

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, FEBRUARY 21, 1895.

[No. 8.]

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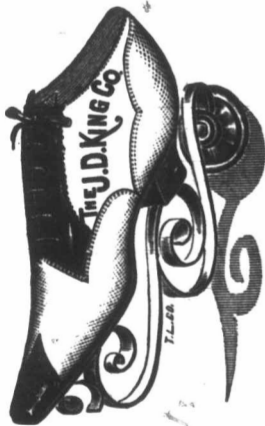
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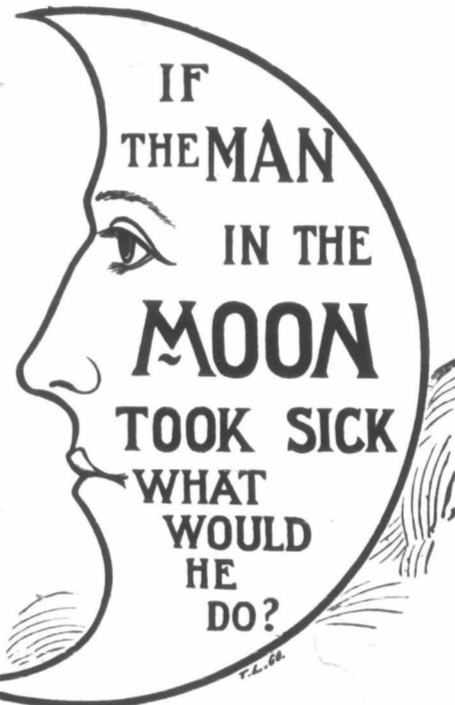
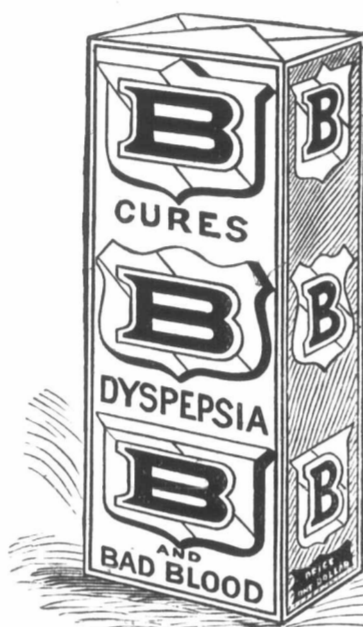


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# Canadian Churchman.

TORONTO, THURSDAY, FEB 21, 1895.

Subscription, - - - - Two Dollars per Year.

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

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February 24—QUINQUAGESIMA SUNDAY.  
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APPROPRIATE HYMNS for Quinquagesima Sunday (St. Matthias), and First Sunday in Lent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### QUINQUAGESIMA SUNDAY.

(St. Matthias, A. & M.)

Holy Communion: 209, 314, 315.  
Processional: 432, 447, 30.  
Offertory: 365, 428, 431, 618.  
Children's Hymns: 210, 343, 435.  
General Hymns: 366, 210, 262, 408, 438.  
Ash Wednesday: 84, 85, 92, 94, 183.

### FIRST SUNDAY IN LENT.

Holy Communion: 109, 309, 314.  
Processional: 94, 263, 465.  
Offertory: 91, 252, 490.  
Children's Hymns: 107, 334, 478.  
General Hymns: 84, 88, 92, 198, 354.

## "STOP MY PAPER."

Every man has a right to take a paper or to stop it (providing subscription is paid up), for any reason or for no reason at all. It's a free country, in that respect. But at the same time there is a certain responsibility attaching to all actions, even to so trivial a one as stopping a paper because the editor says something one does not agree with. There is complaint that newspaper editors lack fearlessness and honesty; that newspapers are too generally mere partisan organs that disregard the claims of truth and justice when political interests are at stake. There is too much truth in the charge; but let us ask how it is possible for a fearless, honest, outspoken journal to live if every man is to cry, "Stop my paper" whenever he reads something that does not accord with his views. The men who insist that the paper they read shall never say anything contrary to their views are the ones who are in a large measure responsible for the craven cowardliness and the

weathercock propensities of modern journalism. One of two things is absolutely necessary. Either a paper must be a namby-pamby sheet that has no opinions whatever about important events, or else its readers must make up their minds that a difference of opinion is not sufficient reason for stopping the paper. If all the readers insist upon it that everything said must accord with their views, then the editor must say nothing except on the one subject on which they all agree, and the public must be left for light on current events to bitter partisan papers. In a community composed entirely of these "stop my paper" people, true independent journalism would be an impossibility. When convinced that a paper is dishonest and deceitful, stop it. When convinced that it is unclear, stop it. When it lacks enterprise and fails to give you the news, stop it. When some other paper gives you more of value, stop it. But don't stop a paper that you believe to be honest, courageous, enterprising and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best please his readers, instead of what he honestly believes to be the truth.—*Living Church.*

## OBITUARY.

FRANK J. JOSEPH.

Many remarkable scenes have been witnessed in that historic fane, St. James' Cathedral, Toronto; and yet the recent occasion of the obsequies of the subject of this notice had a character of its own. It could not be said that he was a "noted public man," in the ordinary sense; and yet the building was crowded with a most sympathetic throng, representing many different phases of city life and social scale. Neither was it the peculiarly startling nature of the event in which his life had passed away, which sent such a deep throb of grief through the assembled throng. Something more is needed to account for the depth and volume of that involuntary demonstration; though this must have contributed to the total effect in some measure. Into the minds of those present stole a conviction, never realized before, that he whom they united in mourning for to-day—though so familiarly known amongst them—was "no ordinary man"; he was so devoid of self-consciousness, of an offensive or obtrusive kind, that he was treated as an ordinary member of society; yet this very quietness and gentle dignity of retirement were in themselves the cause of his distinction. Very few persons with such advantages have the grace to wear them unobtrusively. Connected with such families as the Robinsons and Hagar-mans, he was entitled to take a high position and prominent place among his contemporaries; but he never asserted himself in this way. Very early in life he seems to have weighed and measured his natural talents, and set them to work on a specific track of his own choice. He worked as an ordinary man, but with extraordinary diligence and devotion to duty. Not that he ever made a parade of this devotion; but he was always found at his post. It could not be said that he pushed himself to the front or was forward with his services, either in his profession as a lawyer, or as an ordinary member of society; and yet every

acquaintance felt sure of a gentle welcome and effective help from him, within the range of his powers. Such men as Christopher Robinson and Chief Justice Harrison knew his singular value—how entirely he could be depended upon—and relied implicitly upon his work as a lawyer. An acquaintance formed in this way was sure to ripen into deep and lasting personal friendship. Hundreds, if not thousands, in Canada, have had reason to feel the value of such universal friendliness and amiability. Such men, unfortunately, are not common amongst us!

## THE CREEDS.

There is a tendency, we regret to say, even among some Churchmen, to make light of the Creeds of the Church. It was in the hope, which has been partially realized, that certain letters upon the Athanasian Creed would receive courteous, but plain, strong and vigorous reply, that we permitted the correspondence a place in the columns of the CANADIAN CHURCHMAN. The subject has been well discussed, and we have reasons for believing that good has come of it. No loyal Churchman can for a moment allow his allegiance to the three great Creeds to be called in question, and, therefore, in closing the correspondence, as far as we are concerned, we intend to lay before our readers not only a deliverance as to our own soundness and loyalty, but briefly to assert the reasonableness of it, and gladly to confess that we could not—having God's Truth and men's salvation in mind—possibly do otherwise. We, as Churchmen, believe, and express that belief very definitely, in the VIth Article of Religion, that "Holy Scripture containeth all things necessary to salvation, and that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith or be thought requisite or necessary to salvation." Whatever critics may say about authorship or different readings, or whatever theories may be propounded by men in regard to inspiration, the Bible is God's Word, and on that Word we take our stand and from it deduce all the Church's treasure of dogmatic truth. We do not put the Bible, a book, in the place of the Church, the living body of Christ, nor do we exalt it above the Church in which resides the Holy Ghost; but we reverence it as a gift and revelation of truth, given by God through the Church for the instruction, guidance and help of men. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness."

