

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, FEBRUARY 28, 1895.

[No. 9.]

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Canadian Churchman.

TORONTO, THURSDAY, FEB 28, 1895.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Lessons for Sundays and Holy Days.

March 3—FIRST SUNDAY IN LENT.
Morning—Gen. xix. 12 to 30. Mark vi. to 14.
Evening—Gen. xxii. to 20; or xxiii. Romans xii.

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

FIRST SUNDAY IN LENT.

Holy Communion: 109, 309, 314.
Processional: 94, 263, 465.
Offertory: 91, 252, 490.
Children's Hymns: 107, 334, 473.
General Hymns: 84, 88, 92, 198, 354.

SECOND SUNDAY IN LENT.

Holy Communion: 183, 311, 313.
Processional: 107, 254, 465, ii.
Offertory: 85, 95, 259.
Children's Hymns: 94, 342, 473, ii.; 568.
General Hymns: 87, 93, 108, 248, 279.

THE PROVOST OF TRINITY.

It is not a matter of surprise to us that the proposal to ask the present Bishop of Toronto to accept the vacant Provostship of Trinity, should have caused somewhat a flutter in some quarters. The standard of the universities in the motherland has been the aim of Trinity University. Anything that can add to the dignity of our Church University, or training and character of its graduates, should be carried out, and is it a reasonable cause of complaint that the Bishop should be asked to become Provost? His Lordship was not the nominee of Trinity when he was elected Bishop, but he has shown such executive ability as is rarely met with even in the Episcopate, and such a man is needed now at Trinity. We feel sure that the Bishop of Toronto would be far happier presiding over such a glorious college, and the diocese would also gain by the appointment. As Provost, Bishop Sweatman would retain his title of Bishop of Toronto, and in addition would have a coadjutor with the right of succes-

sion. It has been and is the usual practice in the States for the Bishop to be the active head of the Church College in his diocese. The country missions need far more Episcopal oversight than the Bishop is able to give them at present, and if there were a special Bishop for such work we would hear much less of that awful word "deficiency" in our yearly synod. Wycliffe men may speak against Trinity, but if the truth were known many of them have not hesitated to cause their Bishops great heart-rendings. Let Wycliffe men be loyal, tell the truth and act as gentlemen, and not as bigoted partisans, and then the CANADIAN CHURCHMAN will support them in any of their good works. The authorities of Wycliffe have been responsible in the past for many regrettable occurrences, and if Trinity offers the present Bishop of Toronto the vacant Provostship, it will be with the one view, the best interest of the Bishop, the diocese and the Church at large.

OUR RAILWAYS AND OUR LIVES.

Recent railway accidents—one especially—have brought into prominence the fact that we are, to a large extent, if not altogether, without that admirable safeguard called the "block system" on our railways. The block system provides that a train must not pass out of any station until the train which precedes it has been telegraphed as "passed" from the station ahead, so that the track is absolutely clear for the next train following. Thus no such thing as a collision from behind can take place under such a system. Instead of that simple and effective prevention, it seems we have the very stupid and ineffective one known as "the 10 minutes interval," which is not of the slightest use if the train ahead happens to be delayed by some unforeseen accident—as so often is the case when snowstorms prevail. "Going it blind" is the only proper way of describing such a way of risking human life. We are quite sure that Canadians generally have not been aware that such wild methods were in vogue, and the knowledge of it will tend to limit railway travelling very materially. Hitherto we have been left under the impression that our railways were using every possible plan to make travelling safe in Canada. We supposed that railway science and art had been placed thoroughly under tribute for the common benefit. This, it seems, was a mistake; and any man who ventures upon a trip by rail on such roads, puts himself in a very precarious position. If he does not suffer for his temerity it is no credit to himself or the railway. The wonder is that so few accidents have happened, under the circumstances. One feels like applying that much abused word "a miracle" to such results. But it is certain we cannot expect such immunity to last much longer. Providence kindly protects those who cannot protect themselves; but there is such a thing as "tempting Providence." We may soon cross the line of divine toleration for our weakness. As the traffic increases, the danger increases, the risk increases. It is high time for our truly "paternal" Government to interfere, and insist on reasonable attention to public safety on the part of our railways. Stations are now sufficiently frequent to form convenient "blocks"—if not, they should be made so. It is no pleasant thought to proceed in a snowstorm with the

consciousness that instantaneous death may be following us with the swiftness of an arrow, and more unerring in its path, in the shape of an express train. It takes, under such circumstances, only a single instant to separate us from all on earth we love. It is notable that the victims in a recent disaster, which sent a thrill of horror throughout Canada, were unmarried men, and the evils consequent were limited; but this cannot always be expected, nor is it always so. The fact simply emphasizes the "what might have been." There should be no delay in applying the remedy of legislation, if necessary. Meantime, we may be sure, the public will consider its own safety very carefully and be chary of running railway risks by taking railway journeys on such roads. The managers generally would do well to take time by the forelock, and let it be widely known that they have adopted the "block system" for the protection of their patrons. No other plan in sight promises so much security for the traveller's life as this—which has been well-tried and widely practised. The public has a right to all possible safety when life is committed to the trust of others.

OBITUARY.

REV. CANON OSLER.

Rev. Featherstone Lake Osler, one of the most eminent clergymen of the past generation, died at his residence, 88 Wellesley Street, on Saturday afternoon, 16th inst., in his ninetieth year. For the last fifteen years Canon Osler had been a resident of Toronto, having retired from the active work of the ministry in 1882. He had been an invalid for several years, and death resulted from the decay attendant upon old age. To the last his mind remained clear, however, and it was in calm and peace, surrounded by the members of his family, that he passed away.

Canon Osler was born in the year 1805 at Falmouth, England. He entered the Royal Navy when a lad and served for thirteen years, leaving the service with the rank of lieutenant in 1830. He entered Cambridge University, and, graduating, took the degree of M.A. He was ordained deacon of the Church of England by the Bishop of London, and, in company with his brother, the Rev. Canon Osler, of St. John's Church, York Mills, came to Canada the following year. Rev. Featherstone Osler was ordained priest by the Bishop of Quebec on landing in Canada, and the two brothers proceeded to Upper Canada as missionaries. For a short time the deceased took up his residence at Newmarket, but upon the completion of the parsonage at Tecumseth, this being the home station, and for nearly twenty years, he laboured devotedly in a missionary district which for much of that time extended over 2,000 square miles. He gathered together and served 28 congregations, and as many Sunday-schools, with the help of a catechist and six young men whom he prepared for the ministry. In June, 1841, Canon Osler gave the first Sunday-school treat ever known in Upper Canada. Eight churches were built under his direction. It was during a time of trouble and uncertainty that Canon Osler began his ministry, and the old military instinct led him during the Rebellion of '37 to drill the irregular troops raised at that time. When the excitement of the rising died away, Canon Osler took up the duties of his parish, which at that

time embraced what is now South Simcoe and a portion of North Simcoe. He was rural dean of the district for many years, and canon of the Cathedral of Niagara Diocese. In 1857 he was appointed rector of Ancaster and Dundas, and laboured there till failing strength forced him to retire in 1882.

Canon Osler leaves a widow and six sons and two daughters. There are no more distinguished Canadians, so far as native merit confers distinction, than Mr. Osler's sons. They are: Mr. Justice Osler, Mr. B. B. Osler, Q.C., Mr. E. B. Osler; Dr. Wm. Osler, the eminent professor of Johns Hopkins, whose services were recently sought as President of McGill; F. L. Osler, of Qu'Appelle, and Mr. E. Osler, of Winnipeg. Mrs. A. E. Williamson, of this city, the daughter with whom Canon Osler lived, is President of the Women's Auxiliary of the Church of England in Canada. The other is Mrs. H. C. Gwyn, of Dundas. There are 28 grandchildren and great-grandchildren of Canon Osler resident in all parts of the Dominion.

The funeral took place from St. Luke's Church. The service was conducted by the Bishop of Niagara and Ven. Archdeacon Boddy. Many members of the family and a large number of the clergy from Niagara and Toronto dioceses were present.

THE DECLINE OF OUR DOMESTIC MISSIONS.

It is no novelty to hear complaints of the lack of interest in our missions and the want of support, nay, of positive neglect that they suffer from. From several dioceses we hear that the mission funds this year show a decided decrease. "Hard times" are, to some extent, to blame, but only to some extent. It will not do to cover the matter up with that reply. The cause of trouble lies much deeper, and the fact that while money is forthcoming for chimerical schemes, these mission deficits increase, shows that when savings are to be made, they are singled out as the first to suffer. Of the many reasons that might be mentioned, among the gravest is the want of preparation of our newly ordained men. We had a story the other day of the African missionary who was unable to accompany his Bishop, because he had not been taught in the seminary the subjects essential for the discharge of his duties. There are other things besides swimming absolutely necessary for a back-woods mission—conduct and management of the events of every-day life which are not taught in our seminaries, probably because the teachers have never acquired the knowledge by practical experience themselves. On the other hand, many newly ordained men go to the country suffering from doctrinal measles (there are two forms of this disease, high and low), and unfortunately time and experience are required to overcome it. Alas, the disease often does greater harm to the mission than to the missionaries, for it has run its course and they find their level. Another is the result of diverse training, directed, as it too often is, to create disunion, foment bigotry, and drive half of the congregation away. This is stimulated by the appropriation of funds, and giving aid and comfort to one set, instead of to the whole Church. These people seem to think of the ministers only and forget the sheep—and he to thank only those who agree with him. Another is the frequent change among the mission clergy. If a man makes mistakes, he is moved to another sphere; sometimes he learns and improves—if he does, and his mission thrives, it is too often made the stepping-stone to another sphere

(possibly in the U.S.), but if he does not—the result is two or three failures and the permanent saddling of inferior men upon our parishes, to the infinite harm of the Church as a whole. Our Bishops and preachers seldom realize that the country missions and smaller country towns need their presence and sympathy more than the large and fully organized city parishes, and something more than a few hours hasty sojourn. Yet on almost all the greater festivals the Bishops and preachers are found in the cities. For these, among other reasons, our Diocesan Mission Funds show deficiencies, but if our clergy strove more to devote themselves to their parishes, and set Domestic Missions before their congregations, both publicly and privately, as a desirable investment on behalf of the Church—and if they would make themselves more and more one with their flocks—we would never hear that word "deficiency" again in our Diocesan Synods.

FASTING.

The question of the duty and advantage of fasting is something which all Christian people should seriously consider at this period of the Church's year. The time is past when fasting can be looked upon from a superstitious point of view as something which is to be considered as of itself meritorious. The idea of fasting as a work of supererogation, by which the faster lays up something to his account for his own or others' good, is an obsolete delusion. Yet fasting is a duty which all must practice. For not only the Church, but Scripture, lays upon the followers of Christ the obligation of this ascetic observance. Asceticism is, according to the Sermon on the Mount, a parallel duty with prayer and almsgiving. The most superficial study of the Christian system will convince any candid person of what it is proper for them to do in this relation. Fasting is a voluntary denial of bodily appetite. It is dictated by the fact that when the body is subdued and repressed the mind and soul are more at liberty. All great intellectual workers have been fasters. Newton went whole days without taking food when he was working out the details of his splendid theory. Macaulay wrote from morning till evening without a mouthful. In Balzac's description of his own method of work, in those delightful letters to his sister, he tells how it was his practice to dine at six, sleep till twelve, midnight, and work the following twelve hours without eating. We cite these examples for a very obvious purpose. If the mind works best without the distraction of eating; if intellectual workers can deny themselves food for the purpose of receiving and recording with greater brilliancy and force the impressions of fancy and imagination, can it be doubted that prayer is more intense, more earnest, more untiring, when it is accompanied with fasting? If for nothing else than this liberty and clearness of mind and spirit, fasting may well be practiced by those who crave some deep spiritual impression or some great and effective potency in their prayers. Common sense and reason suggest that as fasting is an aid to study and intellectual production, so it may be an auxiliary to prayer and religious meditation.

There is another side, also, to this question. The word ascetic means one who practices. The athlete, according to St. Paul, practices outside the arena, in order that he may be able to prevail when his call to the arena comes. St. Paul talks of his body as if it were also his antagonist. He wishes to guide it as his slave, and to crush it with heavy blows when it is rebellious to his

higher will. To fast, is to exert the power of this higher will. It is to train the baser nature by subduing it into slavery to the higher and spiritual nature. It is only by occasional fasting that many men can gain habitual temperance in all things, and it is during Lent that this exercise of fasting may be more properly undertaken. As the athlete hardens his thews and sinews by beating the air in his shadow-fight, so the Christian during Lent may undertake a shadow-fight which will prepare him for successful conflict with those substantial foes who are not of flesh and blood, but whose ranks of darkness he can never overcome, unless he uses every means within his power; and of these means Christ and His Church have placed the practice of fasting among the first.—*The Churchman.*

SELF-DENIAL.

O Lord, Who for our sakes didst fast forty days and forty nights, give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

That our Lord *fasted* before His temptation in the wilderness seems to point out to us the means by which we should prepare to meet temptations; and accordingly this Collect furnishes us with a prayer for self-discipline and self-denial.

We are called *at all times* to deny ourselves so far as this—we must do what we *ought*, not only what we *like*. But during Lent, and on every fast appointed by the Church, it is well and useful to deny ourselves sometimes *lawful* pleasures—things we should like to have or like to do, and which no duty at all forbids us to have or to do. It is well and useful for just the reason mentioned in the Collect—to help us to "subdue the flesh to the Spirit"; to train us to conquer *ourselves*, so that when any duty does stand in the way of pleasure, we may have got the *habit* of self-denial, and so find it easier to do at once what we ought, and turn away from what we like. Those who wish to win a race do not wait, before they try their strength, for the moment when they *must* run it. They train themselves beforehand. And, just so, we had far better not wait to deny ourselves till the moment comes when we *must* do so or do wrong, but train ourselves in self-denial before temptation comes.

REVIEWS.

AT LAST. By Mrs. M. E. Lauder; pp. 310. Toronto: William Briggs.

Discounting the peculiar religious flavour and the rather abundant typographical slips, we have enjoyed the simple story, which has a home-look about it in speaking so familiarly of Toronto and scenes within and around it. The account of the cities and palaces in the old regime of France is very rich and beautiful, just touching lightly where a description would have been out of place. There is scarcely a plot, and all comes out for the best at last; but we slightly doubt the possibility of a stepson coming in as heir to an earldom and all its possessions, as the patent of creation is usually very restrictive in the line of the heirs in tail. But whatever the law may say, the sentiment of our story is fully satisfied, and we hope that Harry forgot his bugbear of snobs and shams. In form and matter the volume provides pleasant reading.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

SYDNEY, C.B.—*St. George's*.—A special meeting of Sydney Rural Deanery was called by Rev. E. Ausell, senior priest, on the 14th inst., for the purpose of electing a Rural Dean. Owing, however, to the snow storm, and the death of one of Mr. Ausell's parishioners, only Archdeacon Smith and Rev. W. J.

