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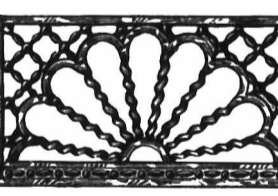
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Lessons for Sundays and Holy Days.

March 7th.—FIRST SUNDAY IN LENT.

E. Morning.—Gen. 19, v. 12 to 30. Mark 7, v. 24, to 8, v. 10.
Evening.—Gen. 22, to v. 23. Rom. 15.

APPROPRIATE HYMNS for First and Second Sundays 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: 318, 324, 355, 472.
Processional: 92, 107, 231, 465.
Offertory: 6, 91, 252, 492.
Children's Hymns: 254, 332, 473, 569.
General Hymns: 84, 88, 94, 198, 354, 490.

SECOND SUNDAY IN LENT.

Holy Communion: 279, 309, 312, 552.
Processional: 100, 109, 265, 465.
Offertory: 85, 95, 256, 528.
Children's Hymns: 107, 280, 334, 342.
General Hymns: 8, 87, 90, 108, 183, 263.

LENT.

It is a remarkable fact that, although the season of Lent is of uncertain origin, all Churchmen, of whatever school, are in almost entire agreement as to its importance in the Christian year. Some may hold it in reverence because of its antiquity, others because of its connection with the fast of the God-man, whilst others again may simply reckon it to be a great benefit to have a quiet season, with fewer worldly distractions, which they can give to closer meditation, reading and prayer. Whatever the reason may be, the result is much the same, and in this we rejoice. Originally it would appear that the fast lasted forty hours; but this period was gradually enlarged, in different

* The Outlines on the Epistles will be continued next week, so that each may appear about ten days before the Sunday to which it refers.

ways in different places, until the present method of observance was finally established about the fourth century, so that at last from the first Sunday in Lent to Easter Eve there were 36 days of abstinence, of course not reckoning the Sundays, which are never Fast days. The four days from Ash Wednesday seem to have been added, in the West, about the ninth century, although the forty days seem to have been observed much earlier in the East. In this brief note we do not propose to enter further into the history or the general significance of the season, but rather to ask what use we may ourselves make of it. How shall it be a reality and a benefit to us? To answer this question rightly we should ask ourselves, what we mean by our life. What is our theory, our ideal? What are we meaning and endeavouring to realize? Well! to be Christians, we should say—to be like Christ, to be "imitators of God as dear children," to "walk in love," to "live soberly, righteously and godly," to follow Christ "in lowliness, patience and charity." Very simple, very obvious. Then let us put some of these simple phrases before us, and meditate upon them, and ask whether they are realities for us. Now, undoubtedly for some of us they are realities. Possibly for some readers of these lines they may not be so. To these latter, then, it is clear that there becomes a serious need to reconsider their position. They must serve God or Mammon—Christ or the world: these are the only alternatives. Might not Lent be a good time for considering whether the world is quite worth serving? With regard to the other class, again, they have not already attained, nor are as yet perfect. Many shadows still hang about them. They do not walk altogether in the light of the Divine countenance. May not, then, this season be to them a time of self-examination and of discipline? What should they do? This at least: Compare their ideal of life with that of Christ. Are they living for the ends that He lived for? Could they, in any moderate degree, apply to themselves the words which He spake of Himself—as to being about His Father's business, as to His having come to do His Father's will and work, as to finding His meat to do the will of the Father? And then, could they further believe that they are using the same means to realize these ideas? Are their lives lived in fellowship with God? Do they exercise watchfulness and self-denial? Do they think habitually of doing good to others? Do they say as He said, "I must work the works of Him that sent me, while it is day?" Well, at any rate, these are serious considerations to meditate in this season of Lent. In order to carry them out, let us make some plan for this sacred season—as to the services we shall attend, as to the self-denial which we shall exercise, as to the time to be given to special self-examination and prayer and meditation; and having carefully made our plan, let us stick to it as closely as we can—and then Lent will not pass away without leaving a blessing behind.

RELIGIOUS EVOLUTION.

At this time of day it must strike one as very curious that the publication of the Darwinian Theory of Evolution produced a kind of panic among a certain class of religious people. The faith was being undermined, it was said, by this new doctrine. The one or the other must be

abandoned, it was said. These terrors are, of course, very irrational, and seem to show that men are more in love with their own opinions than with truth. If we really love truth, we may be sure that no weapon formed against it can ultimately prosper. No doubt, unstable minds may be hurt, and other weak people may be shaken; and it is the business of the strong to care for the weak. But the history of Darwinism may teach us not to be so much upset by any novel theories which may seem inconsistent with other doctrines which we hold. As a matter of simple fact, we are all evolutionists now, although not all Darwinians; and what is more, we find, like the Bourgeois Gentilhomme in Moliere, who had been all his life speaking prose without knowing it, that we were always evolutionists. For example, we always believed that our Lord meant exactly what He said when He told His disciples that the Comforter would carry on the teaching which He had begun. And we always knew that there was progress and development in the divine revelation recorded in the Old Testament. Mr. Goldwin Smith seems to think that believers in Christianity regarded every part of the Old Testament as equally adapted for their instruction in doctrine and practice; but theologians know better. We have been led to these remarks by an excellent article on the "Development of Doctrine in the Pre-Christian Church," in "Christian Literature" for January, written by a man who is always worth listening to, Mr. Low, of Almonte. Mr. Low thinks as well as writes, and he gives us here a very excellent summary of the subject of pre-Christian Development which will probably be, to a large extent, new to some of our readers. Mr. Low says truly that the theory of development is much more applicable to the Church of the old dispensation and to the pre-Christian revelations of God to His chosen people; and he says, with truth, that this is a consideration which should always be borne in mind in our study of the Old Testament. And, although, he says, the "popular superstition," which Mr. Goldwin Smith seems to think the normal Christian belief, holds that "the Old Testament is one book, given at one time, and as much the product of one generation as the New Testament," yet the "Higher Criticism," whatever its other faults may be, has, at least, the merit of compelling us to take a more rational view of the historical and doctrinal significance of the Old Testament. There can be no doubt of the truth of Mr. Low's remark, that "the Old Testament is made ever so much clearer, and is ever so much more valuable, and is freed from ever so many stumbling blocks to the faith, if we bear in mind that it was a work of slow growth during fifteen hundred years, the accumulation of the records of the several revelations of God to His chosen people. We are beginning to realize the fact, he goes on, "that the ideas of Abraham, Isaac and Jacob, or even of Moses and Joshua, must have been far more elementary than those of the later prophets. The development of doctrine in the pre-Christian Church must have been commensurate with the development of men's idea of God." Of course, these opinions are not new. They were held explicitly by all the more careful and profound thinkers of early times, and implicitly by a good many who could not have given clear utterance to the opinions which were

still half latent. Still it is well that they should be stated clearly and forcibly, as they are in the article before us. It is unnecessary, in this place, to follow Mr. Low further in his exposition of his thesis. Many of our readers can complete the train of thought for themselves. All of them would do well to refer to the paper from which we have quoted. Such a handling, reverent and intelligent, of the great themes of divine revelation, can have only the happiest results for Christian thought.

INTERNATIONAL CHURCH SUNDAY SCHOOL LESSONS.

BY REV. JAS. A. ELLIOTT, B.A., RECTOR OF COWANSVILLE, QUE.

It is not uncommon to hear men deplore the existence of the Sunday school as a usurpation of the duties of parents and sponsors. In theory the charge is well founded, for in an ideal state of the Church this branch of Church work would be unnecessary, but inasmuch as neither society in general nor the Church in particular can be said to be ideal, this objection has no force in practice. If parents and sponsors refuse to do their duty by their children, what alternative has the Church but to supply this food that ought to have come from their hands? At all events the Sunday school has a history which now passes the century mark, and with its age it has brought forth the evidences of a permanent institution. It is therefore folly and a waste of time for serious Churchmen to carp at its birth when the only practical question is, how shall we control its growth? It is readily admitted that if the Sunday school is to retain its hold upon the public mind and not fall into disrepute as a fossil of uncertain antiquity, it must keep pace with the day school. Secular education is receiving the most careful attention at the hands of specialists, and school children are handled in a much more scientific way to-day than a score of years ago. The psychology of child-life has become a serious and important study, and after it has passed the theoretical and speculative stage will give an immense permanent impetus to the cause of true education. If we consider the gravity of the issues depending upon the efficient working of the Sunday school, in the face of the neglect of parents and sponsors, in the face of the impossibility, under our present circumstances, of casting more than a shadow of this work upon the day school, and the limited time at the disposal of the religious educators, it will at once be realized how carefully and thoroughly the whole Sunday school system should be worked out. The best should be our aim. This best is not what the clergyman and his little band of Sunday school workers can evolve in a given parish. It is not the best produced by the united powers of a diocese, but that resulting from the united efforts of a united Church.

It is with this thought in mind that a plea is here put forth for consolidation and concert of action on the part of the whole Anglican Communion in reference to a united scheme of Church Sunday school lessons. It is here taken for granted that it is utterly impossible for the Anglican Church to accept the International undenominational lessons as presently constituted, inasmuch as the Church year is practically ignored therein. It may also be assumed that the progress of natural selection is too slow to warrant the Church in waiting for the special merits of any one of the many schemes now in use, to appeal to the Church at large, and receive universal recognition. The

movement must be inaugurated and carried out by the Church as a definite feature of a progressive programme. The experiment of unification has been tried by the other Protestant bodies and has proved successful so far as it goes. The question now receiving their attention is the proper grading of the lessons. If we look about us in our own Communion the most conspicuous feature of our Sunday school work is the lack of unity and coherence. The Church in England and Canada stand to one another as mother and daughter, and the Church in the United States and Canada as sisters, yet no such close relationship exists between them in this most important work of religious education. If Presbyterian, Baptist, Methodist, &c., with their different creeds and polity, have found it to their advantage to unite all over the world in a common scheme of lessons, it surely is worth our while to give the matter serious consideration as applied to our own communion. In Canada and the United States the name of the schemes in use is *legion*. The same probably is true in England. Here is a scheme that has the approval of a diocesan synod; there is one that can only boast of the sanction of an archdeaconry, and others again that have no approval outside the parishes in which they are used. Here are the isolated fagots of Church Sunday school workers and organizations toiling away in the four corners of the earth, each at a scheme different from all the others, and the question may very properly be asked, will we avail ourselves of the wisdom of the fable, and bind them together and in their union partake of their strength. A number of men may fail to raise a given weight when acting separately, and succeed, with the greatest ease, when acting together. This the position of the Church at large, a position that surely ought to be corrected, for it is responsible for the dissipation of much precious energy. In advocating the establishment of an international scheme of Church Sunday school lessons, it is of course to be remembered that it is only an *order or method* of study that is proposed. There is no intention of attempting the impossible and undesirable task of having all teachers teach the same lesson in the same way from the same data. What is aimed at is to establish the simplest bond of union and that which renders the greatest possible freedom. That bond is the simultaneous study of a given portion of the Bible and Prayer Book by the Sunday schools of the whole Church,—just as the same lessons for daily morning and evening prayer are used by practically the whole Anglican Communion. Why should the Church boy in England study the parable of the good Samaritan, we will say, next Sunday, and his brother or sister in Canada not study the same for two or three years to come? Why should not the boy who moves from one parish to another find himself as much at home in the new Sunday school as he does in the new church? These are questions worth thinking about. It is time to raise our eyes from the little bit of work before us and take a view of the larger work which lies at the door of a united Church.

The question may be asked, will this united scheme, when sanctioned, supersede the countless little rivals now in use? To this the answer may be given, perhaps not absolutely, for here and there we are sure to find a Solomon who will refuse to be guided even by the united wisdom of the Church. But of the ultimate and triumphant success of such a scheme can there be any doubt? It will appear to Churchmen on account of the spirit of unity and brotherhood which it is calculated to foster between the different branches of

the Church. It will also appeal to them on account of the weight of the sanction which it will have received and the palpable advantages from a teacher's point of view which it will possess. In regard to the latter point the advantages may be summarized under the head "improved teachers' helps and literature." There are few clergymen but can appreciate the value of this. They are forced in nearly every case to urge young men and women to enter the Sunday school as teachers who have little or no training for their work and little time to devote to preparation during the week. It is of the greatest possible importance to be able to place in the hands of such persons the mature thoughts and suggestions of the best religious educators. With a scheme such as here proposed it will be possible to avail ourselves of the best products in the way of "helps and literature" to be found in the Church at large. As it is to-day, we are confined to the literature hastily and crudely compiled for some little diocesan or provincial scheme. An effective illustration of this advantage is afforded in the case of the Church catechism. We have one catechism for the whole Anglican Communion, and around this catechism is gathered a rich and varied literature from the pens of English, American and Canadian educators. This is what we want in connection with our Sunday school lessons. Let us enlarge the market for our literature and its quality will in due time be improved. Again there will be greater variety calculated to meet the varied intellectual and ecclesiastical tastes of different teachers. With a multitude of little schemes as at present within the Church, this variety in connection with a given scheme is impossible. It is only in variety that true and workable unity is possible. Let no faint-hearted Churchman imagine that this scheme is too vast and too chimerical for accomplishment. Compared with other great unification schemes it is simplicity itself. It of course cannot be accomplished in a day. It will require time, patience and loving thoughtfulness, but in the humble opinion of the writer it is worth a large expenditure of labour. It is suggested that the matter be taken up in Canada by the various diocesan synods, and the General Synod urged to invite representatives from the different branches of the Church to sit down together and work out the details. The Holy Spirit who presided in the councils of the blessed Apostles will be with His Church until the end of the world. The scheme is here placed before the public and the writer would like to have a frank and thoughtful expression of opinion thereon. In taking this larger view and appreciating the bond of union thus created between the different parts of the Church, we seem to put new life and meaning into the words of the old Creed: "I believe in the Holy Catholic Church;" "I believe in the Communion of Saints."

MISSIONARY FIELD.

A MISSIONARY TOUR IN JAPAN, BY ARCHDEACON SHAW.

(Concluded from last week.)