The Old Testament Scriptures ever point with increasing clearness and emphasis to an event yet to take place in the history of mankind; never for a moment is it lost sight of, from the beginning of Genesis to the last word of the Prophet Malachi; history, type, sacrifice, psalm and prophecy breathe forth anticipations of the Incarnation of God and an age of universal blessing for the nations of the earth. The New Testament announces the accomplishment of the event, and informs us of the will and purposes of God through the Incarnate Son of God by the Holy Spirit in this spread of universal blessedness. The Church, the Body of Christ, speaks to us through her inspired books, first of those ages of

tutelage and preparation of which the writer of the Epistle to the Hebrews could say: "God who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets"; and in the second place of the event itself in the course of the divine progress, so that the same writer could say: "Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds"—or, to use the words of St. Paul to the Ephesians, "How that by revelation He made known unto me the mystery, which in other ages was not made known unto the sons of men as it is now revealed unto His Holy Apostles and Prophets by the Spirit." We value and reverence the Scriptures because the Church through them makes known to us this "mystery," the Incarnation of God and the consequent blessing for all mankind. It is not a superstitious regard for a book, but an adoring reverence for God's love, as shown in this momentous event in the world's history, and the eternal life offered to every man who believes "in the name of the only begotten Son of God." These Scriptures make known to us the time, the place, the manner of His birth; they teach us that He was conceived of the Holy Ghost, born of the Virgin Mary, that in Him were united the human and the Divine natures, that in Him both natures were absolutely perfect, and that the union in no way imperilled the integrity and absolute completeness of one or the other; that the Virgin Mary was the mother; that He had no earthly father, that He was conceived not after the manner of men, but by the Holy Ghost. These were all facts, as facts they are committed to writing, as they had as facts been preached by apostles. There was and is no question of the truthfulness of them to believing Christians. But could it be expected that then and in the early ages of the Church, as in every age, and in this age, they should pass unchallenged, or that even reverent and enquiring minds, in the effort to explain the mystery, in doing so should not fall into error; or that unbelievers should perhaps blasphemously deny this revelation—the highest revelation of God, His nature, His love, His will? This is exactly what did occur. Among the number of theories or opinions that were broached there were four that assumed alarming importance and significance. The Christian belief is that Jesus Christ, the Son of the Virgin Mary, was God, always God, always the Son of God, that He is eternally begotten; but a false teacher, Arius, arose who said in words skilfully used and liable to mislead, "that the Son is not unbegotten, nor any part in anywise of the unbegotten (Father), nor of any substance"; "That He did not exist before He was begotten or created or was decreed" (to exist). He said, "The Son had a beginning." He made Jesus Christ a demigod. He denied that He was God, and that in Him there was the fulness of the Divine nature; but looked upon Him as an intermediate being to whom worship of a kind was to be offered. He was not of the same substance with the Father, "Homoousios," but of like substance, "Homoiousios." This error destroyed the perfection of the Divine nature of the Son of God. If He were not perfect in His Divine nature, how could He have brought to men redemption? of what value was that sacrifice on the cross? Was it the death of one more than a good man, or a deified man? The question of men's salvation was at stake, and it was to conserve the hopes of a dying world, it was a passion for souls that led the Bishops of the

Church at the Council of Nicæa, A.D. 325, to condemn the error and give us the Nicene Creed. But if men could not succeed in shattering Christian hope by questioning the reality and fulness of the Divine nature in Jesus Christ, they might succeed in destroying faith in the perfection of His human nature. So error assumed a new guise, and Appollinarius denied that our Lord had "a reasonable soul," and asserted that "the eternal and immutable Mind or Spirit, the Word of God, took the place of the human mind." This denial of a human mind to Christ destroyed the completeness of His human nature. Again men's hopes of salvation were at stake, and at the Council of Constantinople, A.D. 381, the Bishops came to the rescue. Again we have another assault against the truth. Nestorius affirms that Jesus Christ was a man adopted to be the Son of God. He was a human child, became Son of God by adoption at His baptism, and at last was made One with God in glory. This error was condemned at the Council of Ephesus, A.D. 421. Then a fourth dangerous error was mooted—that of Eutyches. He taught that the manhood of our Lord lost its perfect and distinct human nature, but was transubstantiated into that which assumed it, again destroying the perfection of our Lord's human nature. This error was confuted and condemned at the Council of Chalcedon, A.D. 451.

"There are four things," says Richard Hooker, "which concur to make complete the whole state of our Lord Jesus Christ; (1) His Deity; (2) His Manhood; (3) the conjunction of both; (4) the distinction of one from the other, being joined in one." "Four principal heresies there are which in those things withstood the truth; (1) Arians, by bending themselves against the Deity of Christ; (2) Appollinarians, by maiming and misinterpreting that which belongeth to His human nature; (3) Nestorians, by rending Christ asunder, and dividing Him into two persons; (4) the followers of Eutyches, by confounding in His person those natures which they should distinguish against these; there have been four most ancient general councils: the Council of Nice to define against Arians, against Appollinarians; the Council of Constantinople; the Council of Ephesus against Nestorians, against Eutychians; the Chalcedon Council."

We have reminded our readers of these errors and their condemnations at the councils alluded to, first, to bring to mind the nature of those errors, and next to emphasize the fact that the Christian Fathers who drew up the decisions, and assented to them, were moved, not by a love of disputation or the joy of victory, but to preserve for men the pure Gospel of our Lord Jesus Christ, and a knowledge of all the consolations and blessings which God through it was ready to bestow upon believing men.

The Nicene and Athanasian Creeds come to us as rich and imperishable gifts, and we cannot understand how Churchmen can look upon them otherwise. The Nicene Creed dates from A.D. 325. The origin of the Athanasian is obscure; it was probably a compilation of the decisions of the Christian Fathers on Catholic truth, after the council of Chalcedon, A.D. 451. Bishop Harold Browne places it earlier, between A.D. 420 and A.D. 431. In them we have no new truth set forth to be received, but they state the old truth "in a new form for protective purposes, as a legal enactment protects a moral principle." They are negative rather than positive; they condemn error rather than assert the truth; they say "no"

rather than "yes"; they are the "safeguards of Holy Scripture."

When men find fault or speak disparagingly of the Creed—for after all what are the three Creeds but the one Creed amplified and developed to meet the needs of the Church, and in what particular are the difficulties in the way of faith greater in the Athanasian Creed than in the Apostles'—we confess to misgivings in regard to those who so speak. It requires no great humility, modestly to admit a wrongness on our own part, when we are tempted to place our opinion as to doctrine or phraseology against those of the great champions against error. Some one may say, we do not find fault with the statements of dogmatic truth in the Athanasian Creed, but we object to the damnatory clauses. We answer, are you sure of it? For want of knowledge or because of "a secret heart of unbelief," may not a man be led not openly to reject the doctrine, but covertly to insinuate doubt upon the whole, by attacking a clause or two towards the end. After all, what does the damnatory clause, so called, mean?