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Lockyer were present. Holy Communion was celebrated by the Archdeacon at 11 o'clock, and the sermon was preached by Rev. W. J. Lockyer. In order to prevent the necessity for another meeting, the Archdeacon and Secretary decided "that with the concurrence of the absent members, we ask the Bishop to appoint to the office." Evening prayer was sung at 7.30 by Rev. W. J. Lockyer, who also preached on the subject of "the life of St. John."

The Executive Committee of the Diocese of Nova Scotia almost unanimously elected Rev. J. O. Ruggles clerical secretary as successor to Dr. Partridge, who leaves for Fredericton shortly after Easter, of which diocese he has been appointed Dean. Mr. Ruggles comes of a very old and respected Nova Scotia family, and is a graduate of King's College, Windsor. He served for over twenty-five years at Kentville and St. Margaret's Bay with signal success, but some six or seven years ago was ordered by his physicians to retire from active service. A man of great geniality of manner, excellent business abilities and most lovable disposition, his appointment has been an exceedingly popular one. A better selection for the successor of a man of Dr. Partridge's abilities it would probably have been impossible to make. Mr. Ruggles enters upon his duties about the middle of April.

ONTARIO.

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

NAPANEE MILLS MISSION.—*An Appeal.*—Work in this new mission in the Parish of Camden was commenced about two years ago. For about eighteen months regular Sunday services have been held, and during the past eight months a Sunday school, now numbering some forty children, has been organized. The Orange Hall has been rented since the commencement, but owing to objection being taken to a sermon, preached by the incumbent, denouncing the so-called "Protestant Protective Association," as being unchristian and therefore unworthy of the support of Churchmen, we have been turned out without notice or time given us to procure other quarters. This action was not taken by the Orangemen as a body, but by a section who belonged to the above society. We are virtually upon the street. The trustees of the section have kindly allowed us the use of the school for a few weeks, but this is not the place to worship God in, much as we appreciate their kindness. Our little congregation are not wealthy, but they are loyal, only one member of the congregation being affected by the said sermon, the opposition coming, with this exception, from outside the church. We are willing and ready to do all we possibly can, both in money and work, but are too weak to build a church alone. We venture to appeal to Churchmen outside the mission in this extreme crisis in our history, believing that we shall not appeal in vain, but that our struggling little band will be so encouraged by your help, we may at once erect a building consecrated to the glory of God wherein we may worship our King according to the rites of His Church; and also may teach and build up our children upon the foundation truths of our holy religion. Subscriptions may be sent to any of the undersigned, who will duly acknowledge the receipt of the same. F. Dealtry Woodcock, incumbent; Geo. Dunlop, R. Richards, churchwardens.

The above appeal has my sanction,

I. F. ONTARIO,

Per W. B. CAREY, Chaplain.

Napanee Mills, January 21st, 1895.

PETAWAWA.—Mr. Arthur H. Lord, of Trinity University, Toronto, has been for the past four months lay reader in charge of this mission under the personal supervision of the rector of Pembroke, and most excellent work has been done. To the great regret of every one, Mr. Lord was recently removed, and the mission placed in charge of the Rev. John Fairburn, who, no doubt, will be as cordially received by the people as were his predecessors. Mr. Lord, in reporting to the Archbishop on his four months' work, states that the field was full of promise, though rather disorganized after several months vacancy, and that the people everywhere expressed delight at having the Church services once more, hoping by hearty co-operation to regain their former prosperous condition. He reports fifty-seven *bona fide* Church families, besides a number of families in which there are individual Church members; six stations, at four of which there are church edifices. There is a debt of four hundred dollars on the mission house and out-buildings at Petawawa, in the payment of which further external aid will be required, as the people, while willing to do what they can, are not able to do a great deal. The Chalk River church is not entirely paid for, but the congregation is able and prepared to handle the balance. There is a good horse, a poor cutter, and a dilapidated buck-board, the property of the mission and at the disposal of the new incumbent. Average

congregations, Petawawa, 30; Chalk River, 30; Tenants, 25; North Alice, 40; Point Alexander, 15; South Alice, 60. There are 92 communicants. The rector of Pembroke, Rev. W. A. Read, has very kindly, on several occasions, visited the mission for the administration of the sacraments. Mr. Lord regrets, as much as do the people, his severance from a missionary field the future prospects of which he believes to be full of promise. The writer of this article is in no way connected with the mission, but having some knowledge of its past history, and of the laborious years of its former well-known and first missionary, gladly heralds forth to the Church the good news that the work so well begun is now being again prosecuted amidst many signs of encouragement. Mr. Lord is an excellent missionary, and when admitted to holy orders will do a grand work in whatever parish may be placed his charge. Mr. Fairburn, the new priest-in-charge, is to be envied; he has a large field and a hard field of labour, where he may spend and be spent in the Master's cause.

BELLEVILLE.—The annual missionary meeting in connection with Christ Church was held in this church on Tuesday evening the 19th inst., and was from more than one point of view a great success. The meeting was conspicuous by the presence of all the Anglican clergy of the city, and also a large number of the congregation of each parish. The part of evensong taken was sung by a union choir composed of some forty voices selected from the three surpliced choirs of the city. The opening services were conducted by Rev. D. F. Bogart, rector of St. John's, and Rev. Mr. Blacklock, curate of St. Thomas'. Rev. Canon Burke was also present. The rector, Rev. C. J. Hutton, opened the meeting with a few choice remarks. Rev. Mr. Blacklock was the first speaker and dwelt on the subject of Christian giving. If there is one thing which is neglected it is the amount given at the offertories. What we need is systematic giving; map out each year a certain sum to be given to God. The Jews had two tithes and practically gave one-fifth of all they possessed, and it was a good example for all to follow. Many people said missions were a failure, but we had only to look around us and abroad to see what had been done and is being done. We had young men from this city who had gone to the North-west and also to Africa as missionaries. He pointed out the necessity of union in matters relating to the Church at home and abroad; each member, clerical and lay, should make it his special duty to not only take a personal interest in these matters, but also help in a substantial manner to spread the "Word among all people." Rev. Mr. Bogart made a strong plea for unity in the city churches, and he considered it an augury for good to see the clergy, as well as a large representation of the members of the different Anglican churches, present and taking such an active part in the services. What we want at our meetings were good, live missionaries who have been through the mill. He referred to Rev. Canon Burke as a veteran missionary and one who could speak as one who "knoweth whereof he speaketh." We would flourish best if we worked together and harmoniously and extend our sympathies outside to those around us. Rev. Canon Burke was next called upon. He endorsed the sentiments of Rev. Mr. Bogart. More cordiality was what we needed. There was no reason why the three churches in the city should not work together. "There were," he said, "three things essential to make a missionary meeting a success; good attendance, a bright service, and a large offertory, and judging by the number present and the heartiness of the services, the meeting was a grand success, and it remains to be seen whether the people will respond willingly and liberally according to their means." He hoped the seed sown to-night would bring forth an abundant harvest. Mr. Burke also gave a few interesting items in regard to the mission lately conducted by him at Hastings Road. The work is being carried on there in a most gratifying and enthusiastic manner under the guidance of Rev. Mr. Leach, who carries on the work on the plan of an associate mission. The reverend speaker warmly praised this plan and hoped it would be generally adopted by missionaries at large. We should give the missionary collectors a warm and hearty welcome; "don't shut the door on them." It was very important that we should realize it was Christ's own message, "Go ye into all the world and preach the Gospel to every creature." Rev. Mr. Hutton stated there was nothing left for him to say after what had been said. It had been pointed out that it was the duty of each and every member of Christ's Church to help forward the work of extending Christ's kingdom on earth. He was pleased with the reference made to the unity of the Church in this city. He added some very interesting remarks on his experience in mission work at Sharbot Lake. Although it is over twenty years since Rev. Canon Burke laboured there as a missionary, the people have not forgotten him nor the truths which he expounded and taught them. He ended his address by a warm

plea for a liberal free-will offering to facilitate the mission work in this diocese, and asked for volunteers to undertake the distribution of the parochial cards. The music was exceptionally well rendered, and reflects great credit on the choir and also the organist, Mr. Bignell.

TORONTO.

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

Trinity University.—A public meeting of the Theological and Missionary Association was held in the dining hall on Monday, the 18th inst., for the discussion of social problems, it being the custom of the association to devote one meeting each year to this purpose. The meeting, which was presided over by the Dean, was very well attended and most interesting. An address was given by the Rev. T. Geoghegan, of Hamilton, on "The small boy and what to do with him"; after which Mr. J. J. Kelso and the Rev. R. Ker, rector of St. George's, St. Catharines, addressed the meeting. In answer to various questions that were asked, Mr. Kelso gave a great deal of valuable information about the way the various institutions took care of the young.

The annual public missionary meeting will be held in Convocation Hall on Monday, March 18th, when addresses will be given by the Right Rev. the Lord Bishop of Moosonee and others.

The Toronto Church of England S.S. Association.—The regular monthly meeting of the Toronto Church of England Sunday-School Association was held on Thursday, 21st Feb., in St. Philip's School-house. There were about 150 teachers present, representing some 25 Sunday-schools, and the following clergymen: Rev. Canon Sweeney (chairman), Revs. Dr. Langtry, J. Pitt Lewis, C. H. Shortt, C. L. Ingles, C. H. Rich, A. Hart, H. Softley, I. L. Smith, Prof. Mitchell, F. DuPencier, A. J. Broughall and C. J. Boulden. The meeting began by religious exercises, Rev. C. J. Boulden, of St. James' Cathedral, teaching the lesson, "The Christian's Duties," renunciation. Rev. Prof. Mitchell, of Wycliffe College, read a paper on "The Compilation of the Book of Common Prayer," and gave a very instructive address, showing the history of the compilation. He said the motives were: (1) To give the laity a full share in the service; no Latin was retained; (2) to simplify the service, that before the compilation the services were so long that they must have been an affliction on the people, and (3) to purify it from all false doctrine and superstition.

In moving a vote of thanks to the speakers of the evening, the corresponding secretary alluded to the fact that the success attending the work of the S. S. Association was entirely due to the practical interest manifested by the clergy of our city churches and by professors of Trinity and Wycliffe colleges, who, despite the many claims upon their time, were always ready to impart valuable information to those engaged in the work of teaching. The next meeting will be held in St. Stephen's School-house on 21st March.

We would draw the attention of our readers to the advertisement of "Young Ladies going Abroad." Those wishing to avail themselves of the opportunity will be under the charge of a highly esteemed widow lady. They will enjoy a family life where every member feels happy enough to contribute to the happiness of the others.

The annual meeting of the "Ministering Children's League" was held in Toronto, January 22nd. There were present the two Central Secretaries, Diocesan Secretary-Treasurer, and secretaries of seven branches in the city; Mr. Woolverton, Organizing Secretary for the Diocese of Niagara, was also present. The following officers were re-elected; Mrs. Wood and Miss Cayley, Central Secretaries; Mrs. Payne, Treasurer; Mrs. Macdougall, Representative of the M.C.L. on the Board of the Women's Auxiliary to Missions. Miss Cayley, President, and Madames Fuller, Little, Francis Payne, delegates to the Toronto Local Council of Women. Mrs. Fuller was elected to fill the office of Diocesan Secretary vacant by the resignation of Mrs. Francis. The M.C.L. and the Junior Auxiliary to Missions have affiliated on a basis drawn up by the Executive of both societies, hoping thereby that the work of the children of the Church may be more united. Two branches of the League which have lapsed for the past year, have reported as revived; it is to be hoped that they may do as good work in the future as they have done in the past. It was decided that the annual meeting shall take place in the 3rd week of January of each year and that all associates shall be asked to come to the meeting; other meetings to be held quarterly during the year. The League in Toronto and Port Hope supports a cot in the Victoria Hospital for sick children, and helps a bed in St. John's Hospital for women. The children of All Saint's and St. Simon's have done splendid work this winter in helping the

poor and needy both in the city and at St. John's Mission, Seaton Village. St. Peter's League contributes largely to Zenana work in India.

ALLANDALE.—The Rural Deanery of West Simcoe met in Allandale on the 12th and 13th inst. There were present the Revs. the Rural Dean Kirkby, Owen, Robertson and Godden. The meeting was most enjoyable and beneficial to all, as the discussions entered into on different subjects of great importance were admirably led and carefully dealt with. At the service in St. George's Church on the evening of the 12th, the Rev. Canon Murphy was the preacher. The service of the H.C. on the following morning was very bright and comforting. Church people as a whole little realize the great benefit these periodical meetings of the clergy are to themselves, (the clergy) and to the parish in which they assemble, and should do all in their power to make them a success, as this was, and to feel that, as one great body, the Church is quietly but surely moving on towards the completion of all things.

COLLINGWOOD.—The officers of the Band of Hope, a branch of the C.E.T.S., in connection with All Saints' Church, generously assisted by their many sympathizing friends in the cause of temperance, treated the members to tea and cake on the afternoon of the 16th inst. Members wearing badges were admitted free, all others were charged a small admission fee. An excellent programme was provided, consisting of recitations, vocal and instrumental music. Long before the hour announced for the entertainment the children were on hand, their bright faces beaming with delight in anticipation of the pleasure in store for them, and the applause given as the various selections were rendered showed plainly that the little ones fully appreciated the efforts of their friends to entertain and amuse them. About one hundred and fifty children and their friends partook of tea and cake, after which all repaired to their homes apparently well pleased with the time they had spent at the Band of Hope.

LINDSAY.—The semi-annual meeting of the Church of England Women's Auxiliary to Missions was held here, February 12th, and was a most successful gathering in every respect. The delegates from other places were entertained by the resident members.

The unavoidable absence of the President, Mrs. Williamson, owing to the illness of her father, was deeply regretted by the meeting, and a telegram of sympathy was sent to her in the afternoon.

Holy Communion was celebrated in St. Paul's Church at 10.30, when a beautiful and helpful address to the workers was given by the Rev. W. E. Cooper of Campbellford.

At two o'clock the delegates assembled in the school-house, when the chair was taken by Mrs. Walters, President of the Lindsay branch. After prayers and a hymn Mrs. Walters read an address of welcome, to which Mrs. Banks, Dorcas Secretary, replied on behalf of the diocesan officers, as did Mrs. Bolster of Orillia on behalf of the delegates. In the absence of the President and Vice-President a resolution was passed asking Mrs. Cummings, Diocesan Secretary, to preside during the afternoon.