Matsumoto is a flourishing town, situated in the midst of a most fertile and populous plain. It was formerly the seat of a daimyo or territorial baron, whose castle still remains intact, forming with its walls and lofty turreted roof a picturesque landmark for the neighbourhood. The town itself was greatly injured in the floods through the bursting of the banks of a river which runs across the plain behind and above the town. The water rushed through the streets in torrents, washing them out in many cases to the depth of several feet, and covering the lower floors

of the houses with mud and slime and refuse from the rice fields. Several people were drowned in the streets themselves, and the town, after some months, still presents a very dilapidated appearance. The missionary work is, of course, in its infancy, but Mr. Kennedy is gathering about him a band of earnest Japanese workers. Mr. Kakuzen, a Japanese, who was ordained in Canada, had come to Matsumoto some little time before him to begin the work, and, besides preaching and teaching in Matsumoto itself, they have work in four or five other towns distant from one to two days' journey from their centre. Their house is situated in one of the main streets, and they seem on excellent terms with their neighbours, having immediately on their arrival been properly enrolled in what is called the five house band. This is an interesting relic of the old social customs of the country, which has passed away to a large extent in Tokyo and the larger towns. According to the custom, your neighbours on your right and left, together with the three houses opposite, form one band, mutually responsible to the authorities for each other. A head of one of the houses is chosen as chief, whose duty it is to represent the others in all matters needing application to the governing body of the town. The first duty of a new member who takes up his residence in one of these communities is to send small presents to each house, humbly requesting admittance into their fellowship. The morning after my arrival we had an amusing illustration generally of the unity of human nature, and specifically of Japanese life. At a little after seven in the morning a terrible uproar was heard proceeding from the right hand of the three opposite houses—crockery smashing, paper slides flying about, and all the signs of a violent domestic commotion. Soon the head of the "five band" was seen hurrying across the street to enquire into the matter, and his arrival soon restored affairs to their ordinary quietude. Later on we heard the cause of the turmoil. At breakfast the husband, who does not bear the best of reputations, had incidentally remarked that he had no very high opinion of his wife's father. She retorted that singular to say her opinion of his own father was of a similar nature. This was of course too much for any husband's temper, and as she had stood up to emphasize her opinion, the push he gave her sent her through one of the paper slides, which in falling knocked over the boiling pot of silk worms' cocoons, which had been got ready for the morning's work of spinning. This was indeed adding insult to injury on the wife's part, and led to the general breaking up of crockery, &c., which we had heard, and finally to the attendance of the head of the band to pacify the household. In the evening there was a "Sobetsu kai," or meeting of welcome in my honour, which was attended by all of the little band of converts. It was held in Mr. Kakuzen's house, in which also the Sunday services are carried on. There were about thirty present, young and old, among whom were some who, so far, are only inquirers, that is, Japanese who are favourably disposed towards Christianity, and are willing to attend classes for instruction, but who have not yet been regularly admitted into the order of catechumens. We had a very pleasant evening together, congratulatory speeches and their answers; tiny cups of tea and bean cakes by way of refreshments; and then the younger members engaged in games of various kinds, and the elder in conversation. I sat for some time by the side of a venerable-looking old man, who in his youth had lived in the house of one of the great court nobles at Kyoto long before the Emperor had come to his own, and while he was still in seclusion. The old man had many interesting stories to tell of the life of those days, and of the great changes he had witnessed in the life of his country, and none greater than the once hated religion should now enjoy a perfect toleration. The next morning (Sunday) we had our early celebration in a little room which Mr. Kennedy has fitted up as a chapel in his own house. The number of communicants was of course very small, but the fact that we were so gathered together, a little band far away in the heart of Japan, surrounded on all sides by the

heathen world, gave us a sense of oneness in the great Body of Christ which might be weaker under more favoured circumstances. Later on in the day we had services in the regular preaching station, and addresses intended more especially for the "hearers" and the heathen. The work seems very hopeful, and is ideal in its character—a little body of Christians gradually gathering to itself those whom God calls and leads to the truth, and showing forth to the heathen around them new ideals of life and duty, of love and justice and truth; the little leaven mysteriously working out into the lives of others until the whole lump be leavened. After two days more spent in Matsumoto, I took leave of Mrs. Kennedy and Miss Paterson, a lady connected with the Women's Auxiliary of Canada, who, no longer young, has with great self-devotion come to Japan to work among the women, and who for the present is making her home with Mr. and Mrs. Kennedy. In company with Mr. Kennedy and Mr. Kakuzen, I made a day's journey across the plains to the town of Omachi, lying at the base of the lofty Hida mountains. The Mission hopes to begin Christian work in this town before long, as at present there is no resident worker of any denomination. The people do not appear, however, very well disposed towards Christianity, and it is remarkable that in this whole district there is very little religion of any kind. Buddhism has never obtained any hold on the belief or the affections of the people, and one sees hardly any temples. This is the more remarkable as in the same province, and only a day's journey away, there exists a very celebrated temple dedicated to Shaka (Amida), and the people are devoted Buddhists. The next morning I took leave of my companions and started on the last stage of my journey over the mountains to Nagano, the capital of the province where Mr. Waller is working. This part of the country is *par excellence* the highlands of Japan, and more lovely scenery I have never met with. The hills at this time of the year are bright with the many coloured autumnal foliage, the crimson and scarlet of the maple predominating, while as a background, in wonderful contrast, at a few miles distance, rose up the snowy ranges of the Hida mountains, dazzling in their brilliancy. The road in the higher ground was very good, but, when towards the late afternoon I got down nearer the river, I found the same story of damage by the floods. The river is one of the most considerable in Japan, and during the floods it had risen thirty feet above its normal level, sweeping the road clean away, and having little else than bare precipice among its banks. In a bend of the river I passed the spot where now some years ago the whole side of the mountain had been shaken down by an earthquake in the bed of the stream, thus banking up its waters to an immense depth, and when a little later on the dam burst, the waters spread out over the whole fertile Nagano plain, causing terrible destruction and the loss of thousands of lives. This year, too, has been an eventful one in Japanese history. Never before, at least in modern times, has there been such a succession of calamities, tidal waves, earthquakes and floods. I received a very warm welcome at Nagano from Mr. and Mrs. Waller and the Japanese workers, followed by the "feast of welcome." Mr. Waller has now been living in Nagano for several years, and has gathered about him a considerable number both of workers and converts. The difficulties of mission work among the people of the place are very great. Nagano being, as I have mentioned, the seat of the worship of Shaka (Amida), the founder of Buddhism at the great temple of Zenkoji, a large portion of the prosperity of the place depends on the numbers of pilgrims who visit the shrine, which therefore stands in much the same relation to the town as the temple of Diana did to Ephesus. The converts are drawn for the most part from those who have come to Nagano from other parts of the country, and not from among the natives of the place. Still, the opposition to Christian teaching is steadily decreasing, and insults and acts of open violence to which Mr. and Mrs. Waller have been subjected are becoming rarer. The Governor of the Prefecture, who lives near the Wallers' house, is distinctly friendly, as are some of the chief

inhabitants. One of the agencies of the mission is a training home for nurses under the extremely able management of Miss Smith. She has made a name for herself already through the whole district, and is continually applied to for aid by the various hospitals of both town and country. I found my young charges from our Tokyo orphanage installed in the home and looking very bright and happy. The one who had been sent for inspection with a view to marriage had proved to be too young for the position. The proposed father-in-law is the owner of a silk factory, and it is necessary that his son's wife should be old enough to superintend and keep in order the girl operatives, and this of course a girl of eighteen could hardly do. As she had known nothing of all this, or of the special object which had caused her to be sent to Nagano, no disappointment was involved in the matter, and I have no doubt that she and her companion will be quite contented and happy in their new life under Miss Smith's care. I spent several very pleasant days with Mr. and Mrs. Waller visiting the Christians, holding services, and preaching. The work is of course uphill and slow, and subject to many disappointments. But there is the broad fact that in the very shades of the great shrine of Zenkoji, where but a few years since the word Christian was the most hated and opprobrious of epithets, a Christian missionary now lives and works unmolested, steadily winning his way and conciliating public opinion, and drawing one by one into Christ's fold those who have ears to hear the message of God's love he has come to bring them.

REVIEWS.

CATHOLIC FAITH AND PRACTICE—By Rev. A. G. Mortimer, D.D. New York: Longman's. 1897. Toronto: Rowse & Hutchison.

Dr. Mortimer, on his title page, explains the purpose of this treatise as being "a manual of theological instruction for confirmation and first communion." The present volume, however, is only half of what the author contemplates, carrying the "Sacraments" down to the end of the first four (baptism, confirmation, penance, and the Holy Eucharist) and leaving the other three and many other things for consideration in the second volume. This book is, in many respects, a valuable one, and may be recommended to those who will read with discrimination, but only to those. Dr. Mortimer has a very keen and deep theological mind, and he is well read, especially in certain lines. But he has not the Anglican Ethos. We may roughly divide religious and theological books into three or even four classes, the Puritan, the Latitudinarian, the Anglican, and Medieval or Roman, or semi-Roman. There are excellent books belonging to all of these classes and we counsel no narrowness of study. For example, we cannot agree with Dr. Mortimer when he says:—"Today no theologian would venture to pronounce upon any important question without asking, 'What does St. Thomas say?' Yes, with Dr. Mortimer, we consider St. Thomas Aquinas a great theologian, and perhaps it would be well for controversialists and ordinary students to make use of his own writings, and not of abridgments. But we cannot regard St. Thomas as an entirely safe guide, and we think Dr. Mortimer would have done better, in some places, to follow Anglican traditions. In a certain sense one has a distinct sense of delight in reading here how "After the fall of the angels man was created to fill the thrones which their sin left vacant in heaven." Perhaps! But how do we know? For us at least St. Thomas does not decide these questions, nor Milton either. There are some things in the chapter on grace which do not quite hang together. But we cannot here discuss them. The book will be very welcome to medievalists and may be useful to those who are not.

Rev. Dr. Withrow, Editor of the *Methodist Magazine and Review*, of Toronto, issues a handsome illustrated programme of his fifth excursion to Europe, including a carriage drive over the Alps, a visit to Rome, and "Luther's Country," an exceedingly attractive route. Prices range from \$1.87 up. He will be happy to send his pamphlet free on application.

HIS FATHER'S HOUSE.

A SERMON BY CANON SCOTT HILLMAN.

Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old they went up to Jerusalem after the custom of the feast. And when they had finished the days, as they returned, the child Jesus tarried behind in Jerusalem. —Luke ii. 41-43.

It is the first note that we have of our Lord's human consciousness; it is the one and only record of His silent growth; and already there is in it the pathos of a great tragedy. The boy awakens only to discover that He is in exile. He has come up for His opening visit to Jerusalem, now that He is of age to join His parents in the annual pilgrimage, and the moment He reaches the Holy City the power of the place falls upon Him, its spell is cast over Him. The touch of prophecy is upon Him; the secret of His being moves and stirs. It is His own, this place. It is His home, this temple. It is His Father's house where He stands. And He is the Son. He is in His right place; He is about His proper business; He is under His Father's eye. His Messianic Sonship expands under the call; it responds to the cries that are about Him in the silence. Hitherto He had lived in exile. Out there in Nazareth no mysterious presence sanctified, no honour endeared it, no visionary wonders spoke out of the ground. Who looks for any good thing out of Nazareth? Out there the Messianic impulse found no nourishment, no encouragement, no happy invitation. It was driven back on itself. No wonder, then, that the child tarried in Jerusalem. No wonder that it was impossible for Him to tear Himself away. Nazareth—poor, cramped, unhallowed Nazareth—must wait a little before He can put Himself back under its dreariness. Nor yet can He afford to leave this house in which His inmost heart finds itself so entirely, so freely at home. So much there is here that He must listen to, so much He must learn. But how strange that even His mother should not have guessed it! Where else could she have thought of looking for Him? "Why is it that ye sought Me? Wist ye not that I must be in My Father's house and about My Father's business?"

"He tarried in Jerusalem." That note of pathos, struck so early in His life, never ceased to sound; and the tragic drama of His brief career is half hidden from our eyes, unless we keep this persistent clinging to Jerusalem well in mind. Whenever He was not there He was in exile; and yet we know, unfortunately, that the particular form in which the synoptic Gospels were guided and cast serves accidentally to prevent our being aware of this. They, we know, have set themselves to tell the last year of the ministry, and that only—the year which led up to His death. That is their deliberate and appointed task, and that means that they practically start with our Lord's mission in Galilee; they begin after He had already been forced out of Jerusalem into His exile; and hence the effect on our imagination is to conceive Galilee as the natural place for our Lord to be found in—the natural spot where His work should begin.

Laying hold of the thought of this enforced exile, we grasp the fact that every minute of the mission in Galilee is employed with one sole object in view—that of getting back to Jerusalem which had expelled Him. Jerusalem! He had tarried there as long as He had dared; and now the haunting memory of the city hangs over all He says and all He does. His thought, His decision, His scheme, all are bent one way; and this secret, this absorbing purpose, determining every act and deed, is the resolution that He burns to confide to those whom He could trust—to the initiated friends; and so up in the mount, when these chosen few first passed within the veil, in the light of the transfiguration, the news of the deed that was to be done at Jerusalem, the decease that He should accomplish, is the one subject they learn of all our Lord's lonely prayers up there on the hills. The three who are admitted to listen, hear at once that what He talks about in those spiritual communings is the decease that is to be accomplished at Jerusalem—for the resolution to return to Jerusalem at all hazards is the deliberate acceptance of death. He is saved from death only by remaining in exile; but, better death in Jerusalem than exile in Galilee. All the three Gospels keep noting this purpose over and over again. "He was in the way going up to Jerusalem." "He set His face to go to Jerusalem." "And Jesus went before them, and they were amazed, and as they followed they were afraid." This is the paramount motive under which we know He scatters and breaks the work which grew around Him so fast in Galilee. The poor disciples are so bewildered and puzzled at the opportunities which are lost here. The crowd seeks to make Him king, yet He dissolves the crowd in haste; He flies fast from place to place; He avoids all the excitement that He produces. Up into desert hills, far over the lake to Decapolis, still further away beyond Cæsarea Philippi; up the gorges

of Hermon, away to the heathen coast of Tyre and Sidon; anywhere He will fly rather than build up a serious mission in Galilee, as if that could ever be His centre or His mission ground. No doubt He will of His pity heal those who come, but those are mere passing outbreaks of compassion, and even these He leaves in haste, wandering homeless, houseless, because there is but one home, and thither He is pressing, and when He reaches it He will die. So He lived, so He purposed; and can we then dimly comprehend at all what it meant to Him when at last the hour so long delayed did arrive; when at last the exile was over; when at last He would, at whatever risk, see the city that he loved again? He would draw nigh to Jerusalem from Jericho unto Bethpage and unto Bethany, at the Mount of Olives. He would bid them bring Him an ass and a colt, the foal of an ass, and lay their garments upon it, and set Him thereon as king, coming to His own again. And then, as He rounded the hill and the famous view opened upon Him for which He had yearned so long, all the pent-up passion of love and pity and anguish, that had grown stronger and stronger every year since, as a child, He tarried in Jerusalem, broke from His heart of hearts in the cry which He uttered as He beheld the city and wept.