"This is the Catholic Faith which except a man believe faithfully he cannot be saved." God is love, and not a God of anger, hatred and revenge. These words simply proclaim a necessary consequence of unbelief. They are not one whit stronger than what the Bible says: "He that believeth not shall be damned," "There is none other name under heaven given among men whereby we must be saved." If a man will not believe, the inevitable consequences must follow. Man makes his own condemnation and punishment. And since men must perish, if they will not accept the salvation offered to them, it is the highest mercy, in the plainest possible words, to tell them so. Apart from this, we may remember the words of Dr. Waterland, "This is to be understood, like all other such general propositions, with proper reserves, and qualifying constructions. As for instance, if after laying down a system of Christian morality, it be said: This is the Christian practice which except a man faithfully observe and follow, he cannot be saved; it would be no more than right and just to say: But no one could be supposed hereby to exclude any such merciful abatements, or allowances, as shall be made for men's particular circumstances, weaknesses, frailties, ignorance, inability, or the like; or for their sincere intentions and honest desires of knowing and doing the whole will of God, accompanied with a general repentance of their sins, and a firm reliance upon God's mercy, through the whole merits of Christ Jesus. There can be no doubt, however, but that men are accountable for their faith, as well as for their practice." The Creeds are a priceless heritage, they are pæans of truth victorious over error, they supply us with accurate language with which to confess our belief, they are weapons forged by heroes long ago, wherewith we may meet the assaults against truth to-day.

#### THE FIRST DAY OF LENT—ASH-WEDNESDAY.

##### SORROW FOR SIN.

"Almighty and everlasting God, Who hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen."

The great Lenten Fast has now begun. Once more the Church calls us to turn aside from the world, to detach ourselves from its pleasures, if

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possible to take a few hours from its business, and for a season daily remember and lament our sins before God.

The season of Advent, preparing us for the joys of Christmas, called upon us to "repent"; Lent, preparing us for Easter, repeats the call. St. John's doctrine, before Christ made Himself known, was "repentance for the remission of sins," and repentance is the doctrine emphatically dwelt upon by the Church in preparation for the two highest Christian festivals—Christmas, when we commemorate the birth of our Blessed Lord; and Easter, when we commemorate His glorious Resurrection.

But there are two points of difference between Advent and Lent—the first is, that the Church does not order that Advent should be so strictly kept as Lent. It is left more to our own conscience to use it as we will. While, at Advent, the Church reminds us to "watch," and faithfully calls us to "repent," she does not enjoin upon us to fast throughout the holy season.

But Lent is to be kept as a fast, and there are very plain reasons for this. First, our Lord's example. Christ fasted forty days and forty nights in the wilderness, and it is this long fast of His that we now commemorate. Secondly, to keep our sins in remembrance, and to help us to get the mastery over ourselves.

For "repentance" consists of two parts—sorrow for sin, and resolute turning away from it. During Lent it is with the first part that we are chiefly concerned. Although, of course, we are to prove our sincerity (as, if we are sincere at all, we can hardly help proving it) by renewed efforts to do right, still the chief point to be dwelt upon is "sorrow for sin," mourning over it, acknowledging it, praying for pardon of God, Whom we have offended.

Now, at Advent, the chief point dwelt upon is the second part of repentance—resolute turning from wrong to right; "putting away works of darkness;" "putting on the armour of light." While we certainly are to grieve heartily over past sins, still the great practical lesson of Advent is to prepare for our Lord's coming by *doing our duty now—at once.*

Shame and humble sorrow for all we see and know to be wrong in ourselves; self-examination by which to discover our faults; self-discipline to help us to remember them and get the better of them—this is what should occupy us throughout Lent.

And this is what we ask God to help us in. No words can be stronger than the words of the Collect for Ash-Wednesday. We pray that we may "worthily lament our sins and acknowledge our wretchedness." How can we use this prayer or join in it at church if we "lament" nothing at all—do not feel that we have any "wretchedness" to acknowledge? and if, day after day, all through Lent, while this Collect is being read, we are just as gay, just as occupied with worldly pleasure and business, as at other times?

If we "look unto Jesus" and think of our dear Lord's fast, we shall feel that Lent is a time for sorrowful thoughts of our sins and of His griefs. And we are throughout this season constantly to bear in mind that Christ not only fasted, but was tempted for us. He was more than conqueror. He did no sin, and in Him we too can conquer. This thought may encourage us under our temptations. But when we are tempted, how often do we not "conquer," but fall! Therefore, it is most fit that the time set apart in commemoration of the long period of fasting and temptation that our Saviour underwent for our sakes, should be a time of mourning for our own sins, and that we should beseech God to "create in us new and contrite hearts."

#### BROTHERHOOD OF ST. ANDREW.

The Fifth Annual Convention was held at Woodstock on February 8th, 9th and 10th, the 7th being observed as a Quiet Day. A fair number of men were present at the services in the afternoon, when owing to Rev. G. Osborne Troop having been detained in the journey from Montreal, three addresses were delivered in St. Paul's Church by the Revs. G. R. Beamish, C. W. Hedley and Lennox Smith, upon "The Practice of the Presence of God." Mr Troop arrived in time to

give the address in the evening, his subject being "Strength out of Weakness," with short addresses to conclude on the subjects of personal purity and on the Holy Communion.

About sixty men were present at the 7.30 celebration on Friday morning, and at 10 o'clock the charge to the Brotherhood was given in St. Paul's Church by the Rev. Canon DuMoulin, and at 11 the Convention was organized in the Town Hall. After addresses from the Lord Bishop of the diocese, the Rev. J. C. Farthing and the Mayor, and an address given by Mr. N. Ferrar Davidson to the Convention, the report of the Council was read and business transacted.

In the afternoon the first conference was held, the subject being "Our Work," the subdivisions respectively of its *motive, cost and power*, being taken by Messrs. Wiswell of St. Luke's Cathedral, Halifax, Waugh of St. Simon's, Toronto, and Leggo of Christ Church, Ottawa.

At eight o'clock on this evening an open meeting was held in the Town Hall, subject, "The Brotherhood Idea," Judge Senkler being in the chair, the speakers being the Lord Bishop of Niagara, Mr. Wm. Aikman, Jr., of Detroit, and the Rev. J. Muckleston of Perth. The hall was crowded and the meeting was a very helpful and encouraging one.

At 7.30 on Saturday morning the Brotherhood made a corporate communion in St. Paul's Church, the Lord Bishop of Huron celebrating, assisted by the Revs. W. J. Muckleston, and C. H. Rice. About 120 men were present.

The second conference opened at 10.30, on the boys' department of the Brotherhood, where the aims of this branch of the order were placed forcibly before the convention by the Rev. C. L. Inglis and C. B. Kenrick, and by Messrs. Clougher and Young.

The conference on Bible class work, which was the next on the list, was the occasion of an eloquent and inspiring address by the Rev. H. C. Dixon, of the Church of the Ascension, Toronto, who, speaking from his great experience in this department of work, was enabled to speak convincingly of its great importance and value. Mr. W. J. Garside, of St. Paul's Cathedral Chapter, London, also gave an address on this subject.

In the afternoon the Rev. J. C. Davidson, of Peterborough, presided over the final conference upon "Enthusiasm in the Work." The first section, "Whence it Comes," was taken by the Rev. C. H. Rich, of Grace Church, Toronto, whilst Mr. H. C. Tilley, of St. John's, N.B., spoke upon "What it can Accomplish," and the Rev. Dr. Ker, of Montreal, upon "How it can be Retained." In the evening Chapter No. 18, St. Stephen's, Toronto, held a meeting in the school-house of St. Paul's, Woodstock East (Old St. Paul's), which gave many useful hints to the members of this Chapter, who were present in large numbers.

On the Sunday morning the Holy Communion was celebrated in both churches at 8 o'clock and at 11. The delegates assembled at St. Paul's for morning prayer, and to listen to a most powerful and eloquent sermon (the anniversary sermon), by the Lord Bishop of Huron.

