  
face. "And, as Rob says, it is  
quite unlikely she will care to go  
about very much. She is almost  
eighty."

Christine sighed again.  
"I don't know but a sick old lady  
in the house is even worse. Illness  
is so depressing."

Later in the day, however, when  
she watched Aunt Betsy clamber out  
from the hack which had brought her  
from the station and briskly march  
up the front walk, Christine admitted  
that she presented an appearance  
as far removed as possible from that  
suggested by the term "a sick old  
lady." Aunt Betsy's eyes were  
bright, her withered cheeks were  
tinged with pink, and her alert  
manner seemed to imply an excellent  
appreciation of the good things  
of this present life.

When the family met at the late  
supper, Christine wore the pensive  
air she frequently adopted, unconsciously  
influenced by the fact that  
it was so likely to provoke sympathetic  
questioning. In the present instance  
it was effective.

"Aren't you feeling well, dear?"  
asked her mother anxiously.

"Only a headache," answered  
Christine, with a martyr like intonation  
hardly justified by the almost  
imperceptible pain in the region of  
her temples.

"Headaches," cried Aunt Betsy  
from the other end of the table. "I  
guess there's nobody livin' that can  
tell me much about headache. When  
I was a child, I used to have a  
kind of sick headache that would  
almost scare mother to death. Sometimes  
I'd be in bed as much as three  
days with a ragin' fever all the time.  
The pain was mostly in the top of  
my head, but sometimes it would  
creep down to the back of the neck,  
and keep up a thumpin' and a  
throbbin' for all the world like a steam  
engine"

"Christine could not help thinking  
this was very tiresome, but her  
reflection proved no check to Aunt  
Betsy's flow of eloquence. She  
seemed to have eighty years of headaches  
in tabulated form somewhere  
ready for reference. She told of  
headaches brought on by indigestion,  
headaches caused by colds, headaches  
which were the forerunners of  
attacks of sickness. With much  
detail and great exactness, she described  
the remedies which had proved  
most effective in each instance.  
All through supper this cheerful  
subject was continued, till Rob,  
whose sense of humour was sometimes  
a severe tax on his politeness,  
found it difficult to preserve an  
expression of unvarying sympathy  
and interest.

During the next week, Christine  
learned some valuable lessons on  
discretion. If she casually remarked  
that she had slept poorly, the  
observation was enough to launch  
Aunt Betsy on a tide of reminiscence  
regarding sleeplessness in general.

Nor were physical afflictions the  
only sort competent to open the  
flood-gates of Aunt Betsy's recollections.  
Christine was sensitive by  
nature, and having at some unlucky  
moment discovered that the cultivation  
of this frame of mind may be a  
means of gaining many practical  
benefits, she had become unreasonable  
and exacting. In spite of some  
serious faults, Christine was a  
lovable girl and her friends bore  
with this failing so patiently as to  
prevent her from recognizing its true  
nature. Now, however, as if she  
had taken a peep into some magic  
glass which reflected more than the  
surface of things, she saw her own  
suspicious and exacting mood mirrored  
in Aunt Betsy.

The old lady's memory was as excellent  
for slights as for diseases.

The ribbons in her cap trembled  
with indignation as she related how  
Elmiry Brand, one of her mates in  
the district school, had neglected to  
invite her to a husking-bee given  
sixty-three years earlier. "Every  
girl of my age for ten miles round  
was there," Aunt Betsy would explain.  
"And the only reason for it was  
jealousy. I had beat Elmiry at  
the last spelling match, and she  
was dreadful proud of her spellin'."

Casual remarks dropped by acquaintances  
who had been in their graves  
forty years or more were cherished  
by aunt Betsy as if they had been  
something precious. "It sounds  
smooth enough when first you hear  
it," she would sometimes say; "but  
if you stop to think, you'll see a  
kind of underhand meanin' to it."

Indeed it was this faculty for  
discovering an unpleasant significance  
in things seemingly inoffensive which  
first suggested to Christine that her  
great-aunt and herself had some disagreeable  
traits in common. It was not  
singular that her pride rose in  
rebellion when the likeness first  
dawned upon her.

"I'm not like that," she cried defiantly.  
"Nobody can say I'm like that."

And common sense answered  
coolly: "Not yet; but if at eighteen  
you show such a fondness for dwelling  
on the disagreeable side of things,  
it is probable that by the time  
you are eighty, as far as this  
characteristic is concerned, you will  
be the successful rival of your great-  
aunt Betsy."

Aunt Betsy's visit lasted three  
months, and though the old lady's  
natural kindness of heart had won  
her a place in the regard of every  
member of the family, it must be  
admitted that her departure brought  
a sense of relief rather than of regret.