That, my brethren, is the spirit of the reformer—the true reformer who works from within. Jesus Christ clung to the traditional sanctities, to the ancient home of the covenantal peace. He who, as a child, tarried in Jerusalem, irresistibly enthralled, knew all the force of that deep emotion which shook with its storm the songless exiles under the willows by the waters of Babylon, and made them cry, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth if I prefer not Jerusalem in my mirth."

Only by realizing this can we enter into that tempest of wrath, that one solitary act of vehemence when our Lord flung Himself against the throng of men and beasts who were dishonouring the courts, and cried, "Ye have made it a den of thieves;" only by realizing this can we enter into the calm of the despair with which at last He delivered His judgment over it when He looked on those stones amid which He had lingered as a boy.

And now for ourselves, my brethren. Shall we take a careful note how the orthodox possessors of that holy place, to whom our Lord addressed all His efforts, increased their own difficulties by repulsing Him out of His true home? For their own orthodoxy turned itself into a snare, and entangled them. First, Herod's sin and then their own had expelled the Messiah from His place, and now that He comes from Galilee their own Scriptures chime in with their desire to reject Him. How can the Messiah come from Nazareth? He ought to be from Bethlehem, David's city. So the crowd argued in the streets of Jerusalem, and they argued rightly. Search and see; out of Galilee arises no prophet. So the Sanhedrin argued, and they argued rightly. Jesus of Nazareth! That very title clashed with every divine token: It clashed with all the great words that God had spoken through His prophets. And so here are the poor Pharisees falling under the penalty of their own guilt. Their sin avenges itself by justifying itself out of God's word. It is the familiar truth, "The devil can quote scripture for his purpose." Bible texts, as we know, were the sharpest weapons used against the Lord Himself in His temptation. We know well how perilous a detached echo of some old text will float in upon the memory in some hour of terrible moral peril, and suddenly seem to give a plausible ear to the pleading sin, as if God Himself had lent His sanction to that which, in our heart of hearts, we feel to be a lie. "Hath not God said? It is written!" That is the Satanic whisper, creeping—confusing—paralyzing.

My brethren, let us be ever on our guard. We can so easily use the Bible to justify our own blunders, to feed our own obstinacy, to cover our own blindness. Texts caught up out of their context, exaggerated by their isolation, misinterpreted, become the mere tools by which our selfishness works out its bad will. By the help of texts we close our eyes to the truth; we stuff our ears, we harden ourselves against the light. Nothing can save us from danger but this persistent guilelessness, this unflinching simplicity of Nathaniel. Transparent surrender to Jesus Christ—that will secure our feet from falling. He, the living Lord, by His spirit is our one guide. Carry Him into every text. Read the Bible in Him. Keep the inner life in its intimate communion under the figtree with God. Keep very close to Christ. Be ready, whenever He calls, however perplexing it appears, to do what He desires, to test conduct and thought by His mind. Then we need not fear being led astray.

My brethren, our Lord is always winning simple-hearted devotion from those far outside the special privileges of the full Catholic belief. And he accepts them and tends them and teaches them as He did the Galileans of old. But He can never get from

them the rich and beautiful service which those only can bring Him, who, if they had but a like simplicity of faith, could add to it the fulness of the covenant creed. Orthodoxy has an evil sound, because it so often fails in the one thing that matters. But given that one thing, then orthodoxy is the measure of the higher possibility that would be open to the believing soul. To hold the whole creed, to hold the right creed, is to be capable of a finer use in the kingdom, it only we quicken it by the fire of personal faith. Jesus sought for such men of old, sought them persistently, sought them desperately at the risk of His life. And he seeks them now—above all, men and women who have lived in the Father's courts from their very childhood—men and women who have inherited the privilege of a clear and strong conviction, wherewith they can enter into the Father's business. He tarries long in Jerusalem to find them, so sorely He needs them. Yea, for Zion's sake He will not hold His peace, and for Jerusalem's sake He would not rest. Shall He not win from us that which He desires?

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

MONTREAL. — *M. P. W. A. Synod Library, Feb. 17th.* — During yesterday afternoon's session of the Woman's Auxiliary the report of the Dorcas secretary, Miss Anne McCord, showed that eighty six bales of goods had been sent to various Canadian dioceses for distribution among the Indians, etc., viz.: Algoma, 19; Athabasca, 7; Calgary and Saskatchewan, 16; Qu'Appelle, 5; Rupert's Land, 11; Selkirk, 2; Moose, 2; Montreal, 24. The total number of new articles sent was 2,333, and second-hand, 886, while the amount expended on material had been \$551.21, and there had been paid out in freightage \$131.49. There had been a rebate on the freight of a little over ninety two dollars, some branches having more rebate than others, and some none at all. A lively discussion followed as to what should be done with the money, and after various of the members had detailed their respective suggestions, it was finally decided to pay the sum of sixty dollars towards the travelling expenses of Miss Shaw, who had been appointed that day as a missionary to the Indians in the Saskatchewan district, and also fifteen dollars towards an outfit for the same lady. The remainder of the money was voted toward the salary of Miss Phillips, another missionary in the North West. The question having been disposed of, Mrs. Brander submitted a report of the junior work, which was forthwith read and adopted.

After some discussion as to the best means of interesting the young in auxiliary work, the chair was taken by Bishop Bond, and the Rev. Thomas Brooks, who has lately returned from missionary work in the east, gave a short address on his labours and points in connection with them. He had had eighteen years work in the east and there had come under his notice the vast amount of good accomplished by English ladies on the shores of the Mediterranean, in Palestine, Odessa, Smyrna and Malta, who mostly possessed private means, and who worked in an independent manner. He added that their work among the British sailors helped them with the natives, who were in the habit of regarding sailors as a godless class of men. Mr. Brooks also detailed the hospital and school work at Jaffa, Lebanon and Beyrout, all of which were making good progress.

A hearty vote of thanks was accorded to Mr. Brooks at the conclusion of his address.

Thursday Morning.—At 10.30 precisely, Bishop Bond presided, and after the usual devotional exercises the minutes were read and adopted. Mrs. H. J. Evans read a brief but interesting paper on "The Relation between Diocesan and Parochial Officers." After explaining the functions of the central board of officers, it was shown that these officers should keep carefully in touch with those of Parochial Boards. Quarterly meetings were advocated for local centres and correspondence by members who would keep the country branches informed of the doings of the Diocesan Board. Officers had by no means an easy time of it and must be alive to their responsibilities. All religious work had its secular side, and the observation of a business like system was necessary that work should be thoroughly accomplished. Following Mrs. Evans' paper was a discussion on the same, in which several of the ladies took part. The rest of the session was taken up with the reading of reports from city and country branches and the reading of a paper by Mrs. Robinson on "Packing a Bale," which contained many useful suggestions. At the close of the session the members adjourned for lunch.

2.30 p.m., Mrs. Archdeacon Lindsay offered prayer and a hymn was sung; the roll call was answered by ten city and eighteen country branches. Reports were then read and adopted from Aymer, Cowansville, Calumet, Dunham, Farnham, Frelightsburg, Franklin, Grenville, Havelock, Huntingdon, Knowlton, LaColle, Lakefield, Lachine, Mule Isles, Naperville, Ouslow, Sorel, Shawville, Shrewsbury, St. Andrew's, St. Armand, St. John's, Waterloo.

After a few encouraging words by Mrs. D. Lindsay on Junior work, Mrs. Holden mentioned that a friend had donated \$5 as talent money. Five junior branches might claim \$1 each, to be multiplied in proportion to wise using. Mesdames H. J. Evans & Gomery followed with reports of Leaflet and Literature committee, and the united thank offering and Miss Gomery's report as leaflet treasurer. In due course Mrs. Holden asked the lord bishop to speak to the following motion, which was moved by Mrs. Carus-Winsou and seconded by Mrs. Everett. The members of the M.D.W.A., as loyal subjects of Her Majesty Queen Victoria in Greater Britain, desire to place on record their sense of devout thankfulness to God, for giving this empire during sixty years the great blessing of peaceable rule and far-reaching example of a virtuous woman on the greatest of earthly thrones—carried.

On suggestion of Mrs. R. Lindsay, the assembly rose and sang a stanza of "God Save the Queen." After the usual votes of thanks and some other resolutions, the benediction by the bishop closed the Convention.

Five o'clock to seven, a reception, in the Synod Hall, followed, which was well attended by the president, the officers, the delegates and the numerous friends of the auxiliary, among whom were the lord bishop and several clergymen, cheering the ladies by their presence and congratulating them on their increasing influence and usefulness.

Diocesan Missions.—In the different Anglican churches of the city there was taken up yesterday the annual collections in aid of the Mission Funds of the Diocese of Montreal. The amounts realized were very fair. St. George's amounted to \$2,575. All subscriptions are not yet in.

TORONTO.

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

Rev. Prof. Clark gave the last of a series of seven lectures on "Tennyson" last Thursday evening before the Public school teachers in the Y. W. C. G. Hall.

St. Matthias.—The rector of this parish, the Rev. Mr. Harrison, has, we regret to say, been confined to his room, and during the time for some months to his bed, since last Easter. He has borne his sufferings with cheerful fortitude and Christian resignation. His general health is much better and he is greatly cheered by the interest taken in him and the attention of his parishioners. We trust that this care will be increased, and hope that next Easter may see him able to be out and again taking part in the services.

St. John's Church.—Last Thursday, C. T. L. Taylor gave a very interesting account of a thirteen months' trip across Australia. During the evening the programme was varied by the work of Martin Cleworth, dramatic reader; Messrs. Semple and M. Sowden, mandolin and guitar; Miss Elsie Orpen, recitation, and Mrs. Hall, song.

St. Albans Cathedral.—Thursday was the annual quiet day of the clergy, and was attended by large numbers of clergymen both from the country and the city, and the divinity students of Trinity College. Holy Communion was celebrated at half past eight in the morning by the Bishop of Toronto; there was breakfast at half-past nine; and from ten to five were held four services, at which addresses were delivered by Bishop DuMoulin, of Niagara. Rev. Canon Sweeney conducted the services.

St. Matthew's.—In the school-house last Thursday evening the Cantata "Little Red Riding Hood," was rendered by some of the scholars to a very large audience. The entertainment was very successful.

Trinity College.—The Lenten term public meeting of the Missionary and Theological Society was held last evening in Trinity Convocation Hall. The Rev. Provost Walsh presided. The only speaker was the Rev. Canon Sweeney, whose theme was the missionary work of the Toronto Diocese. With a map, carefully prepared, the lecturer reviewed the missionary work of the diocese, its extent, and needs. He urged this work upon the prayerful consideration of the divinity students of Trinity. The address was heartily appreciated.

Wycliffe College.—The Rev. W. J. Amitage, rector of St. Thomas' Church, St. Catharines, has been

acting as college pastor at the college during the past week.

St. Clement's.—The Rev. John Osborne has resigned the rectory, and is leaving to take charge of the English Church in Honolulu, of which he was in charge for two years. Mr. Osborne has been associated with St. Clement's since it was first started as a mission in connection with the rectory of Norway, and became its rector when St. Clement's was made a separate parish. The Church has made great progress while Mr. Osborne has been in charge, and a year ago a large school-house was built by the congregation, and it is entirely free of debt. Mr. Osborne is deservedly appreciated and respected in the district, and leaves the neighbourhood with general regret.

St. Stephen's.—A missionary service was held on Wednesday evening, Feb. 24th, specially on behalf of Diocesan Missions. A shortened form of the authorized service was said by the rector, and an address given by Rev. Canon Sweeney, Rural Dean, on the needs of the Missions in the Diocese, and the urgent necessity for increasing their numbers. The preacher dwelt on the large area of many of the missions and on the many places with no provision for public worship, and where stations ought to be opened without delay, while it is practically impossible for the comparatively few clergy at present employed to extend their work, which even within a short distance from Toronto compels many miles of traveling by the missionary on every Sunday. The need for increased stipends in many cases was also urged, and the preacher strongly emphasized the claim of the Diocesan Mission Fund for largely increased subscriptions to enable the Board to comply with the many pressing applications for assistance from all parts of the diocese.

BOLTON AND PALGRAVE.—On Wednesday, 17th ult., missionary meetings were held in this mission at Palgrave in the afternoon and Bolton at night. The attendance was good and the singing very hearty. The incumbent introduced the speakers, Revs. C. H. Shortt and A. W. DePencier, who were listened to with keen attention—Mr. DePencier speaking on "Diocesan Missions," and Mr. Shortt upon the "Church Work in Japan." All news from Japan is well received by us since Mr. Kennedy, who is now at Matsumoto, was formerly incumbent of this mission. Previous to the evening meeting Mr. Shortt organized Company 44 of the Church Boys' Brigade.

URSA.—We want ten pews about ten feet long. Is there a church being renovated, discarding their old pews for those of a newer design, that would ship the old pews to us. Or if there was a stove (heating) it would be very acceptable, for the one we now have is not suitable and only lent at that. Address, Stephen Kettle.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

The article in last week's issue on the early history of the Church in Ancaster, by Mrs. C. Fessenden, has been read with much interest.