A sample Bible class was held at 8 o'clock, in St. Paul's, conducted by the Rev. G. R. Beamish, of St. George's Cathedral, Kingston, and at 4 a mass meeting for men was held in the Opera House. The large building was quite full; nearly a thousand must have been present, and plain, straight addresses were given by the Revs. Dr. Ker and W. J. Muckleston, and by Mr. T. R. Clougher of Toronto. This meeting was perhaps the most impressive of any held during the Convention; the audience were most attentive and reverent, the singing and the repetition of the Lord's Prayer and the Apostles' Creed something to be long remembered. The chair was taken by Mr. R. Vashon Rogers, Q.C., of Kingston. The final service was held in St. Paul's at 7 o'clock, and sermons preached by the Rev. G. C. Mackenzie, of Grace Church, Brantford, and by the Rev. John C. Davidson, of Peterboro. The farewell meeting was conducted by the rector of St. Paul's, and short addresses given by five of the lay delegates. The Convention was a success, it is hoped and believed, in the best sense of the word. The storm prevented many prominent speakers from attending and the programme was somewhat disorgan-

ized in consequence, but the lesson that 'God can overrule our disappointment for His greater glory and our good, is not likely to be forgotten by those who were present at this the fifth annual convention of the Brotherhood of St. Andrew in Canada. The services were all that could be desired. The conferences were not by any means confined to the set speakers, but were *real* conferences, the delegates taking part in a manner that showed that thoughtful preparation had been given beforehand, and the subjects well considered. The greatest kindness and hospitality were shown to all by the people of Woodstock. The next Annual Convention of the Brotherhood in Canada will be held in September, 1896, but it is proposed to hold Provincial Conventions during the fall of this year.

#### REVIEWS.

ON ROMANISM. By the late Rev. J. H. Hopkins, S.T.D., 8 vo., pp. 200. 25c. (paper covers). New York; Thomas Whittaker; Toronto: Rowsell & Hutchison.

With a portrait of Dr. Hopkins as a frontispiece, the reprint of his three articles written for the *American Church Review*, and dealing on the one side with the proselytising arguments of Monsignor Capel, and on the other side with Dr. Littledale's "Petrine Claims," comes in a very convenient juncture. Romanism is always following its tradition of aggressiveness, and although such literature as this is thrown away upon the system that is based on the "False Decretals," and is enlarged by constantly growing assumptions, yet it assists our own people in standing by the truth, as they have been taught, and in not running after an endless evolution. Dr Hopkins writes with no little humour, and shows, among many things, that there were other heroes besides Hannibal; other Bishops had as high-sounding titles as the Bishop of Rome, but it would never do for a Romanist to sing their praise or know they ever existed. Dr. Hopkins gives only a resume of Dr. Littledale's historical collection, but it may be useful for those who have not the fuller work of them.

EASTER MUSIC.—To clergy and choirs selecting Easter music we would direct their attention to an exceptionally pretty anthem, which appears in last week's (Feb. 7th) number of the *Parish Choir*. The music is by the Rev. T. Francis, B.D., of Cayuga, and the words are taken from St. Luke xxiv. 5, 6; Romans vi. 9: "Why seek ye the living among the dead?" That it appears in the *Parish Choir*, of Boston, the leading high-class ecclesiastical musical weekly on the continent, is conclusive proof, in itself, of its great merit, and that it is no ordinary production. When we consider the comparatively little study given to this higher branch of Church music in this country, it reflects great credit upon its composer. If, therefore, it is seen that this work compares very favourably with others of its class, the rev. gentleman should feel assured of its favourable acceptance by his brother clergy. Work of such an important nature deserves special attention and encouragement in a country like ours, which is, as yet, in its infancy in this respect. Copies of the anthem can be had for 5 cts. each or 50 cts. per dozen. Any profits made from the sale of them will go to the Church Fund.

A "Benedicite in A" by Frank Gatward, dedicated to the organist of St. George's, Hanover Square, London, Eng., is well worth the attention of the clergy and choir-masters. It is a dignified and melodious composition, written within the reach of an ordinary choir, while it can confidently be recommended to our best trained choirs; it having already gained popularity among the clergy, choirs and congregations where sung. It is one of Novello's recent publications, and the 2nd thousand is now in the press.

Messrs. Skeffington have handed over £18 18s., the profit on last year's sale of Canon Fleming's sermon preached at Sandringham on the death of the Duke of Clarence. This brings the total amount realized from this sermon to £1,887 19s. 1d., which, by command of the Princess of Wales, has been equally divided between the Gordon Boys' Home and the British Home for Incurables, Clapham Rise.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP, ST. JOHNS.

*Appeal from the Executive Committee of the Diocesan Synod of the Church in Newfoundland, on behalf of the poor clergy.*—A most distressing calamity, affecting all our Church institutions and work, has fallen upon this diocese by the failure of its two only banks and of many of its principal business firms. Other failures are daily expected. The effect of this has been to paralyse for a time all branches of industry, and to throw a whole community from employment into a state of helplessness and inactivity, without the means of providing for a trying winter. The disaster affects all classes and creeds. Committees have been formed in various parts for the relief generally of the poor, of whom no really needy case so far has been disregarded. But the clergy are, from their position, the greatest sufferers, and particularly those of our Church, for whom no relief has yet been afforded. Before this unparalleled disaster the stipends of the clergy were barely sufficient to provide their families with the ordinary necessities of life. Their situation is now greatly aggravated, and though many are prepared to suffer like heroes, the case of some is desperate. I need not particularize, indeed it is not necessary; and this statement, made upon the authority of our Bishop and the Executive Committee of our Synod, will, I am sure, appeal with force to those of our Churchmen in the Dominion of Canada who are ever ready to extend to their brethren of the same "household of faith" that help which is needed in times of dire necessity, such as the one now pressing so hardly upon us.

Many of our clergy depend largely for their support upon the contributions of the people, made after the fishing voyage is cleared off. The failure of the banks took place on the 10th of December last. Up to that time only a very small proportion of the Church dues had been collected, and that in paper money of the defaulting banks, now almost valueless.

The prospect of collecting more is hopeless, and the clergy are now not only without means of paying their debts, but without money to pay current expenses.

The loss to the Church in money in the defaulting banks, as far as can be at present ascertained, is about \$10,000. Much of this was for the support of an asylum for widows and orphans. Some of the amount was allocated for stipends of the clergy for 1895. This additional loss emphasizes with no uncertainty the severe straits to which we are reduced.

No calamity of such magnitude has ever fallen upon this country or upon this ever-poor diocese. The fire of 1892, which destroyed the most valuable of our Church property in St. John's, was trivial by comparison.

In view of these appalling circumstances we are driven upon the necessity of appealing, nay, imploring our fellow-churchmen for help in this our time of need—help to meet present distress, and help to relieve us from very grave future embarrassments.

Any readers of the CANADIAN CHURCHMAN disposed to help in this matter are requested to send their contributions to Mr. N. W. Hoyle or Rev. Dg. Langtry, Toronto.

WILLIAM PILOT, D.D.

Examining Chaplain to the Bishop of Newfoundland.

## QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

*QUEBEC.—School Commissioner.*—John Hamilton, Esq., church warden of St. Matthew's, has just been appointed by the Provincial Government a School Commissioner for the city of Quebec, in place of W. G. Wurtele, Esq., deceased. The appointment is most popular, and well received by the citizens generally.

*The Lord Bishop.*—The Lord Bishop proposes, on the Thursdays during Lent, to give at 11 a.m. in his Domestic Chapel, Bishopsthorpe, the Esplanade, a series of "Instructions on the Faith," to which he will gladly welcome any Church people who may desire to attend.