The reports of the Diocesan Secretary showed that ten new senior branches had been organized since the annual meeting, and that eight life members had been added to the list; recorded the departure of Miss Paterson, Miss Margaret Dartnell and Miss Alice Turner for work in the mission field, and reported the affiliation of the Ministering Children's League with the junior branches. The Dorcas Secretary reported that 115 bales of good clothing and supplies had been sent out since May to relieve missions of the Dominion, of which the junior branch had furnished twelve entirely, besides assisting materially in others. The total receipts in money since May had been \$3,942.66, which included \$330 given in the extra-cent-a-day fund. The Literature Committee report mentioned the fact that the two prize missionary stories had been printed and were for sale. Verbal reports were given by delegates from the branches represented, which showed earnest work and progress.

Missionary facts were next called for and the numerous responses made were most interesting. After a hymn was sung Mrs. Tilley of London gave a touching and beautiful address upon "The Influence of Women." Five minute papers were read upon the new work to be undertaken by the Women's Auxiliary at the request of the synod; the history of the parochial missionary collections, by Mrs. Williamson, read by Mrs. Helliwell; "What Might be Done by the Parochial Missionary Collections," by Mrs. G. A. Smith of Peterboro'; "Can Regular Missionary Collections be Made in Parishes where there is a heavy Church Debt?" by Miss Stewart of Orillia; "How the Work May be Done," by Mrs. Willoughby Cummings. Several resolutions of thanks were carried, after which the *Nunc Dimittis*

was sung, and the meeting closed with prayer. The delegates, visiting clergymen, churchwardens and others were entertained at tea in the school-house afterwards, and an hour of social intercourse followed before the evening meeting.

At eight o'clock the chair was taken by the rector, Rev. C. H. Marsh, who, after a hymn and prayer, gave a short address of greeting. The Rev. Mr. Creighton of Bobcaygeon read an outline of the reports made in the afternoon, after which interesting missionary addresses were given by the Rev. Herbert Symonds of Ashburnham on his visit to Indian reserves in Calgary Diocese, and the Rev. A. H. Wright, on his 22 years' experience in Saskatchewan. The collections were divided between diocesan missions and the pledge for the Blackfoot Home.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

ST. THOMAS.—*The Church of St. John the Evangelist.*—A very interesting missionary meeting was held at this church on the evening of the 19th February. The deputation consisted of the Rev. Canon Hill, M.A., Rural Dean, and the Rev. Messrs. Andrew, of Aylmer, and Shore, of Port Burwell. The rector, the Rev. William Hinde, was also present acting as chairman, who was congratulated by the several speakers upon the large number of people present, whose evident interest in the work of missions was most gratifying. The Rev. W. M. Shore was the first speaker called upon. He began by quoting several passages of the Scriptures showing how incumbent it is upon us as Christians to see that, as far as in us lies, the Gospel is everywhere preached. For this very end it behooved Christ to suffer and to die that the Gospel might be preached, and when He had risen from the dead He gave the command, "go, teach all nations," that the Gospel might be sent to the ends of the earth. He went on to say that charity should begin at home, and that our domestic missions should receive the first care of our people, that not only those which have been established should be sustained, but that new missions should also be planted in many places in the central part of the diocese, where the ministrations of the Church would be welcomed but do not now exist. The Mission Fund had been overdrawn, so that there was now a deficit, which was in process of being made up. But the deficiency was not owing to the want of liberality, but to the necessity of extending the work, which had to some extent been done. While, however, the work at home was paramount, it should not be confined there. The fields beyond claim our attention and are crying for assistance. The heathen are human, with souls in trouble and distress, in darkness and despair. Their bodies also are afflicted with disease and divers pains. They need the comfort and help that can only come to them through the Gospel of Christ. Shall we not aid in sending them the Gospel which we so much prize ourselves? If we are but faithful to Christ, the blessing of God will rest upon both the senders and them that are not sent with the message of His Word. The ravens, which were the messengers of God to carry food to Elijah, were themselves also fed. God will be with his messengers to the end of the world. Of the \$1,000,000 invested by the American Board of Missions in the Sandwich Islands, there was a return of 60 per cent. England gets ten times her missionary investments back again in commercial returns. Each missionary sent out is worth \$50,000 to the country. Here then is the solution of the "hard times" problem, in the more extensive preaching of the Gospel. "Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." Success will follow the banner of the Church and the day will come when victory will crown her efforts, and the kingdoms of the world shall be the kingdoms of the Lord and His Christ. The chairman in a few remarks emphasized a due consideration of the Fatherhood of God and the brotherhood of man. The former was very generally recognized, but the latter not sufficiently; otherwise we should not see millionaires side by side with a pauperized people who could get neither work nor bread nor consideration. A right view and the feeling which should arise from a true sense of the brotherhood of man, should be the means of extending our work, both spiritual and charitable, among our less fortunate fellowmen. The Church has suffered and is suffering from the disease of dignity and dry rot. Were it not so our missionary agencies would be greatly extended. Our laymen would more frequently find useful employment in the Church. The Church has begun to realize this; and already great blessings are flowing from the organized and individual labours of the Brotherhood of St. Andrew, and if members of this organization were at work in all our diocesan parishes carrying on Sunday schools and holding mission services in the hundreds of unoccupied outposts that could be found, the Church would soon greatly multiply her strength, and means

would soon be forthcoming to enable us to establish many new and independent parishes. As your correspondent does not wish to take up too much of your space in one issue, and as many excellent points were made in the subsequent addresses, he begs the privilege of furnishing your readers with a synopsis of them in next issue.

To be continued.

ST. THOMAS.—*Lecture on Egypt and the Holy Land, by the Lord Bishop of Huron, at Trinity School-House, St. Thomas: continued.*—Having proceeded across the great delta of the Nile, from Alexandria to Cairo, about 150 miles by rail, viewing the scenes already described, the Bishop arrived in about six hours at the capital, called by the Egyptians Al Masr—the Magnificent. The City of Cairo contains nearly half a million of people. It is thus a large city, and is situated partly on a plain and partly on a range of hills, the citadel being built on a spur of the latter. The town is walled in in four quarters and is intersected by a canal which brings water from Old Cairo to water all parts of the city. The streets are narrow and filthy, and the chief mode of locomotion is by means of camels, which may everywhere be seen. There is much to learn in this great city, where dwell together many nationalities, chaffering in their busy bazaars, dressed in tawdry splendour, haunting the shops laden with so-called reliques of antiquity, for the most part base modern imitations, and shaded by faded and tattered awnings, in the midst of an architecture scarcely equalled in Oriental magnificence and splendour—distinguished alike by bold features and carving of graceful and delicate tracing upon walls and columns of purest alabaster. The most prominent feature of the city is, of course, the citadel. It is built upon a rock 250 feet above the plain, and is the place where the British troops are stationed. At the time of His Lordship's visit the famous Scottish regiment, the Black Watch, was stationed there, and on duty. The citadel is crowned with the magnificent mosques of Mehemet Ali. Dean Butcher, an Anglican clergyman residing in Cairo, took the Bishop and his party up to visit the citadel, where they also visited the celebrated mosque. It was on an occasion when the Khedive and suite were present, but the party were not allowed to enter the mosque until the Khedive had departed. The ceremony of removing the shoes and replacing them with slippers before entering a mosque, was obligatory, but as there were not slippers enough to go round among the great concourse of visitors and worshippers present, the authorities were content to allow them, when necessary, to wrap up their feet in pocket-handkerchiefs. This mosque is the most magnificent of all except that of Omar, and is built of solid marble. The citadel is celebrated in history as the place where Mehemet Ali treacherously slaughtered the Memlooks. (Note: The Memlooks were the descendants of the Circassian retainers of the Sultan Saladin, who subsequent to the death of the latter attained the supreme power in Egypt.) His Lordship went on to describe this act of treachery. Early in 1811 preparations for an expedition against the Wahabees in Arabia being complete, the Memlook beys in Cairo were invited to the ceremony of investing Toosoon, son of Mehemet Ali, with a robe of distinction and the command of the army. The Memlooks fell into the snare, and on the first of March, Shahem Bey and other chiefs accompanied them to the citadel (one excepted) and were courteously received by the Pasha. Having taken coffee, they formed a procession and preceded and followed the Pasha's troops towards the citadel. At the gates the Memlooks were shut out. The last of those who made exit before the gate was shut were the Albanians under Salih Koosh. These received orders to massacre the Memlooks. Therefore, by another way, they gained the summit of the walls and the houses that hemmed in the road where the Memlooks were. Thus secure, they commenced a heavy fire on the helpless victims, and the troops closed in and followed their example. Memlooks to the number of 470 entered the citadel. Carnage, shameful treatment of women, and pillage raged. About 500 houses were destroyed. This was a signal for the massacre of the Memlooks throughout Egypt. In the pursuit, in the endeavour to escape, several leaped the ramparts on their horses, all of the latter being killed and all the riders also, except one, who escaped without serious injury, and fled into Syria—he alone remaining to tell the tale. (For the sake of accuracy, the above, which is almost identical with the Bishop's account, is epitomized from Enc. Brit.) The tragic part of this event was accomplished in about 10 minutes, and to this day the scene of this dreadful tragedy is pointed out to visitors. "From the citadel the view in every direction is one to fill the beholder with wonder and transport. The prospect is one of magnificence and beauty. Below the city lies, with strongly built walls and lofty towers, gardens, squares, palaces, mosques, domes, and minarets, covered with fantastic tracing; the port of Bulak,

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the gardens and palace of Sombra, the broad river, studded with islands; the valley of the Nile, dotted with groups of trees; with pyramids on the north, fields and gardens and villas on the west; on the east is a barren cliff, backed by an ocean of sand." After eloquently describing the scenery, of which this brief extract from the Enc. Brit. is only the summary of a summary, His Lordship went on to speak of the Land of Goshen on the north-east, and its historic associations; of the ancient and sacred city of the Egyptians, On, or Heliopolis, at which place one is shown where the Holy Family dwelt when they fled into Egypt to escape the cruelty of Herod. You see the country where the miracles of Pharaoh's time were wrought. Here are the pyramids of wonderful construction; the waters of the Nile; the ancient Memphis. Here we can realize the might events of the past, from the redemption of Egypt to the present day, and behold the magnificent monuments of God's promises to Abraham and his seed in their present fulfilment. It is an awe-inspiring thought to look back and contemplate in this land the scene of God's miracles and justice visited upon Pharaoh and his host of rebellious and stubborn people, and the 40,000 first-born slain by the destroying angel.

There are said to be about 400 mosques in Cairo. One of them, which is of imposing architecture and beautiful, is situated at the base of the citadel, and though even in its present condition clothed in splendour, yet remains unfinished, and will in all probability remain so, so long as it endures. It stands unfinished, because when it had reached its present stage, the ruler who built it died, and it would have antagonized the superstitions of the people to have carried on the building to its completion after his death. Such is the extent of their superstitious fears. In this city is found the largest university in the world, the Al Azhar Mosque, in which instruction is given to some 10,000 students. Above the ordinary elements, the students are occupied principally in the study of the Koran, though a little astronomy is also taught; but the system is the old exploded Ptolemaic System, in which it is taught that the sun actually moves around the earth. They appear to know nothing of the Copernican System of Astronomy, which alone placed the study on a truly scientific basis. When His Lordship visited the Mosque of Mehemet Ali, and, having, according to custom, removed his shoes, had entered this Mohammedan fane, he saw the spacious interior of the building richly and beautifully finished, lighted with straight rows of hanging lamps. It was here he saw the most wonderful performances of the howling and whirling dervishes. These were some 25 men of various ages; some of them were old and withered-looking, and wore long hair, having a decidedly wild appearance. Close by them was a man who played the tom-tom, upon which he kept up a monotonous beating, then all together to the time of the tom-tom began to sway their heads backward and forward, the movement increasing gradually in rapidity as the tom-tom increased the time of its beats. They were formed into a circle; then came into the centre of this a whirler, who, with hands extended directly from the shoulder, turned round and round upon himself, increasing the rapidity of his whirling as the tom-tom increased the rapidity of its beats. The whirling was long kept up, and the other dervishes kept up their swaying motion, working harder and harder, and the whirler at length spun round so fast that he appeared to spin himself to sleep like a top. The poor fellows laboured, until they were exhausted with panting. The howling dervishes are but little different from these, their peculiarity consisting in a deep guttural sound, not very different from a swinish grunt. In witnessing a performance like this, one becomes very weary and oppressed, though it is but an ordinary and serious sacred service to them. The Mohammedans always worship and pray towards Mecca, and from each mosque is drawn a line to the middle of the square of Kaaba, in the City of Mecca, in the centre of which is the sacred black stone, to which all thoughts are directed in token of the unity of the Mohammedan worship of Allah and of their reverence for Mahomet, the great prophet and founder of their religion. How great is the darkness and superstition of this religion compared with that of our Lord and Saviour Jesus Christ!—while they profess to worship the one God of the Hebrews under the name of Allah, and distort their sacred history to their own advantage, even professing to regard Jesus of Nazareth as a great prophet. They mingle some wise precepts with low views of the future life, and are given over to superstitious practices, and marked cruelty towards those who do not hold their religion, where they are not restrained by the fear of the more powerful Christian nations. They may be likened as a decayed tree to the living vine of Christianity—the symbolic black stone of the Kaaba, having a significance infinitely inferior to that of the cross of Christ, the symbol of the entire redemption of fallen humanity by Christ, through the atonement obtained by His blood shedding upon the cross.

His Lordship then proceeded to give some characteristics of the famous Mohammedan fast, called *Ramadan*. This fast was kept up for months, during which it was not permitted to take a drop of water or a crumb of bread in the daytime. The beginning and ending of the day was marked at sunrise and sunset by the firing of cannon. Then all night long was devoted to high revelry, and all the cafes and places of entertainment were thrown open, so that the period of the greatsham Mohammedan fast was emphasized by nightly feasting and gluttony. The next instalment of what has been given as the substance only of this lecture, will be the concluding one, and will appear in next issue.

(To be continued.)

INGERSOLL.—*St. James*.—The annual missionary meeting was held in this church on Tuesday evening, 12th inst., and was addressed by Rev. Canon Richardson, of Memorial Church, London, whose very able and instructive discourse was fully appreciated and enjoyed. The rev. gentleman alluded to the old-fashioned missionary meeting, and his partiality for it, as more productive, and richer in the true missionary spirit, than the modern innovation.

It is an apostolic institution, as St. Paul, on every return to Antioch, invariably gathered together all the brethren, thus holding missionary meetings. These meetings are also part and parcel of Church work. It was the missionary spirit of the Established Church which prompted England to send out missionaries with her armies, that wherever her drum was heard to beat, her chaplain's voice was lifted for her Church.

The rev. gentleman also paid a glowing tribute to the memories of Wm. Keith and Patrick Gorman, those pioneers of the Gospel in America, and their great missionary work in New England, over an area of 800 miles. He spoke ardently of the different societies which carry on the work of the Gospel, giving highest praise to the "Colonial and Continental Church Society." And of the Canadian Church, to her everlasting credit be it said, her first effort was the missionary one within her own diocese. The missionary feeling was the strongest one at the Consolidation Synod; and the great triple effort of the Canadian Church was—Foreign, Domestic and Diocesan Missions.