St. Andrew's Brotherhood.—The Hamilton Local Assembly of the Brotherhood of St. Andrew met last Tuesday in the Church of Ascension Sunday school. Delegates were present representing the Cathedral, St. John the Evangelist Chapters, Hamilton and St. James Chapter, Dundas. The possibility of holding the Canadian Convention for 1898 in Hamilton, was discussed, and it was unanimously decided to invite the Order to meet in the city of Hamilton. After routine business was completed papers were read by Bro. F. Walling, of the Cathedral, Bro. J. O. Neil of St. John the Evangelist, and Bro. Galway of Dundas. His Lordship Bishop DuMoulin was present and gave a short address on the work of the Order, especially the work of Chapter officers. He also expressed his pleasure at the possibility of the 1898 convention coming to Hamilton.

St. Mark's.—The Women's Auxiliary of St. Mark's met in the choir vestry of the Church on Thursday, the 25th Feb. There was a good attendance and considerable business transacted. The following officers were elected:—Mrs. R. G. Sutherland, hon. president; Mrs. Edward Martin, president; Mrs. Geo. S. Counsell, vice-president; Mrs. Bates, treasurer; Miss Bowditch, rec. secretary; Mrs. M. Wright, cor. secretary. Mrs. Slater and Mrs. W. E. Brown were elected; Mrs. Munro and Mrs. W. Handcock were appointed by the rector as delegates to the Diocesan Board; Miss Hutton and Miss E. Counsell, auditors.

HAMILTON.—Rev. Rural Dean Forneret has been ordered by his physician to take a two months rest, and will shortly leave, accompanied by Mrs. For-

neret, for California. We wish him a pleasant trip and complete restoration as the result of this well-earned rest. Rev. E. Malouy will take the services in his absence. In Mrs. Malouy's death the Church loses a most valued member whose loss is mourned by all who had the privilege of knowing her. The sympathy of her friends is tendered her husband.

Father Whitcombe is better, but not so well as his friends would like to see him. Bishop DuMoulin took the services at St. Mark's and All Saints', respectively, last Sunday week, urging in his most impressive manner help for diocesan missions.

The Cathedral W. A. held their annual meeting on the 22d ult., which was well attended, the reports showing good work done during the past year. A practical result of the bishop's appeal was the appointing a special collector for the Mission Fund. Mrs. DuMoulin, who was present, received a hearty welcome and kindly acknowledged the greeting.

ROTHSAY.—The Rev. H. J. Leake moved into his new rectory 1st January. The house is comfortable although it was left without the veneer of bricks. The bricks are now on the lot ready to be put in position immediately the spring opens. Successful anniversary services were held here 11th January. Rev. R. Gardiner, of Palmerston, preached earnest and practical sermons to a full church morning and evening. A grand missionary meeting was conducted in the church 16th February. Interesting and eloquent addresses were delivered by the members of the Deputation, Rev. Messrs. Wade, of the Church of the Ascension, Hamilton, and J. K. Godden, M.A., of Acton.

HURON.

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

The Rev. C. J. Anderson, of Alvinston, has been appointed to Brussels.

BLYTE.—Last Sunday week in Trinity Church, the Bishop of Huron confirmed a class of 14 candidates, after he had addressed them and the congregation in his usual impressive way. In the afternoon he drove to Belgrave and administered the rite to 12 more and preached a very impressive sermon. In the evening, at Blyth, he preached the 18th anniversary sermon of the opening of Trinity Church, basing his remarks on Exodus xv. 22, "And they went three days in the wilderness, and found no water." On Monday evening his lordship gave his lecture on "Egypt and the Holy Land" in Industry Hall. The rector, Rev. T. E. Hgley, in a few words introduced his lordship, who occupied nearly two hours with his graphic, able and instructive lecture. His lecture was eloquently brought to a close by reference to the wonderful preservation of God's ancient people and the fulfilment of prophecy. After a vote of thanks was tendered to his lordship, the hymn "Nearer my God to Thee" was sung, and the good bishop let all depart with the blessing. The free-will offering for the Sunday services and lecture amounted to \$42.79.

BRANTFORD.—Grace Church—Since the close of the Christmas season there has been a lot of quiet activity here, both in the way of work and play. The lectures in the school-house hold their own against many counter attractions, though the last, "Christian Socialism," by Rev. H. Symonds, was not quite so well attended as heretofore. Comparisons are difficult and proverbially odious, or we might venture to say it was the most inspiring and stimulating one of the course. Canon Dann, of the Cathedral, London, the preceding lecturer, made a visit of several days; preached at Grace Church and St. John's on Sunday; lectured on Tuesday; addressed the W.A. and preached on Wednesday, and on Thursday took the bishop's place as speaker at the Bible Society meeting in Wycliffe Hall. The Canon attracted his hearers greatly with his warm earnestness and eloquence. Another visitor who has just left is the Rev. H. E. Benoit, of the Sabrevois Mission. Mr. Benoit preached in the churches and addressed the Sunday schools and gatherings of various descriptions on Sabrevois matters, experiences in Benin, Africa, etc., and succeeded in arousing such an interest as will ensure him a warm welcome at any time in Brantford. At the missions there has been a run of socials, and at St. John's a week ago the first service for the Church Boys' Brigade was held. The boys turned out 50 strong and a bright and stirring service was heartily entered into. St. Paul's is rejoicing in a new tinted glass east window, which makes a great improvement in the appearance of the interior.

PARIS.—The meeting of the clergy of the Deanery held here recently was greatly interfered with by the severe weather of the morning, and only a small

number turned up. There was a good attendance at Evenson considering the state of the walking. Addresses were delivered by Rev. A. B. Farney, on "Self-Examination," and Rev. Rural Dean Mackenzie, on "The Kingdom of God." The music, as usual, was very good and services bright and hearty.

CLINTON.—Very interesting services were held in St. Paul's Church on Sunday, the 21st ult. At the morning service the rector, Rev. J. F. Parke, presented forty-four candidates to his Lordship the Bishop of Huron for the Apostolic rite of "laying on of hands." During the afternoon three more candidates were confirmed privately, as they were unable to be present at the church in the morning—making a total of forty-seven. Two commendable features of this class were—first, that nineteen of them were men and sixteen were heads of families. Before the confirmation service the Bishop addressed them very fully on the duties and privileges to which they were about to be admitted. He dwelt especially on the fact that they were *servants* of the Lord Jesus Christ. While each group of candidates were taking their places the choir sang most effectively that beautiful hymn—"Just as I am without one plea." After the benediction many of the large congregation that were present remained to hear his Lordship's final words of godly counsel and advice and to witness the distribution of their certificates. In the evening an immense congregation were assembled, when after prayers, the Bishop took for his text the 3rd and following verses of the 50th Psalm. He spoke for an hour most eloquently, forcibly and earnestly on the speech and the silence of God. Many who, during their life time, have had serious doubts and misgivings at the prosperity of the ungodly, went away with their faith deepened and their hope enlarged, and with a greater longing for the time when "our God shall come and shall not keep silence." The offertory during the day was very liberal indeed, something like \$40 being given for the India famine sufferers.

PARIS.—*St. James*.—Rev. Canon Bland of the Cathedral, Hamilton, gave a lecture in the town hall, Paris, on the evening of February 25th, on "English Cathedrals and Churches Ancient and Modern." Canon Bland delighted a large audience by his interesting and instructive manner of dealing with his subject. The lecture was illustrated by lime light views of historic scenes, persons and places. The continued existence of the Church of England from the first centuries of Christianity was plainly demonstrated, and also her independence for a long period of the See of Rome. Canon Bland is a lecturer of unusual power and ability and holds his audience spell-bound from beginning to end. The enthusiasm of the audience was unbounded, and we can only wish that lectures of this character, teaching history both by eye and ear, were more frequent in our parishes. We should not then have to lament the ignorance of the Church which now so often exists, and the prejudices which result from it.

ALGOMA.

Bruce Mines Mission and India Relief Fund.—In response to an appeal recently from the bishop, a collection of \$16 was taken up in St. George's Church here on Sunday evening, 21st ult., for the relief of the starving in India.

Hearing so much of poverty in Algoma, it is refreshing to see the spirit of the poor is to help those who are still more needy, remembering the divine decree, "I was hungry and ye gave me to eat," and that a poor little congregation like this has, however limited, the spirit of the Nazarene for the brotherhood of man.

RUPERT'S LAND.

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

WINNIPEG.—On Wednesday, Feb. 24th, the Council of St. John's College granted to the Rev. Canon Rogers the degree of B.D. Mr. Rogers is at present in Eastern Canada. The degree was conferred "in absentia."

BRIEF MENTION.

Berlin savings banks note an increase of about \$80,000,000 last year in the sum of the deposits.

It is stated that Baroness Hirsch will give 2,000,000 francs to build a hospital for consumptive children on the Riviera.

A Highland claymore that was once the property of Rob Roy was sold at auction in London the other day for \$180. It was the handiwork of Andrea Ferrari.

Oliver Cromwell had the largest brain on record. It weighed a little over sixty ounces, but was found to be diseased.

The Very Rev. Dean Smith, and Dr. E. H. Smythe, Q.C., Kingston, ably addressed a crowded missionary meeting in St. John's Church, Bath, on Sunday evening last.

In the last nine months of 1896, 378,000 persons visited the National Gallery in London, and 211,000 the National Portrait Gallery.

A female highwayman, described as "of herculean proportions, and of extraordinary bravado," is holding the roads between Brussels and Antwerp, and attacking solitary houses.

The Mosque of St. Sophia, at Constantinople, was built over a thousand years ago, and the mortar used is said to have been perfumed with musk. The musky odor is still perceptible.

Sir Francis Drake's last male descendant has died at the age of 89, in the Bristol almshouse, of which he had been an inmate for many years. His father fought at Trafalgar.

The vestry of St. John's Church, Ogdensburg, N. Y., has requested the Rev. W. Lewin, Prescott, to take charge of their parish during the month of March, until the new rector enters upon his duties.

When the Duke of Monmouth was executed in the reign of James II. for treason, his Duchess ordered every oak in the park to be cut on the fateful morning. The new growth, belonging to Lord Ebury, is one of the finest forests in Britain.

It is said that the Irish language is dying out. Ten years ago 64,000 people spoke Irish only. In 1891 there were 38,000. In 1881 there were 885,000 who could speak Irish and English, and last year there were only 642,000.

A Chinese biographical dictionary containing the lives of 2,500 noted Chinamen and women, living and dead, has been compiled by Mr. Giles, late British Consul at Ningpo.

English curates without influence are encouraged to keep on in their profession by the recent death of the Rev. Howell Thomas, a Welshman, "who had worked his way up from humble circumstances" in the Newport workhouse.

In St. Petersburg every bicyclist is bound to have affixed to the back of his machine a metal plate on which the registered number is displayed in figures large enough to be legible at a considerable distance.

In Brussels the height of house frontage in public streets is determined by the width of the street. The maximum height is sixty feet.

Perfumed warming pans are the latest form that British hospitality has taken. The hostess finds out the tastes of her guests, and employs lily, rose, heliotrope, or new mown hay accordingly.

Rev. P. T. Mignot, Milton, after having missed two Sundays on account of illness, preached at Grace Church last Sunday morning and evening. In the evening he was assisted by Messrs. John and Justus Seamen, sons of the Rev. Mr. Seamen, of St. George's Church, Lowell.

Archdeacon Canham, of Selkirk Diocese, is at present the guest of his brother-in-law, Canon French, the rectory, Strokestown, Co. Roscommon, Ireland, where he is taking a much needed rest after his long service in the Arctic region. If permitted by the medical board he purposes returning to his work at Selkirk this summer.

British and Foreign.

The Rev. N. L. Parkyn, vicar of Lightcliffe, Halifax, has been appointed Dean of Ballarat.

It is stated that 185 bishops will be present at the Lambeth Conference to be held in July next.

The Right Rev. Bishop Hornby, rector of St. Clement's, Norwich, has been appointed to the vicarage of Chollerton, Northumberland.

The Rev. G. D. Halford, vicar of St. Peter's, Jarrow-on-Tyne, has resigned his living and is going to take up work in the Diocese of Rockhampton.

The Bishop of Southwark, who has been suffering from the effects of overwork recently, has been able to resume his duties after a short stay at Bournemouth.

The Clergy Sustentation Fund was recommended by both Houses of the Convocation of Canterbury as a befitting Church memorial for the Diamond Jubilee of H. M. the Queen.

A peal of eight bells is to be placed in the southwest tower of the Priory Church, Bridlington, as a permanent parochial memorial of the coming Diamond Jubilee of the Queen.

The Lord Bishop of Durham is about to open a Cambridge House at Sunderland, in which young men in business might live, and receive during their leisure hours some instruction in Church work.

The long deferred division of the Diocese of Gloucester and Bristol will, in all probability, take place shortly, and it is expected that a bishop will be appointed to the See of Bristol by the end of March.

The Rev. A. Boot, M.A., vicar of St. John's, Darlington, has been appointed to the vicarage of St. George, Tezmond, Newcastle-on-Tyne, in succession to the Rev. Canon Pennfather, the new vicar of Kensington.

Dr. Jevons has been appointed by the warden to be the new Principal of Hatfield Hall in the place of Dr. Robinson. Dr. Jevons has been at Durham for the past 15 years, and will be the first lay principal of Hatfield Hall.

The living of St. Stephen's Lewisham, lately vacated by Canon Rhodes, Bristow, has been offered to the Rev. Canon Braineid, vicar of Wortley, Yorks. Canon Bristow is now one of the staff of clergy attached to St. Saviour's, Southwark.

His Grace the Archbishop of Canterbury unveiled a bust of Dr. Arnold lately at Rugby. The bust is placed in the new school and is made of marble. It is the work of Mr. A. G. Gilbert, R.A., and was originally intended for Westminster Abbey.

The Rev. A. E. Sutton, the rector of Brant Broughton, Lincs., has presented a clock to the parishioners of Auburn, near Lincoln, which has been placed in the church tower. This is the fifteenth clock that Mr. Sutton has given to the various churches in his neighbourhood.

The 25th anniversary of the pastorate of the Rev. H. Shrimpton, vicar of All Saints', Stoke Newington, was celebrated lately. It has been decided, with the consent of the vicar, to expend the sum of £260 in embellishing the walls of the sanctuary of the church as a lasting memorial of the event.

Mr. C. H. Robinson, M.A., has been appointed by the University authorities at Cambridge University, lecturer in the Hansa language. The appointment is the first of the kind which has ever been made at any of the English universities in any living negro language. The new lecturer delivered his inaugural lecture on Feb. 2nd.

