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Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, FEBRUARY 15, 1894.

[No. 7.

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Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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Canadian Churchman.

TORONTO, THURSDAY, FEB. 15, 1894.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)
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Liberal discounts on continued insertions.

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

Address all communications, FRANK WOOTTEN, Box 2640, TORONTO.

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

Lessons for Sundays and Holy Days.

February 18—2 SUNDAY IN LENT.
Morning.—Gen. 27, to v. 41. Matt. 26, v. 57.
Evening.—Gen. 28, or 32. Rom. 2, v. 17.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

DIVINITY STUDENTS AS MISSIONARIES.—A thoughtless crank in the *World* of Toronto, over the initials of "F. B. C.," criticizes sharply Mr. Carter Troop's well-timed remarks in a recent number of the *Trinity University Review* on the subject of the omission in some country parishes to pay the paltry fee suggested for the remuneration ("incidental expenses," in fact,) of those students who fill gaps for them occasionally. The crank quotes (of course!) our Lord's special orders to the "seventy disciples"—"Provide neither gold nor silver, etc."—as if it applied: but neither the regular clergy nor students belong to the "seventy." No such luck!

ARE CORSETS WRONG?—This "much-vexed" question among our American women is in some danger—a man would say!—of receiving a negative answer because a young woman who was shot at the other day was saved by the bullet striking on a steel rib, which shielded her other ribs, etc., including the heart. That sort of argument is a dangerous and inconsequent one. It has been used for a Bible which "saved" a soldier's life: but a bad book of the same material would have been as effective. The corset question has, therefore, not yet received its solution—that way. Nature answers it otherwise.

THAT "SPIRITUAL" FAST—on claret and crackers—still has its votaries. One of the Portland fanatics is said to have "subsisted" on the above "spiritual" diet for seventy days, and then "existed" on nothing for forty days more. It is clear

enough that if she indulged in enough c. and c. for over two months, she could afford to run for another month or so without food. The average human body needs about 16 ozs. per day, and a woman of 200 lbs. properly "wound up" could afford to "run down" to 160! Her body would be largely "spiritual"—at least "claret and crackers."

THE PRESS AND S. H. BLAKE.—The *Empire* does well to challenge the recent pronouncement of this famous Chancery lawyer on the subject of reporting indecent details of trials—and yet we do need a "censor movum" in this matter, so much depends on the manner of reporting, and certainly some details are better left out altogether. Most newspapers in Canada do not deserve Mr. Blake's censure on this subject: but he doubtless knows of some offenders. Let him expose them!

LIBERAL LOANS.—The good example set by the glassmakers of Pittsburg—in helping the employees out of their lurch on occasions—cannot be too heartily commended or too widely imitated. The average workingman at a pinch often needs a judicious loan—not a gift or charity—and is made happy by giving all possible security, so that he feels "under no compliment," honourably independent, even though as a borrower. Such men would rather sell themselves into temporary slavery than "receive charity," if they could help it. Possessors of capital should help them in this ambition.

"THE XXXIX. ARTICLES LAY OUT A GOOD BROAD STREET," says *The Angelus*, magazine of the Ascension Parish, Chicago—"provided with two sidewalks. . . . We, as Catholics, have no quarrel whatever with our brethren of the other schools, who choose by preference the shady side of the way. . . . By all means let them enjoy it! For ourselves we like plenty of sunshine. . . . We do not care to take up the whole sidewalk, much less both sidewalks." This is one way of putting the principle of toleration!

THE TELL-TALE PHOTOGRAPH.—Some of our readers will remember the famous photo of Bishop Wilberforce which accompanied the pamphlet "Rome's Tactics" in the height of the Ritualist controversy. The famous Bishop appeared in the "correct" attitude of giving benediction. A somewhat similar picture of Bishop Perry of Iowa appears as a fly sheet in the *Angelus*. The Bishop had pronounced against Ritualism lately. The photo (taken while visiting Oxford, Eng.) shows him in mitre, cope (very gorgeous), etc., and in the Wilberforce attitude!

"TOO MANY (CHURCH) IRONS IN THE FIRE."—Among the serious wrecks of business interests which lie strewn about our paths, none are more noticeable than those of printing and publishing concerns—sure proof that the printing has been "overdone" of late. The fact contains a wholesome warning to those who are wise, not to embark in any new enterprise in that line. Canada cannot, for instance, support any more Church printing businesses. If any think otherwise—"a fool and his money are easily parted" will be illustrated.

REVIVAL OF MORALS IN FRANCE.—When such a writer as Zola—rightly or wrongly credited with strong influence in favour of immorality—declares

that there is only one cure for the ills of society, and that is a revival of religion, one need not any longer despair even of the versatile and mercurial Gauls. The higher class of writers in that country evince, it is said, a longing tenderness towards the religion of the Catholic Church. All Christendom will rejoice to hear it!

MR. GLADSTONE'S SIXTY YEARS IN PARLIAMENT form a theme which leads *Living Church* to draw an interesting parallel from Church history. His acquaintance with past generations of parliamentarians and public men is compared with the experience of Polycarp, Bishop of Smyrna, a martyr at 86 years of age in 160 A. D., and reaching back to the days and friendship of St. John the Divine—familiar too, doubtless, with those who had known St. Paul personally at Ephesus and Smyrna. Such exceptional lives are really valuable links in history.

"AN ECCLESIASTICAL BRIDGE" is what Fr. Hall felt himself to be in the Brooks affair, and still more since his own election to Vermont episcopate: so he is not surprised at the assaults made upon himself. "Bridges, valuable as they are, naturally become, in times of hostility, the primary objects of attack. One is supposed to be trying to bridge over a chasm which cannot be bridged over." He will be, we trust, a "valuable bridge" between England and America, as well as between High and Low Churchmen.

ANOTHER "BRIDGE."—The death of George W. Childs, of Philadelphia, forms—as the *Toronto Empire* says—a "national calamity": but it is more than that. He was one of the strongest links holding together the sentiments which the Anglo-Saxon race on both sides of the Atlantic hold in common. English history, poetry, literature, were his: Shakespeare, Milton, Herbert, Cowper, Andrews [and Ken all had their memories marked by his generous and princely memorials. From shop-boy to millionaire, this prince of printers cast lustre on his Church and nation. The U. S. has no finer memory than his.

THEY "MAKE LONG PRAYERS."—The tendency of human nature to make up in quantity what is wanting in quality, and to end by substituting the former for the latter, receives many illustrations—since the days of the Jewish Pharisees who made such a "specialty" of this practice as to be stigmatized therefor by Christ Himself. The Church has had to watch this tendency and correct the length of her services accordingly. We note that an important Canadian Council of Presbyterians has been advised by a prominent lay member, a barrister and Q. C., to shorten their prayers, brighten their services, use a liturgy, chants, etc.

MONTREAL'S EXAMPLE.—This great Canadian seaport is as a "city set on a hill": other cities and even smaller communities are very apt to note her practices and follow her lead. The Church there has a trying position to fill, and, if she fills it worthily, can do much to produce a desirable "forward movement" throughout our country. They have a heavy Mission Fund debt. What are they going to do with it? Remembering the notable liberality of some Churchmen there—to which we have repeatedly drawn attention—one cannot help expecting that the debt will be swept away like the Assyrian army—in a night!

OFFERTORY CEREMONIAL.—It is a good sign when people seek to make the collection and offering of their contributions to religious purposes more interesting, solemn and reverent. "Passing round the hat" used to be a jocular description of our Canadian custom. Now "decent basins," carved alms plates, embroidered collection bags, are felt to be more reverent and worthy of the occasion. Even dissenters are discussing the propriety of an appropriate musical accompaniment in the shape of hymns or anthems. We should not treat the King of Kings lightly in His service.

THE CONFSSIONAL AND THE BALLOT are likely to be found in deadly conflict among our R. C. fellow citizens in Canada. It is the boast of the Anglican Church that her "confessional" is free and voluntary. Not so the Roman Communion: theirs is compulsory. The ballot in school and other elections seems diametrically opposed to this idea. The ballot says "conceal if you like": the confessional orders "reveal, whether you like or not, to the priests." Archbishop Cleary seems inclined to force the extreme Roman view of the situation. Canadian Premiers need to deal carefully with this question.

"THOU SHALT NOT—"

The occurrence of the long-drawn fast of Lent in each and every year ought to familiarize the minds of Churchmen with the "nice distinctions" which exist in every well-regulated conscience on the subject of self-restraint and self-denial. It is a very significant fact that the very origin of the human race is marked indelibly with a "line drawn" on this subject by the Creator Himself. It is, therefore, to be recognized as a principle that human nature in its normal condition requires—for its wholesome existence and development—some element or degree of restriction. This is a point where a good many well-meaning but rather thoughtless people—people unwilling to bow to anything in the shape of competent or authoritative teaching—are prone to go astray after delusions, and miss the landmarks.

RESTRICTION IS NOT PROHIBITION!

The permissive sentence, "Thou mayest freely eat of every tree of the Garden"—wide and comprehensive as it is—is clearly and inseparably connected with a significant "but," the necessary exception. The rule was "eat freely everywhere," the exception was "stop short at a certain line," put the check of self-restraint on at a certain point. The range of liberty was large and generous—liberal to a degree which could not be exceeded reasonably. "Thus far shalt thou come—but no further!" is the necessary rule of all nature everywhere. Without it all would be anarchy, confusion, disorder—that "chaos" out of which our planet has been drawn by the Almighty. The different elements and strata are "set in order": clouds, waters, earth, ether, atmosphere—all have their "assigned" places, which are to be recognized as their proper places. The "species" of all things are distinguished.

"TOTAL PROHIBITION" ANNIHILATES!

If that had been the idea followed in the Garden of Eden, and elsewhere afterwards throughout this planet, the plan would have been to keep the "Tree of Knowledge" out of the Garden: not "thou shalt not touch," but "thou shalt not see" would have been the order. It is significantly stated—what words of Inspiration can be otherwise than "significant"—that this particular tree was "in the midst of the Garden." It could not, therefore, be ignored: its presence was patent—

even obtrusive! It was not hidden away in an obscure corner, or down some dark by-path, but stood forth "in the midst"—to challenge attention, to publish its own peculiar "function"—the very monument and embodiment of the new "cosmic principle" of order, restriction, restraint.

FASTING AND ABSTINENCE

are usually distinguished by writers on Church ceremonial minutiae: but there is not, perhaps, so much difference as we are apt to think—so far as the principle is concerned. Abstinence from a certain species of food, or drink, or any pleasure, for a certain short period, is "total," so far as that species and period are concerned. Nothing whatever of that is to be used, within that time. The article may be apples, or beef, or tea: the period may be for only three hours—the principle is the same! Any line drawn so as to limit the application of the charter word "freely" is gain in a certain direction—power over oneself. Only, such lines must be "few and far between"—almost, if not quite as few, as the line of restraint in the Garden of Eden, which was just one. They must vary, too, with circumstances, as these vary even for each individual.

DISCIPLINE VARIES WITH THE INDIVIDUALS.

A fast or abstinence till nine, noon, three p.m., sundown, or even "compline," may suit some: while others may need the whole twenty-four hours, nay, two or three continuous days or a week—or the whole of Lent! The article of denial may be fruit or fish, milk or sugar, meat or dessert, lemonade or pastry: only let the selection be judiciously made of something which threatens to make itself necessary to our happiness, or perhaps seems to have become so already in a measure. It may be the opera, or light reading, or some form of physical enjoyment or amusement under the guise of exercise. It is usually all the better (more useful) if the temptation "stand in the midst of the Garden,"—if we can "stand" it so!

A "PATERNAL" GOVERNMENT

—whether of State or Church, community or household, family or person—sometimes, however, finds it necessary to separate the individual and the temptation. Either Adam is expelled from the garden, or the garden is denuded of its special attractions! This is "prohibition total" and means that disease has taken the place of health for the time being: and the "force of nature" in the way of self-restraint cannot now be trusted. So, in one place, "dangerous weapons" may be prohibited: and in another, dynamite or gunpowder may be locally abolished. In another, the authorities may consider spirituous liquors too much of a temptation for people's diseased and weakened wills. It is an alternate whether such cases should go into an asylum (if few), or the country be turned into a big asylum—if the cases be numerous! So, the household may be too weak to bear the presence of certain stimulants or luxuries: or the individual may need to avoid the very sight of a novel, a theatre, a bottle, a teapot, or a candy shop! Such extreme cases are, however, exceptional (happily)—"neither shalt thou touch it" is generally enough in the way of restriction and trial.

ONTARIO MARRIAGE LAWS.

BY ARCHDEACON DIXON.

The facilities for contracting marriages under the wretched burlesque on the sanctity and securities of the Ordinance, as laid down in our statute books, are a disgrace to Christian civilization. Under the lax way in which licenses are granted without any questioning or security required, cases are not uncommon where clergymen have uncon-

sciously abetted the crime of bigamy. Then, again, the one call of banns "immediately before or after service," throws the door for fraud wide open, for "immediately" is a vague and indefinite term, and no person is required to be present. Further, any self-made minister, male or female, who originates a sect, has the power of officiating in the most sacred of ordinances, that of marriage. Well does the Bishop of Niagara declare in a late pastoral, "The degrees within which marriage may be contracted, and the provisions laid down by the civil authorities for securing publicity, are so exceedingly lax that little or no protection is offered to society." A female minister of the "Faith Curist Church" lately married a couple in Ottawa!