Cooper Robinson, whom Wycliffe College sent to Japan; Mr. Stringer, sent by the same college to labour among the Eskimo, making this his life work; and who has gone farther north on this continent than any other missionary—both these gentlemen were born in our own Diocese of Huron, and were fellow-students of our present rector. All honour to Wycliffe College for its zeal in missionary work to make known the unsearchable riches of Christ! The speaker then made an earnest appeal for help to remove the many difficulties in these our diocesan missions; for may be, in our absorbing interest in Japan, the Eskimos, and the Crees, we are apt to forget our own. Far-off fields look green; and while helping those who go to sunny lands, and where plenty abounds, our sympathies and ready help should be to those who labour among difficulties in our own land, in the freezing cold, and oft-times anything but plenty. If a liberal contribution from all over the diocese were not at once made, the already reduced grants of our own missionary workers must be still further depleted. In closing his address, the rev. gentleman, in his inimitable way, regretted the absence of a comrade to share his trials and efforts in conducting this meeting. The comrade referred to was Rev. Mr. Bloodworth, of Thamesford, who was unavoidably absent.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

MAGNETAWAN MISSION.—The Rev. Rural Dean Chowne, of Emsdale, paid a visit to this mission on the 22nd of January for the purpose of holding Holy Communion, baptisms, etc., and visiting the different stations. The attendance was not large at St. George's; most of the people have gone to the N. W., and those left behind live a long way off. Dunchurch was visited. Service was held at Mrs. Kelcey's residence, a child baptized, Holy Communion administered, and a business meeting held. This is a most discouraging place. A church building was started, a large sum of money has been sunk in it, and there is a debt of between eighty and ninety dollars, and it would need at least \$200 spent on it before it could be habitable. Spence was visited. Here no services had been held till Oct., 1894. They were started in the school-house, which was a mile away from the village. The attendance was good. The people decided to rent a hall in Spence, which is a "village" of about twelve houses. The people bought lumber and made seats and have made the place comfortable. The morning the Rural Dean was there was intensely cold, and though there was not a large attendance, there were sufficient to show signs of prosperity. A business meeting was held

after the service, and churchwardens appointed, and a few other matters satisfactorily arranged. Since the Rural Dean's visit a Sunday school has been started, and is likely to do well. A service was held at St. Peter's, Midlothian, two baptisms, two women churched, celebration of the Holy Communion, and a business meeting. The mission has now five stations, Magnetawan, Dunchurch, Chapman Valley, Spence and Midlothian. The Rural Dean expressed himself as well satisfied with the condition of the mission, not having seen it in so promising a condition before. Chapman Valley, Spence and Midlothian are the best stations. Spence has 19 families, 92 souls, 17 being communicants. Mr. Chowne spent three days in the mission staying at the parsonage with Mr. T. J. Hay, the catechist. The Rev. A. J. Cobb, of Broadbents, has been paying Mr. Hay a visit, and the opportunity was taken to baptize some children. A drive of thirty miles and 19 were baptized. There are still twenty more to be done. The mission is under the supervision of the Rev. C. Piercy, of Burk's Falls.

The Rev. Rural Dean Chowne begs to acknowledge, with hearty thanks, the following sums received in response to his appeal on behalf of a family in his mission at Emsdale, G.T.R., who are in a most sad state, now laid down by typhoid fever, and who lost everything they had by fire on 27th Dec. last: Mr. H. McDonald, Brockville, \$4; Mr. H. Rowe, Orillia, \$7; from a "Friend," Frankford, \$1; Mr. Freeman, "Scotch Block," \$1; Mr. Moberly, Collingwood, \$5; Miss Smith, Oakville, \$5; from a "Friend," Ottawa, \$2; Mrs. Taylor, St. Mary's rectory, \$1.25; Mrs. Osler, York Mills, \$1; L. O'Brien, \$1; name and place not given, \$1; "From a member of the W.A.," \$1; Mr. Philip Tocque, Toronto, \$1; Mrs. Simson, Cayuga, \$1; A Friend, \$2.

RUPERT'S LAND.

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

The Bishop's Charge of 1869.—I have before me a very interesting report—the "Report of the Synod of the Diocese of Rupert's Land, called by the Bishop, and held on Feb. 24th, 1869, including the primary charge of the Bishop," printed at Cambridge by J. Palmer, 1869. Fourteen clergy were present at this Synod. The charge begins with the words: "In God's mercy the Church of Rupert's Land once more meets to receive her Bishop's charge. The occasion is necessarily in itself a solemn one. The Angel of the Church has from his office to review the works, charity, service, faith and patience of her members, and to endeavour by God's grace to address to them some words suitable for the times." The charge occupies 50 closely-printed pages. From this charge we learn that the present Primate of all Canada laid the foundation-stone of Hellmuth Ladies' College. He also visited "Nashotah House, the missionary college of the American Church in the West. . . . The offertory at Nashotah House was devoted to our missions." One item in the report is, as advertised in "CANADIAN CHURCHMAN," \$170.87 for professorship of systematic divinity. The charge deals with many subjects—"The future of the country," church music, habits of intemperance, the present Church policy necessary from the state of the schools, the parish schools; "schools have been established in every parish"; St. John's College. Speaking on the college, the Bishop said in 1869: "I cannot too earnestly commend the college to your consideration and assistance. The time is coming when people will enter this land in such numbers, and be so scattered, that no help from abroad will enable us to meet the emergency. We shall have to depend upon the men raised up in the country. Let us, then, give ourselves heartily to the great work of building up the college." The charge also considers: Teaching of the pulpit, parochial visitation, our auxiliary means for reaching the people, missionary work, knowledge to be required of candidates for baptism, the marriage of a Christian and an unbaptized Indian, self-support, ritual, giving notice of Holy Communion, Holy Baptism, the Churching of women, catechism after the second lesson at evening prayer, on the celebration of marriage, burial service, proposed changes in the Liturgy, the meaning of certain passages in the Prayer Book, the language of privilege extended to the baptized, the expression "Receive ye the Holy Ghost," the power of absolution, and the Lord's Supper. His Grace, in the closing paragraph, says: "It is in no controversial spirit that I have laid these remarks before you. Nothing is more hateful to me than controversy. Nothing can be more injurious to the edification and growth of the Church. However faithfully you may preach the doctrines of justification by faith alone, and however earnestly you may press home to men's hearts the primary facts of sin, righteousness and judgment, you may make up your minds to errors by and by gaining ground if you leave your people uninstructed on other points."

And I should be glad if your teaching upon them was in thoughtful harmony, not only with spirit, but the letter of the Church's standards. I rejoice that I can say from my heart that I accept every sentence in the services of the Church in the literal meaning which I believe the Church intended." It would be a good thing for the Canadian Church to-day if the Primate would revise and re-issue this excellent charge—so thoughtful, so full of prophetic vision.

I hope to give your readers extracts from it in another letter.

MOOSONEE.

JERVOIS A. NEWNHAM, D.D., BISHOP, MOOSONEE.

The Bishop of Moosonee is busy in the Maritime Provinces preaching and lecturing six or seven times each week on the past success and the present condition of the Diocese of Moosonee, and finding everywhere a hearty reception, followed by a great deal of newly aroused interest in this unknown field. He began with four addresses or sermons on Sunday, 27th January, at St. John, N.B., and gave illustrated lectures all the following week in various towns, preaching the next Sunday at Fredericton Cathedral, and the parish church. In each place in Fredericton Diocese he was given a generous collection, as well as definite promises, from clergy and congregations, of yearly support. Fredericton and Moosonee are united together by the connection, years ago, of John Medley and John Horden; henceforth they will be united together by prayers and alms. Leaving New Brunswick, the Bishop entered the Diocese of Nova Scotia on 8th February, and with that experienced a sad change. That was the date of the great storm which raged almost continuously for some days. Roads were blocked, and the Bishop could not get to his destinations, or fulfil his engagements. For three days he tried to get across to P. E. I., and finally had to telegraph to cancel his engagement—a serious blow, as Charlotte-town was expected to undertake a generous yearly contribution. Some of the best places were lost by the storm, and the meetings at others were much interfered with by the same cause, small audiences and small collections having been so far the Bishop's experience in Nova Scotia. We hope the Halifax City churches and those at Windsor, Annapolis and Yarmouth will do better and restore the Bishop's confidence in Nova Scotia Churchmen. Discouraged as His Lordship must be by his last ten days' experience, he is shortly to visit the dioceses of Huron and Toronto on the same errand, and we hope he will meet with a hearty response. This is the first time that Moosonee, the largest, the poorest, the nearest, and yet farthest, and the most purely Indian missionary diocese (except perhaps Selkirk) has come before the Canadian Churchmen and women systematically. You have only to look at the reports of the Board of D. & F. M. to see how entirely Moosonee has been left out of consideration. The Bishop of Moosonee's western appointments will appear next week. He will preach in Woodstock, Ont., Sunday, 3rd March.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Very Rev. the Dean of Grace Cathedral, Topeka (Dr. Millsbaugh), recently baptized five young women and admitted six others to the Order of the Daughters of the King.

Mr. T. N. Barkdull, recently a preacher of the Methodist persuasion, has severed his connection with that sect, and has become a lay-reader in the Diocese of Ohio.

The *Congregationalist*, commenting on the recent Pastoral by our American Bishops, says: "Whatever the reception given to this letter, its simplicity, directness, and spirited impressiveness will excite profound interest, and will bring comfort and reassurance to many who have feared that the Episcopal Church has been relaxing its hold on the Faith, once for all delivered to the Saints."

The first Bohlen Lecture delivered by the Bishop of Mississippi (Dr. Thompson) has been received very favourably by all shades of Church people.

The Rev. Charles A. Maison, D.D., is the Dean of West Philadelphia, and lately presided at the meeting of his Convocation.

We are about to lose one of our most faithful priests in the person of the Rev. A. B. Sharpe. The Dean and Chapter of St. Paul's Cathedral, England, have earnestly requested him to accept the Vicarage of St. Peter's, Vauxhall, London, and he is therefore leaving for the Old Country.

New York is likely to have a Church Publishing Corporation.

Bishop Potter, Dean Hoffman, and Dr. Rainsford all belong to two or more clubs in New York City. In this way we can account for their great influence among the men of the metropolis.

The Convocation of the Cincinnati Deanery is of

opinion that our Bishops ought to have more power given them in the "calling" of a clergyman than they now possess.

Mr. Quincy Ewing, who was formerly Dean of Christ Cathedral, New Orleans, has announced his intention of again seeking admission to his clerical rank. Mr. Ewing is the first Dean in the Anglican Communion who ever renounced of his own free-will the priesthood, and it is not at all certain what steps the present Bishop of Louisiana (Dr. Sessums) will take in the matter.

The well-known and highly respected rector of Grace Church, Chicago (Dr. Locke) has resigned his rectorship. It is a great blow to his congregation, as he had been their rector for 36 years.

The Rev. Dean Bown, the Dean of the First Missionary Convocation in the Diocese of Central New York, lately presided over his Convocation with his well-known grace in Trinity Parish, Watertown. As rector of Grace Church in that city, Dean Bown has one of the most eloquent preachers to work alongside with in the person of the Rev. J. Sanders Reed. In the ordinary course of events, it is thought both Dean Bown and Mr. Reed will be called to the Episcopate. One thing is clear, Watertown never before possessed two such faithful and eloquent rectors.

The Bishop of North Dakota (Dr. Walker) has had \$7,500 bequeathed to him for educational purposes in his diocese.

The Rev. Professor Grammer, who has been seriously indisposed, has resumed his duties at the Virginia Theological Seminary.

Correspondence.

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

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

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

An Earnest Appeal.

SIR,—Will you kindly allow me to acknowledge through your valuable paper the receipt of \$2 from Sarah A. Giles, Blakeney, Ont., towards our Church Building Fund: at the same time to make an earnest appeal on behalf of this fund to enable us to put up a church during the coming summer. The building of a church here will be a great impetus, and means the strengthening and building up of our people in the ways of our dear old Church. I may further say that Mrs. Hutton, 1,013 Sherbrooke Street, Montreal, has kindly offered to receive donations for the above object. All donations for the above, either to myself or Mrs. Hutton, will be gratefully acknowledged in your columns. Earnestly pleading with our friends in the East, and thanking you in anticipation.

Somerset, Man.

REV. A. TANSEY.

The Real Presence.

SIR,—For a thousand years no definition of the Real Presence was attempted. Men thought and wrote about it, but in most cases ambiguously. Peter Lombard undertook to collect the opinions of the Fathers on the subject, but had to acknowledge his inability to discover any consensus. Then, as now, men's opinions varied. Some were content to regard the Lord's Supper as a simple commemoration. Others, more contemplative, sought to realize the presence of the Invisible. Others felt themselves in communion with Him Who promised to be in the midst of every gathering of His people. Others dwelt on His presence in the souls of faithful, worthy recipients. Others, more gross in their conceptions, thought of Him as mysteriously present in the bread. Until at last the doctrine of transubstantiation was broached by the Council of Constance, and reaffirmed by the Council of Trent, of which more fully hereafter.

Joy.

Information Wanted.

SIR,—Can any of your readers give me information on the following points, citing authorities: (1) Who was Salisbury mentioned by Rev. A. W. Little in Note II. Appendix to "Reasons for being a Churchman," as being in canonical succession of his see in 1559? He must have been Suffragan-Bishop, as his name does not appear among the names of those diocesans who were deprived or who accepted the Reformation.

(2) What was the surname of John, the Suffragan-Bishop of Thetford, mentioned at page 147 of the same work? Was he Suffragan to the Bishop of

Norwich, and did he actually accept the Reformation?

(3) Who was Lancaster? I have seen the following statement: "We know, furthermore, that Lancaster, another reformer, conferred orders on the strength of his election without being consecrated, and they were not called into question." I shall be greatly obliged if some one can answer these questions.

L. S.

Not Liberality, but Unfaithfulness.

SIR,—Anti-Sectarian's letter of January 18th reveals an erratic state of Churchmanship in the Diocese of Huron, and it is about time the laity should know how far the clergy are at liberty to indulge in vagaries, and also can use consecrated buildings and buildings set apart for worship for purposes in any way detracting from the tenets of the Church, which professes to be the preserver of Catholic and Apostolic Faith, and intelligently to protest against error. Recently the writer read an account in a local paper where in this same Huron, a church was utilized for a meeting of a so-called "Christian Endeavour Society," at which young women and others from various sects delivered addresses. Surely an Anglican priest's duty is to lead the Church's children up to her standards of faith and practice, rather than stoop to the level of associations holding popular fallacies. Oh that our clergy would more boldly and earnestly strive to teach people a reason why they should be Churchmen, rather than encourage proneness to wander into paths dissenting from the Primitive Faith. No lasting gains need be expected to the Church's fold from denominational ranks where Church teaching presents no higher ideal than their own methods, and well may we cease to wonder at the listlessness, indifference and lukewarmness so often pointed at as characteristic of Huron Churchmanship.