One of the oldest, if not the oldest clergyman in the Church of England, died very recently. The clergyman in question was the Rev. J. S. Masters, vicar of Shorter's Hill, Kent, and he had reached the great age of 97. He graduated at Oxford in 1825, and up to the age of 90 he discharged the whole duties of his office single handed. He retired from active work four years later.

King's College School will be removed after Easter from its present site in the Strand, which premises it has occupied for the past 70 years, to a more commodious and healthy locality at Wimbledon, which property has been purchased by some of its friends and supporters. The property in question consists of an estate of six acres, together with a large house which will be utilized as the school building.

It is proposed to place statues in the vacant niches of the west front and towers of Beverley Minster. The scheme has received the cordial approbation of the Archbishop of York. The statues will represent various kings and queens, archbishops and bishops, abbots and abbesses, and knights and warriors who were connected with the Minster in bygone years. Several statues of saints and Fathers of the Church will also be added to the above.

The Archbishop of Canterbury visited Tunbridge Wells recently and presided at the annual meeting of the Canterbury Diocesan Education Society. The Archbishop said that he could not but feel that the Society was performing most important work in the diocese. There was nothing more important than that they should succeed in securing, for the Christian children of that diocese and the whole country, such a religious education as would give them a fair guarantee that when the children grew up they would understand the true principles of religious life, and would be drawn more and more to that kind of observance of God's guidance which they would like to see through the whole of the land.

The Feast of the Purification marked an event of very great interest to the parishioners of Battersea, for on that date their vicar, the well-known Canon Erskine Clarke, completed the 25th year of his pastorate. In order to mark the event in a special

manner, some of his former curates arranged a demonstration of their regard for him. Thirty out of forty of Canon Clarke's curates came together on that day, and after a special celebration of the Holy Communion an address was presented to the vicar from both his past and present curates. This address was signed by forty priests. In the evening there was a great gathering in the town hall of Church people, at which the Lord Bishop of Rochester presided. Many notable people were present on that occasion. The past and present curates of Battersea Church presented the vicar with a hammered iron lectern having a silver inscription, which has been specially designed to suit the church. This was in addition to the address mentioned above.

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.

Who are Responsible?

SIR,—The Mission Board of the Diocese of Toronto has established a mission recently, called the Mission of Clairville, Grahamsville and Malton. The congregation at Clairville gives to the clergyman \$100 a year and the Mission Board gives him \$200 a year. I use the word recently of design, as a recently formed mission needs and should get all the undivided attention of the Missioner. When a mission has been started and a grant made, the usual guarantee given by the clergyman accepting the grant, is that he reside in the mission, and that he give his time to building up the Church in it. Now what is the case here? This Missioner, who one would suppose would be found in his recently established mission doing his work, is found "all over," canvassing on other work and neglecting his mission. I submit the Mission Board should look carefully into this case, and see that the funds of the Board are not given to do other work, but given for bona fide work in the Mission to which the Bishop has appointed the Missioner. One thing is sure, the various subscribers to the Mission Fund never intended their subscriptions to go to any other purpose.

HONESTY.

How to Keep the Diamond Jubilee.

SIR,—Suggestions as to the proper method of keeping the Diamond Jubilee of our Most Gracious Sovereign being in order, may I venture to add one more, namely, that we make our churches free of debt? When we consider what, as a nation, we owe the Church, which was before and helped to make the State, our flag, of which we are so justly proud, ever bearing aloft in her folds the cross as an enduring sign of her origin—surely it would be a glorious thing if those possessed of wealth should be seized upon with the divine conviction that this "Church of England shall be free," and by their own individual effort, or gathering those around them, to assist pour upon God's altar their offerings for such a happy consummation. What a blessed relief for bishop, priest and people, when we think of the time and energy spent in collecting funds to meet the debt so slowly creeping up, eating like a cancer into the heart of the Church and paralyzing all its best effort! What diocese will first declare itself free? What layman will write for our Canadian Church our new magna charta in this glorious year of jubilee?

F. E. S. S.

Religious Instruction.

SIR,—While thanking your correspondent for the information in synod item under Montreal diocesan notes, in the CHURCHMAN of Feb. 11th, as to where copies of the Creed could be had, I may say the question was asked not so much for information as to where I or any other of your readers could secure a copy of what I am sure we are all possessed, but to question the arrangement which the Board of Education makes for carrying out its own regulations. I suppose that even the committee on education (of the synod) could hardly expect the clergy (whom the report censured for failing to see that the law was carried out) should supply the schools with copies of the creed. If the Board of Education, having laid down a scheme of religious instruction (which I think is a good one) will see to it that an authorized text book, as in other subjects, is procurable, and

make it an instruction to the inspectors to examine on this as well as other subjects, and to see that no child is promoted from class to class until able to pass an examination in all the work of the class from which he or she seeks promotion, then, and not till then, may our province be held up as a model in the provision made for religious instruction in our schools. If our synod committee on education will bring the matter before the Board of Education (the members of which I am sure are desirous of doing what they see necessary to carry out the scheme they have laid down), I am sure the future reports of the committee need contain no reference to the clergy of the different denominations failing to use their privileges as referred to in the late report. Hoping that before next meeting of synod such arrangements will have been made as to entitle us to rank as a model province in this matter.

J. H. LACKEY.

Practically Regenerate.

SIR,—“L. S. T.” has announced his intention of employing the term practically regenerate, in order to distinguish between the grace of baptism and conversion. His resolution has been made under the influence of a divine or two, and a sermon in the Anglican Pulpit Library. We should suppose your correspondent's mind was made up before ordination to follow the Prayer-Book in preaching upon the Sacraments. All clergy swear they believe its language to be correct. It savours of heretical pride to change the accepted expression, is regenerate, into is practically regenerate. The remark applies to all who rob the word of its fixed meaning and then press it into the service of propagating their own private opinions. Whether Prayer-Book usage is modern or not we need not stay to determine. *Ministerium baptizandi quo deo renascimur*, as Bede quotes St. Augustine of Canterbury, is rather suggestive. At any rate from the Reformation regeneration has continuously borne one signification only in the teaching and prayers of the Church. Hundreds of Church people have followed the devices and desires of their own hearts and minds. They are dead. The Church still exists unshaken in her faith, unchanged in her practice by the mistaken zeal of her strongest sons. Once we heard a mother describing a noble act on behalf of a drowning man. His rescuer was declared worthy of a medal from the Humane Society. Small boy rushed to correct mother's error by saying, "you mean human society, mother." Father was pretty sharp on the audacious child. Not a few commit the same mistake in our ecclesiastical household. Our good mother goes on serenely and patiently trying to inculcate greater modesty and sounder theology. Perhaps our mental view will be cleared by noticing that: 1. Regenerate is applied to infants, thereby excluding all idea of conversion of any kind. 2. The catechism insists upon conversion, i.e., repentance and faith before baptism in adults. 3. We thank God for regeneration accomplished in baptism, and pray that infant and adult may live worthily of the newly established relationship to God. So that we are forced to regard regeneration as pointing to some change totally different from repentance and belief and holy living. What that singular effect is, both catechism and articles explicitly state. The person is engrafted into Christ's Body, adopted into God's family, the Church. "Is regenerate" has been the proper theological language to denote this peculiar action of grace since the Reformation. Alteration of the expression is presumptuous, whether undertaken by "L. S. T.," or Browne, by deacon or archbishop, because any single man is insignificant compared with that authority which originally compiled and has since faithfully handed on from generation to generation the baptismal office in its present form. The fact that Whately puts regeneration down in his list of words of doubtful meaning does not in the least weaken the argument of "J. H. M.," but shows that even great men are ruled at times by worldly rather than by Catholic custom. Let "L. S. T." point out any ambiguity in the use of the term by the Church and then we shall begin to respect what now seems like a concession to those who talk as though the Church were too weak to have a mind of her own; an unwarrantable binding down to haters of definite instruction and lovers of oracular utterances, giving everyone a chance to say that is my belief, producing apparent agreement while encouraging radical difference. Sworn to teach up to the uncompromising dogmas of our standard, why not do our duty with severe simplicity? But supposing we had no rule whereby to take the real measure of "L. S. T.'s" desirable repletion, what is gained by adding practically? The adverb qualifies either the verb or the predicate. Practically may mean, in fact, really, and give intensive force to *is*; thus is practically regenerate amounts to a stronger form of is regenerate, without explaining the effect predicated, and expresses a hearty rejection of the Calvinistic notion that the grace of baptism is only for the predestined

who will be effectually called to final perseverance. Churchmen tainted with this heresy, hate "is regenerate" because it kills their power of spreading Calvinism. All power to "L. S. T.," Browne, or any one who will help this unhappy ism into an early grave. However, the adverb is said to be inserted in order to explain regenerate. This out of respect for another schismatical perversity. Methodism has seized our word, ignorantly attached an imaginary meaning, lost sight entirely of that union with the Head which has been familiar to the Body through eighteen centuries under the name of regeneration, and in blind zeal accuses us of attributing to the influence of baptism what we assert in our formularies to be perfectly distinct from the grace of that necessary sacrament. To put in "practically" under pressure of such cavils is an irreverent imputation upon the sound and sober sense of the Church in addressing both man and God. We may expand thus—practically regenerate, i.e., so far as regenerate means engrafted into Christ's Body the person is regenerate, but so far as regenerate means converted, the person is not regenerate. But we have seen that the difference between conversion and regeneration is absolute, and made to appear so in language easily understood by our intelligent youths. Moreover, whoever imagined the Church confounds the two workings of God the Holy Spirit? Nobody, absolutely nobody except men like Mr. Spurgeon, who preach popular tirades full of charges easily proven false by reference to a penny catechism. Therefore the expletive explains nothing at all to us and ought to be cut out as a cancerous accretion. What our adversaries want is the destruction of the Catholic doctrine contained in our office. New birth with them has no reference to our doctrine of regeneration whatever, and takes place only at conversion. Conversion with them is not identical to conversion with us. Baptism is utterly void. The only explanation satisfactory to their minds is that by which is regenerate is made to mean is not regenerate. Some of our men do so by saying straight out, "we were made children of God in baptism does not mean we were made, but only declared children." "L. S. T." does not intend to accept that flat contradiction. His expletive will please neither solid Churchmen nor thorough Dissenters, only those who like indefiniteness so that they may agree with both. The Prayer-Book is perfectly plain in asserting the ancient doctrine as to the revealed mystery that in baptism we are born again by being engrafted into the second Adam, without any reservations or evasions whatever.

HOOSIER.

Past and Passing.

SIR,—Away in lands beneath the western sun, beyond the great waves of ocean, lies a beautiful country interspersed with mighty lakes, magnificent rivers and chains of mountains, which wear their eternal caps of snow far above the clouds. This fair clime was peopled with men and women who came from the east, and who, after hard fighting, gained possession of the country. These eastern people wishing that the colony should have the same spiritual privileges as themselves, set apart a portion of the new unoccupied country for the support of the religion of the colonists. Now it came to pass as men began to multiply in the colony, and others of different ways of thinking came to settle in it, dissension, bickering and strife after a short time prevailed, and they who made laws for the colony at last took away all the land that was given by the wise men in the east for the religious education of the colony. These lawmakers sold the land, stopped the building of schools, colleges and churches that the first settlers were erecting to worship the God of their fathers in, and they built one large place for education where everything earthly is taught to the young men and women of the colony; but there was no room built in this large house of earthly knowledge for teaching religion—no place in the whole structure for morning or evening prayer, no "summoning bell" in the tower, no professor to speak to the youth about remembering their Creator when they were young; all the teaching is for time—no instruction for eternity. Around this pile for secular education, five small places for the peculiar instruction of each sect owning them are located, and close by the public path leading from the great central structure is an unsightly building in which there is a musical instrument for any student who wishes to sing a comic song, or a Lymn, or have a dance, as the case may be. Over the portal are the letters Y. M. C. A., meaning "young men, come along." When the terrible change above recorded took place, an old man—the earthly head in things spiritual of a portion of the first people who came from the east—the old man was over seventy years—went back to his own people and got enough money to build a place for education for his people, where along with teaching for time, the youth of his people should be taught for eter-

nity. Now while this old man of great determination lived, the people out of love for him went to the house he had built for their education, but when he died and weakness succeeded strength, a number of people began to clamour for an education different from that given in the old man's college. Though professing to be of the same religion, they said the old man's school was teaching false things, and they must have a teacher to teach them what each individual esteemed the correct thing, and vindicate the right of private judgment. So they got a teacher to do all this; they built a school, one of the five mentioned above. The weak spiritual head died; and some say his death was hastened by their waywardness. A third spiritual head was chosen by compromise, and now a derided body with the clearage complete is the sorry inheritance, and though some may say this recent offshoot is (to use the usual claptrap cant) "blessed of God," yet sober men and women who frequently pray with their Lord "that all may be one," still shake the head and say God cannot be the author of confusion. The house that the first great man built for the education of the people is in the west of a large city in the colony. The house built by the dissatisfied ones is one of the little peculiar five around the big secular college. The house the old man built bears the name of the Triune God; the one built by the dissatisfied ones is called after the famous old kicker of Lutterworth. Though supposed to belong to the same church, these two places have nothing to do with each other, and the youth passing through each, whose teaching ought to be one, are as divergent as the poles. Now, in the lapse of time, it came to pass that this big house of teaching—the umbilicus or head of these sectarian schools—got in debt to a very large amount, and the head or principal of this opposition place of education presented himself as friend and brother of those who had stripped his people of all the money they had for their churches, begging (in the same breath with the despoilers of his church's freehold) the men who ruled the land to give this asked-for help to the institution where no religion is taught. Plain men and women say, it is strange that this principal should be found among those who stripped his own people of all the means given them for the religion they loved, and be asking help for an institution where the salvation of the sinner is a mute question tabooed, avoided and shunned. Why, they ask in silent wonder, is this principal—a professor of religion—with tearful eye asking aid for an institution where the religion of our Lord is pushed out, and opposing with all his might an institution where the religion of our Lord is honoured? These old folk again shake their heads and say, "religion is different now from what it was." Episcopal wisdom tells us a divided house is "blest of God." Religious and sensible folk seem to think God is the author of confusion, and the Saviour's prayer to the Father that His followers may be one is meaningless. Consistency is a word not found in modern dictionaries, and people are asking, "what will be the end thereof?"