A few weeks since, near Niagara, a Mormon married a couple. This gave great offence among Christian people generally and a suit was entered to declare the marriage, so called, invalid. The case was quashed by a chief justice and two judges, and the decision as quoted in a St. Catharines paper is the most wonderful exposition of the capabilities of the Ontario marriage law ever yet declared. The honourable chief did not, however, give any sanction to the Mormon creed of a plurality of wives, though the placing of the Book of Mormon as a "supplemental to the Bible," like the Church of England creeds and the Presbyterian confession of faith, is very interesting, if not instructive. The St. Catharines Star says, in quashing the conviction, the court said:

"The defendant was clearly a duly ordained minister of their religious body, and there is no doubt that it is a religious denomination within the words of the statute. Assuming that Christianity is the law of the land in a sense, there is nothing contrary to Christianity in the tenets of this body. It is true they have something supplemental to the Bible (the Book of Mormon), but that is the case with every Church or denomination. The Church of England has its creeds, and the Presbyterian Church its confession. That does not make the Church an anti-Christian one. The statute does not say 'Christian,' but 'religious.' If it said 'Christian' it would exclude Jews. The fundamental laws of the country make no distinction between Churches or denominations. Every person is at liberty to worship his Maker in the way he pleases."

THE BISHOP OF WINCHESTER ON THE LAMBETH JUDGMENT AND ITS RESULTS.

The Bishop of Winchester, in his annual pastoral, remarks:—

"If only we could be left alone to go on with our quiet duty, without so much watching the clouds in the sky, or the patrols at the outposts, we might rejoice to be possessing what may be not inaccurately described as a time of internal tranquillity, such as we have hardly enjoyed since the Church was roused by the great Oxford controversy. It may be a lull, and a short one, but wise mariners are thankful for a lull, that they may repair their tackling, verify their bearings, and recruit their strength. As the Lambeth judgment recedes into the distance, it is difficult not to feel how much of recent ritual controversy has dwindled away into its true proportions. When men know that they can readily have what they wish for, the wish to have it is sometimes found to disappear; and when men discover that they are unable to prevent their neighbours having what they do not value for themselves, the proportions of the dreaded innovation become sensibly diminished, and they become often unanimous both in the spirit of toleration, and in the love of Catholic truth wider and deeper than before. With a higher sky, a wider horizon, and a growing contempt of panics, we learn, we wait, we trust, we love, we consent to work side by side as perhaps we have never done before. Not, indeed, that all is peace, or that we have ceased to have perils. Those who are so circumstanced as to live much in the companionship of young people must constantly observe that where there is much nimbleness of mind, and a faculty for asking straight questions, and a greediness for books, and an admiration for a theological Tolstoism, there is certain to emerge, if only for a limited period, a certain shifting of the bases of faith and ex-

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THE BROTHERHOOD OF ST. ANDREW AMONG BOYS

A Boys' Chapter of the Brotherhood of St. Andrew has just been organized at Peterborough. The first meeting was held on Feb. 1st, and the organization was completed at a second gathering of boys on the 8th. More than twenty boys have signed the roll as probationers and the work has begun in earnest so far as we are aware. The Canadian Council has not yet officially taken up work among boys, but in order that our readers may understand something of the objects and methods of the Boys' Dept., we quote the following from the *American Manual*: "The Boys' Department of the Brotherhood of St. Andrew is based upon the conviction that the aggressive work of men in the Church requires some previous training and that boys are susceptible of such training."

The need of this training is felt, not only by the Church, which is constantly losing its members at a critical period of their young lives, but by the Brotherhood of St. Andrew, whose efficiency is lessened by the accession of young men unfitted through lack of proper training for its active work.

The Boys' Department, to meet these needs, is organized with a two-fold object: First, from the point of view of the Brotherhood, it is designed to serve as a training school for future members. In that sense, work among the members of the Boys' Department, if not constituting an entire fulfilment of the rule of service, may yet be considered as Brotherhood work, since it helps to spread the Kingdom of Christ among young men. Secondly, from the point of view of the members of the Boys' Department, its object is the spreading of Christ's Kingdom among boys on the lines similar to those which, it is expected, they will afterwards follow as members of the Brotherhood of St. Andrew.

The Brotherhood thus seeks to enlist in the Boys' Department only such boys as will join for what they can do, not for what they can get—for work, not for play. They will, therefore, naturally be boys who have been made members of Christ in Baptism, and who have been taught at home or in Sunday School, in some measure, what duties and privileges are involved in that membership.

Every boy desiring to become a member of a chapter must pledge himself to obey the following rules of Prayer and Service so long as he shall be a member: The rule of Prayer is to pray daily for the spread of Christ's Kingdom among boys. The rule of Service is to take some part in the work, worship or study of the Church, and to try each week to bring other boys to do the same.

These quotations are from the *American Handbook*. No doubt the Canadian Council will soon issue one of its own. Meanwhile we strongly advise the clergy and directors of Brotherhood Chapters to organize probationary chapters of boys, as has been done with such bright promise at Peterborough.

THE STORY OF THE CHURCH OF ENGLAND.

ECCLIASTICAL COMMISSIONERS.

The sub-division of large parishes into manageable districts, which has marked the progress of the Church in our own day, has been largely due to the creation of a body known as the Ecclesiastical Commissioners, whose headquarters are at Whitehall. By an Act of Parliament (6 and 7

William IV., c. 77) a re-arrangement of existing dioceses and a more equitable division of episcopal revenues were effected, and the Commissioners were appointed to carry out these arrangements. The Commissioners have accomplished a wonderful work in promoting church extension and church building throughout the country. Since 1857 they have been able to make large annual grants in augmentation of poor benefices in poor districts, the condition being that Churchmen should provide an equivalent amount. The sum thus voluntarily contributed has averaged some £150,000 a year for the last five years, and amounts in the whole to some millions of money.* It should be noted that all property belonging to the Church, whether given in our own day or centuries ago, was given for the purposes of the Church with the intention of thereby benefiting the people, and the State has no right, claim or title to take it away.†

Should Parliament ever confiscate the endowments of the Church it would require an annual sum of four millions to enable each of the 20,000 clergy to receive say, £200 a year each. Where would the money come from?

GROWTH OF THE CHURCH IN MODERN TIMES.

We now come to the accession of Queen Victoria (1837), and briefly review the remarkable progress the Church has made during Her Majesty's reign. First in importance let us take London. In 1837 there were in the diocese of London, exclusive of the city churches, but 260 places of worship, of which only 170 were parish churches, the rest being chapels and mission rooms. In 1887, the number had increased to 720, nearly all having legally assigned parishes, and supplying accommodation for upwards of 570,000. Within the last fifty years 480 new churches have been erected in London alone, to which must be added 120 temporary places of worship, now being gradually replaced by permanent structures. Assuming an average cost of £7,000 for each site and for cost of erection, we get an expenditure of three and a quarter millions sterling, not one penny of which was provided by the State.

As an illustration of the growth of the Church in the country, take the important town of Leeds. In 1837 there were, beside the parish church, 14 district churches. In one every pew was private property, and conferred a 40s. freehold vote, and there were but three schools. When Dr. Hook left the town in 1859, he left 36 churches, 30 flourishing schools, and, instead of six clergy houses, there were then 29.‡ In Manchester, between 1860 and 1886, 46 new churches were built. Referring to the recent consecration of St. Thomas', Heigham, by the Bishop of Norwich, a Norfolk paper says that a more eloquent protest against disestablishment and disendowment could not be adduced than the following summary of the Church work performed in Heigham, where the population in 25 years has doubled, and now reaches 26,000:—Two new churches built and one enlarged at a cost of £17,135; one temporary church built at a cost of £800; three parish rooms built at a cost of £3,100; two mission rooms built at a cost of £1,100; three parsonages built at a cost of £4,500; three new schools built at a cost of £2,528; two schools enlarged at a cost of £780; and an increase of five in the number of clergy.

(To be Continued.)

* Since 1840, the year in which the common fund was created, benefices to the number of more than 5,640 have been augmented and endowed to the amount of £786,000 per annum in perpetuity, or in capital value to the amount of nearly twenty-four millions. Benefactions by private donors, met with grants from the Commissioners, amount to upwards of five millions.

† By the act of 1844, twenty-five years' undisputed possession secures to Dissenters the enjoyment of their chapel property. The Church has held some of its property for nearly a thousand years. It is interesting to recall the following words of one of the witnesses (a Nonconformist) before the Select Committee of the House of Lords, appointed to enquire into the Law of Church Rates, on February 16th, 1860. He said: "So far is the State from at present supporting the Church of England, that every parish church in England was founded, not by the State, but by individual donations in ages past."—Toulmin Smith, Barrister-at-Law.

‡ For fuller returns concerning the growth of the Church see *The Church and Her Story*. Griffith, Farran & Co., London, price 1s. 6d.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

The Rev. Mr. Dicker, who was recently elected rector of St. Paul's Church, St. John, was duly inducted on Thursday, the 25th ult., by His Lordship the Bishop of the diocese. The rev. rector has left a good record behind him in England, and will, we believe, do equally good work at St. Paul's.

The Rev. C. J. James, until recently rector of St. James' Church, St. John, has been appointed curate of St. George's Church, Montreal. Mr. James was a zealous worker and will be much missed in the different departments of the Church's work in this diocese.

Rev. Scovil Neales, some while missionary in charge of the large parishes of Southampton and Queensbury, has been elected rector of Andover. Mr. Neales has had a very difficult mission to work, and the fact that he has been able to accomplish the work of these parishes for so long a time augurs well for his success in the prosperous little centre at Andover. Andover was formerly part of one of the most extensive missions in the diocese, but owing largely to the indefatigable labors of the former missionary, Rev. L. H. Hoyt (at present rector of Simonds), the mission has of late years been subdivided into parishes, wherein most encouraging work is being now performed.

The clergy of Fredericton deanery were called to meet on the 31st ult., at the rectory, Bright, for the regular meeting of the chapter.

QUEBEC.

NORTH HATLEY.—On Saturday, Jan. 27th, the Lord Bishop visited this place and dedicated a new church which has just been completed. His Lordship wore his scarlet convocation robes and his pastoral staff was borne by the Rev. G. H. Parker, M.A., rector of Compton, acting chaplain. The service was very hearty, and the music excellent; the choir being augmented by talent from Waterville and Eustis. After special prayers and hymns, and a shortened form of evensong with lesson read by Rev. A. Stevens, missionary in charge, the Rev. E. A. W. King, M.A., of Waterville, gave a brief address, giving details as to cost and funds needed for completion, and referred to Messrs. Goodhue, True, Armstrong, McNeil, the Ladies' Guild, and the summer visitors as having given great assistance towards the erection of the handsome edifice. The good Bishop's address was most interesting, fatherly and inspiring, and was listened to by the large congregation present with marked attention and pleasure. His Lordship spoke with special commendation of the great results brought about in so few months since his last visit. On the following day His Lordship held confirmation, communion and other services at Hall's Stream and Hereford, and returned to Quebec on Monday.

MONTREAL.

MONTREAL.—*St. George's Y. M. C. A.*—At their last regular meeting Mr. P. J. Illsley, the organist, gave a lecture on the "Growth and Development of the Hymn Tune," assisted by some of the choir boys. In the course of his remarks Mr. Illsley said that hymn tunes existed in the 10th and 11th centuries, as proved by old MSS. of that period. Reference was made to the magnitude and magnificence of the Temple choir and services under Solomon—the Levites providing 4,000 singers and musicians for the sacred services, besides the instrumental bands and female singers instituted by David and Solomon for secular music. Antiphonal singing of the Psalter was characteristic of the Temple choir. Two renderings of Hebrew psalmody were given, one being of great antiquity, and which is still used in the Jewish Church as a chant, the other being adapted to P. 137, "By the Waters of Babylon," the melody being used in all synagogues throughout Europe. The earliest attempts at hymn-tune composition were of the monotone order, traceable, e. g., in the hymn tune (*vide* hymns A. & M.), "Now that the day light gilds the sky, we lift our hearts to God on high," etc. The lecturer considered Martin Luther to be the father of the modern hymn tune. The hymn-tune owes its existence to the obstacles which the R. C. clergy placed in the way of the Germans when they tried to prevent them from singing their religious melodies in their own language. The singing of the psalms and hymns was confided solely to the officiating clergy. The period of the Reformation was one of great musical activity, and when Luther furnished his followers with metrical versions of the Creed, the Lord's Prayer, etc., there were no bounds to the popularity of both hymns and tunes. Johann Hess, the Wiclif of Bohemia, introduced regular German Church songs which found general acceptance. As an English relic of hymn

tunes belonging to this period, we have the familiar air by Tallis, "Glory to Thee my God this Night"—Luther's well-known Advent Hymn, "Great God, what do I see and hear." It may be remarked in regard to this particular tune, that it has been made use of in some form or other by 21 of the great composers, each of whom has slightly altered the melody, so that you can have the tune with 21 variations from the original.