A HURON LAYMAN.

Badly Mixed and does not Grasp the Fact.

SIR,—Mr. Waterman has got things very much mixed indeed. Nobody imagines that the Archbishop of Ontario can allow the Ottawa portion of the diocese, when divided, to elect a man to the Episcopal seat and then tell him to go to Kingston, as he intends to take Ottawa. Nor does anyone imagine that the Kingston end proposes to "vote in a man" to Ottawa—save, perhaps, Mr. Waterman himself. It has been suggested that a Bishop has an inherent right, when his diocese is divided, to take whichever portion he pleases for his own seat, before any election takes place, and this claim seems to be well founded, and was acted on in the case of one of the English dioceses sub-divided in recent years (St. Albans I think it was). But in the present case this inherent right has probably been surrendered, by the Archbishop's own action in signing the canon on "The election of a Bishop and the sub-division of a diocese"—combined with the action of the Synod, also approved by him, distinctly designating the Ottawa end as "the new diocese" (see Journal of Synod, 1883, p. 2140, and Canon II., Section 3.) Mr. Waterman's illustration only shows that he has never grasped the fact that Bishops' rights are not confined to those given by synods, but are practically unlimited until limited by synods in which they themselves must be consenting parties, either as a body in the larger synods, or as individuals in their own diocesan synods.

CANONUM STUDIOSSUS.

Diocesan Missions—Diocese of Ontario

SIR,—If I am not too late, I would like to call the attention of the clergy of the diocese—especially those in the towns and cities, and more especially still, the clergy of the cathedral in Kingston and Christ Church, Ottawa (these last two being the churches from which is supposed to flow the life of the Church in the diocese, and to stand as an example for all parishes)—to the glaring difference between the numbers of families reported by them as belonging to their churches in the Synod Journal and the number of names reported in the Mission Board report from which the collectors have received subscriptions for the Mission Fund. I don't say one word about the amount of money given by these churches, but what I complain of is the want of a thorough, systematic house to house collection. Take, for instance, St. George's Cathedral, Kingston. From Synod Journal we learn there are 305 families and 1,360 individuals. From Mission Board report we learn that subscriptions were received (and we may believe that these were all that were asked, as I don't think anyone will actually refuse if asked), from 72 persons. We find other parishes stand in just the same ratio. Now when we consider the tremendous importance of the Mission Fund, the backbone of the diocese, and when we consider the fact that its income is made up (except interest on capital) entirely by the small subscriptions of the many, and not the large subscriptions of the few—how doubly important it is that an opportunity

should be given to give his quites out, and much the past. Ours, realize give the laity having funds work in of Ontario. Camden E

The Ch

SIR,—A gl country play loyal Church may be found terian sects every case large and fre small rough very much i are the few indeed, a pa sionary serm above bodie with which to deal, if w that our Ch far behind reasons. If will find a l to keep up s often side largely fro Church, and where it me gathered to latter be di from these missions, at every way, the Superal lot of these placed whe cult matter brother cl reasons the falling ha this glaring and let me by the Lor sions, in or to the re- when deer that some MAN would country cl

Rev. V

SIR,—In DIAN CHUR paper on C Chapter of points in it or rather t attention t tention. I rectly repr being com All the rer speaks as Among the pressly er cants. In tude, on tl is ex necess sponsorshi safeguard. ately too c sented is t can get, o to what t ment. G canons th Hinde "a were the Here Mr. mon erro parents. that the themselves that they or enactm even the take from is the ans too often ents stan required l that the l tianly br

should be given for each member of the Church to give his quota, however small it may be. I feel quite satisfied that these facts have but to be pointed out, and much will be done to rectify the neglect of the past. Overcome the besetting sin of parochialism, realize the importance of the Mission Fund, give the laity a chance, and we need have no fear of having funds enough to carry on a strong, progressive work in the missionary districts of the Diocese of Ontario.

F. DALTON WOODCOCK,
Camden East, Diocese of Ontario.

The Church as Seen in Rural Districts

SIR,—A glance at the condition of our Church in country places in enough to dishearten the most loyal Churchman. In every village or country place may be found flourishing the Methodist and Presbyterian sects, particularly the former. In almost every case their buildings are substantially built, large and free of debt; whilst our own are usually small rough cast buildings, or small brick buildings, very much in debt. And, worst of all, in most cases are the few adherents cold and indifferent. It was, indeed, a painful thing to read, in the annual missionary sermon, our numbers as compared with the above bodies. These are facts most deplorable, and with which our Church, as a whole, must soon have to deal, if we intend to exist at all. And why is it that our Church with her endowments has gone so far behind? Let me point out a few apparent reasons. If we go through our country districts we will find a large number of poor missionaries trying to keep up a little style on a very small stipend, and often side by side with them old rectors drawing largely from the glebes and other funds of the Church, and attending perhaps one or two churches, where it may truly be said that "two or three are gathered together." Could not such parishes as the latter be divided in some way, so that the revenue from these glebes would be applied to many of the missions, and by so doing strengthen the Church in every way, and so reduce the mission grants that the Superannuation Fund might be increased, and a lot of these dead men taken from their parishes and placed where they can rest in peace. It is a difficult matter for the rural dean to report against his brother clergyman, and often for this and other reasons the sad condition into which the Church is falling has been unexposed. For this time let this glaring drawback be sufficient to set us thinking, and let me suggest that a committee be appointed by the Lord Bishop to visit the parishes and missions, in order that they might consult with him as to the re-arranging of parishes and replacing of men when deemed necessary. I should like very much that some of the readers of the CANADIAN CHURCHMAN would discuss this subject, which seems to a country clergyman to be all-important.

COUNTRY PARSON.

Rev. W. Hinde's Paper on Confirmation.

SIR,—In the issue for February 7th of the CANADIAN CHURCHMAN, you give a report of Mr. Hinde's paper on Confirmation, read before the Rural Deanery, Chapter of Elgin, Diocese of Huron. To one or more points in it that might have been more clearly stated, or rather that might have been said with a closer attention to facts, allow me to draw Mr. Hinde's attention. 1st, as to sponsors. If Mr. Hinde is correctly reported he advocates the need of sponsors being communicants, or in preparation for being such. All the remark I would make here is that Mr. Hinde speaks as if no law to that effect was in existence. Among the Canons of 1604 he will find that it is expressly enacted that sponsors shall be communicants. It is true it is a canon very much in disuse, on the ground that the Sacrament of Baptism is *ex necessitate*, and of Divine institution, whereas sponsorship is but an ecclesiastical provision and safeguard. Where the alternative (and it unfortunately too often occurs, but what can one do?) presented is to confer baptism with what sponsors one can get, or none at all, I think few would hesitate as to what they would do. They would give the sacrament. Greater is the gift than the rubrics and canons that simply safeguard the gift. 2ndly, Mr. Hinde "averred it to be his opinion that parents were the most suitable persons to be sponsors." Here Mr. Hinde unwittingly bolsters up a too common error, viz., that sponsors take the place of parents. They do nothing of the kind, except it be that the parents are unbelievers, *i.e.*, unbaptized themselves. Parents are sponsors by the very fact that they are the parents of the candidate. No law or enactment of the Church or any other body, not even the State, can add to their responsibility or take from it. They are sponsors by nature, and this is the answer and explanation one should give to the too often expressed objection: why can not the parents stand for their children? The god-parents required by the Church are but additional securities that the baptized one shall be virtuously and Christianly brought up.

Wm. Ross Brown, R.D., Dio. Montreal.

P.S.—Allow me in this communication to make mention of my satisfaction with the table of appropriate hymns, published from week to week in your paper and compiled by the organist of St. Luke's Cathedral, Halifax, N.S. They are very happily selected, all of them, and any of your clerical readers or choir masters who have used them (and I hope they are not few) must feel grateful to Mr. F. Gatward. The list saves one time and trouble.

W.R.B.

Rev. Mr. Whatham and American Bishops.

SIR,—I read with interest the letters by Rev. Mr. Whatham, and am glad to find one of our hard-working missionaries is succeeding after his exodus. The first portion of his letter is excellent, but I feel bound to object to his strictures on his people and Bishops.

I fear he is quite unnecessarily raising difficulties, impairing his usefulness and getting out of touch with his people. This portion of his letter makes us laymen sigh in despair of our clergy ever showing common-sense. Mr. W. sees what his people need and is able to understand their difficulties—why need he thwart them unnecessarily and try to limit his congregation to a small, narrow, exclusive set of Pharisees? Mr. W. may make up his mind that neither in the States nor in Canada will he find a parish where his congregation will not object to sermons reflecting on other Christians who do not agree with him, and to his calling them vile names, schismatics, etc. And he will find the majority of congregations resent the assertion of the priest's power in absolution and the necessity of weekly communion. Mr. W. says that, with a few noble exceptions, the American Bishops in quarrels of this kind between clergy and people, as a rule side with the latter. If that is the case, it explains one cause of the success of the Church in the States; and as to nobility, perhaps the Bishops are right and Mr. W. ignobly and arrogantly wrong. Why is it that the theological training at Trinity was a failure in the past? Because the young clergy used the language which Mr. W. thinks so desirable, chilled and disheartened the people, until at last Wycliffe was established. We hear a great deal of General Booth now; he succeeded by his earnest, practical help of the poor—not by dogmatic teaching. So far from that, he has done his best to avoid anything of the kind; and I cannot but regret that the late Archbishop of Canterbury failed in his endeavours to keep him and his army in the Church. But if Mr. W. wishes to gain a like ascendancy, let him also first gain the confidence of his people. To return for a moment to another portion of Mr. W.'s letter—a subject which I greatly regret is now written and spoken about so flippantly. I mean the doctrine of the Real Presence. I wonder if people like Mr. W. ever reflect on what his father and grandfathers must have thought on this and kindred subjects. They were Christians and Church people, but would be shocked at the language so commonly used. Were they wrong? Perhaps; but perhaps not. Mr. W. repeats the language of his theological professor, and thinks he is right; while the gentleman who holds a similar position in the next seminary will say he is wrong. The winds of doctrine constantly vary, and there is only one thing certain, and that is, if Mr. W. is spared as long as I hope he will be, he will find his opinions antiquated and erroneous.

WM. D. PATTERSON.

Huron College and the Thamesford Concert.

SIR,—Your issue of Feb. 14th has a communication signed "Layman, Thamesford," and entitled "Huron College Concert Club misunderstanding at Thamesford." It arises out of matters altogether local, and, from the local character of its subject matter, as well as from its remarks about Huron College, it is unworthy of a place in a respectable Church paper. Its attack on Huron College is all the more obnoxious because the writer had not the manliness to sign his name. His name might have rendered a reply unnecessary. His letter appears Feb. 14th. The concert it criticizes occurred Dec. 14th. Indignation two months old, on so trivial a matter, is well nigh stale. What he says about the concert is mostly false. He refers to "the College Choral Club, who gave the concert," etc. There is no such club in, or connected with, Huron College, though the term was used for convenience on the bills; and neither the alleged club nor any Huron College men "gave" the concert referred to. It was arranged, advertised and managed by parties absolutely unconnected with the college. They invited some students to assist and provide a chairman, and that was the only connection of the college with the concert. Kind friends of the college in the parish of Thamesford proposed the concert and were assisted by a lady in London. They were not connected with the college, but desired to do something for it in this way, and, though the net proceeds were small, a splendid programme was

furnished and a most enjoyable time spent. "Layman" proceeds thus: "As a member of the dear old Church of England, I am very sorry to learn that the funds of the diocesan college are so low as to be obliged to accept two dollars and fifty cents." The college is not diocesan, and I venture to assert that "Layman" knows very little about the general funds of the college, and absolutely nothing about the particular fund to which this sum was given—nor have we any notice that his sorrow has yet expressed itself by a subscription. He seems to question the honesty of the management by going into the figures. The following is a statement from the lady who acted as treasurer: Total receipts, \$16.25 (not \$19.90, as he states); printing bills and tickets, \$4.75; Town Hall, Thamesford, \$2; organ, do., \$1; bus from London, \$6; net balance, \$2.50; total, \$16.25. "Layman" speaks of "one of the colleges of the Church laughed at and become a by-word among dissenters for having to resort to such paltry means for gathering money"; and, further, speaks of "the seeming down-grade progress of Huron College." This language is unfounded and malicious. Not only had Huron College nothing to do with this concert, but the college is well known, by those who know anything about it, to be making very positive and healthy progress. "Layman" represents Principal Miller as saying "he would not allow the money to be paid into the College Fund," and that "they could buy a clock for the college." I need hardly add that Principal Miller said nothing of the kind. He was not consulted about the concert, and could not be other than thankful—and has openly expressed his thanks—for the kind gift to the fund in question.

T. G. A. WRIGHT.

London, Feb. 16th, 1895.

"Fads and Questionable Teaching."

SIR,—The very absolute letter of the Rev. G. O. Mackenzie, in your issue of 7th inst., under the above heading, has led me to look into some authorities on the proper meaning of Kephias. I have not seen the numbers of the *Teachers' Assistant* which your correspondent criticizes, but I assume that the passage referred to in No. 3, page 25, is St. John i. 42.

Upon this verse I find as follows: (1) In the Revised Version it reads thus: "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation Peter)."

[In the margin "That is Rock or Stone."]

2. In Bagster's Treasury of Scriptural Knowledge, Cephas is said to mean Rock or Stone.

3. In Rev. Dr. Bloomfield's Lexicon to the Greek Testament, the only English equivalent to the Greek Petros is Rock, referring specially to St. John i. 42.

4. In Bishop Walsham How's Commentary on St. John's Gospel, published by the S.P.C.K., the following is part of his note on verse 42: "'Cephas' is the Jewish word, as 'Peter' is the Greek, for 'Rock' or 'Stone,' and the name is given prophetically, partly in respect of Peter's character as bold and determined, and partly in respect of his being a foundation stone of the Church of Christ."

The footnote at the bottom of the page contains some further interesting information on this subject—as also does the learned Bishop's note on the kindred passage in St. Matthew (chapter xvi. 18).

See also notes in Stock's "Lessons on the Life of our Lord," vol. i., page 184.