The Bull on Anglican Orders.

SIR,—Adverting to the enquiry of W. D. P. in your issue of 28th January, it appears upon perusal of the Pope's Bull that the grounds upon which he bases his judgment as to the invalidity of Anglican orders are twofold: 1. A defect in the form of words in the Ordinal in the Prayer Book of Edward VI. (A.D. 1549). 2. A defect of intention on the part of the Bishops who framed that Ordinal, that by its use the grace and power of Priesthood should be conveyed. The answer to these objections cannot be expressed more clearly than by the following extract from the sermon preached by the Archbishop of York at the opening of the Church Congress held at Shrewsbury in England last October: "As regards the form of words the Pope alleges, and no doubt he has been informed, that 'the words which until recently were commonly held by Anglicans to constitute the proper form of Priestly Ordination were 'Receive the Holy Ghost'; and that these certainly do not in the least definitely express the sacred Order of the Priesthood or its grace and power.' It is difficult to conceive how such a statement could be made. At no period in the whole history of the English Church have these words been regarded sufficient for the purpose of conferring Holy Orders, nor have they ever stood alone in the English Ordinal. In both the Prayer Books of Edward VI., the words employed are not merely 'Receive the Holy Ghost,' but 'Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained;' words very definitely indicating the sacred Order of Priesthood, and this is the precise form in which they are found in the Roman Ordinal itself at the present day. As regards this formula itself, there can be little difficulty in understanding how it was adopted by the Reformers. The whole keynote of the Reformation was an appeal to Holy Scripture and to antiquity, and the Reformers would naturally feel that, in escaping from the then existing corrup-

tions of the Church, they could not do better than adopt these words, which are exactly those by which our Lord gave His final commission to His first Apostles. The first objection, therefore, rests upon a direct misstatement of fact; but the Pope further states that this form had afterwards added to it the words, 'for the office and work of a Priest, &c.' This is perfectly true. It was in no way surprising that when the Church, after a lapse of a hundred years, had become consolidated and settled, and when some further additions and alterations in non-essential matters were being made to the Book of Common Prayer, the addition of the words, 'for the office and work of a Priest, &c.' should be made with the simple purpose of making more definite and more solemn the form of ordination. To gather from this transaction, as the Pope has done, that the Church of England of the Caroline times was conscious of any deficiency in the earlier form, is a gratuitous assumption without a shadow of foundation. But these objections of the Pope are still more surprising when it is remembered that the whole formula was utterly unknown for more than twelve centuries in the earliest history of the Christian Church. There is no evidence whatever to prove that it was in use at all in primitive times. If, then, the Pope's contention be true, that this formula is absolutely essential, and essential in its entirety, he has demonstrated the nullity and invalidity not only of Anglican Orders, but of every ordination to the Priesthood in the Church of Rome during many centuries. There is no escape from this dilemma. There is no security that Augustine, Athanasius, or Leo, or even Gregory, were ever ordained at all, or ever had the power to convey the Holy Orders to others which they themselves had not received. In the matter of what is known by the name of intention, that is to say a definite purpose to convey the grace and power of Priesthood, the Pope declares that he fails to find in the whole Ordinal any clear mention of this *sacerdotium*. Here we have a statement almost more surprising still. The very word in its English form of Priesthood occurs again and again in the course of the service: in the presentation of the candidates to the bishop; in the address of the bishop to the people; in the special collect of the service; in the exhortation and in the questions to the candidates; and in the very words of ordination. The Pope further objects that in our Ordinal there is no reference to any authority to confer upon the Christian sacrifice. But here again such a reference was entirely unknown in the Early Church for more than 1,000 years. And even if such an objection were valid, it is not true in fact. The power to administer the Holy Sacraments is twice given in specific words to every priest at the time of his ordination; and although our conception of the Christian sacrifice may differ from that of theologians in the Church of Rome, the Church of England has never ceased to believe in the Holy Eucharist as the great Sacrament of the Church and the central act of Christian service. . . . "It is clear from the testimony of Holy Scripture that the really essential part of ordination as regards the matter of ceremony is the laying on of hands; and as regards the form, the prayer for the Holy Ghost. There may be much else that is more or less important as indicating more clearly the purposes for which Holy Orders are given, and the spirit and power in which alone they can be duly exercised. But it has been left to local churches and even to the same church at different times, not even excepting the Church of Rome, to make such alterations in these subordinate matters as seemed most likely to conduce to the fitting and reverent celebration of this Holy service." Hoping that this statement will convey the information desired by your correspondent and will prove of interest to many other of your readers, I am yours, &c.

S. G. WOOD.

Toronto, St. Matthias' Day, 1897.

Western Assurance Company.

FORTY-SIXTH ANNUAL MEETING OF SHAREHOLDERS.

The annual meeting of shareholders of the above company was held at its offices in this city on Thursday, the 25th inst. The Hon. Geo. A. Cox, president, occupied the chair, and Mr. C. C. Foster, having been appointed to act as secretary to the meeting, read the following annual report:

In presenting the annual report of the business of the company for the year ending 31st December, 1896, the directors have pleasure in stating that, while there has been a falling off in the premium receipts, the revenue account shows a profit on the year's transactions of \$119,708.43. Out of this two half-yearly dividends, at the rate of 10 per cent. per annum, have been declared; \$5,752.38 has been written off for depreciation in securities, and the balance added to reserve fund, which now amounts to \$1,086,908.21.

Owing to the reduction in the volume of business transacted, the amount necessary to provide for running off the liability on unexpired policies is \$23,804.88 less than at the close of 1895. After

making provision for this and all other liabilities, the net surplus has been increased to \$316,252.34.

The directors have pleasure in acknowledging the efficient services of the officers and agents of the company during the past year.

SUMMARY OF THE FINANCIAL STATEMENT.

Total cash income.....	\$2,336,727.95
Total expenditure, including appropriation for losses under adjustment.....	2,217,019.52
Balance.....	\$ 119,708.43
Dividends on stock.....	\$ 100,000.00
Total assets.....	2,324,427.18
Reserve fund.....	1,086,908.21
Cash capital.....	1,000,000.00
Subscribed capital.....	1,000,000.00
Security to policyholders.....	3,086,908.21

The annual report of the directors having been read, the president, in moving its adoption, stated that he was pleased to be able to say that the year had not been marked by any serious individual losses such as he had had to refer to at the last annual meeting. The business of the company had been carried on upon the same lines as had been followed in the past, and the results, as shown in the statements submitted, were, he thought, upon the whole, as favourable as the most sanguine shareholder could have anticipated, bearing in mind the prevailing condition of general business throughout the continent during the year 1896. The comparatively small falling off in the premium income of the company was such as might naturally have been looked for under the circumstances. An amount of \$5,752.38 had been written off for depreciation in securities, which was necessary to bring them to their market value at the close of the year, and which must be regarded as a very moderate shrinkage on total assets of upwards of two and a quarter millions. Briefly speaking, he said that the figures in the report submitted showed that while the company had done a somewhat reduced volume of business, there had been a fair margin of profit on the year's transactions—as shown in the revenue account—and, after paying the usual dividend of 10 per cent., and making allowance for depreciation in securities, there was an increase in the Reserve Fund of \$14,000, while the gain of close upon \$38,000 was shown in the net surplus, after making full provision to cover the liability on outstanding risks. These results, he thought, might be taken without further comment from him, as satisfactory proof that the business was on a sound footing, and that the officers and agents of the company were conducting its affairs with due regard to the interests of shareholders, and at the same time maintaining for the "Western" the position it has long held in the estimation of the insuring public.

The vice-president, Mr. J. J. Kenny, seconded the adoption of the report, which was carried unanimously.

The election of directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the following gentlemen, viz., Hon. George A. Cox, Hon. S. C. Wood, Messrs. Robert Beaty, G. R. R. Cockburn, George McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne and J. J. Kenny.

At a meeting of the Board of Directors, held subsequently, Hon. George A. Cox was re-elected president, and Mr. J. J. Kenny vice-president for the ensuing year.

Family Reading.

Lent.

Once more the solemn season calls
A holy fast to keep;
And now within the temple walls
Let priest and people weep.

But vain all outward sign of grief,
And vain the form of prayer,
Unless the heart implore relief
And penitence be there.

We smite the breast, we weep in vain,
In vain in ashes mourn,
Unless with penitential pain
The smitten soul be torn.

In sorrow true let us pray
To our offended God,
From us to turn His wrath away,
And stay the uplifted rod.

O God our Judge and Father deign
To spare the bruised reed;
We pray for time to turn again,
For grace to turn indeed.

Blest Three in One, to Thee we bow,
Vouchsafe us in Thy love,
To gather from these fasts below
Immortal fruit above.

On a Sound Footing.

A total cash income of well over two millions, a reserve fund of over one million, a net surplus of over three hundred thousand dollars, and a 10 per cent. dividend, indicate a strong company, and a closer inspection of the 46th annual report of the Western Assurance Company, which appears in full in another column, shows that in its case this impression is justified. The net surplus has been increased by nearly \$38,000, and is now \$316,252 34. The year has been free from serious individual losses, and the company has come well through the general depression. The year's business may be summed up as having been somewhat smaller in volume than during the previous year, but conducted on a satisfactory basis, and yielding a good profit.

First Sunday in Lent.

Although the Sundays in Lent are not to be observed as Fast Days, the devotional tone given to them in Lessons, Litany, Epistles and Gospels is carefully assimilated to that of the season, and a constant memorial of it is kept up by the use of Ash Wednesday's Collect, after that of the week, on Sundays as well as week days.

The ancient use contained Collects for Mondays, Wednesdays and Fridays in Lent, and the Collect for this Sunday was, "O God, Who dost cleanse Thy Church by the yearly observance of Lent, grant unto Thy family that what it strives to obtain from Thee by abstinence, the same it may perform in good works through Jesus Christ our Lord."

Silent and Unseen.

God does most of His work in nature by silent and hidden forces. Gravitation works silently, holding the ocean in place, and keeping the stars in their courses. The noisy effects of gravitation are but the minutest part of its work. The sun's rays silently and unseen lift to the clouds "three billion tons of water every minute," and supply the water of all the rivers in the world. The noise of the cataracts presents but an infinitesimal part of the force. The lightning is but a small part of God's working by electricity. The earthquake a small portion of God's chemical action. The tornado a meagre part, only, of what the air does in the world.

Little Parables.

Daily religion is like daily food—a necessity for Christian growth. It is not by the occasional banquets of life that men are nourished and made strong.

A gilt ball and a gold ball were once put into the same box, the former being placed carefully upon a bed of cotton in one corner, but the latter left free to wander about at will. The gold ball soon began rolling joyfully from side to side, and at length struck against the bed of the gilt ball. "Don't!" exclaimed the gilt ball in an agony of terror; "Don't! You'll rub it off!" "Rub what off?" asked the gold ball.

The Love of Christ.

The love of Christ is an interpretation of the sorrows of the world. Nowhere are the mysteries and the sadness of life presented more impressively than in the Bible. The Gospel does not in any way dissemble the evils by which we are saddened in manifold forms, the pitiless havoc wrought by the forces of nature, the terrible workings of human selfishness, the action of sin within us, of which we are severally conscious; it lays all bare that it may more surely conquer all: it reveals a Divine purpose in suffering; it spreads over all the pure, unsullied light which falls from the Father's eye: it teaches still to look on the whole world as the work of God's wisdom and the object of God's love. Such a view of the world must present all things under a new aspect, and if with open hearts we allow the love of Christ, incarnate, crucified, ascended, to have its perfect work, it enables us to face the mysteries of earth and man with confidence and with hope. The fact of sonship presses upon us the utmost obligation of service as our answer to the Father's will; and it also reveals a Father's compassion as our sure refuge when we

mourn our duties imperfectly fulfilled. The love of Christ affirms an unconquerable purpose where we see partial disaster, an inalienable fellowship where we mourn over jealousy and strife, the germ of a heavenly nature where we struggle with a masterful selfishness.—*Bishop Westcott.*

Lenten Commemorations.

The Forty Days of Lent can be made commemorative of the great forty-day fasts mentioned in the Word of God.

- Moses fasted days in the mount.
- Elijah likewise.
- Nineveh throughout the whole city.
- Christ in the desert wilderness.

Lenten Aims.

- Prayers offered up.
- Alms freely given.
- Fasting truly observed.
- Repentance made sincere.
- Renovation, securing purity.
- Faith becoming unflinching.

Some Advantages of Lent*

1. Temptations largely withdrawn.
2. Our character is being tested.
3. We live a more equal life.
4. We control and subdue ourselves.
5. We are more humble.
6. We are more forgiving.

Persons to be Sought for in Lent

- The un-baptized.
- The non-confirmed.
- The lapsed communicants.
- The non-church goers.
- The discontented.
- The fault finders.
- The morbid.

Four Lenten Objects.

1. To remove what is wrong.
2. To control what is dangerous.
3. To create what is holy.
4. To foster what is right.

Intellect and its Dangers.

It is no disparagement to high intellect to say that it has its own special temptations. Powerful intellect has its temptations, as well as great physical powers or great wealth. The temptations of the most powerful are the most powerful. I believe that this forcing-house for intellect, in which the plants are to draw one another up, each striving upwards for the light, produces an unhealthy growth. If men are practically taught that cultivation of the intellect is the highest end, they are thereby encouraged to neglect its correction, repression, subdual, in things which are beyond its range.

All things must speak of God, refer to God, or they are atheistic. History without God is a chaos without design or end or aim. Political economy without God would be a selfish teaching about the acquisition of wealth, making the larger portion of mankind animate machines for its production. Physics without God would be but a dull inquiry into certain meaningless phenomena. Intellect by itself, heightened, sharpened, refined, cool, piercing, subtle, would be after the likeness, not of God, but of His enemy, who is acuter and subtler far than the acutest and subtlest.—*E. B. Pusey.*

Vanity of Vanities.