The Litany was first printed in English in 1544, and during the next few years the custom of singing had become common enough to warrant the Church tunes being referred to as usual or wonted tunes. Sternhold and Hopkins' psalter, with these usual melodies, appeared in 1562. Thomas Ravenscroft, bachelor of music, newly collected and enlarged a truly cosmopolitan collection, including the psalter with the hymns evangelical, and songs spiritual (1621). As a fair specimen from this book Mr. Illsley played an arrangement of the "Old Hundredth" by John Dowland. In 1649 Charles I. was executed. During the Commonwealth, the English cathedrals were ransacked and all the stores of Church music MSS. were ruthlessly destroyed. With the Restoration in 1660, the 4 or 5 eminent musicians who had survived the interregnum set themselves resolutely to work to restore the services of the Church to their former condition, several promising choristers of the Chapel Royal being sent abroad to study by King Charles II. Tate and Brady's version of the psalter belongs to this time. A new edition of Ravenscroft was published in 1728 by William Turner, followed by another by Buckland in 1746. With Wesley's hymns came a new poetic material of which musicians were not slow to avail themselves. New compositions, in the new measures, and with greater warmth of feeling, suggested by the words, and differing entirely, both in melody and harmonization from the older school, naturally follow. Certainly some of the finest tunes were written about the time when Wesley flourished. For congregational purposes a hymn-tune cannot be too simple; people can more easily pick up the air, choirs in rural districts can more easily master the parts, the harmony will be purer. Tallis, S. S. Wesley, Goss, and Dykes were recommended by the lecturer as models for the hymn-tune writer. That the hymn-tune is an important factor in music is clearly proved by the extensive use made of it by many of the great composers. E. G. I. S. Bach, Mendelssohn and Gounod were mentioned as notable instances, thereby showing their appreciation of this branch of sacred music by incorporating well known tunes in their greatest compositions. Perhaps the most popular and widest circulating collection of hymns now in use is "Hymns Ancient and Modern"; present circulation is said to be over 25 million copies. Unquestionably this collection contains some of the very finest hymn tunes ever written, and is undoubtedly the best musical hymn book now out. Sir Joseph Barnby, compiler of "The Hymnary," another widely used book, says: "The true test of a hymn tune is that it shall equally satisfy the worshipper, whether musician or amateur. It should be capable of embodying the purest thoughts and the noblest aspirations of both religion and art," etc. Sir Arthur Sullivan has edited "Church Hymns," containing many very fine tunes by the editor and other gifted writers. Hymnals, published by Bishop Bickersteth, by the S.P.C.K., and by the sister Church in the U. S. A., received favourable notice. Mr. Illsley wishes to protest strongly against serving up operatic airs or melodies like "Auld Lang Syne," and calling them hymn tunes. Rather draw from the good and copious store of solid orthodox Church music and thereby educate the popular mind in the right direction. Regarding some great English hymn-tune writers, the lecturer mentioned the late Rev. J. B. Dykes, Mus. Doc., M.A., vicar of St. Oswald's, Durham, as the most popular and most prolific hymn-tune writer of the century. We can count his compositions by the hundred. All are uniformly good and many are full of genius, e. g., "Lead, kindly Light," "Through the night of doubt and sorrow," "Ten thousand times ten thousand," are hymns set to his music, and to Dr. Dykes' credit be it said that all the profits of his works were devoted to charities, and he died financially poor. As fair samples of Sir Joseph Barnby's hymn-tunes may be mentioned—"Lord of our life and God of our salvation," and "Jesus, my Lord, my God, my all." Sir Arthur Sullivan as a hymn-tune writer is remembered by "Onward Christian Soldiers," "Christ is risen," etc. The late Henry Smart wrote some splendid specimens of sacred song—"The day is gently sinking to an end" (Hymnary 87), furnishing an example of the highest order in which words and music were welded together. Sir John Stainer is a hymn writer "par excellence." At a dinner of the College of Organists in London at which Mr. Illsley was present, Sir John said:—"Gentlemen, each of you can do something, however small, for the praise and glory of God, even if it be only a hymn-tune you may compose. I was walking along the sea-shore at one of our watering places on a recent Sunday afternoon,

and on suddenly turning a corner, I came across a group of little children who were singing a hymn-tune I had composed. Gentlemen, I want no higher reward than that, and I would not exchange it for the finest monument in Westminster Abbey or St. Paul's Cathedral." Sir John Stainer's tunes were illustrated by "There is a blessed Home," and "The Saints of God" (A. & M.) In concluding his interesting and instructive lecture, Mr. Illsley compared Thos. Tallis's familiar evening hymn "Glory to Thee, my God, this night," to the foundation stone upon which the whole superstructure of English Church psalmody has been built—so touching in its simplicity and yet combining with its simplicity the very highest reaches of the science of music (what is technically known as canon in the 8ve.); and, says Mr. Illsley, it is an exceedingly solid foundation for our English Church music to rest on: the stone has been well and truly laid and it has stood the test of time admirably. Dean Carmichael presented the unanimous thanks of the large audience to Mr. Illsley, who then played the evening hymn, in which the choristers and congregation heartily joined.

MONTREAL.—St. John the Evangelist Parish Hall.—'Ludwig Van Beethoven,' the eminent musical composer, was the subject of a paper read on Tuesday evening, 30th Jan., by Mr. Joseph Gould, in the parish hall of the Church of St. John the Evangelist, before a large and highly appreciative audience, the room being filled to its utmost capacity. The lecture was illustrated by selections from the works of the great master. Mr. Gould began by depicting the early life of Beethoven, from the date of his birth at Bonn, in 1770, and gave a very graphic picture of his whole life down to his death, which occurred near Vienna in 1827. Mr. Gould read copious extracts from the diary of Beethoven, which showed that his domestic life was not altogether happy, his perpetual bickerings with cook and housekeeper being not among the least of these troubles and the recounting of which set the audience in roars of laughter. His magnanimity of heart was evinced in his solicitude for an orphan nephew, to perfect whose education and to set up in life he gave all the savings of a great portion of his life, amounting to £1,000. The young man turned out a spendthrift and scape-grace, and lived to treat his benefactor with the greatest ingratitude. Beethoven evinced his musical talent from early childhood and was sent to Vienna, where he studied successively under Mozart and Haydn. His music was of the highest order, its great characteristic being expressiveness of the passion sought in the highest degree. Plain-tiveness, humor, feeling of whatever kind, coupled with exquisiteness of finish and richness of imagination, were the distinguishing elements in his compositions. The lecturer then referred to the songs of Beethoven, and said that he had selected some of the latter to illustrate the lecture because they were less known than his greater works. One, however, that would be sung to the audience, 'Adelaide' composed when he was twenty-five, the lecturer considered so exquisite that had Beethoven written no other it would have been sufficient to place him among the greatest composers.

A programme was then gone through, consisting of songs by Beethoven, the lecturer explaining before each the circumstances under which it was written. These were "Sacrificial Song," sung by Miss Wingham; "Knowest thou the land," by Miss Costigan; "Contrition," by Mr. Alexander; "Mutual love," by Miss Costigan; a duet, "Merkinstein," by Miss Costigan and Mr. Alexander, closing with "Adelaide," by Mr. Alexander. All the illustrations were accompanied by Mr. Gould on the piano with fine effect, and the vocalists, all of whom are well known amateurs, sang with their usual ability. During the evening Mrs. Shaw played one of the composer's finest pieces from the "Sonata Pathetique, slow movement and Ronda," with great effect. The Rev. Arthur French at the close, in moving a vote of thanks to the lecturer and singers, remarked on the tendency of the present age to lower the standard of music and art in general, and indeed everything elevating, not excepting religion, which showed the importance of making music a part of education. The audience left highly delighted, the entertainment as a whole being intellectual, refining and instructive.

Mission Fund Sunday.—The congregation of St. George's Church, Montreal, has again made a liberal response to the annual appeal towards the diocesan mission fund—their offering this year having exceeded the sum of three thousand dollars.

ONTARIO.

On Sunday last Rev. F. D. Woodcock, of Camden, and E. J. B. Pense, of Kingston, addressed missionary meetings at Christ Church and All Saints' Church, Tyendinaga, and at St. Mark's, Deseronto. These churches, in their renovated form, are models of neatness, and do the diocese infinite credit. Chris-

Church has passed its fiftieth anniversary. It is supported entirely by the Mohawk tribe, as also is All Saints', and seats are free to all comers. The parishioners tell with pride that for many years before a minister was sent them, an Indian layman conducted service regularly in the old wooden church, long since demolished. About once a year a clergyman went from Kingston to hold communion and to baptize. This duty was performed early in the century by Rev. Mr. Stuart, afterwards the arch-deacon, so well remembered. An elegant communion set, presented by him, is carefully guarded, as is the historic Queen Anne set. All Saints' Church was renovated not long since by Dr. Oronhyatekha, at a cost of several hundred dollars, as a thank-offering for the recovery of members of his family. In his zeal for religion he is a worthy descendant of the Mohawks who, when landing in Tyendinaga last century to settle on the reserve, upturned a canoe for an altar and held a sacramental service as their first action in their new home. Rev. G. A. Anderson, the venerable clergyman, has served the tribe and congregations for over thirty years, and done an incalculable amount of hard work as a faithful pastor and friend.

MANOTICK.—A meeting of the wardens of Manotick, Wellington and Osgoode was recently held, and they agreed to pay the rent of a house for the Rev. J. P. Smitheman in the following proportion:—Manotick, 2/5; Wellington, 2/5; Osgoode, 1/5. On Jan. 31st, Dr. Nimmo and the Rev. Austin Smith visited this parish on behalf of the mission fund. Bad weather prevented large gatherings. In the fall would be a better time for missionary meetings.

NORTH GOWER.—The deputation proceeded to this parish on Feb. 2nd. The amount collected was about half of last year's offertory.

TORONTO.

All Saints'—The Right Rev. Maurice Baldwin, D.D., gave a very interesting lecture on "A trip to Egypt and the Holy Land," in the school house last Monday evening. The house was well filled and the audience appeared to be very well pleased with the lecture. The Bishop of Toronto occupied the chair.

St. James' Cathedral.—A very pleasant hour was spent in the school last Tuesday evening, when a congregational reception was given to young men. Short and witty speeches of welcome were made by Rev. Canon DuMoulin and the Rev. Mr. Bolden. A choice programme of songs and recitations was rendered, the ladies and gentlemen contributing.

Wyeliffe College.—Bishop Baldwin spoke on "Missions the World Over" in the college recently. There was a good attendance, it being the annual meeting of the Students' Mission Society.

St. James'.—Canon DuMoulin is holding short noon-day services at 12.30 in the Cathedral. These services are evidently much appreciated to judge from the large number in attendance each day.

St. Stephen's.—The Right Rev. the Bishop of Qu'Appelle preached last Thursday afternoon in this church, the first of a series of sermons to be continued on the Thursday afternoons in Lent at 5 o'clock. There will also be special sermons on Sunday evenings; Canon DuMoulin of St. James' Cathedral was the preacher on Sunday last.

St. George's.—The Right Rev. Dr. Burn, Bishop of Qu'Appelle, gave an address in this church Friday afternoon at 5 o'clock—the first of a course on Friday afternoons during Lent.

FAIRBANK.—The opening services of St. Hilda's Church, Trinity University mission, took place on Friday last (the Feast of the Presentation of Christ in the Temple), at 3.30 and 7.30 p.m. The building was not quite complete, but a combination of circumstances rendered it desirable that it should be used for Divine worship without further delay. The favourable weather induced several friends to come out from the city, and the church was comfortably filled at both services. At 3.30 p.m. there was a short service of dedication with an address by the Lord Bishop of the diocese, who congratulated the congregation upon the persistent struggle they were making against adverse circumstances. The procession of 12 clergy and about 25 choristers marched from the mission home to the church, Rev. F. G. Plummer kindly acting as choir-master and ceremoniar, Mr. J. C. H. Mockridge, of Trinity University, presiding at the organ. At the close of the service, refreshments were served in the mission home by the ladies of the congregation. Evensong was sung at 7.30 p.m. by the choir of St. Matthias' Church, under the direction of the Rev. F. G. Plummer, who officiated. The lessons were read by the Rev. Wal-

ter Creswick, bent of St. S. DuMoulin in the text, "S they be forwa were continue Holy Commu service at 3. Rev. C. H. Sh by the Rev. the members endeavours to ing, some of Warm thanks outside of th beautify the the Sisters of altar frontal their many k Band for a ve J. Broughall f Many thing has been ma simple as it is worshipping ir for and strivin

THORNDALE. poses holding inst.; some Church work taken up by t full working Already three and completed sions under t "young people ing order; wh also being re-oly renovate th

A special fe has been inaug and has proved mation of a ' objects of th gramme, are observance of pline of the C His Holy Wor received the s study of the E Prayer. (3) T tian effort in a and foreign w marized reiters vows, runs th Jesus Christ w wherewith He Gospel, and in am resolved t to endeavour most holy life, and servant u the association ing to see the gatherings. many travelli present.

TARA.—The bought a hand Tara, close to \$600 by the la since Rural De The mission l made headqua on the church acres of good la and Grace Chur for three years up to strength and paid for in of good land t tions founded— removals, and poor, diminish The debt on th

BERLIN.—Th the contracts f in a few days. was held a few Bowly, the la best possible fe the Rev. Mr. St which for som has lately com venerated inc Murray, a nati Theological Se 1849 by Dr. Bu Dresden in the succeeded admi

ter Creswick, the first lay reader, and now incumbent of St. Saviour's, East Toronto. Rev. Canon DuMoulin preached a very impressive sermon from the text, "Speak unto the children of Israel that they be forward." On Sunday, the festival services were continued; Rev. Professor Rigby celebrated the Holy Communion at 11 a.m.; there was a children's service at 3, at which an address was given by the Rev. C. H. Shortt; and evensong at 7 with a sermon by the Rev. Provost Body. Great credit is due to the members of the congregation for their earnest endeavours to have the church ready for the opening, some of them having worked night and day. Warm thanks must also be given to the many friends outside of the mission, whose presents helped to beautify the building, notably to Miss Playter and the Sisters of St. John the Divine, for the handsome altar frontal and other chancel hangings and for their many kindnesses; to the St. Alban's Mission Band for a very serviceable bell, and to the Rev. A. J. Broughall for a fine oak lectern.

Many things are yet needed, but a very fair start has been made, and the little rough-cast building, simple as it is, is very precious to those who, while worshipping in the mission home, have been praying for and striving to obtain a real church.

HURON.

THORNDALE.—The Lord Bishop of the diocese purposes holding a confirmation here on Tuesday, 13th inst.; some 40 candidates are being prepared. Church work is now being vigorously and earnestly taken up by the parishioners. The W.A.M.A. is in full working order, with a membership of over 30. Already three quilts, etc., have been taken in hand and completed in as many weeks, for the Indian missions under the charge of Rev. Mr. Hinde. The "young people's parochial association" is in flourishing order; while the "women's parochial guild" is also being re-organized. It is proposed to thoroughly renovate the church fabric this summer.