## ONTARIO.

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

*OSNABRUCK AND MOULINETTE.*—St. David's Church, Wales, was packed on Friday, Feb. 1st, on the occasion of its consecration by the Right Rev. the Lord Bishop of Niagara. Standing room could not even be had and many had to go away disappointed. The ceremony of consecration began at 10.30 a.m. The Bishop, bearing his beautiful pastoral staff, attended by the Revs. Rural Dean Houston, Dr. Moun-

tain, S. G. Poole, M. G. Poole, G. S. Anderson, T. J. Stiles and R. J. Dumbrille, together with the rector, the Rev. R. W. Samwell, proceeded to the north-west door, where the rector read the petition for consecration. The Bishop acceding to the petition, proceeded with the service by saying the Collect, "Prevent us, oh Lord, in all our doings," etc., and then the clergy, preceded by the churchwardens, walked slowly up the nave to the chancel saying the 24th Psalm. At the request of the Bishop, the Rural Dean read the sentence of consecration, setting apart the building from all profane and common uses, dedicating it to Almighty God for the ministration of His Holy Word and Sacraments, and for public worship according to the rites and ceremonies of the Church of England, and no other; by the name of St. David. The Bishop having signed the sentence of consecration, concluded the ceremony by offering up the appropriate prayers contained in the authorized form. After the singing of hymn 395 (A. & M.), "O Word of God above," the communion office followed as far as the end of the Nicene Creed, the Bishop being the celebrant, and the Revs. S. G. Poole and Dr. Mountain, Epistoller and Gospeller. Then the rector presented the candidates, 64 in number, for confirmation. The Bishop welcomed the candidates, and delivered to them a most touching address, alluding to the double consecration which was taking place that day—the consecration of the material building to the worship of God, and the fresh consecration by the candidates of their lives to the service of their Lord and Master Jesus Christ. The Bishop's words made a deep impression upon the congregation, being full of wisdom and sympathy, and they will not soon be forgotten. At the close of the confirmation service, which was most impressive throughout, the communion service was resumed, and the newly-confirmed made their first communion, a large number of the congregation also receiving the Blessed Sacrament. In the evening, at 7.30, the Apostolic Rite of Confirmation was administered in Christ Church, Moulinette, to 51 persons. Previous to the confirmation, the Bishop administered the Sacrament of Holy Baptism to one of the candidates. The church was crowded, the aisles being filled with those who could not obtain seats. In addition to the Bishop and the rector, the Revs. Dr. Mountain, G. S. Anderson and M. G. Poole were present, and assisted in the service. The Bishop delivered a splendid address, showing how and when religion began in the soul, how it was continued, and what its fruits were. Of the 115 candidates confirmed during the day, 44 were males and 71 females, 10 of them belonging to the little congregation on Barnhart's Island. Unfortunately 9 candidates were prevented by sickness and other unavoidable causes from being present. Altogether it was a day whose impress upon the spiritual life will long remain. We sincerely regretted the sickness which caused the absence of our own Bishop, but were very thankful that His Lordship of Niagara was able to come in His Grace's behalf. On Sunday, Feb. 3rd, the annual missionary services were held in each church in the parish, and on Monday afternoon in All Saints' Chapel, Barnhart's Island. Excellent addresses were given by the Rev. G. S. Anderson, rector of Morrisburg, to very large congregations. The collections on behalf of diocesan missions were as follows: St. David's, Wales, \$25.28; Christ Church, Moulinette, \$17.91; St. Peter's, Osnabruk Centre, \$5.89; Barnhart's Island, \$4.63. In addition to these, a collection was made in St. David's Sunday School, when \$21 was given by the scholars, making altogether \$74.71. This was slightly in advance of last year.

## TORONTO.

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

*Extension of the Episcopate.*—A conference of lay and clerical delegates from the Dioceses of Toronto, Huron, Niagara, and Algoma was held on Tuesday, February 12th, in the synod office, at which the principle of an increase of the Episcopate was endorsed, and two resolutions proposing a rearrangement of dioceses were referred to a sub-committee to report upon.

The question of an increase of the Episcopate has long been favourably regarded by the synod of the Diocese of Toronto, but the recent gathering might be said to have been an outcome of the action taken by the synod of the Diocese of Huron. The latter body, at their last meeting, adopted a report dealing with the subject, which was forwarded to the Toronto synod. They in turn appointed a committee to take the matter up, which committee sent out invitations to the other dioceses to attend a conference to be held in this city.

*The Delegates Present.*—In response to the invitation the following delegates were present:—

Diocese of Toronto—The Right Rev. Bishop Sweatman, Rural Dean Jones, Rev. Dr. Pearson, Rev. Dr. Mockridge, Rev. Dr. Langtry, Dr. Hodgins, Mr. Alfred Wilson, and Mr. J. A. Worrell, Q.C.

Diocese of Huron—The Right Rev. Bishop Bald-

win, Dean Innes, Rev. Canon Young, Rev. Alfred Brown, Rural Dean Downey, Mr. Chas. Jenkins, Judge Ermatinger, Mr. Matthew Wilson, Q.C., Mr. A. H. Dymond, and Mr. Jas. Woods.

Diocese of Niagara—Venerable Archdeacon Dixon and Mr. E. Martin, Q.C.

Diocese of Algoma—Rural Dean Llwyd, Rural Dean Chowne, and Rev. Jas. Boydell.

His Lordship the Bishop of Toronto occupied the chair, and Rev. Dr. Pearson acted as secretary.

*Huron's Position.*—The Bishop of Huron stated the position of his diocese upon the matter. It was felt necessary to open up negotiations with the Diocese of Toronto, because the opinion prevailed that they could not make a second diocese out of that of Huron. Their synod was not wedded to any particular scheme, but they desired to work loyally, as members of the same Church, for the object in view. His own diocese was excessively large, comprising, as it did, 13 counties, and one township in the County of Dufferin. These formed a pretty large area, and, perhaps, while Huron remained as at present, it was impossible for the work to be done as thoroughly as if there were more Episcopal supervision. But while admitting this, they were not going to part with the counties now comprised in Huron until some more excellent method could be found than the plan which existed to-day. In the Synod of Huron they were all united and determined to work harmoniously. Whenever it could be shown that any advantage would accrue to the Church as a whole by any division of the diocese, they would be the first not only to acknowledge that fact, but to act upon it.

Rev. Canon Young observed that the question to consider was whether there should be an increase of the Episcopate, and whether the time was opportune. Then they would come to the question of a consideration of the means. The Diocese of Huron had pronounced in favour of the principle, but had not gone farther than an expression of opinion that in the general interests of the diocese some limitation or diminution of area be effected if practicable. The opinion of members of the committee appointed to consider the question was that, for the purposes of discussion, it would be better to disregard diocesan boundaries as at present existing, and ascertain what would be an ideal division, if the principle that a change was necessary was affirmed. Then it was thought, in working out the plan, an attempt should be made to come as near the ideal arrangement as financial and other considerations would permit.

*The Attitude of Niagara.*—Venerable Archdeacon Dixon was not aware that there had been discussion of the matter in the Diocese of Niagara. That diocese was very small in comparison with the others, and the question of having it enlarged had not been impressed upon them. They would be well pleased to take in a county or two, but they did not want any cut off. The Diocese of Niagara was very peculiarly situated, extending from Guelph to Hamilton, the headquarters of the diocese, and beyond the Diocese of Huron, and Galt, and the County of Brant.

*The Position of Algoma.*—Dean Llwyd explained that the Diocese of Algoma had not had the opportunity of meeting since the invitation to the conference was sent out. He had written to the Bishop, who was absent from the country, in regard to the matter, but sufficient time had not elapsed for the receipt of a reply. Their Triennial Council was to meet in May next, but there was nothing on the agenda in relation to this matter. They were present in response to the invitation, and were most desirous of listening to the discussion, and taking back with them the feeling of the conference in relation to the rearrangement of territory and the increase of the Episcopate. By its Standing Committee the Diocese of Algoma had not very long ago expressed the feeling that the most essential thing to be done within its own limits was the formation of a synod. At present they were in the peculiar position of having no synod and no legal status whatever. The resolutions of the Triennial Council were morally binding, but had not the effect of canons. The Bishop being absent, and not having revealed his wishes to the clergy, they had not authority to act in the matter. It was possible to divide the diocese, taking the French River as a boundary. In the eastern part there were the rural deaneries of Muskoka, Parry Sound, and Nipissing. If the district was cut in two, the western portion might very effectively be made a missionary diocese, and it would then have within its limits the two small centres of Port Arthur and Sault Ste. Marie. In the event of a division being made, a very desirable way of providing for the eastern half might be by adding a portion of the County of Simcoe. He wished it understood, however, that the Algoma delegates had no authority to suggest anything in the name of the diocese. Algoma could make no movement on account of the exhausted condition of its exchequer. They had no funds to extend their work, but he thought if the diocese was made smaller there would be a greater capacity for development.