"Vanity of vanities," saith the preacher, "vanity of vanities; all is vanity." Is that true? Is it indeed true that we are born weeping, live miserable, and die disenchanting? Is it true that all which life brings, or can bring, is emptiness and vexation, and dust and ashes? Yes, it is true! and no, it is not true! Of all merely earthly things it is true. If you think that wealth, pleasure, art, luxury, rank, fame, power, can in the least make you or any man happy, you hold an error which all history, all experience, and all religion have proved to be false, without exception, in every instance. These are but transient and delusive

meteors, Dead Sea fruit, full, beneath their rosy rind, of dust and bitterness; glittering bubbles which you cannot reach, which vanish if you touch them, and of which the colours in a moment break and fly. Emptiness are these, and vexation of spirit at the best. One thing there is, one only, which is not vanity, but perfect satisfaction; not vexation of spirit, but a peace which passeth understanding. "Fear God, and keep His commandments, for that is the whole duty of man." That is within the reach of us all though the grace of God by Jesus Christ our Lord, and that is perfectness and joy.—*Dean Farrar.*

The Lenten Call.

Once again the solemn season of Lent calls us to turn aside from worldly ways and devote ourselves more entirely to our spiritual welfare. The Church lifts up her warning voice, and calls us by more frequent services to the House of Prayer; that we, by heeding her exhortations, her calls to fasting, self-examination and prayer, may see our needs, our weaknesses and sinfulness; and come with hungering, penitent hearts, to her more frequent Communion. Dear friends, let us heed her warnings, let us take the helps that she offers, and draw near with her to the life of our Saviour; following in His footsteps through the sorrow and gloom of Lent and Good Friday to the glorious Easter dawn. Let us remember the words of St. Paul: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Let us not leave our resolutions for keeping Lent until Holy Week, but with God's help form some definite practical plan to keep this holy season from Ash-Wednesday to Easter Even. Let us devote a definite portion of our time each day to the reading and study of God's Holy Word. Let our self-examination and self-denial take a practical form. Each one is conscious of his or her own shortcomings. Let us therefore strive, with God's help, to overcome these faults; let us make an effort to attend the services as frequently as the Church calls, remembering that then God has promised to meet and to bless His people.

Growth.

Christianity is not a spasm; it is a life, a growth! There are "Babes in Christ," there are "Children of the Kingdom," and there are "Young Men" who, by the grace of God, are "Strong" in Him!

Confirmation-time is always a time of deep impressions, if not of subdued excitement. Indeed, much of its value consists in its thus being a time of profound heart-searching, of personal repentance and resolve.

But the danger of all action lies in the possibility of re-action. To many, no doubt, who have been recently confirmed the work seems mostly done. The work, however, is not done; it has only been begun! What we are after is Christian character, and this we cannot bound into; it is always the result of growth!

Let us not, then, be discouraged, in our earnest endeavours to become Christ-like, if we do not become ideal Christians in a day! An acorn does not become an oak; nor a child, a man; neither does the sun rise to the zenith, suddenly; but, slowly, steadily, gradually; by growth! Are we making any progress in the Divine Life; do we want to; are we using all the means of grace within our reach? If so, then let us get comfort from the thought that God will be satisfied if we are only trying to grow!

A child, on the floor of St. Paul's Cathedral, London, seeing some people way up in the great dome, exclaimed: "Oh, mamma; how did they ever get up there? I am sure that I could never reach that gallery, however much I tried!" But the mother, opening a door in the wall of the dome, showed him some stone steps, ascending which, one by one, they were soon in the upper gallery! What, at first, had seemed so hopeless and impossible, had, at last, been accomplished; not however, all at once; but step by step!

This is the law of spiritual development. Its greatest heights can be scaled by all of us; provided we are content to go up gradually, step by step!—*Parish Leaflet.*

In Memoriam.

The Right Hon and Most Rev. Edward White Benson,
D.D., Archbishop of Canterbury, Primate of all
England.

Through all the years that are to be,
I shall recall that noble face;
The grave and gentle courtesy
Which never failed to leave its trace.

There are some men we always love
Though we may know them scarce at all;
A pleasant word from these above
How gladly do we now recall.

When death has snatched them swift away,
The sunny smile and kindly thought,
The summons we must all obey—
Oh! with what pain are we distraught.

His station placed him near the throne:
Our Western Patriarch, our chief;
A great Archbishop, that alone—
Could scarce have filled our hearts with grief.

A vast Cathedral nobly planned:
A Church, House worthy of her needs;
Peace through his wisdom; understand
These are his glory, these his deeds.

Cornwall to him was very dear,
Dear to me also, 'twas my home:
The happy home for many a year—
I shall forget when death doth come.

They loved him when as Bishop he
Lived in their midst on Kenwyn's height,
For he was always gracious, free,
A great man, jealous despite.

He ne'er sought popularity
Like some well-known as highly placed,
But a true patriot-statesman he
Who for self-seeking showed distaste.

The Church's Champion when they sought,
In Wales, to drag her to the ground,
Ecclesia Anglicana wrought—
Upon his banner soon they found.

A note of warning, clarion-voiced,
He gave, and Churchmen rose in arms,
The Church was saved, and we rejoiced:
We are now free from war's alarms.

Her cords we lengthen, and her stakes
We strengthen, as the days go by;
But he is dead. Who undertakes
To lead us now to victory?

A splendid isolation ours,
"The Church of England shall be free,"
Magna Charta gave us powers,
No Roman vassals will we be.

Oh! Churchmen over all the lands,
Oh! Englishmen beyond the sea,
Remember and stretch out your hands,
For Anglo-Catholic ye be.

Help us to rear the stately fane
Begun by England's greatest son,
Then shall come joy from out our pain,
And sorrow cease. The work is done.
—*Emra Holmes.*

Gold, Frankincense and Myrrh.

A STORY OF THE HOUSE BY THE CATHEDRAL.

BY EMILIE SEARCHFIELD.

CHAPTER I.—WHO ETHEL WAS.

The Lent lilies were dancing as with glee in the morning sunshine, with the fresh spring breeze rioting among them, scattered here and there in the clusters over the neatly kept flower beds behind the quaint old gabled house in the Close, where a hush and a restful stillness brooded; and the grand old cathedral stood calm, steadfast, and unchanging—a type, so to speak, of the truths which echoed at stated times within its walls. Its shadow at eventide would stretch athwart the flower-beds and the Lent lilies, shutting out the sunset rays, with their many-tinted glories; but now, all was radiance and tender beauty there, with the soft April sky, blue and innocent as an infant's eyes, above all, telling its own story of eternal love, eternal peace, above this fitful earth of cloud and sunshine. No wonder Ethel Graham's face glowed and kindled as she stood and

looked out at the window of the homely back room, for she possessed a poet's and a painter's soul, as it were, in one; it could be seen how the fair and beautiful in nature moved her, how her young life exulted and glorified in the lovely in form and conception. She was a bright, winsome girl, not yet fifteen, with flushing cheeks, delicate features, grey eyes full of sweet lights and depths of rare affection, and a wealth of bright, rippling, sunny hair, around which the sunshine seemed always to linger.

Mr. Graham, her father, was organist at the cathedral, and a music teacher generally. The town of Eilerton was proud of him; rare musical gifts were his: sweet, dreamy melodies were wont to float out, of an evening, from the quaint old house which lay close up to the chancel of the cathedral. But a shadow had fallen there: the mother was not. Seven young children were growing up motherless under its roof—seven children, of whom Ethel was the eldest—at least, she and Bertram were twins; next came Bessie, Jack, Willie, Freddie, and Baby Nellie. With Baby Nellie's advent their mother had left them, and that young lady was five now. Ah me! many tears had been shed there, in that quaint little old house, before this fair April morning, when the Lent lilies were dancing in the sunshine. A glorious dream had become a reality to Ethel, at the beginning of the year; at least, she could scarcely take it to herself as a reality yet, so long had she mused, longed, and craved over it. She was thinking of it as she stood looking out on the fresh, fair morning, and her very being thrilled with rapture as she pondered. It was a precious reality, she told herself, and she gathered it to her closer and dearer than ever. The wish of her young life had been to become an artist; indeed, the child possessed talent—it may be genius, who could tell? All greatness must arise from small beginnings; toiling on, little by little, with an untiring perseverance—that is how the great ones of the earth climb up to their greatness; and Ethel felt that she could dare to climb up to and cultivate her gift, if gift were hers, while Mr. Graham sighed, and went hither and thither, wishing his daughter possessed no such aspiration or inspiration. Nay, he tried to crush down the promptings within her, his sweet, fair, motherless girl, with her shortcomings and failings. He would rather she settled down to household, feminine duties, such as darning stockings for them all, and making home more comfortable, than "dream and dabble her life away," as he said, "among paints, palette, and brushes."

There was a sad, sad story, never told in full to the young ones, of another artist-girl in the family—Mr. Graham's sister—who had been allowed to follow the bent of her inclinations, talent, or whatever it might be called, and who married a painter, that ruined and killed her by neglect. No wonder Mr. Graham sighed when he saw the artist-spirit strong upon his young daughter. And then, the expense of her studying under a master! At the beginning of the year the father yielded so far as to allow of her taking lessons at the studio of an Italian painter, of no mean ability, residing in the town, named Giuvani, and a golden future stretched out before the enraptured girl.

(To be Continued.)

Ember Week Prayers.

Among all the set Fasts of the year, Lent hath the first and these Ember days the second place—days of devotion and fasting, which were instituted of old, and observed at the four seasons of the year, as for many other, so chiefly for these reasons: 1. That Christians in these religious duties towards God might let the world know they were as devout and forward as formerly the Jews had been, whose custom it was to observe four several and solemn times of fast in the year, though for other ends and upon other occasions than now the use of the Church is to do. 2. For that these times are as the firstfruits of every season, which we rightly dedicate to the service and the honour of God. 3. That by beginning these several parts of the year with an holy, righteous, and sober life, we might the better learn how to spend the remainder of every season accordingly. 4. That we

might obtain the continuance of God's favour towards us for the fruits of the earth, which at these times are for the most part either sown, or sprung up, or coming to their ripeness, or gathered into the barn. 5. That we might recall, bewail, and repent us the more seriously of those sins which all the season before we have, through our frailty and wilfulness, committed. 6. That our bodies might, by the imploring of God's mercies, be freed from those common distemperatures which usually these four seasons of the year, through the predominant humours then reigning, do bring along with them. 7. And lastly, for at these times it was the ordinary custom of the Church, and it is so still, by the imposition of her bishops' hands, to give holy and sacred Orders, which Orders were ever given as well by Christ and His Apostles, as their successors, with solemn prayer and fasting beforehand.

Hints to House-keepers.

EXTRA NICE PUDDING.—One cup of butter, two of sugar well beaten, then add two eggs and beat some time; when ready for cooking add a cup of sherry wine and put it over a pot of boiling water and let it cook ten minutes, stirring very often. It is then ready for the table.

To remove the smell of new paint, lay a bunch of hay in the room and sprinkle it with a little chloride of lime; close the room for several hours, and when it is again opened the smell of paint will all be gone.

FOR OATMEAL PANCAKES.—Take a cupful of well-cooked oatmeal left from breakfast and beat into it three-quarters of a cup of milk and the yolk of an egg, and season plentifully with salt; beat the mixture until the meal is well blended; gradually stir in half a cup of boiling water, and add one cup of sifted flour, to which a teaspoonful of baking powder has been added. Finally stir in the white of an egg beaten to a stiff froth, and bake on a well-greased, hot griddle as you would bake any pan-cake.

BAKED BROWN BREAD.—Take one heaping pint-bowlful of rye meal, two of Indian, one yeast cake, one cup of molasses, one-half teaspoonful of soda, one saltspoonful of salt. Mix with warm water as thick as hasty pudding. Grease the dish thoroughly in which it is to be baked and pour in the mixture; let it rise two hours and bake in a slow oven four hours. A few raisins may be added.

CREAMED FISHBALLS.—Boil four medium sized potatoes, and while hot mash them with a fork and whip as light as possible. Pour boiling water over one and one-half cupfuls of shredded codfish; let it stand for a second only; then drain and add the mashed potatoes, together with one egg and half a saltspoonful of white pepper, and beat till light and creamy. Shape into small balls (this quantity should make twelve), roll in dried bread-crumbs, dip them in the beaten white of an egg to which has been added a tablespoonful of milk, then in the crumbs again, and fry in a kettle of boiling hot lard. Test the fat with a piece of bread before frying; if the bread browns immediately upon rising to the top, it is of the right temperature. Drain them upon brown paper and serve at once.

TO CLEAN OILCLOTHS.—Cut into pieces half an ounce of beeswax, put in a saucer, cover entirely with turpentine, and place in the oven until melted. After washing the oilcloth thoroughly with a flannel, rub the whole surface lightly with a bit of flannel dipped in the melted wax and turpentine. Then rub with a dry cloth. A polish is produced, and the surface is lightly coated with the wax. When the floor requires to be cleaned, the wax is washed off together with the dust or dirt that may have gathered, while the oilcloth is preserved.

The French have a way of making an inferior quality of table linen look well without the aid of starch. When the napkins are washed and dried and ready to be ironed, they are dipped into boiling water and partially wrung out between cloths. They are then rapidly ironed with as hot a flatiron as possible without burning them. Treated in this manner they become beautifully glossy and stiff.

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Children's Department.

A Little Girl's Wish.

"Mayn't I be a boy?" said our Mary,
The tears in her great eyes of blue,
"I'm only a wee little lassie,
There's nothing a woman can do.

"'Tis so, I heard Cousin John say so,
He's home from a great college, too;
He said so, just now, in the parlour,
'There's nothing a woman can do.'

"My wee little lassie, my darling,"
Said I, putting back her soft hair,
"I want you my dear little maiden,
To smooth away all mother's care.

"Is there nothing you can do, my dar-
ling?
What was that 'pa' said last night?
My own little sunbeam has been here
I know, for the room is so bright."

"And there is a secret, my Mary,
Perhaps you may learn it some day—
The hand that is willing and loving
Will do the most work on the way.

"And the work that is sweetest and
dearest,
The work that so many ne'er do,
The great work of making folks happy
Can be done by a lassie like you!"
—Ladies' Home Journal

Matches.