A special feature of the work of the church here has been inaugurated by the rector, Rev. A. Corbett, and has proved an eminent success; that is, the formation of a "Communicants' Association." The objects of this association, as stated on the programme, are (1, to uphold and advance the due observance of the doctrine, sacraments and discipline of the Church as Christ hath commanded in His Holy Word, and as the Church of England has received the same. (2) To promote the systematic study of the Holy Scriptures and Book of Common Prayer. (3) To encourage individual and united Christian effort in association with the Church in its local and foreign work. The "obligation," which is a summarized reiteration of our baptismal and confirmation vows, runs thus—"Recognizing the love of our Lord Jesus Christ wherewith He loved me, and the grace wherewith He called me into the fellowship of the Gospel, and incorporated me into His Holy Church, I am resolved through the grace given unto me daily to endeavour to follow the blessed steps of His most holy life, and to continue His faithful soldier and servant unto my life's end." The members of the association meet weekly, and it is most gratifying to see the earnestness which prevails at such gatherings. The attendance averages about 45, many travelling even three miles in order to be present.

TARA.—The congregation of Christ Church have bought a handsome and substantial parsonage at Tara, close to Invermay, assisted by a bequest of \$600 by the late Mrs. Martha Knox, of Invermay, since Rural Dean Cooper took charge of this mission. The mission has been divided and Southampton made headquarters of a new parish, the mortgage on the church there having been paid off and 25 acres of good land acquired and the church improved, and Grace Church, Sullivan, which had been neglected for three years, restored, and after four years given up to strengthen Chesley; three fine churches built and paid for in his present parish; glebe and ten acres of good land acquired and paid for; two new stations founded—in spite of many deaths and constant removals, and not one wealthy person, almost all poor, diminishing population in wealth and numbers. The debt on the parsonage not heavy.

BERLIN.—The Building Committee announces that the contracts for a new church will probably be let in a few days. A very successful church "at home" was held a few weeks ago at the residence of Dr. Bowlby, the large house being well filled and the best possible feeling prevailing. On Ash-Wednesday the Rev. Mr. Steen conducted the communion service, which for some years has been disused here. Word has lately come of the death of a former and much venerated incumbent, the Rev. Edwin Winfield Murray, a native of Virginia and an alumnus of its Theological Seminary. Mr. Murray was ordained in 1849 by Dr. Burgess, Bishop of Maine, and sent to Dresden in that State to do pioneer work. Here he succeeded admirably, building up a good congregation,

to which, with the exception of one year spent in Alabama at the call of its Bishop, his friend and former pastor, he ministered till his removal to Calais, Me. After some years in Calais, during part of which he also served a Chapel of Ease in St. Stephen's, N.B., Mr. Murray sought work in this diocese, being appointed to Berlin in 1876. Here he showed all the characteristics of a devout Christian and of a faithful priest, being unwearied in his efforts for the spiritual welfare of his people, and especially attentive to the sick and the poor. Mr. Murray was the originator here of week night services, which provoked considerable opposition, but which have been maintained ever since. He also attempted to establish church services in Waterloo. Amidst all discouragements, Mr. Murray was meek, cheerful, and friendly to all. In 1879 he exchanged with the Rev. Dr. Beaumont, taking charge of Dresden, a parish oddly enough bearing the same name as his first mission. Here a nervous disorder aggravated by an injury received at the time of his arrival, incapacitated him from active work, and after a short residence at Ailsa Craig, he settled at Dresden, where in his short ministry he had gained many friends. Here he bore with such patience the sore trial of helplessness, cheered however by the affectionate care of a devoted wife, that a brother clergyman remarked that he preached a sermon every day of his life. On the Wednesday before Christmas Mr. Murray was seized with paralysis, and early on St. Stephen's Day he entered into the rest of Paradise. Without doubt many will arise to call him blessed.

ALGOMA.

MAGNETAWAN.—December was a busy month in training a choir of 16 children and decorating St. George's. The picture of the angel painted by Miss P. Walton was placed in the dome and a text, "Serve the Lord with Fear," was put up over the altar. Two new banners, maroon, with white letters, were placed in the chancel: "Unto us a child is born," "Unto us a Son is given." A new dossal, white with maroon cross, and some improvised white hangings to lectern and pulpit, with wreathing round the windows, made a great improvement. Though the church has pulpit, reading desk, lectern and vestry, it needs repairs badly, and is almost destitute of hangings. At Dunchurch, morning service was held in Mrs. Kelcey's house; the congregation took part well. After a lunch, Magnetawan was reached in time to close Sunday school and to have a choir practice for Christmas Day. Service was held in the evening. Christmas Day turned out a stormy one. After lunch started for St. Peter's, Midlothian. Nearing Midlothian the bell was heard ringing for the first time, having just been hung a few days before. The next day was a busy one, preparing for the children's entertainment. The entertainment was in the form of a Christmas bazaar, consisting of carols by the children and St. Peter's, Midlothian, choir, recitations, speeches, etc. There was a Mr. and Mrs. Santa Claus. Then came the distribution of the gifts to the children, which had been provided by St. Peter's and St. George's Women's Auxiliary, Toronto, and there were just enough to go round. It was two years since the last had been held, and it had been looked forward to for some time, and all went away happy and contented. About \$16 was raised. The Christmas gifts to the catechist and his family were numerous, though only there two months, both in money and kind. One large hearted man brought a big load of wood, two pair of chickens, about 15 pounds of pork, five pounds of butter, and a large tin of lard, and this only one of many such instances—quite a contrast to a previous experience in a far wealthier mission. The next day we attended a country wedding, a drive of 18 miles, having to pilot a neighbouring clergyman to the place. We received a hearty welcome and returned home in good time. The next day drove to Dunchurch for the entertainment there, which passed off successfully. The Methodists are strong here and they turned in and helped us. After a night's rest we started for home and arrived at 4 p.m., feeling we needed and had earned a rest. A carol service was held at St. Peter's, Midlothian, when the Rev. A. J. Cobb, Broadbent, was to preach, but he had to take the whole service, as the catechist was down with the gripe and has been laid up for nearly three weeks, having had since an attack of weakness or heart failure which was nearly fatal.

BRIEF MENTION.

The equator is 24,896,821.4 statute miles. The assessed valuation of the United States, according to Mulhall, is \$65,000,000,000. Over six thousand people sleep in the open air in London nightly. Sponges are found in great quantities on the coast of Tunis, from the Kirkennah Islands to the frontiers of Tripoli.

The purest English is supposed to be spoken in Lincolnshire.

The death of Mrs. Colenso, widow of the late Bishop of Natal, is reported from Pietermaritzburg.

An oak tree at Windsor Castle is over 1,000 years old. Local history says that William the Conqueror many times admired it.

Canada, Belgium, Holland and Sweden are all assessed at about the same figure—£1,000,000,000 each.

The Rev. F. R. Ghent, of Walkerville, has been elected chaplain of the Canadian Protective Association.

It is computed that the number of people who die in London every year would fill a cemetery twenty-three acres in extent.

The area of the earth is 197,000,000 square miles. Parisians eat 18,000 dozen frog legs annually.

The Bishop of Montreal preached in St. George's Church, Montreal, last Sunday, for the first time since his recovery.

Over 12,000,000 bushels of buckwheat were last year manufactured into cakes.

In Mexico seamstresses are paid 37 cents a day; weavers, 50 cents.

France's oyster industry is the largest of its kind in Europe.

Lemons were looked upon in ancient Greece as poisonous.

An old English custom is to utilize peacocks to arouse guests in the morning.

Austria is more lenient to murderers than any other country. Of the 816 convicted murderers in the decade ended 1879, but 23 were put to death.

Rev. J. A. Halliwell, Vankleek Hill, stricken with paralysis, is out of immediate danger, but will never be able to resume active work.

Before rain, snails crawl upon leaves. If the rain is going to be light on the outside of the leaf, if long and heavy they get on the underside.

Meyerbeer could sing popular melodies at two years of age, at seven he was an accomplished pianist, and at nine was considered the best performer in Berlin.

The topaz took its name from a Greek word meaning guess, since the ancients could only guess at the locality where this beautiful stone was obtained.

Rev. Mr. McMorine conducted the Anglican service at Odessa and Thorpe on Sunday, as Rev. F. W. Dibb addressed missionary meetings in Camden parish, in company with R. V. Rogers, Q. C.

Italian ships are worked cheaper than those of any other nation. The monthly expense of an Italian ship with a crew of twenty men is about \$475; of an American ship \$1,000.

It is claimed there is a lighthouse to every fourteen miles of coast in England, to every thirty-four miles in Ireland, and to every thirty-nine miles in Scotland.

"Harper's Weekly," of Feb. 3rd has a group of the house of Bishops of the General Synod of Canada. The Archbishop of Ontario and his chaplain, Rev. W. B. Carey, are well taken.

All clouds above the earth are caused by the cooling of ascending currents of air, and the consequent condensation of the moisture which they contain.

A shark in Florida waters recently undertook to swallow a 400-pound turtle, tail first, but after getting his prey down as far as the forward flippers was obliged to disgorge.

The Bishop of Shanghai, China, reports that he has let the contract for a new building for Christ's Hospital for men, Wuchang. The Bishop appeals for \$500 to build a new chapel in Wuchang, and \$1,000 for a new chapel at Hankow.

In repairing the interior of the venerable parish church at Shrewsbury, New Jersey, two memorial slabs were found under the floor, bearing the names of Bartow and Morris. They had been hidden for a hundred and thirty years, but will now be set in the floor.

We are very sorry to learn that the Rev. Bernard Bryan, rector of the Church of the Epiphany, Parkdale, has been compelled to give up active work for a time on account of ill-health. He will be absent for three months.

The feeling which prompted the Chinese Government 2,000 years ago to build a wall 3,000 miles in length to keep out foreign invaders, is not extinct yet. China believes it necessary to have a chain of forts all along her sea-coast and up the Yangtse. They are manned with Krupp guns.

The door nail in earlier times was the plate on the door upon which the old-fashioned knocker struck to arouse the inmates of the house. As the plate or nail was struck many more times than any other nail, it was assumed to be deader than other nails. Hence the phrase, "dead as a door nail."

British and Foreign.

The ancient church at Much Wenlock, in Shropshire, has been completely restored, principally at the expense of Lord Forester.

Archdeacon Aglen is going to edit a selection from Dean Stanley's writings, which Mr. Murray will publish.

Towards a total cost of £13,000 for rebuilding the Church of St. John the Baptist, Atherton, near Manchester, the sum of £8,000 has been given anonymously.

A memorial was unveiled last week in St. Paul's Church, Prince's Park, Liverpool, to the late Canon Edward Hugh M'Neile, who was twenty-five years vicar of the parish.

Her Majesty the Queen has been a prebendary of St. David's Cathedral ever since her accession in 1837, and is now the senior prebendary of the English Church.

Canon Parker, Rural Dean, has, says the *Times*, offered £2,000 towards the erection of new churches in the Fulledge and St. Andrew's districts of Burnley, and also to endow them with £150 a year.

The Bishop of Norwich has become one of the vice-presidents of the C. M. S., which, therefore, though supported mainly by Evangelical Churchmen, can no longer be regarded as a party organization.

Miss Gedge, sister of Mr. Sydney Gedge, is to go out immediately to Lagos to take charge of the training institution which the late Mrs. Hill, the wife of Bishop Hill, intended to make her special care.

The Rev. W. B. Monahan, M. A., a young Wesleyan minister in Birmingham, has resigned his position in the Council in the Connexion, with the view of taking orders in the Church of England.

Bishop Smythies, of Zanzibar, in October made a little preaching journey, with Petro Limo, through that part of the country lying between Mkuzi and the road to Kologwe. In all, the Bishop preached in thirteen villages in Swahili, with P. Limo interpreting in Bondel. His Lordship declares that he has known no work more interesting or profitable to himself.

The Oxford University Press has produced a Bible printed from the type called brilliant, which is the smallest size used in English printing. It contains 1,216 pages, with maps, and measures 8½ by 2½ inches, and is five-eighths of an inch thick. Bound in limp morocco, it weighs not quite three ounces.

Two of the most advanced churches of Oxford have, according to the *Oxford Times*, largely benefited by the will of the late Miss Coombe. St. Barnabas, it is said, will receive not less than £10,000, and the mother Church of St. Paul a considerable sum. Both lie in the midst of a poor neighbourhood and are slenderly endowed.

Referring to the meeting of the First General Synod of the Church in the Dominion of Canada, which resulted in its consolidation from ocean to ocean, the *Tasmanian Church News* says:—"Canada has led the way in a direction that other colonial Churches will do well to follow. Federation of the twenty Canadian dioceses is now an accomplished fact, and the two Metropolitans are henceforth to bear the title of Archbishop. We hope that the Church in Australia will be the next to take such a step, that federation of the dioceses will precede and not wait for federation of the colonies, and that, for the sake of both dignity and order, the head of our Church in this part of the globe will bear the title and execute the functions of an Archbishop."

The Liberation Society, which was formed in 1844 for the purpose of bringing about the disestablishment of the English Church, means to celebrate its jubilee next May; and it is proposed that on the last Sunday of that month sermons shall be delivered in all Non-conforming churches on the principles of religious equality. The general committee of the Primitive Methodist Connection has declined to advise its churches to act on this suggestion, preferring to leave the matter to the local circuits.

The question of a division of the diocese of Maryland is now practically before the Church. The Bishop has some time since expressed his conditional consent, the convocations are discussing it, or will do so, and only the matter of adequate support seems to remain prior to the proper synodical action. This ought not to prove a serious obstacle. Washington

has nigh upon 200,000 souls, and is large and strong enough, with the adjoining counties, for a new see. The diocese of Washington would contain 8,428 communicants, some 24 churches and chapels, 48 presbyters and deacons, and contributes \$5,000 a year of the \$20,000 given by the diocese at large for missions, the disabled clergy and the episcopate.