"It's kind of comfortable," Rob  
observed, "not to have miseries  
served up in every course in every  
meal, though, perhaps"—he looked  
across the table at his sister, a  
teasing light in his eyes—"perhaps  
Aunt Betsy's mantle will fall on  
somebody else."

"Robert!" exclaimed his mother  
in dismay; and, indeed, three months  
earlier the remark would have  
sufficed to send Christine from the  
table in a passion of tears. But  
now though the colour rose high in  
her cheeks, she smiled bravely back.

"No, Rob; I'm not going to pattern  
after Aunt Betsy in these things  
any more. It's quite time to bring  
about a change."

Rob looked at her askance, then  
drank his coffee with a meditative  
air.

"The change seems to have already  
taken place," said the irrepressible  
youth. "Well if it proves lasting,  
sister mine, your example may  
inspire some other member of the  
family to make a few good resolutions  
on his own account."

## THE DISCONTENTED PINE TREE.

Once upon a time there lived in the  
forest a little pine tree. None of the  
trees near it had needles, but fresh,  
green leaves; and as the little pine  
watched them budding and unfolding  
upon the branches, it grew bitter  
and discontented.

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"All my neighbours have such  
beautiful leaves, and I have only  
these horrid prickly needles!" it  
cried. "I simply can't bear them  
any longer. I will have leaves, too;  
only I'm determined to have better  
than these old trees. I will have  
leaves of gold."

Night fell o'er the wide forest,  
and the head of the little pine was  
soon nodding in deep sleep. When  
morning dawned, it opened its eyes  
and laughed aloud, and all the other  
trees stared in amazement; for there  
stood the pine covered from top to  
bottom with the most beautiful  
golden leaves.

"I'm the most beautiful tree in  
the forest, now," it said to itself.

So the day passed pleasantly  
away; but as the light was beginning  
to fade, a man came through  
the woods. Seeing the gold he ran to  
the tree, and tearing off the leaves,  
he filled a large sack and his deep  
pockets with them. Not one was  
left; and the day which had dawned  
so joyously, closed in sorrow and  
disappointment.

"I don't want any more gold  
leaves," said the poor little tree as it  
cried itself to sleep. "I'll have glass  
leaves. They will be just as beautiful,  
and no one will want to steal them."

And sure enough, when it waked  
the next morning, there were the  
leaves of glass sparkling in the  
sunshine! It laughed aloud with  
joy.

"No other tree glitters so!" it  
cried.

But it did not have long to enjoy  
this new treasure. Before evening  
a fearful storm swept through  
the forest, and in a minute the  
raging wind had dashed the shining  
brittle leaves to the ground, shattered  
into countless fragments. The little  
tree was somewhat humbled by  
this new misfortune.

"I don't care for any more leaves  
of gold or glass," it said, "If I can  
only have fresh green leaves like  
the other trees, I'll be satisfied."

Again morning dawned, and there  
stood the little tree clothed in bright  
green! But, alas! when the sun  
was high in the heavens, a goat  
came along that way. Now, the  
goat was very hungry, and these new  
leaves were so tempting and juicy  
and fresh, that he took a bite, and  
finding them very good, he devoured



every one; for the tree, you know, was not large.

"Never, never more" it sobbed, do I want a leaf! "No green, or glass, or gold ones! If I can only have my precious needles back, I'll never complain again!"

Another night passed, and when the day dawned, it opened its eyes and laughed aloud with joy. And all the other trees laughed too; for lo and behold! there it stood covered again from top to bottom with prickly pine-needles.

#### A YOUNGER BROTHER.

"Hello, Billy! Why, what are you doing out this time of night—on New Year's Eve, too?"

"I'm on business," said Billy, proudly. "Going to Benton."

"Away over there! Why, Billy, it's three miles."

"Yes, but the business is important—very important!"

"Get in." The older boy had drawn up the horse he was driving over the country road, and waited while the little fellow stepped into the comfortable cutter.

"I'm sorry, but I am not going your way very far, Billy," he went on. "I'm on my way to Denby. You have to turn off another road to get to Benton. Seems to me you're a pretty small boy to take such a walk after nightfall. How came your father to let you?"

"I'm not small at all," said Billy, bristling. "But the fact is, father doesn't know I'm walking to Benton. You see this," holding up a tin box, "well, it's got valuable papers in it. And there's a cheque in the box, too, and that's got to be paid on something that if it isn't paid before to-morrow, we might be turned out of our house."

"A mortgage, or something, I suppose," said Robert Barnes.

"That's it. Well, our neighbour, Mr. Grant, was to drive over to Benton. Something was wrong with his horse, and I didn't tell father, but came on alone."

Robert eyed his small passenger with an uneasy feeling in his heart. The boy was taking a risk.

"You don't look very warmly dressed for a long walk on a cold night, Billy."

"Father's been having it hard this winter, you know, having been sick so much, or I'd have had an overcoat. But I don't need one. I'm real warm."