Matches represent the difference between barbarism and civilization, and how much we owe to the intelligent genius which has made them so cheap that there is no one so poor that he cannot buy a box of matches! Years ago the making of matches furnished employment to thousands of girls and boys. Little bits of wood cut the length of the match were laid on strips of wood in which notches had been cut to hold them. The girls spread the matches along so that each slip of wood fell in its right place, laid another strip of wood on top of it, and so on until a pile of a dozen was arranged. These were clamped together and then were ready for the sulphur-bath. After they had been dipped on both sides they were

Exhaustion

Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Maine says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.
For sale by all druggists.

Paint Points

—A BOOKLET that tells what a little paint will add to the appearance and the value of a "home place." It tells what paints to use for different surfaces. Write today for free copy of "Paint Points."—A touch of

The Sherwin-Williams Family Paint will keep base-boards, brackets, boxes, benches, boxes, tanks, and all the little things about the house bright and attractive. Ready to use—anyone can use it. All colors.

Over 100 dealers sell The Sherwin-Williams Paints. Different paints for different surfaces—not one for all. Best paints manufactured.

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The Eastern Edition, N. Y. 7-1

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed, they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

SCOTT & BOWNE, Belleville, Ont.

laid in frames until dry, and then packed in boxes. Now all this is changed. The slips of wood are handled entirely by machinery. This has reduced the cost of production very much, and, of course, reduced the cost to the individual buyer. It was considered formerly that the making of matches was very unhealthful labor, but it has been discovered that with cleanliness and care it is no more unhealthful than many other forms of labor in which chemicals are employed.

—If the system is fortified by Hood's Sarsaparilla, which makes rich, red blood, there is little danger of sickness.

The Precious Little Herb.

Two little German girls, Brigitta and Wallburg, were on their way to town, and each carried a heavy basket of fruit on her head. Brigitta murmured and sighed constantly; Wallburg only laughed and joked. Brigitta said: "What makes you laugh so? Your basket is quite as heavy as mine and you are no stronger than I am."

Wallburg answered: "I have a precious little herb on my load, which makes me hardly feel it at all. Put some of it on your load as well."

"Oh," cried Brigitta, "It must be indeed a precious little herb! I should like to lighten my load with it; so tell me at once what it is called."
Wallburg replied: "The precious little herb that makes all burdens light is called—Patience."

A Point to Remember.

If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases, and it is the medicine for you to take if your blood is impure.

—Hood's Pills are the best after dinner pill; assist digestion, cure headache. 25 cents.

A Bad Habit.

The piecemeal and spasmodic manner in which the Bible is generally read, prevents any proper understanding of it as a whole, or of the particular pieces of which it is composed. The main contents of the Book, its collective glories, are entirely missed by the mere chapter and random reader and text learner. No one can understand a part that does not understand the whole.

It is a good deal better to spend a whole year on a single book than to read the whole Bible through in a year. One book, one chapter, one verse thoroughly mastered, so that it lodges a new thought in the mind, a new joy in the heart, a new purpose in the life, is worth a hundred chapters read thoughtlessly, hastily, and in a perfunctory manner.

CONSUMPTION CURED.

An old Physician, retired from practice having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper—W. A. NOYES, 820 Power's Block, Rochester, N. Y.

Lucy's Lamb.

"Look at the poor little lamb, grandfather; it can hardly walk!" said little Lucy Graham as a flock of sheep and lambs passed them in the street. Lucy's grandfather was a kind old Quaker gentleman, who was on a visit from his home in a foreign land, and had never seen his grandchild before.

5 Sores

In combination, proportion and process Hood's Sarsaparilla is peculiar to itself, and unequalled in true merit.

No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood's Sarsaparilla.

It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

Read this statement:

"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." MRS. ADA L. MOODY, Fay Street, Lynn, Mass.

This and many similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1 Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c

"Yes, my dear," he said, in answer to her remark, "the poor thing is lame, seemingly; let us ask the drover what is the matter with it."

He did so, and was told that a chaise-wheel had passed over one of the poor creature's legs.

"Poor little dear!" said Lucy. I wish it were mine. I would carry it in my arms, instead of driving it along like that."

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their **Breakfast Cocoa** is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their **Premium No. 1 Chocolate** is the best plain chocolate in the market for family use. Their **German Sweet Chocolate** is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine **Walter Baker & Co.'s** goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE, 6 Hospital St., Montreal.

"That thou would'st, I know," said the old gentleman; "thou art as gentle as a lamb thyself. I will buy the little thing for thee; it were a pity that thy tenderness and kindness should be disappointed."

And turning to the man he said, "If thou wilt let my little one here take the lamb to her home I will settle with thy master for it. There is my card; if thou wilt give me thy master's address I will call upon him to-morrow, and if he will sell the lamb, I will pay him for it."

"Well, sir," said the man, "I don't see as how I can drive the poor thing any further; so if the little girl likes to take charge of it, I'll tell my master all about it when I gets there."

And the matter being thus settled, Lucy, with many thanks to her kind grandfather, took up the little creature in her arms and carried it very tenderly and carefully by his side until they reached her home.

"Why, Lucy, child, what is the meaning of this?" cried her mother, as Lucy, her face beaming with delight, carried in her burden.

"This is my little pet lamb, mother," said Lucy; "it has hurt its leg, poor thing! and I'm going to nurse it, and play with it. Look at its beautiful white wool, and its little feet, and its beautiful face. Isn't it a little dear?"

The good woman looked puzzled. "Have you really bought it for her?" she asked of the old gentleman, her father.

"Well, my dear, I have agreed to buy it. It is not quite settled yet, but it will be, I have no doubt."

"Oh, but the expense," said Mrs. Graham, half reproachfully. "What a costly plaything!"

"Not too costly, my dear, under the circumstances. The truth is," continued the old gentleman, leading his daughter into the garden and leaving Lucy alone with her new treasure, "the child was so full of pity for the poor animal, and so much wished that it were her own, that she might carry it in her arms instead of seeing it driven along the street, that I thought it a pity the little thing should not have the benefit of so much tenderness and compassion."

(To be Continued.)

Piles Cured by Dr. Chase.

I. M. Iral, 186 Drolet Street, Montreal. 15 years suffered. Cured of Blind Itching Piles.

William Butler, Powassan, Ont. Suffered many months. Cured of Protruding Piles by one box.

Pabano Bastard, Gower Point, Ont. Suffered for 30 years. Cured of Itching Piles by three boxes.

Nelson Simmons, Myersburg, Ont., cured of Itching Piles.

Dr. Chase's Ointment will positively cure all forms of Piles. Write to any of the above, if in doubt.

Reverence for Old Folks.

The car was crowded when an old man, leaning on a cane, entered, groping along with the aid of his cane for a seat. He had gone more than half way without finding one, when a boy of about ten years old caught sight of him, and was on his feet in a moment.

"Here, sir," he said kindly, "take this seat, sir, if you please."

"But what will you do?" the old man asked.

"I'll stand," was the smiling answer, which he did.

"Well, bless you, my lad," said the old man as he sank down in the comfortable seat. "I'm a thousand times obliged, and I'm sure when you get lame and old there'll always be a seat for you."

In company with several young friends a boy was hurrying along the walk of a busy street. Suddenly he stopped, with a glad exclamation, took off his hat and bowed, while his face grew radiant. A country carriage, in which sat an old fashioned but smiling old lady, went rolling swiftly by.

"Who's that old lady that you're so mighty polite to?" asked one of the boys.

"That's the best and dearest old lady in the whole world," was the quick, proud answer. "That's my grandmother."

Boys and girls should always show respect to old age; and when you grow old as the years roll round you will expect the same respect from the youths of the future.

The Life of Dr. Chase.

As a compiler of Chase's Recipe Book, his name is familiar in every household in the land, while as a physician his works on simple formulas left an imprint of his name that will be handed down from generation to generation. His last great medicine, in the form of his Syrup of Linseed and Turpentine, is having the large public patronage that his Ointment, Pills and Catarrh Cure are having. Dr. Chase's Syrup of Linseed and Turpentine is especially adapted for all Bronchial and Asthmatic troubles.

Two Handles.

"How I dread to-morrow," exclaimed a young girl.

"Why?" asked an intimate friend beside her.

"It has so many beginnings in it. I am to begin teaching a class in the free kindergarten, as I promised, and I am afraid of that. What if I should not succeed at all? Then we are to have a visitor, a great-aunt whom I have never seen, but who is supposed to be very exacting, and how am I to get on with her, I wonder? In the afternoon, before aunt comes, I must go and look up a little fellow in my Sunday school class who is ill. I have just begun to teach, you know, and have never done any visiting. I dread it. What if I should say and do just the wrong things?"

"But all these beginnings that you

DR. AGNEW'S CATARRHAL POWDER IS QUICK AND PAINLESS.—There's no long coaxing and tedious waiting for relief for Catarrh or Head Colds, in using Dr. Agnew's Catarrhal Powder; it's instantaneous in giving relief; it's harmless, painless. It relieves in 10 minutes and perseverance in chronic cases will insure a permanent cure.

A RINGING ENDORSEMENT

From Rev. Geo. C. Needham,
The Anglo-American Evangelist.

EAST NORTHFIELD, MASS., Feb. 1, 1897.
MR. J. E. DEBOIS, MY DEAR SIR.—I have invariably declined giving endorsement to medicines or agencies for curative purposes. But after a faithful use of the Electropoise in my family I have had such signal proof of its remedial value that I have voluntarily testify to its healing virtues. It is my immediate duty to make known its curative properties for the sake of those who suffer. The Electropoise has very materially benefited myself in dissipating the agonies of chronic nervous dyspepsia. I regret that an unjust prejudice founded on misrepresentation kept me from its beneficent help until recently.

Yours, GEO. C. NEEDHAM.
CHRONIC NERVOUS DYSPEPSIA

MR. J. E. DEBOIS, DEAR SIR.—I fully endorse my husband's testimony to the value of the Electropoise, both in family and personal use. Yours,

ELIZABETH A. NEEDHAM.
Rev. Geo. C. Needham is the Anglo-American Evangelist and Author of Books for Bible Study. Mrs. Needham is also widely known as a Bible teacher and theological writer of international reputation.

Price \$10 by Express; by Mail, \$10.25. Delivered free of duty in Canada.



- An Oxygen
- Home Remedy
- Without Medicine.

Often Cures Cases Pronounced "Incurable."

"HOW?"

By its new method of introducing oxygen directly into the entire circulation.

A 112-page illustrated book descriptive of the Electropoise free by mail to any address.

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By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture

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Sittings may be arranged by telephone.

DR. WITHROW'S FIFTH EXCURSION: FROM \$17 UP. Send for programme to Rev. Dr. Withrow, 244 Jarvis Street, TORONTO.

AN ORGANIST and CHOIRMASTER

A recognised church musician in England and in Canada, examiner to the London College of Music; desires a leading church appointment. Testimonials from St. Paul's (London) and other Cathedral Dignitaries in England. Address L. L. C. M., care of editor.

DROPSY TREATED FREE.

Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 days treatment free by mail. Drs. Geesen & Sons, Specialists, Atlanta, Ga.

Christian. "Somehow, when I look forward, it seems so hard to trust."

"You take to-morrow by the wrong handle," was the answer. "I saw this sentence the other day and copied it so that I would remember it: 'Every to-morrow has two handles. You can take hold of it by the handle of anxiety or by the handle of faith.' Don't you see that it makes a great difference in the comfort of to-day, how you 'take hold' of to-morrow? There is a handle of faith; do let us take that."

IF YOU HAVE PILES USE DR. AGNEW'S OINTMENT.—Beyond compare the greatest remedy extant. Its claims backed up by the testimony of thousands of cured people. Blind, Bleeding, and Itching Piles relieved in a few minutes and cured in from three to six nights. 35 cents.

Best for Wash Day

For quick and easy work
For cleanest, sweetest
and whitest clothes

Surprise is best

USE SURPRISE SOAP

Best for Every Day

For every use about the house Surprise works best and cheapest.

See for yourself.

A Strange Excuse.

Those who do not love and serve Jesus almost always have some excuse to give; but remember an excuse may not be a good reason, and no one, big or little, can be excused from obeying God because he says he is too busy or is not ready yet.

"Why do you not serve the true God?" asked a missionary of a man in Korea, who had heard the truth but would not believe it.

"Oh," was the answer, "I am too busy. I can't serve a God like yours. I must serve one that I can go to only twice a year."

Any one can see that this was no reason at all for refusing to believe in Jesus. This man put himself and his own business first. It was not because he could not, but because he would not, give the time needed for God's worship and live for Him.

But have the Sunday-school scholars who have known of Jesus all their lives any better reason for refusing to give their hearts to Him?

How many people are ashamed to go into company on account of their foul-smelling breath, caused from catarrh or cold in head? If they would study their own interests they would soon have sweet breath like their neighbours. There is one sure cure for Catarrh and that is Dr. Chase's Catarrh Cure. Give one blow through the blower and you get relief immediately. Price including blower, 25 cents.

A Swallow Stratagem.

Lord Brougham gives a singular story, told by Dupont de Nemours, which he says he witnessed himself. Paris was the scene of the exploit.

A single swallow had accidentally put its foot into a noose of a cord that was attached to the spout of the pump in the College des Quatres Nations, and the only purpose answered by its own efforts to escape was that of drawing the knot so tight upon itself as to render all further exertions useless. In vain it fluttered till all its strength was exhausted. It then gave utterance to piteous cries, which were sufficiently loud to assemble a vast flock of the same birds upon the spot; indeed, all the swallows from the Tuilleries and Pont Neuf were soon collected at the post of alarm.

For a time, it is said, they crowded together as if consulting a plan of release. At length the plan being decided on, one of the number commenced the operation by darting at the string, which it struck with its beak as it flew past. Another and another followed in quick succession, till the whole army of besiegers had given a dash at the fort to be dismantled. The combined operation was sustained during half an hour, when the cord was severed and the captive companion set free. For some time afterwards the whole flock continued to hover together, chattering one among another, as if conscious of a triumph.

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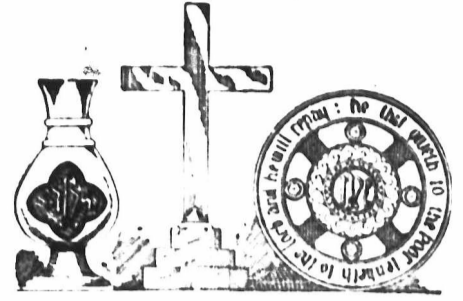
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