The death of the Dean of Lincoln, better known to the world under his old title of "Butler of Wantage," removes a very remarkable individuality from the ranks of the English clergy, and comes with the more sadness inasmuch as only a day or so before his death it was stated in the papers that he was mending. The friend of Bishop Wilberforce, of Keble, Pusey and Liddon, the vicar under whom Mackonochie and Liddon himself served as assistant clergy, the wise counsellor of Churchmen in the later days of the Oxford Movement, Dr. Butler's name will not soon fade from men's memories as that of a singularly devoted and able parish priest. Let us here call attention, however, to but one department in which he showed his activity and sound judgment, his championship, namely, of Sisterhoods, in those early days when the very name of such institutions was abhorrent to the ears of most Englishmen, and the appearance of a sister in the streets was a matter of general curiosity and too often of some offensive comment. All that is passed now, has indeed passed long ago. These good women have lived down obloquy, and altogether justified their existence; their presence now excites no more remark than does the presence of a clergyman. In part this is due to the growth amongst us of a more generous and reasonable public opinion, in part to their own undeniably practical services to the community at large; but in some measure also to the wise and constraining counsels of the few leading men who years ago watched over the beginning of these institutions, and among whom not the least wise, influential, and well known was "Butler of Wantage."—*Church Bells.*

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.

Acknowledgment.

SIR,—Kindly allow me to express my heartfelt gratitude to the friends who have responded to my letters recently published in your valuable paper.

The following is a list of the amounts sent in care of Mr. F. S. Eastman, of the Montreal Theo. College: Whitley Bros., \$5; H. G. Corthom, Montreal, \$1; Mrs. J. McPherson, Rama, \$1; G. A. Eastman, Wheatley, \$1; Rev. F. Baldwin, \$2; also W. Fred Jackson, Esq., Brockville, \$2, and Rev. J. M. Snowdon's congregation, Ottawa, \$20, per Mrs. Waddill, Montreal. There are still \$40 needed to complete the object that I had in view.

In my letter I stated that the Auxiliary in Calumet had sent me a stove. I should have said the Misses Winfield of the Auxiliary, in Calumet.

J. SAUNDERS.

Biscotasing, Jan. 30th, 1894.

The Perverted Way Church History is Taught in Our Public Schools.

SIR,—It is impossible for any average student of English History, as it is taught by text-books called histories in the public and high schools of this province, to come to a much more definite conclusion than that the Anglican Church had no existence in England prior to the days of Henry VIII. These pretentious histories that have been authorized by the Educational Department of Ontario, simply, ignorantly or intentionally misinterpret much that is and ought to be dear to everyone who loyally holds to the birthrights of the language of his race. One, and the foremost birthright of the race, is the Church of England.

The present school history, except by the most tacit means, never refers to the existence of the Church of England previous to the Reformation, though the Roman Church, one is led to believe, had, as a matter of course, an untroubled existence in England from very early times to the days of the Reformation. That very fine 19th-century word, Christianity, which stands by turns for very much and very little, is met with in that portion of the book which should tell the story of England before the Reformation. After this event the historian very candidly uses the term Church of England

with as much ease as he does "the Catholics," Methodists, or Presbyterians. Histories thus written, and we have had nought else in Canada, are most pernicious to our pupils, as well as most damaging to the youthful intelligence in our schools. By their use the public and the high school pupils of the province are mistaught. For instance, in the present histories the Magna Charta is referred to as a document which wrung from a bad king the acknowledgment that every Englishman's individual rights relating to personal property should be respected. There is not one word referring to the fearless and outspoken claims of the English for the freedom of the National Church.

One would at least expect that during the long pre-Reformation period some distinct reference would be made respecting the struggles and influence of the "Anglicana ecclesia." No, there is scarce an indirect word about it. When allusion is made to kings and foreign wars rather than to men (*e. g.*, app. Theodore, Stigand, Grossetesto and Wiclif) and events (*e. g.*, Magna Charta and the statutes of Provisors and Præmunire), which deal with the life of the nation the early history of our forefathers becomes something different from what it really was. But one must expect this from historians that lead our Canadian youth (for whose or what purpose?) to believe that Wiclif, etc., were reformers of the Church of Rome!

More examples of the perverted way English History is taught in our schools might be given. But perhaps our Church people will be sufficiently warned when it is stated that at least four-fifths of the public and high school teachers in Ontario, instructing Church children, have, thanks to "doctored" histories, no true knowledge of the Church of their ancestors.

It is to be hoped then that the Committees on Education appointed by our Synods will have an existence worthy of the cause that brought them into being. In the meantime, to be bold for the cause of our Holy Church and to enlighten the public concerning her true history, a healthy plan would be for each deanery within this province to present, say, *Lane's Illustrated Notes of English Church History*, to the different high schools and important public schools within their several boundaries. This would scarcely cost us more than \$60. It would be a proper advertisement, and a loud reminder that we people desire no perversions of historical truth taught about the common heritage of the English-speaking people of all lands.

H. V. THOMPSON.

Caledon East, Feb. 2nd, 1894.

An Appeal.

SIR,—May I be allowed space in your paper to place before your readers a few facts concerning this school and mission. The school, as its name implies, is on Gordon's Indian Reserve in the Little Touchwood Hills, about sixty-five miles from Qu'Appelle station on the C. P. R. The population of the mission is 160 Crees and half-breeds. Seven-eighths are Christians. We have since 1888 built a church, but it requires about \$200 to finish it, and school buildings originally meant for day school only have been enlarged to enable us to open it as a boarding school in 1888. But the enlargement was only meant as a temporary measure. There are in addition to the twenty children of this band, about seventy or eighty children of purely heathen parents within the Touchwood Agency, belonging to Poor Man, Day Star and Yellow Owl bands. The Day Star band has a day school for their sixteen children, but there is no provision for teaching or reaching any of the others. The Indian Department and the Church are anxious that all possible efforts shall be made to reach these heathen children by bringing them to this school. The Indian Department have made provision for a new building by a grant of \$1,500, but unless that is doubled by the Department or raised from other sources, the accommodation will fall far short of the needs. A supplement will in any event be needed for things not usually provided by the Department to boarding schools. Our means of supporting the children are derived from the Government grant of \$72 per year per child in attendance. For clothing we have to depend on the Woman's Auxiliary of Canada and one private person. The whole of the Government grant is consumed by food, light, fuel, etc., leaving nothing for tuition and supervision, and the expense incidental to periodical visits to distant reserves in quest of pupils. The diocese of Qu'Appelle finds me \$400 a year as my own stipend and another \$400 to pay for assistance. I find that I cannot do anything like justice to the work with less than three assistants, besides my wife, who acts as matron free of charge. We have teacher, \$180, and all found; housekeeper, \$180, and all found; and also servant at \$96 a year, in all \$456 to pay out on a receipt of \$400. You will then, I am sure, not be much surprised when I tell you that the school account is about \$400 behind. But unfortunately for me I am the only one responsible for the deficiency. I am

quite certain who would for only person be for the educat admit a propo therefore appe that responsit food alone, bu each, to carry work of the Cl

Help us to faith where idle nomad in and to show Eternal Count

The diocese sive settlermer its very limite this the propo ous small and small for some better circum country and o men whom Je those of our b land for the u to our care.

Communica the Principal

SIR,—In yo ccellent paper however, to te paper. The v sacramental "an outward pressive, in th head of the cl and spiritual Holy Ghost.

Rite a sacran this sacramen ens the argur ferred to for t denies the sac partially reco and above all feature, that Spirit rather t the close of th (confirmation) descending to regeneration, When the wri the candidate, God the Holy character of ti a living writer (Ghost) appe change, and v mental force. seven-fold gif Him a special the young solc gracious gift c in the act of tl tors of the Ch whence at firs newal of the v Where these t mental charac can hardly be

SIR,—This i upon and oppo of Christian w the work they tions, but oppo for the young and maidens, and magnify E ful efforts in tl of a rich and s awaits us.

The early m and youthful c tunities whos This is the agn men and wome to do which no done must ren the temple of t main unfilled f

At home and school, in the from the beds

quite certain that there are none of your readers who would for a moment consider that I am the only person held responsible by the Church of Christ for the education of these heathen. All will readily admit a proportionate share of that responsibility; I therefore appeal to all, rich and poor alike, to admit that responsibility by offerings not of clothing and food alone, but of money according to the means of each, to carry on work which is pre-eminently the work of the Christians of Canada to do.

Help us to shed light into dark places to teach faith where doubt now is supreme—to make the idle nomad into an industrious citizen of his country, and to show him the way to a citizenship in the Eternal Country.

The diocese of Qu'Appelle has amongst its extensive settlements far more work than it can do with its very limited means. In a young country like this the proportion of people of means in its numerous small and widely separated settlements must be small for some time. And until time has given us better circumstances we must for the sake of our country and our Church, and for the sake of souls of men whom Jesus died to save, trust to the help of those of our brethren in Eastern Canada and England for the means to carry on the work committed to our care.

Communications of all kinds may be addressed to the Principal Teacher,

Gordon's Indian School,
Kutawa P. O.,
Touchwood Hills.
OWEN OWENS.

Confirmation.

SIR,—In your issue of Jan. 25th, there is an excellent paper on "Confirmation." Kindly allow me, however, to take exception to one statement in that paper. The writer says of confirmation: "It has no sacramental character *per se*." Yet there is in it "an outward and visible sign," most tender and impressive, in the imposition of pastoral hands on the head of the child: and there is also "the inward and spiritual grace," in the seven-fold gifts of the Holy Ghost. Does not this impart to the Apostolic Rite a sacramental character? The recognition of this sacramental character of confirmation strengthens the argument of the writer of paper above referred to for the earlier age. And though the writer denies the sacramental character of confirmation, he partially recognizes it when he says: "Through all and above all there looms this great characteristic feature, that confirmation is the act of the Holy Spirit rather than the act of the candidate": and at the close of the paper when the writer says, "In it (confirmation) we see the Grace and Spirit of God descending to meet and dwell amid the fragrance of regeneration, another blessedness of the seal of God." When the writer lifts our eyes from what is done by the candidate, to the chief thought, what is done by God the Holy Ghost, we realize the sacramental character of the Apostolic Rite of Confirmation. As a living writer says: "The moment He (the Holy Ghost) appears, the scene and the conception change, and we feel the throbbing of the sacramental force. It is He that confirms, by Him the seven-fold gifts are exhibited and imparted; from Him a special benediction and power descend upon the young soldier of Christ. And these constitute a gracious gift conferred by instrumental means, and in the act of the laying on of hands by the chief pastors of the Church: so that from the sphere above, whence at first came spiritual life, we receive a renewal of the vital gift at a special point of danger. Where these things are felt and realized, the sacramental character of the ordinance (of confirmation) can hardly be denied."

A NOVA SCOTIAN RECTOR.

"Daughters of the King."

SIR,—This is an enterprising age, and it has claims upon and opportunities for effort in all departments of Christian work. Not only are older people doing the work they have so well done for many generations, but opportunities are given and work provided for the young as never before; so that "young men and maidens, old men and children," praise the Lord and magnify His Holy Name by strenuous and helpful efforts in the gospel field, and there are promises of a rich and successful harvest in the future that awaits us.

The early morn is said to have gold in its mouth, and youthful days are fraught with golden opportunities whose influences reach time and eternity. This is the age of the young—boys and girls, young men and women, are realizing that they have a work to do which none can do but themselves, and if not done must remain undone forever—a place to fill in the temple of the Lord, which if not filled must remain unfilled forever.

At home and abroad, in the church, the Sunday school, in the abodes of the poor and needy, and from the beds of the sick and dying, voices are

crying "Come over and help us." All these appeal strongly to the sympathetic feelings and affectionate natures of the young, and to none more so than to young women. Various associations have been formed such as "Christian Endeavor," the "Brotherhood of St. Andrew" and the "Daughters of the King" to give scope to the generous, warm-hearted and helpful efforts of the young.

I have been asked to bring before you the work of an order not much known in this country, viz:—"The Order of the Daughters of the King." This Association took its rise in the city of New York eight years ago on Easter evening. Without ostentation, it has worked quietly, so that now it numbers over 100 chapters, which are found chiefly in the States, although chapters have been formed and are in successful operation in some parts of Canada. The rules of the Order are simple and very comprehensive. They are two—the rule of prayer and the rule of service. The rule of prayer is to pray daily for the extension of Christ's Kingdom among young women; and the rule of service is to make an effort each week to bring some young woman to church or Sunday school. Its members are banded together to carry out these rules and at all times to render such loyal aid to the rector of the parish as they are able, and as he deems necessary to the furtherance of the cause of Christ. The members who are communicants are expected to attend Holy Communion at least once a month in a body, and to join earnestly in the responses of the service.

Our Order here meets once a fortnight. The meeting is opened with appropriate prayer. When roll is called, each member answers with a text of Scripture—the text illustrative of a subject chosen at the preceding meeting. Our work for the following two weeks is then laid out.

"We visit the sick, attend to the chancel, take charge of the communion vessels and linen, and prepare the holy table for the administration of the Lord's Supper. We also put flowers in the church every Sunday, send flowers to the sick, and assist in church decorations for the Christian seasons, and are willing to do any work the rector requires of us, and stand faithfully by him as loyal children of the Church and 'Daughters of the King.'"

The badge of the Order is blue and white, and there is also a cross which may be worn having the motto, "*Inguanimitate cruce sustine*" engraved upon it—reminding us of Jesus' solemn words, "Take up thy cross and follow Me." I can here quote appropriately the words of one of our Order in this place;—"We Princesses, the daughters of a Heavenly King, realizing our responsible position, are striving to inspire love and loyalty in the hearts of our Father's subjects; especially for young women do we labour and intercede with our Father in their behalf. The sick, sorrowing and poverty-stricken also receive a share of our time and attention, for has not our Father said, "By your works ye shall be known?" From our own hearts we desire to cast out "envy, hatred and all uncharitableness, and to so live that our lives may daily proclaim our birth and rank—that all the Kingdom may learn from us that to follow our King is an honour and a privilege; and that following Him brings peace, joy, love and heaven."

Finally, we know all our efforts are weak, but our King accepts them when they spring from loving faith in Him. It is ours to labour and wait. In a little while it will be the privilege of those who love Him to "see the King in His beauty and behold the land that is very far off."