5. Archdeacon Farrar, in his "Life of Christ" (chapter x.), explains it thus: "Thou art Simon, the son of Jona; thou shalt be called Kephias, that is, 'Thou art Simon, the son of the dove; hereafter thou shalt be as the rock in which the dove hides,' and again (chapter xxxv.), 'His confession made him a rock, on which the faith of many was founded.'" See also in Bishop Barry's *Teachers' Prayer Book*, his note on the Gospel for St. Peter's Day. I submit that in the face of such various authorities, and many others to the same effect might be cited, it will not do to characterize the explanation given in the *Teachers' Assistant* as "a fad, or as conveying questionable teaching." On the contrary, it would appear that *Rock* is not only an allowable, but the more generally approved translation of Kephias or Petros; and further, that St. Peter himself is the *Rock* meant by our Lord in St. Matthew xvi. 18. A careful perusal and consideration of Bishop How's notes on the two passages in St. Matthew and St. John above referred to, and of Stock, Vol. I., lesson 50, pp. 182, 184, and Archdeacon Farrar's book, chapter 35, will, or ought to, dispel your correspondent's apprehension as to Roman claims. Except for Mr. Mackenzie's singular reference to them, it would have appeared almost superfluous to remark that the expressions in II. Samuel xxii. 32, and I. Corinthians x. 4, have really no bearing whatever upon the point in question.

S. G. Wood.

Toronto, February 14th, 1895.

Is your digestion weakened by la grippe? Use K.D.C.

Missionary Success. No 5.

SIR.—The subject of noble work being done at home under the eyes of our people, and stimulating them to missionary zeal, belongs, perhaps, rather to a paper on ecclesiastical success, than to my present theme. But as sciences overlap each other, so in this case; and as we contemplate the progress of society at large, from a moral point of view, where the gospel of the Kingdom is proclaimed and the Kingdom is set up, we find one of our great incentives to missionary labour. For the same progress is going on around us now, *instead of retrogression*: the same forces are at work for and against, and we can watch, we can co-operate and learn how far it is a noble work; and all do operate on one side or the other. We can turn from the Master's words, "Ye are the salt," to see the salt at work. Take books like Ben Hur, Hypatia, Ivanhoe, The Last of the Barons, Charley O'Malley, for example; all of the popular light class of literature, yet all by men of scholarship as well as genius (for scholarship commend me to the late Lord Lytton); and, which makes their testimony so much the more convincing, written with no eye to this question of moral progress we can yet trace—each story differing from its predecessor as to the epoch treated by a few centuries—we yet trace this slow but certain progress. Or, as we take the China of this century, with its punishments of hacking men to pieces bit by bit, or its custom of flinging out the children to die of cold and heat and hunger—what is a dollar, what do our thousands count for beside the rescue of numberless infants from their slow torture, or the rescue of the deadened, devil-bound, icy hearts of parents who can so treat their offspring? And why, let us ask, have we not outdone them in brutality? We have in other things. Is it not the presence of the Church and Bible? But are we not apt to under-rate the work that is going on because we just expect what we are accustomed to? And, secondly, because those who are outside the Church also do work they never would have dreamed of but for her? Many of the clergy show brave work certainly, and work palpable to all; all of them have not equally the opportunity to let their light shine forth so palpably; but to attain to any full measure of ecclesiastical success we can be hardly rightly organized as yet. How, if we are (though we cannot adopt their measures altogether), could there have been room for a Salvation Army to attain its present growth so rapidly? Any good work that they are doing (their's, I take it, is an allowedly mixed work) we should be doing. Our organization may be far better than twenty years ago, but the new organizations ever springing up within the Church, here as in England, point to a great need. Had the Church in Canada been in a thoughtful mind in 1881, when more complete organization was proposed, how different might have been her power and her position now! All that has been lost may possibly be regained with thought and perseverance, but thought would be needed; for though we know not in detail the designs of the Most High, there is no limit to our powers—they are those of our Elder Brother the Head—all power, absolutely all, barring such limits as we set up by want of faith or our stupidity; and faith and wisdom are among the gifts ever awaiting our reception.

J. C.

The Withering Fig Tree.

SIR.—Mr. Hammon's welcome letter of the 31st ult. reminds your correspondent of his expressed hope that Mr. Hammon might from time to time continue his Scripture enquiries. However, the effect produced on the Licentiate of Theology, in learning the unsatisfactory character of the answers given by Layman and L. S. T., was anything but reassuring.

The all-penetrating oversight of the Shepherd and Bishop (overseer) of our souls, was my point—as saith the Psalmist, "O Lord, Thou hast searched me and known me, Thou knowest my downsitting and uprising. Thou understandest my thought afar off," Ps. 139 passim. Having read, with much interest, W. W. B.'s contribution to this subject (CANADIAN CHURCHMAN, Feb. 7), and without further touching on the general view he adopts in interpreting the passage, I purpose continuing the more personal application which the "crux" of this remarkable incident contains. Thus, in Psalm first, is the beautiful figure of the fruitful tree—his leaf also shall not wither, and whatsoever he doeth shall prosper—but chaff driven by the wind is *there*, the description of the wicked man: "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." So, too, in the case of the withering fig tree—behold the picture of one concerning whom the Saviour said, "It had been good for that man if he had not been born," Matt. xxvi. 24. Again, "Then said Jesus unto him, That thou doest do quickly," John xiii. 27-30—and again Acts i. 16-20. But what immediate effect had this

miracle on the disciples? Merely a marvel—Matt. xxi. 20. Nevertheless, the Great Teacher seizes the opportunity to add: "Verily I say unto you, if ye have faith and doubt not," etc.: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. xxi. 21-22. Nearly 2,000 years have passed:

"And the evening of life gives us mystical lore,
And coming events cast their shadows before."

"The time of figs was not yet;" "Let no fruit grow on thee henceforward forever;" "And presently the fig tree withered away." May the good Lord, whose husbandry are we, keep us from the like awful doom! Judas was clothed with the foliage of a disciple of Jesus; the means of fruit-bearing for his Master he possessed, but he was a thief and traitor. So when the Divine Master, knowing the end from the beginning, beheld this fruitless fig tree, he saw in it the reverse picture of the righteous man bringing forth fruit in due season with leaf unwithering and prospering in all that he did. Oh! the sad warning here, as in the close of the sermon on the mount—the tree withers. Judas had been chosen one of the twelve, but Satan entered into him. "And when He saw a fig tree in the way He came to it and found nothing thereon, but leaves only, and said unto it: Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." Judas, the accredited disciple and office-bearer, was a thief and a traitor, and he went and hanged himself. Behold the fruitless fig tree! withered away! God forbid that a like doom overtake you or me! let us rather be instructed in time by the warning word: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

L. S. T.

Cardiff and Monmouth Mission.

SIR.—As you have lately asked for particulars of work from parishes and missions generally, the time may be opportune to open up some of the particular phases of the work in this arduous and extensive mission, hoping to interest our Church people, and in fact, all who are working and praying for the glory and extension of the Redeemer's Kingdom. One particular fact connected with this work is the utter impossibility of raising funds for local improvements and progress, owing to the hardship the people have to encounter. It often excites the wonder of a stranger when he sees men plowing and cultivating among stumps and stones which take up fully one-third of the ground, and he cannot fail to be impressed with a lesson of patience, perseverance and contentment, but it is the contentment of a bare living with the majority, and affords little or nothing to give to the Church, while some are actually in want of the comforts of warm clothing and suffer accordingly. In this connection we cannot but grieve for the inconsiderate statements made by some outsiders, who have thoughtlessly, and perhaps unintentionally, damaged our cause at some of the W. A. meetings in Toronto, which is to the effect that the assistance sent to the people of this mission was lost on them, and that they were quite well enough off to provide for themselves. This certainly may be the case with some, but not with the majority. We will but state facts which shall be their own interpreter. In different parts of this mission there are eleven old and infirm persons who are quite helpless and dependent, and whom we are more or less bound to assist, *especially with clothing*; there are also many families whose children are so lightly clad that going any distance to church or school would be out of the question, or have suffered in consequence from chest and throat complaints. It is grievous to think that we have had very little this winter wherewith to supply the wants of these sufferers, who have learned to depend on us for assistance in this way, and it is still sadder to think of them in this severe weather with the glass 20° below zero for a week and to-day 24° below. Another phase of our work is the difficulty of getting from one settlement to another, owing to the great depth of snow and the drifts. To give an instance—An entertainment came off at one of our stations last night in aid of the Urso Church; there was no alternative but to go. For four miles there was but one sleigh track since the last storm—the snow to the horse's girths—the weather at 28° below zero at midnight, the time of our coming home. At this station (Urso) we have a beautiful little church in course of erection. It has struggled through many difficulties, and now by the timely aid of \$50 from the S.P.C.K., and another \$50 from the Burnside Trust Fund, we have it about fit for divine service, which would not have been possible but for this benevolent aid. Still, the inside furnishing and painting has to be done, which should be at once to save expense. We make an earnest appeal for funds to defray this expense. We have also been requested to take steps towards the building of a church at Wilberforce, a new station on the Irondale, Bancroft and Ottawa Railway. If this is not commenced on the opening of spring, it may be

lost to the Church. It is possible to raise about \$100 on a local subscription. There we earnestly ask for outside help in this work also. We would also take this opportunity of thanking those branches of the W.A. who have this year so kindly helped us, in sending material aid to some of our poor people. If they could only see how much the warm clothing was appreciated by them, they would not attach much importance to the statements of inexperienced outsiders, who have only made casual visits to this part of the country and never taken into account the extent of the mission, containing seven stations—the extreme distance being 38 miles—and the number of people to be supplied.

We have three Sunday-schools, all working well, and will open another at Wilberforce in the spring, as soon as a fit place is found in which to hold it. We earnestly trust that this good work will commend itself to the consideration and interest of our Christian brethren throughout the country, and thus materially help on the Master's work.

H. T. BOURNE, Missionary; F. W. SHEPHERD, Ass't Missionary.

Essonville, 7th January, 1895.

BRIEF MENTION.

Mr. R. T. Walkem, Q.C., has been elected chairman of the Kingston Board of Health.

The taxes of the people of this country equal about \$10 to each inhabitant.

Diamonds are the gems emblematic of April.

London has 10,000 professional musicians.

In Stuttgart there is a rosebush that covers a space of 230 square feet.

K.D.C. Pills tone and regulate the Bowels.

Lamps were used before written history. Thousands of ancient lamps have been found.

Spermaceti candles were an invention of the last century.

Great Britain raises \$95,000,000 from the liquor taxes and \$40,000,000 from the tax on tobacco.

The congregation of Christ Church, Winnipeg, is making an effort in the direction of securing a continuance of the services of the Rev. Canon Pentreath.

The Rev. A. J. Fidler requests that all communications to him be addressed to 30 Maple Grove, Parkdale, Toronto.

The temperature of the earth advances one degree for every 51 feet of descent. It is supposed that at a distance of 30 miles below the surface metals and rocks are at white heat.

The Rev. Henry Hackenley, rector of St. Mary's Church, Richibucto, has handed in his resignation to take effect in April.

It is estimated that 1,200 tons of ostrich feathers have been exported from Cape Colony during the past 30 years, valued at \$50,000,000.

On the great St. Bernard the monks are building a new and larger hospice, as travel over the Aosta Martigny pass is increasing, even in winter.

A lower floor of the crypt of old St. Paul's was recently discovered by a bin of wine falling through a cellar just above.

K.D.C. Pills tone and regulate the liver.

Rev. John Fairbairn, for some time rector of Franktown, who went to England last summer, has returned to this diocese and is now appointed to the mission of Petawawa.

The list of English periodicals and newspapers in January, 1895, foots up to 4,161 publications. London publishes 1,215 newspapers, reviews and magazines.

The Nawab of Rampur, an Indian potentate, has paid \$250,000 to an English army surgeon who attended him for three months.

A home of rest for horses has been started in England. Its object is to take care of horses suffering from lameness, sores or overwork until they are fit to work again, the owners being supplied with a sound horse in the interval.

\$200 ill spent for other cures, \$5 well spent for K.D.C.

According to the London city directory there are no less than 50 High streets in that city. Every important district appears to have one of its own.

The Rev. has been elected secretary of

Nearly memorial to Blakeney.

The Rev. has been a

Roman (deceased)

The Rev. Methodist, Dunedin,

The York Cathedral and after \$4,000 for

The Poor a donative Messrs. Orphan C from "A" schools.

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The Rev. Canon Bull, of Niagara Falls South, has been elected president, and Ven. Archdeacon Houston, of Suspension Bridge, corresponding secretary of the Lundy's Lane Historical Society.

British and Foreign.

Nearly £3,000 have been subscribed for a memorial to the memory of the late Archdeacon Blakeney.

The Rev. Dr. Percival, head master of Rugby, has been appointed to the Bishopric of Hereford.

Roman Catholic marriages in Scotland in 1894 decreased by 137.

The Rev. A. R. Fitchett, formerly a Wesleyan Methodist preacher, has been appointed dean of Dunedin, New Zealand.

The *Yorkshire Post* says that at Peterborough Cathedral recently a stranger was shown round, and afterwards gave a cheque to the dean for £4,000 for a new organ.

The Poor Clergy Relief Corporation has received a donation of £1,000 from "Anonyma," per Messrs. Drummond's bank; and the Clergy Orphan Corporation has received a similar sum from "Anonyme" in aid of the work of their schools.

It was reported at the annual meeting of the Lichfield Diocesan Church Extension Society, held recently at Stoke-on-Trent, that the grants made during 1894 towards church-building and the stipends of additional clergy amounted to £4,587.

A new Welsh church, to be dedicated to St. Deiniol, has been built at the top of Upper Parliament Street, Liverpool, to suit the requirements of the Welsh folk of the neighbourhood. The building has been raised by the indefatigable efforts of the Rev. O. F. Williams, who has during the past year gathered no less a sum than £1,000 towards the cost of the church.

Statistics of the Episcopal Church in Scotland, just issued for the year ending June last, show that the congregations, including missions, numbered 303, and the membership had, as against the preceding year, risen from 96,251 to 99,971. The number of communicants during the same period had increased from 37,714 to 39,664. The amount raised by congregations, including income from endowments, was £90,850, as against £93,257 for the preceding year.

Family Reading.

The Hidden Treasure.

CHAPTER VII.—CONTINUED.

In our day when the Bible lies on every shelf, and may be had by every man, woman, and child—when we can hardly remember our first acquaintance with the sacred Text—it is difficult for us to enter into the feelings of those who read the Bible for the first time. To us it has become as familiar, and it is to be feared often as tedious, as a twice-told tale: and it sometimes requires all our reverence for the Book, as the sacred and authentic Word of God, to enable us to fix our attention upon our daily lessons. To those who received the English New Testament from the hands of Tyndale and his followers, it possessed all the charm of novelty. They had heard, at the best, only short and garbled extracts from the Holy Book, and the little they knew was so overlaid and mixed up with legend and fable, that the whole gracious story was to them a new revelation, startling and arousing them alike by what it said and by what it did not say. The doctrine of Purgatory, with all its tremendous consequences, fell at once to the ground. So did that of the invocation of saints, and especially of the almost

Divine honours paid to the Virgin Mary. To many an overburdened soul, striving by prayer and penance to escape from the wrath to come, the knowledge of justification by faith in the Son of God—of free forgiveness by His one oblation of Himself once offered—came with an overwhelming sense of relief from an intolerable burden; while to another it brought a feeling of deep humiliation and mortification, that all the self-made sanctity for which he had perhaps been celebrated and held up as an example to his fellows, were of no avail or value in the sight of God—not worth so much as a cup of cold water given in the name of Christ to one of His little ones.