"I wish my way and yours lay the same," said Robert, as he slowly drew up at a point where another road branched off.

"Oh," came the cheery voice, "that's no matter. I'll get along splendid. Good-bye, and much obliged."

Robert gazed after the brave little figure striking into the lonely road.

"Three miles there and three

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The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wooten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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miles back." A real hard tramp for him. But, pshaw!—it's none of my business about Billy having it hard."

Robert kept on, with a weight at his heart, which did much toward spoiling his enjoyment that evening.

He glanced uneasily at Billy's seat in school the next week, but he was not there. Two or three days passed before Robert knew anything of him. At length he asked one of his companions, who lived near Billy.

"Billy's staying at home—pretty

badly used up. Walked over to Benton New Year's Eve; it was that bitter cold night, you know. A Benton boy brought him home. Told me he found Billy falling in the street, hugging a box he was carrying. The poor little lad was blue with the cold, and too much benumbed to move. He'll have to take himself a little easier for a while now, I fancy."

Robert carried his conscience-ache to his mother, hoping for a little comfort from her. But she looked grave when he had finished his story.

"I suppose," he said, after a little pause in which he had waited for her to speak, "you think I ought to have turned out of my way to help Billy that night. But yet it wasn't my concern. Billy's no kin of mine. And I couldn't spoil my night's fun."

"No. But in these later days—let us be thankful that we live in them—people are less given to asking: 'Am I my brother's keeper?' than 'What can I do to help my brother?' You missed a great opportunity of doing a beautiful thing, my dear." His mother sighed, and Robert felt the sting of that sigh all day.

"I haven't seen you to school lately, Billy," said Robert, meeting him a few weeks later.

"No, I guess I'm not coming any more this winter." The cheer was all gone out of Billy's face. "Since I got my feet frost-bitten, the chilblains are so bad."

"No wonder," Robert said to

#### DEATHS.

At Inchtawn, Goderich, on Sunday, the 15th inst., Philip Terence, youngest child of Philip Holt, Barrister-at-Law, aged 5 years, 2 months and 10 days.

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himself, as he glared at the shoes. Later he told his mother.

"I should like to have shoes," he said. "If you don't care for them for two months, will you buy me the money?"

"Of course, I will," said Mrs. Barnes; "but you must do your own work. You will have to earn it."

"I don't care for it," said Robert, soberly.

"Better than to fancy you are going to me: 'What brother? Is he cold? Is he warm?'"—Sydney

#### THE POWER OF

One evening, twenty-four years old, in far Tahiti, in a bound for a harbor, the weather was bright when they started. The heavens grew blue, and their little boat eddied about at the mercy of the wind.

"Can you pray?" asked the man who was steering.

"No," answered the other.

"Well, then you had better pray for awhile, and I will pray for you."

Then he knelt down and prayed for Lord Jesus all about it seemed as if

answer, for the wind around them. The boat presently a light breeze which carried them towards their home.

nearly the harbour arose; the sea was violently over the reef through which they passed, that they were sure through lest swamped. Again

and asked God through this day graciously heard.

They headed for in a few minutes through.

"God is a very trouble," Dear have you learnt to ask whether you say your prayer know what it is of grace, to "mal wishes known?"

ONLY

Of the love a frequently displayed we have examined Countless instances of these devoted laying down the of the masters to a rule, how light are regarded by of mankind.

"Oh, never n

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himself, as he glanced at Billy's shoes. Later he went to his mother.

"I should like to give Billy some shoes," he said. "If I cut the wood for two months, will you advance me the money?"

"Of course, I will," said Mrs. Barnes; "but you will find it tedious work. You will tire of it."

"I don't care for that," said Robert, soberly. "I can stand it better than to fancy someone saying to me: 'Where is your little brother? Is he cold while you are warm?'"—Sydney Dayre.

THE POWER OF PRAYER.

One evening two boys, about fourteen years old, left their home in far Tahiti, in a sailing boat bound for a harbour near by. The weather was bright and calm when they started, but soon the heavens grew black, the wind blew, and their little boat was tossed about at the mercy of the waves.

"Can you pray?" asked the boy who was steering.

"No," answered the other, "I cannot."

"Well, then you take the helm for awhile, and I will pray," replied the first.

Then he knelt down and told the Lord Jesus all about it. For awhile it seemed as if they got no answer, for the wind still raged around them. Then it fell slowly; and presently a light breeze sprang up which carried them back towards their home. But as they neared the harbour, another danger arose; the sea was breaking so violently over the opening of the reef through which they had to pass, that they were afraid to venture through lest they should be swamped. Again they knelt down and asked God to protect them through this danger also. He graciously heard and answered. They headed for the opening, and in a few minutes were carried safely through.