For His sake,

We'll trust the wave
And Him to save
Beneath whose feet as marble lay
The rolling deep,
For He can keep
Our souls in that dim far away.

It is our heaven-born privilege to humbly labour
"For His sake." D.

A Special Message for all the Dioceses.

SIR,—From amongst a host of anxieties that are lying heavily on me just now, I single out two to which I ask the special attention of the CHURCHMAN'S readers. One is the pressing need of a few more Church buildings, and the other is the crying necessity for a larger clerical staff. With regard to the latter, I am quite aware that the W.A. does not consider it one of its functions to supply clergy, but I also know that it is deeply interested in every aspect of our missionary work, and further, that it will regret to know that whereas, three or four years ago, there were six and twenty ordained missionaries in Algoma, there are now only twenty. Your readers will say there is "something surely wrong." Yes, there is; and not something only, but many things. Lack of harmony between the bishop and the clergy? Not a particle of it. We dwell in unity, too busy each of us, with his own work, to find time for quarrelling, and too full, I hope, of that most excellent gift of charity to allow diversities of "use" and thought and feeling to separate us each from the

other. No, the trouble lies in another direction. (1). There is no Superannuation Fund, and a clergyman at all advanced in life naturally pauses, before entering a diocese, to ask what provision will be made for the time of age and infirmity. None? "Very well, I must go elsewhere." (2). There is no opportunity for promotion. The missions are all on pretty much the same level so far as stipend is concerned. Only two have risen to the dignity of self-support, Port Arthur and Sault Ste. Marie. The openings for advancement are therefore few and far between in the diocese, whilst outside, with occasional exceptions, the rule is "out of sight out of mind." (3). Stipends are very inadequate. There are clergymen in the diocese who have given it the best years of their lives, who, despite the utmost economy, are unable to save a dollar for the day of extremity, and no possibility of an increase. An unmarried deacon receives \$500 per annum. Is this too much to pay for the keep of a horse, his own board, the purchase of necessary clothing, etc.? Again, is \$800 the maximum (except in the case of the two self-supporting parishes, which pay \$900 and \$1000 respectively), an extravagant income for a married clergyman and a houseful of children, after he has served his Church faithfully for twenty years or more, and without any prospect of provision for his old age? Now I do not ask or expect the W.A. to assume the heavy task of dealing directly with these grave obstacles to an increase in our clerical staff, but I do ask them to unite their earnest intercessions with ours that it may please "The Lord of the harvest to send forth more labourers into the harvest," and so to order and overrule the course of events that, despite all these things which seem to be against us, we may be able to compass our work more adequately, and not merely check the leakage which, under existing circumstances, must necessarily flow into other communions, but still more, rescue from unbelief and indifference souls for which Christ died.

A word now as to our church buildings. My "Church and Parsonage Fund" is long since exhausted. There is not a dollar in the treasury for the purpose, yet churches are sorely needed in several places. Think of one district 120 miles long without a church in it, and yet with members of the Church of England scattered here and there throughout its entire length. This district lies along the Algoma branch of the C.P.R. between Sudbury and Thessalon, and only one clergyman to look after it? Within the same limits there are no less than six representatives of the 'isms, five of them ordained! How can he possibly hold our Church people together, with services scattered scantily over long periods, and these, too, held not in a church, but in school-houses, farm houses, hotel rooms, and other places where nothing can be done "decently and in order." How can the Church people be organized into compact little congregations with no centre to rally round—no spiritual home which they call their own, with its clustering feelings and associations? Or how can we be expected to train the lambs of the flock into a fond and intelligent affection for their Church, if they are left, as they are in many places, for want of a church, to attend so called "Union Sunday Schools" where the one condition of "union" is the banishment of the catechism, and the inevitable result is their absorption into one or other of the "isms" thickly scattered over the face of the country. But the same condition of things exists elsewhere, and I am powerless to remedy it, for lack of means. Half a dozen churches could easily be planted in most advantageous positions in the spring, if the Church would only enable me to put them up. But we cannot make "bricks without straw." The churches we ask and need are plain, unpretentious buildings, needing only four walls and a roof, with the plainest possible seating accommodation. Such a church with the people's local assistance would cost about \$700 or \$750. But I must leave the matter just as I have stated it. Scores upon scores of our Church people are slowly, silently but surely drifting from our ranks, out into the "dead sea" of practical unbelief, or away into the arms of Nonconformity, simply because the Church of England in Canada does not do adequate justice to her "firstborn." With the means she does supply, we do our very best. For what is lacking, and the consequence sure to follow, I disclaim all responsibility.

E. ALGOMA.

Is it Correct?

SIR,—Will some of your numerous readers answer the following questions:—

1. Is it correct to chant the psalms appointed for the burial service?
2. Is it correct to use black drapings upon lectern, pulpit, prayer desk, etc., or to have a black altar cloth at the burial service?
3. Is it correct to sing appropriate hymns and to chant the *Nunc Dimittis* at the burial service?
4. Is it correct for the priest to disrobe and conduct the portion of the service at the grave without the surplice?

ANGLICAN.

Destitution Among the Blood Indians.

Extract from letter to General Dorcas Secretary W.A., telling of destitution and needs among the Blood Indians:

Sir,—The Rev. F. Swainson, of the Blood Indian Reserve, in thanking the W.A. for the \$24 sent towards the hospital fund, writes:—"I pray that God may enable me to put up a hospital here this year, as, if we have any serious sickness, we have no accommodation to isolate the patients. Small-pox has broken out among some Indians just over the line, 40 miles from here, and I much fear that owing to the constant communications between these people, it is bound to come here, and then, God alone can save them! Pray that we may be found faithful in the hour of danger. The general state of these Indians just now is frightful, the children dying off very fast, simply through want of proper accommodation and care. I think of turning our own home into an additional Girls' Home, when the warm weather comes, and we can live in a tent until I can put up a little shack for ourselves. Children are begging to come into the Home, especially girls, but I am obliged to refuse them. These poor Indians are worse off now than they have ever been before, often passing a whole day without food, many of the children clothed in nothing but a thin blanket to protect them from the bitter cold. Last Friday I brought six more boys into the Home, all of them very scantily dressed, only an old thread-bare shirt, and in this way I drove them to the mission, 20 miles, refusing others on my way. Twenty-five young children have died during the last month, the greater number of whom could have been saved with proper care, and unless we step in and take all these little ones from their present condition, a few years at most, and this once powerful Indian tribe will be gone. During the last six years they have decreased one-half. Oh! if I could only make the Christians of Eastern Canada realize the condition of this tribe, I am sure they would not let my hands be tied a single day longer. I am sure Eastern Canadians do not know the state of things here; it is a blot on their fair name. With a very little effort, sufficient money would be raised to enable us to save at least the rising generation. What I have written is no exaggeration, but the truth. Facts are stubborn things. I can tell you of terrible hardships endured by these Indians, and especially by their little ones. \$5,000 would enable us to take all the children of these people and save them from consumption, starvation, and death, though every dollar sent is an item during a time like the present. I have spent every cent I have upon them, and now I would appeal to Christian Canada to enable me to alleviate the sufferings and save the children of these poor, utterly destitute people."

Note.—The Blood Reserve is situated about twelve miles from Fort Macleod in the district of Alberta. We have there a Boys' and Girls' Home, but the Boys' Home has still a heavy debt upon it, and how to meet this debt is a source of great anxiety to the missionary. Six years ago these Indians numbered 2,800; terrible privation and misery has reduced them to 1,500. Any contributions to help to save the children of these people will be gratefully received and acknowledged by

L. PATERSON,
General Dorcas Sec. W.A.,
305 Huron street.

Does the Church Permit it?

Sir,—In reply to the above query I will narrate an incident that took place in a church not many miles from Toronto. It is this: The parish was without a clergyman and a divinity student read the morning prayers and preached, but as it is not allowable for a layman to read the ante-communion service, he did not go into the chancel. When the offertory was taken up the churchwarden went into the chancel and laid the plate on the table. Some one communicated this fact to the Bishop (who was an evangelical), and he wrote the churchwarden, reminding him that such was not allowable, and to be kind enough not to repeat it. A Bishop must be an authority in such matters. If it were wrong for a churchwarden of a church to go into the chancel, surely it was not right to take dissenting ministers within the same. However, there is nothing gained by dragging a mere act of civility before the public, and which, of itself, must be injurious to the cause. There was but little likelihood of its ever occurring again. It is unwise to make a "mountain out of a mole hill."

CHURCHMAN.

Are you troubled with bad taste, belching, burning in throat? Take K.D.C.—the King of Dyspepsia Cures. All druggists. K.D.C. Company Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

Family Reading.

Love's Mastery: Or the Gower Family.

Colonel and Lady Emily Cathcart, with their eldest daughter—not Blanche, to Stella's great relief—arrived at the park the following day, and Lora's week of tranquility was succeeded by one of gaiety and amusement.

Stella was not long in perceiving that, although Lora had desired her to make herself agreeable among her guests, the young ladies of the party at any rate were far more disposed to find diversion for themselves than to receive it at her hands.

And, in fact, what could she do? Shy and retiring by nature, with the shadow of that great grief of first separation from her brother hanging still about her, and requiring just at that time, owing to the unstrung state of nerve and brain, care and attention herself, rather than the obligation to bestow it upon others, what could Stella do for the amusement of girls brimfull of health and gaiety and pleasure-seeking? The Misses Raye had already formed a judgment of her, and pronounced her pretty indeed, but frigid, impassible, and dull as a beetle; and in this opinion Adeline Cathcart joined, saying that her younger sister, who knew Stella in town, found her insupportably quiet and unsociable.

The tall gallant young guardsman and the languidly-sentimental Luxmoor were far more agreeable and congenial companions; to say nothing of their handsome and distinguished entertainer, who did the honours of his home with all the grace and affability that his naturally-self-contained and haughty temperament could command.

It had been the long-cherished desire of Lady Raye that one of her pretty girls should be the wife of Somerset Gower. "It was such a desirable and natural thing," she said. And this invitation to Croombe-park for the Christmas festivities, so kindly and pressingly given, was accepted yet more heartily, and looked upon as one step in the happy direction towards which her wishes had long tended.

The young ladies themselves regarded Mr. Gower with much interest, and a little wholesome awe; one pretty speech or compliment from him coming more acceptably than a dozen from the lips of less reticent admirers.

Lora herself too was very assiduous and attentive to her brother's visitors: it was the least she could do, after all the care and money he had lavished to make her old home pleasant and attractive to her. And Lady Trevannion seemed to grow quite young again, as she took upon herself so willingly and graciously the position of head of the family. So that there seemed nothing at all left for Stella to do; and, after expending all her efforts, and finding them baffled at every turn, and herself either politely snubbed, or quietly overlooked, at the end of the third morning she retired from the charge, feeling entirely defeated and quite out of place on the surface of the new world upon which she had been thrown. Weary and dispirited, she sought refuge in her study, and indulged in a fit of crying; then, remembering that tears were vain and would grieve Tracy, could he only know of them, she rose, and with a sudden determination went straight to her sister's room, where Lora was preparing for a drive.

"Lora," she said, in a subdued and quiet tone, "do you mind my going to the rectory to call on Miss Lyon? She asked me to come and see her; and I should like to go very much, if you do not object. I do not seem of any use at home, though I really have tried, as you wished me, to do all I can to entertain the Rayes; but, as you see, they do not care at all for my company, and amuse themselves much better without me. And I feel very tired, and want a little quiet."

"You can go," Lora answered, glancing at her sister's pale cheeks and weary eyes. "There is no need for that long preamble. The Rayes would like you well enough if you made yourself a little more lively and sociable; however, I have explained to them that you are not well just now, and so I dare say they excuse it."

"Need I come down to dinner this evening, Lora?"

"Not if you don't feel disposed. Somerset certainly wishes it, when there is no dinner-party; but he will not mind, for once."

"Thank you," Stella answered, very gratefully. And then, as she was leaving the room, "How long may I stay?"

"As long as you please, so that you are in the drawing-room soon after eight o'clock. Let Alice go with you, of course; and, if you stay out after dark, order the carriage to fetch you. It is not etiquette, of course, setting off in such a fashion; but I dare say Miss Lyon does not care much about that; and it is not as though you were come out."

With a light heart Stella hastened to her room, and rang for Alice. "I am going to the rectory, Alice," she said joyfully. "Do you think Miss Lyon will be at home?"

Alice said that in all probability she would; that it was not her school-afternoon nor the club-day. Miss Lyon might reasonably be looked for at home, she thought.

With the new object of interest before her, Stella tripped briskly across the park, taking, by Alice's directions, the shortest route, which left the carriage-drive far on the left. Emerging through a somewhat unfrequented gate, she encountered Mr. Luxmoor, who was strolling leisurely towards home, two greyhounds pacing sombrely at his heels, and followed by a game-keeper carrying his gun and some dead birds.

Stella had no inclination to linger; but the young man drew up. "Well, fair Stella, and whither bound?" he asked, with his usual languid air.

"I am going for a walk, and a call," Stella replied rather ambiguously.

"May I offer my escort?" he asked with a look intended for dismissal directed towards Alice.

"No, thank you," answered Stella. Her feelings of pity had rather subsided since the first introduction to Harry Luxmoor; and she had no especial fancy to increase her intimacy. She had seen and liked the world too little to rejoice in flattery and flirtation, as did Marian and Carrie Raye; and she judged, and not unfairly, that Mr. Luxmoor by no means discouraged them in their propensity. Her refusal, though very courteously and simply spoken, was far too decided to admit of farther pressure; and, raising his hat gallant with his left hand, Mr. Luxmoor strolled on.

"There is more behind that childish angel-face, as you are pleased to term it, than you imagine," he remarked that same evening to Carrie Raye, when that young lady had been passing criticisms, not altogether complimentary in their character, on Stella's lack of *esprit* and knowledge of things in general. She has a judgment of her own, if I mistake not, and immense firmness and self-possession: a character, in fact, which one does not get to the bottom of, all at once." For, in truth, the young man had been not a little piqued at the honour of his company, usually so acceptable to the fair sex of his acquaintance, having been so calmly and quietly declined.