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Dr. Hodgins read an extract from the *Algoma Missionary News*, in favour of a division of the diocese, and asked whether the utterances of that paper had any force at all in dealing with the question. Those utterances were distinct, and he might say influenced the Toronto committee in deciding to invite the Toronto clergy.

Dean Lilwyd—The utterances are those of the editor.

Dr. Hodgins—We regarded it in that light.

Dean Lilwyd—The paper is published as the official organ of the diocese, but for its utterances the editor is responsible, and no one else, because, as I have said, we have not met or discussed the question publicly. Our next meeting will be held in May, when we expect the Bishop back.

The Bishop of Toronto said he had received a letter from the Bishop of Algoma, in which he alluded to the question, but it was a private communication. The Bishop of Algoma had his own views on the subject.

*Views of Other Delegates.*—Rev. Dr. Langtry alluded to the discussions that had taken place in the Provincial Synod in relation to the increase of the Episcopate. A resolution was unanimously adopted by the Lower House affirming the desirability of such a course, and if he was not mistaken, the Lower House went so far as to commit themselves to an expression of opinion aiming at an increase of certainly four new dioceses. He believed it was that action of the Lower House that had kept the question before the Church, and had led to the discussions which had resulted in the present conference. He was persuaded that in reaching the conclusions they did, the Lower House were influenced by the conviction that the Church was not making that progress in aggressive work that it should make. The Church would not be able to make much progress except she were in the position of an army, with her officers at the head to direct her movements, and he thought the present feeling was, some of the dioceses were of such an extent that it was not practicable for the Bishop to be in the front of every movement in his diocese, as they would like to see him.

Rev. Alfred Brown pointed out that in the Province of Ontario they had territory five times the extent of that of New York State. Looking at the map they could see that of recent years there had been very little advance as far as an increase of the Episcopate was concerned. He was afraid the increase of the Episcopate had not kept pace with the opening up of the territory. The last census returns revealed a very sad fact. According to those, whilst the Roman Catholics increased 13 per cent., the Methodists 10 per cent., and the Presbyterians 8 per cent., the historic Church of England had increased but 5 per cent. in this province. Some of the clergy were of opinion an increase of the Episcopate would largely remedy the lack of progress, which they all lamented. Rev. Mr. Brown concluded by moving;

"That in the opinion of this conference it is desirable that there should be an increase of the Episcopate in the Province of Ontario."

The motion was seconded by Rev. Dr. Mockridge.

*A Voice from Niagara.*—Mr. E. Martin, Q.C., would not care to vote one way or the other upon the resolution, seeing that, so far as he knew, no proposition had ever come before the Diocese of Niagara. He supposed in a general way it was desirable there should be an increase of the Episcopate, but whether it was practicable to do so at the present time, looking at the geographical aspect of the question, was more than he could at the moment say. He did not feel that he had any right to bind his diocese by any vote.

Mr. Charles Jenkins remarked that the spirit of the Lower House of the Provincial Synod was that the Church's machinery required extension, and that this should be done in a proper way by increasing the number of personal agencies at work, commencing with the Episcopate. He did not attach too much importance to the statistics of the census, but, no doubt, they afforded some sort of indication as to the progress that had been made. In regard to the position of the Church of England amongst the Protestant communities, there was a constant tendency to go off into sects, and, to his mind, to keep that centrifugal tendency in its proper place was the office of the Bishop. Had it been possible to have had more Bishops in times past, he was convinced that a great many of the dissensions and schisms that had arisen would have been spared the Church. In regard to the future, he thought it necessary that the Church should be properly manned in all respects. Under the Episcopal system supervision and oversight were required, and the very large extent of country their Bishops had to cover, with the great demands upon their time for every department of Church work, to his mind made it absolutely imperative the appointment of another Bishop in the western part of the Province should be made as soon as it could possibly be effected.

Mr. Matthew Wilson was sorry he could not support the resolution in its present form. It spoke of

increase of the Episcopate in Ontario when all the delegates of the Ontario dioceses were not present, and it seemed to him, in that case, they might as well lay down the principle of an extension of the Episcopate in British North America. He had prepared a resolution that would not confine the conference to any particular way or means in rendering more effectual the work of the Church throughout the dioceses that were represented. His resolution, which Judge Ermatinger was prepared to second, read as follows:

"That, in the opinion of the delegates present from the various dioceses of Toronto, Huron, Niagara and Algoma, it is desirable that some alteration should be made in the boundaries of one or more of these dioceses, whereby the territory of at least the larger should be reduced, and the Episcopate should be increased or extended or made more effectual."

Dr. Hodgins showed that the traditional views of the diocese had always been in favour of an extension of the Episcopate. It was found that wherever there was a Bishop, there also was a centre of Church power and influence. Under the circumstances, as a member of the old Diocese of Toronto, he felt perfectly safe in voting for the resolution. Matters of detail might be settled afterwards. The question was, Were they prepared to endorse a principle that would lead to the growth of the Church? A statement made at the last General Conference of the Methodist Church was that since the last ten years the natural increase in membership was nearly 100 per cent. As Churchmen they ought to look at these things, and do all they could to help the Church forward. He had received a letter from Rev. Dr. Mountain, rector of the Mountain Family Memorial Church, of Cornwall, stating that he had provided the means for creating a new diocese, to be known as the Diocese of Cornwall, and pointing out, from his own experiences, the necessity for an increase of Episcopal authority.

Rural Dean Jones pointed out that the conference had not met to commit any of the dioceses to any particular scheme, and a motion declaring that the increase of the Episcopate was desirable would not have that effect. It only amounted to an assertion that the growth and prosperity of the Church might be expected to increase with the growth of the Episcopate. If the conviction prevailed that it was not desirable to have more Bishops, the whole thing would fall to the ground. The trouble had been to find Bishops who were willing to have their territory curtailed for the benefit of the Church. (Laughter.) After some further discussion, Rev. Mr. Brown announced his willingness to withdraw his own motion in favour of Mr. Wilson's. The resolution of the latter gentleman was then put, and carried unanimously.

The Bishop of Toronto then read some extracts from the private letter received by him from the Bishop of Algoma, which seemed to indicate that he was not in sympathy with a division of his diocese.

*Rearrangement of Dioceses.*—Discussion then took place as to the best method of accomplishing the desired increase.

Judge Ermatinger moved the resolution, seconded by Rev. Alfred Brown:

That the area of the several dioceses here represented be rearranged, and a new diocese formed, as follows, viz.: Toronto Diocese—To consist of Northumberland, Peterboro, Durham, Haliburton, Victoria, Ontario, York, Peel, Toronto.

Huron—To consist of Essex, Elgin, Huron, Kent, Lambton, Middlesex, Oxford, Perth.

Niagara—To consist of Halton, Wellington, South Waterloo, Brant, Wentworth, Haldimand, Norfolk, Welland, Lincoln.

New diocese—Parry Sound, Muskoka, Simcoe, North Wellington, Grey, Bruce.

It was moved by Rev. Dr. Langtry, seconded by Rev. Dr. Mockridge:

That this conference recommends the formation of a western diocese, consisting of the Counties of Grey and Bruce and the whole district of Algoma, including the Island of Manitoulin and all the territory west of the French River.

And, secondly, an eastern diocese, comprising the Counties of Northumberland, Durham, Peterboro, Victoria and Haliburton, and the districts of Muskoka, Parry Sound and Nipissing.