Welcome or unwelcome, loved or hated, the Word of God went on its way. It was like the leaven which a woman took and hid in three measures of meal till the whole was leavened. It was like the ointment of a man's right hand which bewrayed itself. No man who received it could hide it wholly within his own heart. Consciously or unconsciously, it affected his conduct and appeared in his conversation, and thus the new ideas spread from one to another even among those who were most bitterly opposed to them.

CHAPTER VIII.

GRAVE TALK AND A FALL IN LIFE.

Long after old Margery had retired to her chamber, wondering at her master's unusual waste of fire and candle, did the other two inmates of the cottage sit by the fireside, listening with wrapt attention while Master Fleming read and expounded the Holy Book, or told them tales of the deeds done by the friends of the Gospel abroad and at home. At last, in a pause in the conversation, Jack exclaimed,

"Oh, if I could only go forth with you and help you in this great work, how gladly would I give all my time and strength to the spread of God's Word among the people. I used to wish I had lived in the days of chivalry, when the knight went forth in search of adventure, and to serve the oppressed wherever he found them: but this is a grander work still, and better worth one's life and substance."

"You say well," answered Master Fleming. "It is indeed better worth the spending of life and substance than any of the often fantastic enterprises of your favourite knights, and neither is it without sufficient danger to life and goods, though there are no giants and dragons to overcome. But the work of the Lord has this advantage, that it may be done by simple folk as well as gentle, and as worthily in the humblest vocation as in the highest. The lowliest life, the commonest task, if sanctified by an earnest and honest intention of doing God service, is as much accepted and blest by Him as that which is highest in the sight of men. Our Lord Himself hath said that a cup of cold water given in His name and for His sake, is given to Him!"

"But I would so like to devote myself to this work!" said Jack. "It seems such a noble way of serving Him."

"I doubt your motives are not altogether clear, son Jack!" said the shepherd. "I fear a part of your zeal arises from love of adventure and novelty!"

Jack blushed, and the merchant smiled. "An if it were so, you have yet no cause to blush, my son!" said he kindly. "The love of novelty and adventure is natural to youth, and is given by Heaven for good ends. But you must remember that as the soldier does not choose his work or his place, but goes whither he is sent, and upon whatever service his commander orders, having no will of his own, so must it be with the soldier of Christ. He must be as ready to abide by the staff, as to go forward upon the stricken field—to keep the few sheep in the wilderness, as to fight the giant of the Philistines before the armies of Israel."

"Sir William told us that tale," said Jack: "and how King David overcame the giant with his sling and stone. But there are no giants in the earth in these days!"

"No, but there are dangers as terrible—aye, more terrible an hundred fold—than any man meets in the stricken field. If it be true in all ages, as doubtless it is in some sense, that they

who live godly lives in Christ must suffer persecution, it is doubly so at this time, when he that departeth from evil maketh himself a prey, and men are condemned to dungeon and stake, but for desiring to acquaint themselves with the Word of God. You say, my dear son, and doubtless with truth, that you would gladly help forward this work: but think of yourself as torn from all that you love, and cast into a loathsome, foul dungeon, without light or air, subject to the scourge and the rack, at the will of your oppressors, daily tempted with all the rewards of this world if you will abjure your faith, and threatened with the pangs of a horrible and shameful death if you do not—do you think you could hold fast the profession of your faith without wavering?"

Jack sat looking at the fire for a few moments without reply. Then he lifted his head, and a new light seemed to exalt and illuminate his somewhat plain features, as he answered—

"I would be far from boasting of my manhood, sir. I know well that it has never been tried, and that I am but a young and simple boy. Nevertheless I have read in this book already, that our Lord said to one of His apostles who prayed to him in some strait, 'My grace is sufficient for thee, for my strength is made perfect through weakness,' and again, 'God is faithful, who will not let you be tempted above your strength, but shall, in the midst of temptation, make you a way to escape out.' I would be far from boasting of my own strength, since I know how often I have fallen under very easy trials of temper and patience: neither would I run heedlessly into danger. But if God should call me to such works as those of which you speak, might I not think that He would give me strength to do them?"

(To be continued.)

Salt rheum, with its intense itching, dry, hot skin, is cured by Hood's Sarsaparilla, because it purifies the blood.

Comfort at Home.

Put self last. Be prompt at every meal. Take little annoyances out of the way. When good comes to any, rejoice. When any one suffers, speak a word of sympathy. Tell of neither your own faults nor those of others. Have a place for everything, and everything in its place. Hide your own troubles, but watch to help others out of theirs. Take hold of the knob and shut the door without slamming it. If the door squeaks, apply the drop of oil at once. Never interrupt any conversation, but watch patiently your turn to speak. Look for beauty in everything, and take a cheerful view of every event. Carefully clean the mud from your feet on entering the house. Always speak politely and kindly to servants. When inclined to give an angry answer, press your lips together and say the alphabet. When pained by an unkind word or deed, ask yourself: "Have I never done an ill and need forgiveness?"

Which?

There are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly and devotionally. You spend the Sabbath in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from "the wrath to come."

Western Canada Loan and Savings Company.

The thirty-second annual meeting of the Western Canada Loan and Savings Company was held at its offices, No. 76 Church street, on February 21st, 1895. A large number of shareholders were present. The report of the directors and following financial statements were read:—

The Directors have much pleasure in laying before the shareholders the Thirty-second Annual Report of the business of the Company.

The profits of the year, after deducting all charges, and writing off, as was considered prudent, a sufficient sum to cover any depreciation in the value of real estate, amount to \$172,179.80.

Out of this sum have been paid the usual half-yearly dividends, at the rate of ten per cent. per annum, together with the income tax thereon, amounting to \$152,386.41, and the balance has been carried to the credit of the Contingent Fund.

The amount now standing at the credit of that fund is \$70,445.90.

The Reserve Fund remains at \$770,000.

The repayments on account of Mortgage Loans have been, on the whole, satisfactory, and when, in any case, it has been considered desirable to grant some indulgence, and extend the time for payment, the security has invariably first been again especially reported upon.

The debentures of the Company falling due during the year have been more generally renewed than in any former year, and the Directors have no difficulty in obtaining new money at a lower rate to replace any debentures which were not renewed.

The total amount of moneys entrusted to the Company by British and Canadian investors is now \$4,480,193.24.

The Balance Sheet and Profit and Loss Account, together with the Auditors' Report, are submitted herewith.

G. W. ALLAN, President.

FINANCIAL STATEMENT OF THE WESTERN CANADA LOAN AND SAVINGS COMPANY FOR THE YEAR ENDING ON 31ST DECEMBER, 1894.

LIABILITIES AND ASSETS.	
Liabilities to shareholders—	
Capital Stock.....	\$1,500,000 00
Reserve Fund.....	770,000 00
Contingent Account.....	70,445 90
Dividend, payable 8th January, 1895.....	75,000 00
	\$2,415,445 90
To the Public	
Debentures and Interest.....	\$3,450,300 81
Deposits.....	1,029,892 43
	\$4,480,193 24
Sundry Accounts, including	
Coupons outstanding.....	578 90
	\$6,896,218 04
Assets.	
Investments.....	\$6,688,760 88
Office Premises and Furniture, Toronto and Winnipeg.....	106,606 50
Cash on hand and in banks.....	100,850 66
	\$6,896,218 04

PROFIT AND LOSS ACCOUNT.	
Cost of management, viz: Salaries, rent, inspection and valuation, office expenses, branch office, agents' commissions, auditors' fees, etc.....	
	\$ 52,046 61
Directors' compensation.....	3,610 00
Interest on deposits.....	42,343 23
Interest on debentures.....	139,504 83
	\$237,604 67
Net profit for year applied as follows:	
Dividends and tax thereon..	152,386 41
Carried to Contingent account.....	19,811 39
	\$172,197 80
Interest on mortgages and debentures, rents, etc.....	
	\$409,802 47
	\$409,802 47

WALTER S. LEE, Managing Director.

TORONTO, 8th February, 1895.

To the Shareholders of the Western Canada Loan and Savings Company:

GENTLEMEN,—We beg to report that we have completed the audit of the books of the Western Canada Loan and Savings Company, for the year ending 31st December, 1894, and certify that the annexed statements of Assets and Liabilities, and Profit and Loss, are correct, and show the true position of the Company's affairs.

Every mortgage and debenture or other security has been compared with the books of the Company. They are correct, and correspond in all respects with the schedules and ledgers. The bank balances and cash are certified as correct.

W. R. HARRIS, FRED. J. MENET, WM. E. WATSON, F.C.A. } Auditors.

The retiring directors, viz, George Gooderham, Esq., Alfred Gooderham, Esq., George W. Lewis, Esq., Walter S. Lee, Esq., were re-elected. These gentlemen, with the Hon. G. W. Allan, Sir David Macpherson and Thomas Lee, Esq., constitute the full Board. At a meeting of the Board, held subsequently, the Hon. G. W. Allan, and Geo. Gooderham, Esq., were re-elected President and Vice-President respectively.

Changed into His Image.

Beholding Christ we attain unto spiritual likeness to Him. No privilege is so inspiring as this. Here is the divine law of growth in grace. Even in our human relations we may observe this law of transformation. How unconsciously we receive the impress of our true friends by watching them from day to day. Seeing them constantly and admiring them, we are changed into the same image according to our human measure.

It is sometimes given to souls to long for release from earthly limitations and enter upon the life of open vision. This is not always a sign of unwillingness to endure pain, physical or mental, according to the Father's will. Rather it is a proof of the ripeness of Christian character. Purity is so lovely in itself that the soul would soar away on swift wings to be with Christ. "To depart and be with Christ is far better."

Beyond Comparison

Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

A Bible that Could be Enclosed in the Shell of an English Walnut.

There is a cherry stone at the Salem (Mass.) museum which contains a dozen silver spoons. The stone itself is of the ordinary size, but the spoons are so small that their shape and finish can only be well distinguished by the microscope. Dr. Oliver gives an account of a cherry stone on which were carved 124 heads so distinctly that the naked eye could distinguish those belonging to popes and kings by their mitres and crowns. It was bought in Prussia for \$15,000 and thence conveyed to England, where it was considered an object of so much value that its possession was disputed, and it became the object of a suit in chancery. One of the Nuremberg toymakers inclosed in a cherry-stone, which was exhibited in the French crystal palace, a plan of Sebastopol, a railway station, and the "Messiah" of Klopstock. In more remote times, an account is given of an ivory chariot constructed by Mermecides which was so small that a fly could cover it with his wing; also a ship of the same material which could be hidden under the wing of a bee. Pliny, too, tells that Homer's "Iliad," with its 15,000 verses, was written in so small a space as to be contained in a nutshell; while Elian mentions an artist who wrote a distich in letters of gold, which he inclosed in the rind of a kernel of corn. But the Harleian MS. mentions a greater curiosity than any of the above; it being the Bible, written by one Peter Bales, a chancery clerk, in so small a book that it could be inclosed in the shell of an English walnut. Disraeli gives an account of many other exploits similar to the one of Bales. There is a drawing of the head of Charles II. in the library of St. John's college, Oxford, wholly composed of minute written characters, which at a small distance resemble the lines of an engraving. The head and the ruff are said to contain the book of Psalms in Greek and the Lord's Prayer. In the British museum is a portrait of Queen Anne, not much larger than the hand. On this drawing are a number of lines and scratches, which, it is asserted, comprise the whole contents of a thin folio.

Rev. T. W. Leggott, Brooklin, Ont., writes: "After giving the K. D. C. a fair trial, I am satisfied it is the best remedy for Dyspepsia ever brought within my reach. I have found it all that is claimed in its behalf, and have much pleasure in recommending it as a most excellent remedy."

Free samples of K. D. C. mailed to any address. K. D. C. Co., Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

Hints to Housekeepers.

CHICKEN PIE.—Boil chicken until tender, season highly, line a deep dish with rich pie crust; take the white meat only, and put in the dish, pour the gravy over the chicken, add butter, pepper and a little flour. Put on the upper crust and bake from a half to three-quarters of an hour. Just before serving rub a lump of butter or a tablespoon of cream over the top.

CHOCOLATE SNAPS.—One pound of sifted sugar, one pound of chocolate grated, mix together; beat the white of one egg and stir into the sugar and chocolate; continue to beat until it is a stiff paste. Sugar a white paper, drop the paste on it with a small spoon and bake in a slow oven.

CRANBERRY PIE.—One quart of berries and one quart of sugar. Put together in a stew pan and simmer until done. Line your pie plates with a rich crust, fluted around the edges, put the berries on the crust and bake slowly. Remove from the oven and spread over each pie a meringue half an inch thick. Return to the oven until the meringue turns white. This is a pretty dish and can be decorated by drops of cranberry jelly.

CURRENT CAKE.—One and one-half pounds of flour, one pound of sugar, one-half pound of butter, seven eggs, one gill of milk, one-half teaspoon of baking powder, one pound of currants. Wash the currants, dry, stem and roll lightly in flour to prevent sinking to the bottom.

TRAVELLING LUNCH.—Chop sardines, ham and pickles very fine, mix with mustard, salt, pepper and a dash of vinegar. Spread between buttered slices of bread. Cut across like jelly cake.

BEEF COLLOPS.—Any tender cold beef will serve for this. Cut the beef into pieces about three inches long, beat them flat, dredge them with flour, fry them in butter; lay them in a stew pan and cover them with brown gravy; put in half an onion finely minced, a lump of butter rolled in flour to thicken, and a little salt and pepper. Let it stew very gently until done. Serve with pickles or squeeze in the juice of half a lemon to suit taste. Must be served very hot.

MEAT AND POTATO PUFFS.—Take cold roast beef, mutton or veal, cut away all fat and gristle, chop small, and season with pepper and salt, also cut pickles if liked. Boil and mash some potatoes, make them into a paste with an egg, roll out, and dredge with flour. Cut round with a saucer; put some of the seasoned meat on one-half, and fold the other over like a puff; pinch neatly around, and fry in butter to a light brown. These are very good.

A BACHELOR'S PUDDING.—Four ounces of grated bread, four ounces of currants, four ounces of apples, two ounces of sugar, three eggs, a few drops of essence of lemon, a little grated nutmeg. Pare, core and mince the apples very finely, sufficient when minced to make four ounces; add to these the currants, which should be well washed, the grated bread and sugar; whisk the eggs, beat these up with the remaining ingredients and when all is thoroughly mixed put the pudding into a buttered basin, tie it down with a cloth and boil for three hours.