Yes, Miss Lyon was at home. Stella heard the reply with much satisfaction; and, desiring Alice to wait a while, followed the servant into the library, Dr. Lyon's favourite winter sitting-room. Mary was at the table, busily engaged in drawing; and, when the door opened and admitted Stella, she rose up with a flush of surprise, and then of pleasure, to greet her visitor.

"I am come, as you asked me," Stella said, in that winning childish tone of confidence which was natural to her when quite at ease; "and, if you like, and are not engaged, I can stay till seven o'clock."

(To be continued.)

—And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the Cross.

No other sarsaparilla has equalled Hood's in the relief it gives in severest cases of dyspepsia, sick headache, biliousness, etc.

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Some of These Days

Some of these days all the skies will be brighter—
Some of these days all the burdens be lighter;
Hearts will be happier—souls will be whiter—
Some of these days!

Some of these days, in the deserts upspringing,
Fountains shall flash, while the joy-bells are ringing,
And the world—with its sweetness of birds shall go
singing—

Some of these days!

Some of these days! Let us bear with our sorrow;
Faith in the future—its light we may borrow;
There will be joy in the golden to-morrow—
Some of these days!

Hurry.

Some people are always in a hurry, yet always behind hand. The two things generally go together. The methodical woman, on the contrary, is never in a hurry. She fulfils her every duty as Goethe says the stars move—"without haste and without rest." She knows what should be done first, what next, and how long each item to be attended to will require. She sees in an exigency what can be omitted or deferred, and what must be done, according to the programme she has made. If she wishes to take a certain train, she is there in time, with five or six minutes to spare. If a certain task is to be done by a certain date, the work is ready a little in advance of the date. All this comes of a habit of forecasting, planning, and working daily according to a settled programme. If the person who is always in a hurry were to sit down quietly and make out a list of what she has to do, what must be done and what may be omitted, and of the time each task will probably take, and then simply keep to her list, she would find no need to be in a hurry. Some housekeepers are always in a hurry about breakfast or dinner, or getting to church, or having their sewing done, or making calls, or something else; and they do not realize that hurry is the result of a state of mind within, and is not necessarily caused by circumstances outside of them.

Don't selfishly deprive your friend of cheerful company by remaining a dull gloomy dyspeptic. Restore your spirits by using K.D.C., the King of dyspepsia cures. It conquers every time.

Good Advice to Young Women.

There is nothing so certain to make you disliked as to tell your troubles to a friend. Prosperity means friends, but once you take it into your head to retail your woes you will soon discover that your company is not wanted, and the people who once bowed to you in pleasant recognition, now walk on the other side of the way, with a cold and stony glare that looks over your head or through your body, but never meets your eyes as of yore.

The people are not hard-hearted that turn the cold shoulder to you. They are only averse to knowing of any more misery than they already have to bear. We every one of us have our little troubles. In some cases they grow to be very large ones, and it isn't pleasant to have the dark side continually thrust before us just when we begin to feel a bit comfortable in our minds over some unpleasant occurrence that has upset us for a time.

Take a bit of valuable advice, and when you feel like telling some one of your spat with your intended, or how low your finances are, just remember our warning, and don't do it. Your mother, your father, and your husband are the truest sympathizers, and, outside of them, you are certain to be soon called a bore if you persist in your harrowing confidences.

Paul's Conception of Christ.

It is in its conception of Christ that Paul's gospel wears its imperishable crown. The evangelists sketched in a hundred traits of simple and affecting beauty the fashion of the earthly life of the man Christ Jesus, and in these the model of human conduct will always have to be sought, but to Paul was reserved the task of making known, in its heights and depths, the work which the Son of God accomplished as the Saviour of the races

He scarcely ever refers to the incidents of Christ's earthly life, although here and there he betrays that he knew them well. To him Christ was ever the glorious being, shining with the splendor of heaven, who appeared to him on the way to Damascus, and the Saviour who caught him up into heavenly peace and joy of a new life. When the Church of Christ thinks of her Head as the deliverer of the soul from sin and death, as a spiritualizing presence ever with her and at work in every believer, and as the Lord over all things, who will come again without sin unto salvation, it is in forms of thought given her by the Holy Ghost by the instrumentality of this apostle.

Do you feel the first mutterings of indigestion? Don't wait for it to become chronic. Use K.D.C. K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State street, Boston, Mass.

A Pathetic Prayer.

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is small and the ocean is wide."

How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life? "Keep me, my God; for my boat is so small and the ocean is wide!" Keep me, my God, keep me from the perils and temptations that throng around me as I go about my daily duties. My boat is small—I am so weak, so helpless, so prone to wander, so forgetful of Thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity and driven before the storms of grief and sorrow. Except Thou dost keep me I must perish. Keep me, my God, for "Thy ocean is so wide"—the journey is so long, and the days and the years are many. "In Thee, O Lord, do I put my trust. Deliver me in Thy righteousness."

Desert Rain.

'Tis well when a rush of anguished tears
Bears down on a pride-parched soul!
'Tis well when the first full rain appears
On the blinding sands of the sun-scorched years,
Till the proud old passions fall!

'Tis well when the pride-walled heart doth weep
With the anguish born of pain,
'Tis well when the grim, grey storm doth sweep
With a sudden crash on the soul's dead sleep,
Then the desert blooms again.

Make Your Religion Your Life.

Religion is often left behind amid the crowded streets, where the sanctuary stands a reminder of invisible things; it is not carried where the village church invites with homelier ways of worship, perhaps with divergent creed or unattractive ritual. Friends, we need to beware lest we make the summer of freedom a winter of faith. There is much necessity of conscience to be carried into the relations of these liberated portions of our life as into the business of our work-a-day world or the relations of the complicated society in the great city. I would plead with you, in the varied lines of pleasure and rest which open before you with the lengthening days, to carry with you the New England Sunday, the day of rest, with all its sanctities, its holy usages, its abstinence from secular things, its peace of spirit, its prayerful thought of God, and Christ, and heaven.

Unearned Rewards to Children.

That parent loves well but not wisely and is doing wrong who gives unearned rewards to the idle and selfish boy or the fretting girl. If the boy fails to prove half spoiled on becoming a man, it is in spite of his early training. The chances are that he will be wilful, besides idle and selfish. But an early environment of industry, obedience, thought, and faithful religious training, can train the will in such a way as to modify natural bad qualities and reinforce natural good qualities, and lead to the acquiring of new good ones.

Always Speak the Truth.

If there is one command more strongly pressed upon us than another, surely it is that we should always speak the truth, and love one another. Indeed, the one is almost inseparable from the other; for if we love our neighbours, it is not likely that we shall endeavour to deceive them by false speaking. I once knew a poor woman who, though quite dependent upon her own exertion, was so much respected for her integrity, honesty, and obliging disposition, that she found no difficulty in supporting herself respectably. She used to say, "It is the well spending of the day that I look to." Now mind this, my dear little children, it is the well spending of the day that we should all look to; for how different must be the reflections at the close of a day spent in improving the condition of our fellow-creatures, from one spent entirely in pursuing our own gratifications! So that poor Betty—for that was her name—might indeed allude to the well spending of the day. She was ever ready to assist, when called upon, to the utmost of her abilities. I have just recollected a case that will form quite a contrast. There was a hearty, strong-looking man, who accustomed himself to an idle course of life, content to live upon the labour of others rather than work for himself, which you know is always the most commendable. A lady one day offered to lend this man tools, and pointed out employment, whereby she hoped he might be induced to work for himself. He promised to return the tools, and for the first few nights did so, with an acknowledgment that he had succeeded beyond his expectations. But you will be sorry to hear that the next time the tools were lent to him, though he promised as before to return them, he never did it, and the lady saw him no more. How different must be the reflections of this man at the end of the day, knowing that he had not only broken the confidence placed in him, but had violated the commands of God.

Those burdens of life, palpitation of the heart, nervousness, headache, and gloomy forebodings, will quickly disappear if you use K.D.C. The greatest cure of the age for all forms of indigestion.

Lent.

As the years roll on, the season of Lent becomes more and more precious to the Church of God.

In the natural world, seed-time leads on to harvest, and harvest leads on to seed-time, each in its order of the greater importance, so in the spiritual world, repentance precedes holiness, and holiness renews and deepens repentance, prayers beget praises, and praises begets prayers, bountiful sowings make ready for bountiful harvests, and rich harvests for liberal sowings, Lent and Pentecosts, Pentecosts and Lent, until the vicissitudes of time give place to the steadfastness of eternity. Fresh verdure, bright flowers and mellow fruit are more pleasing to the eye than the bare ploughed fields; but without the latter the beauty, splendour and abundance of the former are not possible. Welcome, then, thrice welcome, dear feast of Lent!—Bishop Brown.

Keep Lent in a Practical Way.

If you made your Lenten resolutions before Ash-Wednesday, as you should have done, stick to them. An intentionally broken vow is worse than no promise at all; but yet if you have broken it, renew it promptly before God and try hard to do better this time.

God is not looking to see who can live the longest on the least food. We do not fast to see who can do it the most or the best. Many persons have no choice as to their diet. The test is, who is in earnest? Who does the most trying? God always looks for motives, and for work; He does not ask us to point to results.

Let us, then, make this a Lent in earnest; make it really a season of spiritual usefulness to ourselves. Then, when the paschal moon lights up the heavens, the Easter joy shall be a reality to us; for we shall be nearer to the Sun of Righteousness.

Lent.

Listen! From the old Cathedral,
With its faint and glimmering lights,
Softly chant sweet choral voices
"Forty days and forty nights."

As the words come softly blended
With the music's peaceful flow,
Bear they to my restless spirit
Thoughts of Jesus' fast of woe.

Thoughts that now the holy season
Calls us from the world again,
Bids us pray and makes us willing—
"Glad with Him to suffer pain."

Society.

Society is continually inhaling, giving and taking, helping and being helped; and its health and growth depend upon the free and constant operation of both these functions. Neither can they be relegated to different classes of people, some doing all the giving and others all the receiving. To starve one side of the nature injures the whole; and unless both are in constant and happy exercise, the individual is mentally and morally stunted—indeed it will never be known how much more generous giving there would be in the world if there were more cordiality and gratefulness shown in accepting.

Things Worth Remembering.

To lament the past continuously is rather a hindrance than a help to bettering the future.

Of all the thousand enemies that lie ambushed along the journey of human life there is not one that does not shrink and cower before a clear intellect, a potent will, and an honest intent.

Work in spite of yourself, and make a habit of work; and, when the habit of work is formed, it will be transfigured into the love of work; and at last you will not only abhor idleness, but you will have no happiness out of the work which then you are constrained from love to do.

There are few that are not aware at one time of their life or another that they know a better way of living, of doing. Goodness consists in living thus better, in doing thus better. What is needed then is a school for learning not so much what is to be done as to do what we know ought to be done.

"Never a rose without a thorn" is an axiom possessing much truth. It follows then that the thorns were created for the purpose of protecting the treasures of the bush. So we often find in human life that beauties of the heart and mind are preserved by the thorns of unshapely bodies, unbeautiful faces, or lack of wealth.

No one need fear that a wise discrimination will ever crush out real sympathy. There is enough sorrow in the world that needs consolation, enough poverty that needs relief, enough burdens that need lifting, enough pain that needs banishing, to inspire all the sympathy of human nature and to demand its most practical results. What is needed is not less sympathy, but more intelligence—not a stoical indifference, but a keen perception of the causes of human misery and a wise judgment in dealing with them.

Character-Making.

The difficulties of systematizing moral development are so numerous and grave that they may well tax the powers of the wisest and most zealous advocate. Especially is this the case because maxims of good conduct, though ever so diligently laid down, are not of themselves sufficient to ensure the good conduct which they recommend. Just as mental discipline consists more in the constant exercise of the mind itself in right paths than in the information imparted, so moral discipline consists more in the continual exercise of right feelings, right desires, and right actions, than in any repetitions of moral precepts, be they ever so true. Whoever can succeed in inspiring these and cultivating them as habits has found the true secret of character-making. As has been well said, "Not by precept, though heard daily—not by example, unless it is followed—but only by action often caused by the related feeling can a moral habit be formed."

Genius and Ordinary Humanity.

It is the affinity of genius with ordinary humanity that constitutes its chief value. It enters into the consciousness of men and women, stirring up their latent powers, rousing their dormant energies, awakening within them new thoughts, and setting in train new courses of action, the results of which are utterly beyond calculation. Not only by the personal contact and magnetism of great men, but through the effect of their labours, through the record of their lives, through the memories they hand down, is their influence ever reproducing itself. They are as lights which not only illuminate the landscape, but also kindle a torch in the hands of thousands, who in their turn spread the light far and wide.

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Tokens of Kindness.

If, in a spirit of goodwill, a man helps his neighbour in some crisis, why should that neighbour be pleased with the goodwill, yet uneasy until he can in some way return the favour? If one be but the manifestation of the other, why should not both be received with glad and appreciative welcome? If the lesser gift call for gratitude, so much the more does the greater, which is its source. If the lover of independence still longs to make some recompense, let him return the affection, the friendship, the kindly regard, the goodwill that are thus showered upon him, and allow them every natural and spontaneous expression. If he nourish them in his heart, he will never be ungrateful; nor will he appear so by any ungraciousness of manner in receiving tokens of kindness.

"Spare us, Good Lord."

Lord, we kneel in shame and sorrow,
Mourning o'er our mis-spent years,
Looking sadly for the morrow,
Shedding vain the fruitless tears.

O'er the sky the dark clouds gather,
As we hear the voice "Repent!"
Ere it is too late, O Father,
Hear us, pardon us this Lent.

By the fasting and temptation
In the wilderness so drear;
Hear our earnest supplication,
Spare, good Lord, Thy people spare.