Mr. Martin advised the conference to carefully consider the question of where the funds were to be obtained in creating new bishoprics. Niagara received no portion of the original Endowment Fund, and yet they were called upon to contribute to Algoma a very much larger proportion, having regard to their funds, than he thought was furnished by any of the other dioceses contributing. That was giving great dissatisfaction in his diocese, and sooner or later the sum contributed by them would be chopped altogether, or very materially reduced.

The Bishop of Toronto pointed out the effect of the proposed rearrangement in regard to his own diocese, and said he would bitterly grieve to lose Port Hope and its school out of his own diocese.

*Referred to a Sub-Committee.*—After some further discussion, the following resolution was adopted on the motion of Rev. Canon Young:

"This conference does not now proceed to vote upon either of the propositions now before us, but refers them both to a sub-committee, consisting of Rev. Dr. Langtry, Dr. Hodgins, Venerable Archdeacon Dixon, Mr. E. Martin, Q.C., Mr. Matthew Wilson, Q.C., Rev. Canon Young and Rural Dean Lilwyd."

The motion was carried unanimously.

Dr. Hodgins gave the substance of the letter he had received from the Rev. Dr. Mountain, stating that he had made provision in his will for the creation of a new diocese in the eastern part of the Province. It was referred to the sub-committee to deal with the propositions.

The conference then adjourned.—*Mail and Empire.*

## HURON.

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

*St. Thomas.*—Lecture by the Lord Bishop of Huron, on *Egypt and the Holy Land.*—Your correspondent had the pleasure of attending a delightful lecture on the above subject on Monday evening, the 4th inst., at Trinity school-house, in aid of the funds of the W.A.M.A. The proceedings began by singing the "Church's One Foundation," and a few appropriate prayers, after which the Rev. Canon Hill, M.A., the rector and chairman, in a few felicitous remarks, introduced His Lordship to the audience, which by this time had filled the spacious school-room, stating that, but for the sake of the courteous formality, he felt it scarcely necessary to introduce the Right Reverend lecturer to a people among whom he had been so long and affectionately known both as pastor and Bishop. As His Lordship came forward he was received with enthusiasm. His lecture, which is here only summarized, lasted two hours and maintained throughout an unflagging interest which at frequent intervals was duly manifested. It consisted of his experience and impressions during his visit to Egypt and Palestine a couple of years ago, and contained a good deal of historical and archaeological information. Many passages of the lecture were much brightened by His Lordship's humorous and graphic descriptions of the manners and customs of the people he met, and of the odd situations in which he at times found himself. As so excellent a lecture deserves something more than mere "summary justice," the writer, in deference to the demands on your space, proposes to give, by instalments, the copious notes he took down, to the CANADIAN CHURCHMAN, for the benefit of your many interested readers in this diocese who may not have the pleasure of hearing the lecture in all its animated fullness from the lips of their Bishop.

His Lordship, in introducing his subject, referred to the great importance of taking into consideration and studying the historic past of Italy, Egypt and Palestine, because of its evidential value in strengthening the grasp with which the intellect of the Christian holds the "Faith once for all delivered to the Saints," and its great effect in animating and sustaining, through Divine grace, the faith and hope of the human heart. To the thoughtful Christian the noted places, the great events connected therewith—the history of peoples and nations, betraying in a remarkable manner, here and there, to our minds, the hand of Divine Providence, are not only of interest, but deeply absorbing, affecting powerfully the spiritual life. Notably may be instanced such as are connected with Israel and made known through the Holy Bible to the whole world, whose history is also illustrated and illuminated by the many side lights of secular story.

His Lordship began the account of his extended tour at Naples. He set sail, or rather took passage, on a steamer from the Bay of Naples on a bright February afternoon in 1898 for the City of Alexandria, in Egypt. As the vessel receded from the ancient and famous Neapolitan capital, with its marble edifices, great Vesuvius and the picturesque mainland, Ischia and the Island of Caprae, and the whole beautiful Bay of Naples, he was filled with admiration and wonder at the magnificence of the scene. Passing on he observed those dangerous and noteworthy spots in the Sicilian straits, Scylla and Charybdis, famous in proverb and fable, and he viewed the coasts and vine clad mountains of Sicily. Though the temperature was hot and the atmosphere and sky serene, and the air balmy on the mainland of Italy, the country was afflicted with pestilential malaria and unhealthy, so much so that an Italian had said, "See the Bay of Naples and die;" but an unkind physician had said it was "a difficult matter to see it and not die." As one moves out into the Mediterranean, he finds that the climate changes. Here the weather becomes much colder and very disagreeable, and the sea was exceedingly rough, reminding the lecturer of the experiences of St. Paul at Melita, now the Island of Malta. The roughness of the weather retarded the vessel so much that it took from Tuesday until Saturday to reach the Port

of Alexandria. Approaching, the harbor was seen to be full of shipping, and one could yet see traces of the bombardment of the city by Admiral Seymour in the war against Arabi Pasha. Pompey's famous pillar was still standing in view. Here there was another change in the climate, for it now became warm, and the air was calm and balmy. The landscape inward from the Mediterranean Sea is flat and even, and the shore is nearly level with the sea. The City of Alexandria, founded by Alexander the Great, from whom it received its name, is situated at the delta of the great river Nile, which waters an immense country from South to North. On landing, the Bishop and his party were met by officials who showed them their customary attentions. The heat became oppressive. In the city is an immense concourse of all nations, but the principal inhabitants are Egyptians and Greeks. The Greeks are very numerous and occupy chiefly one portion of the city, while the Egyptians occupy the other. The old city is dirty and the streets are narrow, and there is a great amount of squalor, the people living without regard to sanitary laws. The new or modern city is filled with elegant shops containing all kinds of beautiful merchandise, but the inhabitants wear the oriental flowing dress. Here there is a splendid hotel; and the dragoman, the renowned Egyptian guide and interpreter, is everywhere a necessity to the traveler in viewing the sights or in the transaction of business, and for business the Egyptians show a great aptitude. While at Alexandria His Lordship visited the old Church of St. Mark, upon which, however, he did not dwell, as, perhaps, the connection of St. Mark the Evangelist with that city might afford material for a lecture in itself. The Bishop went on to say that the old Alexandria of Alexander the Great did not occupy the same site as the present city, but was somewhat removed from it. The present population is 2,050,000. The next move which His Lordship made was to cross the delta on his way to Cairo. Everywhere he found a dense population, living on a soil that is extremely rich, and black as ink. The people dwell in huts of mud which a good Canadian rain would wash away in a short time. In Egypt there is but little rain, the land being watered by irrigation and the periodical overflowing of the Nile. This overflowing of the river also leaves a black sedimentary deposit upon the land, which year by year re-fertilizes it. Here the right rev. lecturer stated that the mud hovels of the Egyptians reminded him that the fewness of the buildings remaining in Nineveh and Babylon was to be accounted for by the fact that the dwellings of common people were made of mud and were easily swept away by rain and flood, whereas the buildings that remained were either public buildings or dwellings of the rich made of brick and stone, and could alone survive the storms and floods of ages.

His Lordship then proceeded to give an account of his arrival in and impressions of the "ancient City of Cairo, which, space permitting, will be given to the readers of the CANADIAN CHURCHMAN in next issue.

(To be continued.)

INGERSOLL.—*St. James'.*—Rev. J. C. Farthing, of new St. Paul's, Woodstock, conducted the services in this church on Sunday evening, 3rd inst., and delivered a very interesting discourse on the Transfiguration, exalting here the Christ to whom the long line of prophets pointed; showing "Jesus only," and the Divine command issuing from the clouds overhead, "This is my beloved Son, hear Him." Towards the close, he touched beautifully on the infinite love of God, and of the love we should bear towards our fellowmen, urging the duty of tender consideration in our intercourse and dealings with them; and that to leave them alone in a doubtful course is culpable, and altogether contrary to the Divine law of Love.