"God is a very present help in trouble," Dear young readers, have you learnt to pray? I do not ask whether you have learnt to "say your prayers," but do you know what it is before the throne of grace, to "make your wants and wishes known?"

ONLY A DOG.

Of the love and fidelity so frequently displayed by dog to man we have examples without end. Countless instances are on record of these devoted creatures willingly laying down their lives in defence of the masters they love. Yet, as a rule, how lightly such sacrifices are regarded by the ordinary bulk of mankind.

"Oh, never mind—it's only a

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dog," I once heard someone remark to the owner of a brave collic who had met his death while defending his master's child from the attack of a furious bull. "A dog less in the world will make no difference. There are far too many of them as it is."

That may be—the question is not worth discussing—but I think we may safely and positively state that, of one precious commodity, there never has been and never can be, too much in the world, and that is real, self-sacrificing love.

The following incident is pleasant to relate, because it shows another side of the question, the affection of a master to his dog.

There was nothing particular heroic-looking about Dick Maynard; he was only a banker's clerk, who lived in lodgings with a fox-terrier, called Toby, for sole companion.

Dick and Toby understood one another perfectly, and were very dear friends, and the young man never went away for his holidays without taking Toby with him. One day in August they stood upon the upper deck of a steamer, which was conveying them to a seaport in Wales. As was usual on such occasions, Toby was mad with delight, and the upper deck being nearly deserted, he raced to and fro, barking loudly at the sea-

gulls that followed in the wake of the vessel.

A fresh breeze was blowing, the waves ran high, and as Dick stood leaning on the deck rail, smoking and watching the gulls, he did not notice that in his excitement Toby had at length leaped to the seat running round the deck, and from there to the broad wooden rail itself. Suddenly the steamer gave a lurch, making Dick stagger, while poor Toby, losing his foothold on the slippery rail, was flung into the water.

Hearing a yelp of distress, Dick hastily looked round, and saw the poor dog struggling in the waves. Rushing to the captain, the young man begged him to stop the steamer and lower a boat to recover his dog; but a peal of derisive laughter met his request.

"What! stop my ship for a dog?" cried the captain, with a scornful snort; "not likely."

"Then you'll stop it for a man," exclaimed Dick, furious at the captain's cold, inhuman tone.

The next moment his coat and boots were lying on the deck, and before the ship's officer could interfere, he sprang upon the rail, plunged into the seething waters, and swam rapidly towards the exhausted dog.

Now, that human life was at stake, the ship was immediately

brought to a standstill, and a boat lowered to pick up Dick and his dog.

The rescue was not affected without difficulty, for the sea was rough. When Dick, with Toby in his arms, once more reached the deck he was welcomed with ringing cheers from the passengers and sailors, whom the cry of "Man overboard!" had brought from all parts of the ship.

But as they crowded round him, pouring forth eager words of congratulations and praise, Dick looked quite confused. "Could any human being with a grain of feeling in his heart, or the pluck of a mouse, stand by and see his dog drown, without even risking a wetting to save him?" he wondered, for Dick was really modest, as all large-hearted men are.

ONE WAY OF PUTTING IT.

A blue-eyed, pretty-faced, bare-footed Athonian had been trying to milk her mother's cow close to the well. The cow kicked and plunged, and in its rage pitched headforemost into the well, carrying with it the milk-pail. The cow broke its neck, and fell in a huddled mass at the bottom of the well. Little Bidy ran straight to her mother, crying: "Oh mither, I've lost the new milk-pail." "Begone wid ye, choild; how did ye do that?" "Shure the red cow has tumbled into the well and killed herself, and taken the pail with her."

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday schools went out into the country the past summer to spend his vacation—a visit he had long looked to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said, "I thought you were going to stay all summer."

"I was," said the boy, "but I can't stay where anybody swears so: one of us must go, so I will go."

The man felt the rebuke, and he said:

"If you will stay I won't swear," and he kept his word.

Boys, take a bold stand for the right; throw all your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and in that which is to come.

Finding fault with another is only a roundabout way of bragging on yourself.

If some men had killed Goliath they would remind the Lord of it every day in the week.

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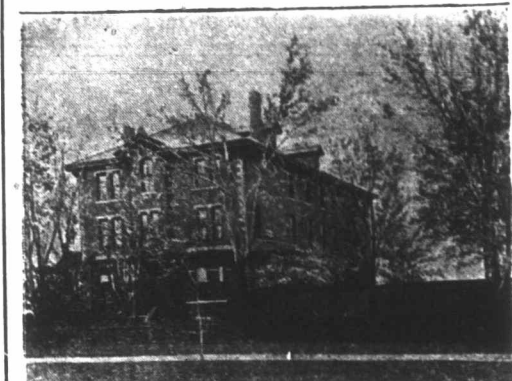
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