To save life from the ravages of disease, is nobler than to win a kingdom. Burdock Blood Bitters cures all blood diseases, scrofula, blotches, pimples, skin diseases, etc., by its cleansing power over the entire system.

COVERED WITH LIVER SPOTS.—Gentlemen,—I was covered with Liver Spots over my back and chest. I took three bottles of your Burdock Blood Bitters and am now perfectly cured of Liver Complaint. I can truly say that I think B.B.B. the best medicine ever discovered.—L. KITCHEN, Hamilton, Ont.

JULES D'ESTIMANVILLE CLEMENT writes from Montreal: "I was suffering from skin disease, and after all drugs failed tried Burdock Blood Bitters, of which three bottles restored me to good health. I recommend it also for dyspepsia."

—Lady Aberdeen tried a novel solution of the ever-vexing servant-girl problem in her homes in Scotland and Canada, and in the April number of *The Ladies' Home Journal* she will, in an article, explain the method she adopted.

Children

Bertrand a with whooping called it, for t boys—and fin did not get be them to stay the seaside.

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Dr. W. V says: "I tative of in lated drin water, and

Descript ion to Eumford t

Beware For sal

Children's Department.

The Sabot Boat.

Bertrand and Louis had been ill with whooping-cough—*coqueluche*, they called it, for they were little French boys—and finding at last the cough did not get better, their mother sent them to stay with their old *bonne* at the seaside.

Mere Planche lived in a snug cottage on the coast of Normandy. Her husband was only a poor fisherman, but she was industrious, and with the help of her younger sister Elise, she earned a good deal of money by washing and ironing.

She was a kind-hearted creature, and did her best for the two pale-cheeked, languid little boys, who seemed growing thinner and thinner and more weakly day by day.

What a change it was from the dull close town! They had not been many days at the cottage when they began to enjoy climbing up and down the sloping banks, gathering wild flowers, picking up shells and paddling in the pools that the tide had left in the hollows.

The bracing sea air soon brought back their appetites, and they were always ready for the rich milk and the sweet bread and butter that Mere Planche set before them. By dinner time they were so hungry they had scarcely patience to wait till her good soup was cool enough to eat, and their cheeks soon grew rosy again.

One sunny morning a brilliant idea struck Bertrand.

"Aren't you tired of watching the boats out on the sea, Louis?" he said. "Suppose we make a boat for ourselves, a little one, and sail it in the pools."

"How shall you make it?" questioned Louis. Bertrand nodded sagaciously. "You'll see," he said; and not a word more could Louis get out of him. Behind the great tea-tray in the corner stood Pere Planche's new sabots, and while Elise and Mere Planche were spreading the clothes out to dry,

After the Grip

I was in a dreadful state, weak and miserable.



Mr. Joshua Smith a cured man; never felt better. I owe my life to Hood's Sarsaparilla. JOSHUA SMITH, 201 Market Street, Brantford, Ontario

Doctor said I had Bright's disease. My kidneys were in dreadful condition. I read about Hood's Sarsaparilla and decided to give it a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now cured; never felt better. I owe my life to Hood's Sarsaparilla. JOSHUA SMITH, 201 Market Street, Brantford, Ontario

Hood's Sarsaparilla Cures

Hood's Pills cure nausea and biliousness.

WANTED 1000 MORE BOOK AGENTS for the fastest selling book of the times **DARKNESS and DAYLIGHT in NEW YORK** By Helen Campbell, and Supt. Hyman, Chief of N. Y. Police. With an account of his thirty years' experience as a great detective written by himself. 240 pages, 250 superb illustrations from photographs of real life. With introduction **By Rev. Lyman Abbott.** Pure and high-toned—full of tears and smiles—Ministers say "God speed it," and Agents are selling it by thousands. Distance no hindrance, for We Pay Freight. Give Credit. Premium Copies. Free Outfit and Exclusive Territory. Write for Circulars and Specimen Engravings to **A. D. WORTHINGTON & Co., Hartford, Conn.**

Bertrand slipped one of the sabots under his blouse, and ran off, followed by Louis.

As soon as they were out of sight, Bertrand sat down on the grass and began to examine the great wooden shoe.

"Won't they be angry?" said Louis. "They won't know; we'll put it back when we've done with it," answered Bertrand confidentially. "I shall hide it. Won't it make us a fine boat?"

Louis always thought all Bertrand did was right; but somehow he didn't feel quite comfortable about that sabot. "You'll have to put up a sail," he said.

"I shall make a hole just here," answered Bertrand, pointing with his finger. "If I only had a nail I'd soon knock one in it."

But the sun got low before they could find anything to make a hole with, so they hid the sabot and went in to bed.

The next morning, when they came in to breakfast, Pere Planche was searching high and low for his sabot—behind the clothes-basket, under the chest of drawers; he had even rummaged about in the woodshed; but only one sabot was to be found.

Bertrand felt very uncomfortable at first.

"Perhaps the rats have run off with it," he said, helping to look with the rest, so that they might not think he had taken it; while Louis stood by feeling very guilty and very much afraid.

At last Pere Planche had to limp off in his old worn sabot, and the two boys ran down to the beach with a large nail that Bertrand had found in the cupboard.

He managed with some trouble to knock a hole with the nail and a big stone; then making a sail of his pocket-handkerchief and two sticks, he and Louis ran to a little backwater, and went down on their knees to launch their boat.

Two fisher children had perched themselves on the narrow footbridge to watch the fun, and Bertrand was just setting the sabot on the water when a voice close behind made him start.

"The good God is very angry when we tell lies," said Elise.

"I only said *perhaps* the rats had

taken it," said Bertrand, hanging his crimson cheeks over the water.

"You knew it was not true," persisted Elise, "you pretended you were looking for it. You saw how lame the old one had made Pere Planche; and see what a hole you have made in his new sabot."

"Will he be very angry?" asked Bertrand, pulling out the little stick mast. "I'll never do it any more."

"I don't know what he will say," answered Elise; "you have spoilt his sabot."

"Is God angry with us both?" asked Louis. "I didn't say anything."

"But you knew all the while," said Elise, reproachfully. "To act a lie is just as bad as telling one. God sees all we do and knows all we think. We can't hide anything from Him."

"I forgot that," said Louis; "I'll never think any more naughty thoughts. Let's take the sabot back, and ask Pere Planche to forgive us for making the hole."

"Yes," answered Bertrand; "and we'll ask God to help us, for Jesus' sake, not to say what is not true."

Tommy and the Oranges.

Tommy walked along the shady street, feeling just about as happy as any little boy would feel. It was a bright sunshiny day, and the birds were singing over his head, and he had to turn his eyes to see the flowers in old Mrs. Camp's garden. He had had a good breakfast and was wearing a new pair of shoes.

"Tommy," said Mrs. Camp, as he was passing the door, "won't you do a little errand for me?"

"Yes, ma'am," he said.

"I'm going to have company to tea to-night, and I want some oranges from the store. I wish you would get me a dozen."

"Yes, ma'am," said Tommy again. He took the quarter she gave him and went to the store.

"I'm giving thirteen oranges to the dozen to-day," said Mr. Gray, the store-keeper, "and they're fine ones too."

Tommy took the basket and walked towards Mrs. Camp's. When he turned into the shady street again, no one was passing. He set down the basket and peeped into it. They were fine ones, sure enough, so large and round, and yellow. Tommy thought they were the juiciest looking ones he had ever seen in his life.

"I'd like one," he said to himself.

He was very fond of oranges. He wondered if he could dare to ask Mrs. Camp for one of them. Then it came into his head that there were thirteen instead of the dozen she was expecting.

"I don't believe 'twould be a bit of harm for me to take that," he said.

"No, of course not. She only wanted a dozen; she said so."

Tommy took one of the oranges, put it in his pocket, and went on. But he did not feel quite so happy as he had done before. The basket felt

CONSUMPTION CURED

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heavier, the sun did not seem to shine so brightly, nor the birds to sing so sweetly.

"Of course it's right," said Tommy again. He did not realize that he was arguing against the Good Spirit in his heart, which kept whispering: "Tommy, that orange is not yours."

"And I'm awfully hungry." As we have said, Tommy had just had a good breakfast; but he had never yet found that that made any difference in his wanting an orange, or indeed, anything else good to eat.

"And I'm so tired lugging this big basket. It's no more'n fair I should have some pay."

But it was no use. Tommy had a good mother at home, and all the talk in the world could not lead him to for-

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get her words about boys keeping their hearts pure of ugly sin-stains and their hands clean from picking and stealing. He took the orange out of his pocket. It seemed as though he had never wanted anything in his life as he wanted it. But into the basket it went, and then Tommy, like a wise little boy, set his small legs in motion, and did not let them stop until he reached Mrs. Camp's door.

"There are thirteen to the dozen," he said, as he handed her the basket. "Perhaps she will give me the extra one," he said to himself, as she counted them.

"Yes, thirteen," she said; "They'll make a good, full dish. I'm much obliged to you, Tommy."

He watched until she put the last one back into the basket and set them away in the pantry. He felt a good deal disappointed, for the sight of them had made him wish for them more and more. He went out and walked slowly ten minutes; then gave a jump and a whoop.

"Hurrah! If I had taken that orange it would have been all gone by this time, and God would have known it, and mamma would have known it, too, for I couldn't have helped telling her. And if it were done, I never, never, never could undo it. I'd have been a thief all my life. Just for an orange! Oh, I'm glad, glad!"

And the sun shone so brightly, and the birds sang so merrily, that Tommy felt sure they were glad, too.

The First Voyage.

There was great excitement amongst Uncle George's nephews and nieces whenever he came home from a voyage. He always had so many pleasant stories to tell of his travels, and of the wonderful sights he had seen; and when his things were unpacked he was surrounded by an eager little crowd, and there was a babel of voices exclaiming, "What have you brought for me, Uncle George?" "and me?" "and me?" and such treasures would be produced from the depths of his great sea-chest.

When last he returned from a long voyage, he brought his namesake, George, a lovely little boat. George had made up his mind to be a sailor, like his uncle; and his sister Nellie, who shared all his plans and joined in all his games, went down to the beach with him to launch his boat. At first they were in great suspense, as it would topple over in spite of all George's efforts to keep it straight; but at last it righted itself, and sailed away merrily; George and Nellie paddled after it in the shallow water, anxiously watching lest too rough a wave should come and swamp the tiny craft.

At last the first voyage was successfully ended, and the children ran home to tell Uncle George what a "jolly" boat he had brought, and how splendidly it took to the water!

Only a Pin.

"Laura, pick up that pin," said Mrs. Merrick one day to her niece.

"La, aunt, only a pin!" exclaimed Miss Laura, contemptuously. "I'm sure I throw away dozens of them every day."

"Does your doing so prove it to be right?" asked her aunt. "The fact of pins being cheap does not make them valueless; on the contrary they are most useful. The Bible never encourages waste. The Lord bade His disciples gather up the broken pieces

of bread and fish, that nothing be lost, though he could easily multiply food when needed."

"But, aunt," put in Laura again, "a pin is such a small matter; crumbs, you know, might feed the hungry."

"God takes account of small matters," replied Mrs. Merrick, "and to clever people there is nothing trifling. A young man once went to Paris seeking employment from a rich banker. To his great disappointment, however, the banker had no vacancy for him in his office. On returning to his hotel, in crossing the court-yard, the young man stooped to pick up a pin, which he polished on his coat-sleeve and then stuck into his coat. Very strangely, the banker unnoticed, witnessed this action, and thinking well of his late visitor for his thrift and carefulness, sent for him and took him into his office. The young man afterwards became immensely wealthy, and noted for his liberality as well as his vast possessions."

Fancy pins being so scarce that they were only allowed to be sold in shops on two days in the year! At that time husbands had to give their wives a large sum to buy them, from which such a yearly allowance is still called "pin money." So children, form careful habits, and do not waste even a pin!

The Stepping Stones.

"Mother, dear," said little Bessie, "please let me go first. I am not the least afraid of falling, and I do like to cross the stepping stones."

Then her kind mother let her do so, for really the stones were quite steady and safe, the water was not deep, so there was no danger in crossing. Sometimes, however, in winter time, when there had been a good deal of rain, the water rose so high that it washed quite over the stones. At such times mother could cross easily enough, but a little girl like Bessie would not dare do so, lest she might slip and be drowned.

Bessie has had such a pleasant day. The sun had been shining so sweetly, while the farmer's fields were quite yellow with the ripening grain. Bessie, you see, had gathered a tiny handful of corn for herself, while mother has gleaned a whole sheaf. The grain thus gathered will be most useful in Bessie's cottage home. It will be beaten out of the husks and ground into meal or flour, which mother will then bake into cakes or bread. Now do you not think that Farmer Jones must be a kind, good man to allow the cottagers to glean in his fields? I think he is.

A Mock Prince.

In the reign of Henry VII., a plot for setting a pretender to the crown of England on the throne was framed by the friends of the House of York. A young man named Lambert Simnel was found to personate the character of the Earl of Warwick, then confined in the Tower. He was trained for this purpose, made acquainted with all the adventures of the nobleman whose name he was to bear, and accustomed to converse about persons he had never met.

At last the time came for the working out of the plan, and Simnel and his tutor landed in Dublin. He acted his part well, traced his false pedigree, and almost moved the listeners to tears by the account of his imprisonment and escape. He was received



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with enthusiasm, finally crowned by the Archbishop, and took up his abode in Dublin Castle.

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No outward privileges will make us Christians, we "must be born again." We may call ourselves "children of God," but God does not call us so until we are adopted into his family. Let us see to it that we are not taking a false name and standing. Let us not be Christians in word and in form only, but "in deed and in truth." "Children of God by faith in Christ Jesus;" "heirs of God and joint-heirs with Christ."

—When God, for Christ's sake, pardons your sins, you ought also to pardon them, and rising in the strength of renewed manhood, you ought to go forward to make the future cleaner and your life more useful and fruitful. Remorse is the hateful and prolific parent of inactivity and ruin. Go to your closet in prayer and penitence, then let the dead past bury its dead, and make the new year the brightest and best of all the years of your life.

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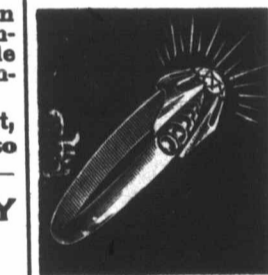
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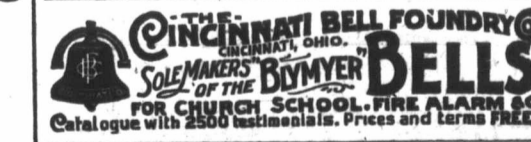
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