We are Thine. Thy love has bought us,
Thine alone we fain would be;
Gracious Shepherd, who has sought us,
Suffer us to come to Thee.

Be not angry with us ever;
These unworthy prayers receive;
We can doubt Thy mercy never,
So we pray, O Lord, forgive.

To Thy Cross, O Saviour, clinging,
May we find our pardon there,
And a holier life beginning
With Thy help; Lord, grant our prayer.

Mental Progress.

The first and most essential condition of mental progress is that fair and impartial spirit of disinterestedness which sets every hope and every fear aside in the love, of and the loyalty to truth. Unless this be present, the mind will be clouded and its force will be diminished. But, with it, men of moderate powers rise to a loftier height and purer atmosphere of thought than would otherwise be possible. Nothing will so quickly dissolve the spirit of censoriousness or so surely help a man in his dealings with others, either in business or social relations.

A Prayer for Lent.

O Lord! who through ages past has trained Thy Church, as at this season, in finding out and striving against the secret or the open sins which may be displeasing in Thy sight; by the help of the Holy Spirit lay open to me my heart and life, that I may in humble penitence lay them at the foot of the Cross of Christ for cleansing through His most precious blood. Amen.

Hints to Housekeepers.

VEGETABLE SOUP.—Peel, slice and fry in butter three onions, six potatoes, six carrots, and four turnips. Pour over them two quarts of boiling water, and stew slowly till the vegetables are done. Strain and serve.

In severe paroxysms of coughing, either from coughs, colds, or consumption, one or two tablespoonfuls of pure glycerine, in either milk or hot rich cream, will, it is said, afford almost instant relief.

BAKED SALMON TROUT.—Brown in oven, in pan with very little water. Pour over it one cupful of heated cream, pepper, salt and chopped parsley, and serve.

SALMON CREAM.—Heat a can of fish in hot water. Pour liquor on one tablespoonful of braided flour, then add one pint of hot milk and seasoning, and pour over fish.

SOFT CUSTARD PUDDING.—Line a pudding dish with lady fingers or slices of sponge cake; make a soft custard of one quart of milk; yolks of five eggs, and pour over all; beat the white to a stiff froth, with one cup of fine sugar; spread over the top; set in an oven, and brown slightly; the custard should be flavoured with vanilla.

Small house filters, unless frequently changed or cleaned, are rather harmful than useful.

POTATO PUFF.—Two cups mashed potato (that has been put through a sieve); season with salt and pepper; stir in two tablespoonfuls of butter, beat to a cream, add two well-beaten eggs and one cup of cream. Pour into a baking dish and bake in a hot oven.

GLACE FROSTING.—Put half a cupful of sugar and three tablespoonfuls of water in a small saucepan. Stir over the fire until the sugar is nearly melted. Take the spoon from the pan before the sugar really begins to boil, because it would spoil the icing if the syrup were stirred after it begins to boil. After boiling gently for four minutes, add half a teaspoonful of vanilla extract, but do not stir; then set away to cool. When the syrup is about blood warm, beat it with a wooden spoon until thick and white. Now put the saucepan in another with boiling water, and stir until the icing is thin enough to pour. Spread quickly on the cake.

Tomato soup, or tomato bisque, may be made from fresh tomatoes, or from the canned, if freshly opened. If they have been opened more than an hour or two, they are apt to be acid. If fresh ones are used, scald and peel them, cut them up small, and stew till each piece is thoroughly cooked. Strain, and to the liquor add a piece of butter, pepper and salt, and about one-half a teaspoonful of sugar to a pint of tomatoes. Let come to a boil, add a pinch of soda, to counteract the acid, and boil till the froth subsides. Add a pint of rich milk, and thicken with a tablespoonful of flour made smooth in cold milk. Serve hot, with toast.

THE BEST TONIC.—Milburn's Quinine Wine is the best tonic for weakness, debility and lack of strength. It is an appetizing tonic of the highest merit.

IN EVERY CASE.—In every case of dyspepsia, where it has been fairly tried, Burdock Blood Bitters has performed a complete cure. B.B.B. cures where other remedies fail.

IMPORTANT TO WORKING MEN.—Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure, for outward and internal use.

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Children's Department.

At the Door.

I thought myself, indeed, secure,
So fast the door, so firm the lock;
But, lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous, baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in Eternity,
I, like a truant child, shall wait
The glories of a life to be
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
" 'Tis I, O Father! only I?"

The Dog that Found Johnny.

On the borders of one of the vast plains of South America lived a poor German and his family. Their home was very humble—only a hut built of turf, with a bit of cultivated ground on one side of it, and on the other the tall tossing grass of the prairie. A few other scattered dwellings were within sight, and all beside was wilderness.

One day the wife of the man took him his dinner to the spot where he was at work, as she often did, leaving Johnny, as usual, playing at the door. There was no fence to the enclosure; there was nothing to keep him back from that pathless plain, but she never thought of danger. When she came back, after a very short absence, Johnny was gone!

Alas! she knew too well whither he had gone, for she had lost two child-



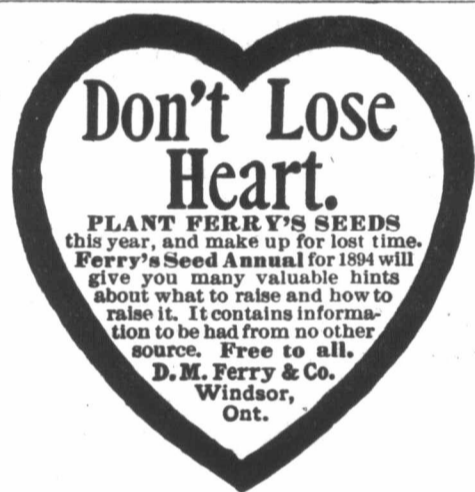
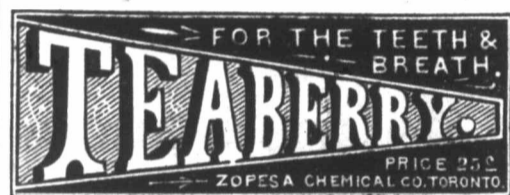
Patrolman Julius Zeidler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for **That Tired Feeling**. I cheerfully recommend

Hood's Sarsaparilla

and Hood's Pills to every one who wishes to have health and comfort." Get HOOD'S.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, and sick headache.



ren before in the same way, but this one she had supposed was too young to stray. Her heart sank within her, as well it might. She called and called, but there was no answer. Johnny was already in the depths of the prairie, and once there, who could find him or bring him back?

Soon she had told her tale to the few neighbours of that lonely place, and all started forth to search. Hour after hour went by, and the night came on, but no child was to be found. No rest was there for the anxious father and mother; they remained out through all the long, long night, shouting to scare away the wild beasts should any be near, and straining their ears, lest the faint cry of the lost one might reach them in the darkness.

With the dawn of light the mother, with a new hope in her heart, left the prairie for the dwelling of an English gentleman who had settled not far from them. He had a dog—a very clever dog. She had often watched him hunting wild turkeys for his master, and surely he could help them to hunt for something vastly more precious.

The gentleman, when he heard the poor mother's trouble, said he should only be too glad if his good dog could help. They were both very soon at the hut, and he began to think how he could make Fidele (that was the dog's name) understand what he wanted.

He had taken his gun with him, which put the idea into Fidele's head that they were going out shooting game; and he stood wagging his tail and looking up into his master's face, as much as to say, "Yes, here I am, all ready; what next?"

"No, no, my good fellow," said his master, shaking his head; "we've got other game to-day. Look here!" and laying his gun aside, he took up a pair of little stockings belonging to the child and bade Fidele smell them.

Poor Fidele was sorely puzzled; and though he followed his master out of the door, he evidently had not yet got into his brains what he was to do. Then seeing his master carrying the stockings, all at once it came across him that he wished him to carry them, and he wagged his tail again and seemed quite pleased to think he was right at last.

But no, that would not do, either! And while the master patted him and commended him, he again shook his head, which was more and more perplexing. Suddenly another thought seemed to come to Fidele, and this time it was the right one. He made a stand, smelt at the ground, and then ran hither and thither, with his tail wagging and his nose on the ground still. He had come upon the child's scent, and at once knew that was the thing wanted. The whole matter was plain to him now, and was there ever a dog so delighted!

The poor mother, who had been keeping close to the dog, cried for joy, for she felt quite sure now her child would be found.

But it was slow work, for the traces were faint, and every now and then the dog would lose them altogether; then would sniff a bit, and run backwards and forwards till he gained the scent again. Once he came to a prickly shrub, which seemed specially interesting to him, for he went round and round, smelling at it all over, till the mother saw a little scrap of blue woolen cloth hanging on a thorn, and rushed forward, crying, "It is my Johnny's dress! It is a bit of my Johnny's dress!"

And now the attention and interest of the party grew every moment more intense. So many gathered round the dog that his master feared he would be distracted from his purpose. But no! Fidele's whole heart, almost as much as the mother's, was set upon finding the lost child. Next he came upon the print of a little bare foot in the sand of an old road made by the tread of the buffaloes on the way to water. Then a little farther, by the side of the stream itself, there was the print not only of the tiny feet, but of the knees, where Johnny had knelt down to drink. Poor little one, how tired and thirsty he must have been! But where was he now? At every turn of the path the mother's heart beat fast, for she feared they might find him at last where he had lain down to die.

Not yet, at any rate. On and on they went, Fidele and his anxious followers. Sometimes he would seem at fault, and then would look pitifully at his master, as if seeking help from his superior wisdom. At last he went off at full speed, with his nose no longer on the ground but in the air, his neck stretched out and his eyes staring, "My child, my child!" cried the mother. "Surely he has found my child!"

And so it was. The dog with his wonderful keenness of smell, had now

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caught the living scent! and as they turned a corner there was indeed Johnny, pale and exhausted, lying on the ground, but alive and not dead. You need not be told what his mother did. Just what *your* mother would have done if you had been lost and found like that. She caught him in her arms and wept over him tears of joy.

And as for the faithful Fidele, he was wild with delight. If dogs could cry, I am sure he would have cried tears of joy too. He leapt about the recovered child, and licked his hands and face; then running to those who stood round he barked and wagged his tail, as if he could not tell how to give out all the pleasure which filled his doggish heart. Brave, good clever dog, you deserve indeed to be remembered! Who could be cruel to such a clever animal?

Johnny was taken home, nursed and fed and comforted. I am glad to say he was none the worse for all those hours spent in the long grass of the prairie.

Does not this story remind you of something? Indeed I dare say you have been thinking of it all the time. Just like Johnny, we have all wandered away from God and home and heaven, and we have no more power to find our way back again than this poor helpless child had. We have been "lost," and that, too, we should have been for ever, if we had been left to ourselves.

But the Good Shepherd had his eye all the time upon the lost sheep. I doubt not that He looked down in love on poor lost Johnny, and he put it into the mother's heart to think of the right plan for finding him. And so in a spiritual sense He looked on us, His wicked wandering ones, and he devised the right plan for bringing us back. He came down from heaven, and gave up His own life for us, that we might be saved. And now He stretches out his arms to the straying lambs, and He says, "Come, ye children . . . your sins are forgiven you."

Wounded Sore.

It is night upon the battlefield; darkness has thrown its cloak over faces wrung with pain. From a low hillock yonder comes now and again a pitiful moan; on it lies a soldier wounded, not unto death, but the quivering flesh torn by the bullet causes agony unspeakable.

"Is there no one to help? Oh! is there no one to help?" he moans restlessly.

Courage, friend! Into the silence of the night comes a sound of footsteps; into the darkness flashes light. Some one bends over him, lantern in hand; a kind voice speaks comfort; a skilful hand uncovers his wound, stanching the blood, and touching it with a drug which deadens the pain. Half an hour afterwards the soldier is comfortably in hospital smiling feebly at his deliverer—the doctor.

Dear children, you may not have realized it yet, but we are all, young and old, on a battlefield, and very often we are wounded, perhaps with sorrow, or perhaps with a restless, pained feeling that we are sinful,—that if we were called now to meet God we should not be ready,—that if death came, it would find us unprepared. Do not try to deaden this feeling in merriment and fun. There is only one way of removing it. The Lord Jesus Christ tells us of His blood shed to put away our sins, and of forgiveness offered to

us in His name. Confessing your sin to Him, and simply trusting His words, you will find healing indeed.

"When wounded sore, the stricken heart
Lies bleeding and unbound,
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Can salve the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,
One only Heart, a broken heart,
Can feel the sinner's woe."

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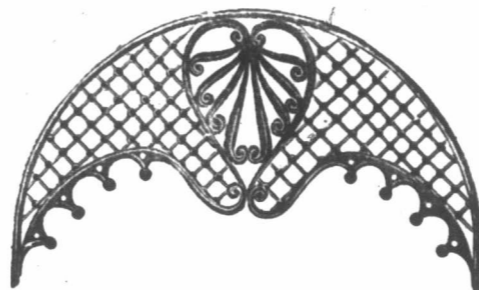
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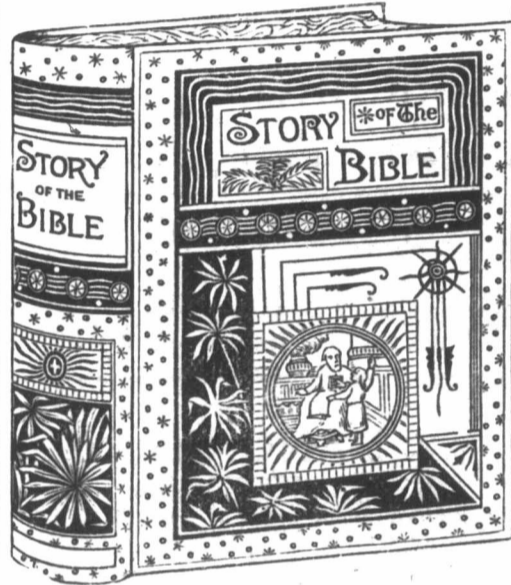
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