Rev. A. Murphy occupied the pulpit of New St. Paul's, Woodstock, on Sunday evening, 3rd inst.

At the monthly meeting of the Woman's Auxiliary held on the afternoon of Wednesday, 6th inst., a letter was read from Rev. T. Pritchard, Lac Seul, to whom bales have been sent from time to time, stating that the Indians there have built a small church themselves, which requires only a little skilled labour for its completion. Of course the Indians are very proud of this church, which has no doubt cost them much self-denial, therefore most acceptable in His sight. Rev. A. Murphy then addressed the meeting on mission work.

HANOVER.—*St. James'.*—A social in aid of the church debt was given by Mr. J. Cunningham on the evening of the 8th inst. A crowded house was expected, but, owing to the cold and stormy weather, there was only a fair attendance. All present spent a very pleasant time. The amusement for the evening consisted of games of all kinds, music and comic songs. Refreshments were passed around about eleven o'clock. After that the time passed so quick-

ly that it was nearly one o'clock before those present thought of going home. Mr. and Mrs. Cunningham deserve credit for their efforts to make the entertainment a success. They were partly repaid for their trouble when they heard all say that they had thoroughly enjoyed themselves. The other evening the Rev. E. C. Jennings was presented with a valuable gift from one of his congregation in Hanover. Such tokens of respect are indeed cheering as well as encouraging.

TYRCONNEL, DUTTON AND BURWELL PARK.—In pursuance of a resolution passed at the recent deanery meeting of the Rural Deanery of Elgin, by which the clergy of the deanery were formed into a deputation to visit the various missions for the purpose of holding missionary meetings, three of their number courageously faced the severe and stormy weather recently and held successful meetings at the following places: St. Peter's Church, Tyrconnel, on Wednesday, the 6th Feb., the collection amounting to \$12.65; at St. John's Church, Burwell Park, on 7th Feb., the collection was \$4.47, and at the Church of Nativity, Dutton, on the 8th inst., where the collection taken up amounted to \$4.17. These several collections are to be supplemented by the usual house to house collections to complete the quota of these thriving missions now under the pastoral care of the Rev. M. G. Freeman, the rector of Tyrconnel. The addresses were delivered by the rector, the Rev. Canon Hill, Rural Dean, and the Rev. Wm. Hinde, of St. Thomas, who travelled many miles through storm and intense cold, the Rev. Canon Hill having to make the journey twice, owing to the necessity of officiating at the funeral of a parishioner. Other portions of the field will probably be taken up next week.

#### NEW WESTMINSTER.

NEW WESTMINSTER.—It is not at all likely that any priest now working in this diocese will be elected to our vacant Bishopric. The Rev. H. G. Ferris-Clinton, rector of St. James, Vancouver, would make a good Bishop, but in the present divided state of the clergy it is doubtful whether even he can command the requisite canonical majority. The ultimate appointment will probably be left in the hands of Bishops Perrin and Ridley, together with three other Bishops.

There will, it is rumoured, be a new Archdeaconry created in this diocese. The present vacant Archdeaconry of Columbia is endowed, but some of its endowment may be set apart in the event of another Archdeacon being required. The upper country certainly requires an Archdeacon, as there are many places calling for priestly visitation.

The new Christ Church, Vancouver, was opened with special services on Feb. 17th. The Ven. Archdeacon Fortin, D.D., of Winnipeg, was the preacher.

The Rev. George Ditcham will preside at our forthcoming synod as the senior clergyman of the diocese.

Your recent editorial on the need of a Cathedral Chapter in this diocese has been received most favourably. We certainly need a dean, two archdeacons, three or four canons. Such an arrangement would be far preferable to an Executive Committee.

#### MACKENZIE RIVER.

W. D. REEVE, D.D., BISHOP MACKENZIE RIVER DISTRICT.

DEAR MR. EDITOR,—I have much pleasure in again sending you a copy of my annual letter, and trust it will not be without interest to your numerous readers.

Having given in the summer such a long account of the work amongst the Esquimaux, leaves comparatively little to say about it at this time. There is, however, another visit of Mr. Stringer's to report, and it is with much thankfulness to Almighty God that I am able to tell of such an encouraging one. It was made at the end of winter. Not having enough food to enable him to take a man with him, he started off on May 11th, on snowshoes, accompanied only by the Esquimaux boy who had been with him all the winter, and after a week's tramp through the snow reached their encampment, about a day's journey from the coast. They gave him a hearty welcome. One of the chiefs, and the wife of the other (who was off hunting) ran at full speed to meet him as soon as they saw who it was, and he says "I think it was not mere curiosity, or love of gain, that prompted them in their welcome, but a real hospitable feeling of pleasure." He stayed with the young chief, Kokhlik, who had sent him a warm invitation in the winter, and who did all he could to make the visit pleasant, providing his guest with the best of everything that could be obtained. They remained there about a week encamped on the ice, and then began to move up the river, sometimes travelling on sleds, sometimes in boats, according to the state of the ice, until June 12th, when the river be-

came clear of ice, and they encamped at the foot of the Carriboo Hills, about one hundred miles from the coast. A most irregular life is led when they are thus on the move. Sometimes they travel by day, sometimes by night. Sometimes they have but two meals a day, sometimes half a dozen. Sometimes they sleep only a few hours, at other times twelve! But he says, "Strange to say this life seems to agree with me, and I am healthy and happy." On one occasion when food was scarce, he went out with a party to hunt and succeeded in killing a couple of deer, more than anyone else, and this pleased them and raised him in their estimation. At first there were about two hundred persons together, men, women and children, but they gradually separated, some going by one channel, some by another, and some remaining behind, until only fifteen were left in his party whom he accompanied to the fort, where they arrived June 25th.

Writing of the visit he says, "I consider that I have had a very pleasant time all through; am very glad that I made the trip, and think it will not be lost time. I have been doing what little I could to teach them and to learn the language. As often as possible we have had little services together, which have been, as a rule, quite hearty. Some of the 'Huskies' seem much interested and anxious to learn, but others are indifferent. It is slow work and will be slow work. There are years of patient labour before the one who under God evangelizes this people. While I hope that some fruit may be reaped soon, still I believe it will be many years before there will be any great change. At first I was impatient that they should all be Christianized at once, but I do not think, as a rule, that is God's way here or anywhere else."

Whilst the Esquimaux were all at the fort the French priest made strenuous efforts to induce them to attend his services, and some of them did so one Sunday. He then told them that those who wished to be saved were to go again the next day when he rang the bell; but none of them went. Afterwards when a few stragglers happened to go in he became angry, tore a book in pieces and threw it in the fire, saying, "That is the way the Esquimaux will be burned if they go on as they are doing!" that is, preferring the Protestant religion to his own. But whilst this was going on the chief, Kokhlik, and several others, went to our mission and said they had made up their minds to decide in favour of Protestantism, and to have nothing to do with the Romish priests! May God the Holy Spirit strengthen them in their determination, and lead them to Him who is the Way, the Truth, and the Life.

Amongst their neighbours and former enemies, but now friends, the Tukudh Indians at Peel River, the work is progressing steadily. The majority of them assembled in summer for religious instruction. Daily service, day-school, Sunday-school, Bible classes, etc., were held for them, and the Holy Communion was administered by Archdeacon McDonald, and his assistant, the Rev. John Tssieltla. On one occasion there were fifty-three communicants. Four adults left the Church of Rome and were admitted into our Church by baptism at their own request. Several unpaid Christian leaders were appointed who gladly accepted the office. These, with the native clergyman, render valuable assistance when the Indians are broken up in small parties, and scattered over thousands of square miles of country, conducting prayers, teaching to read, etc., etc. The Archdeacon reports grave misconduct on the part of some of the Indians at La Pierre's House, but does not say what it was. Influenza had been fatal amongst some of the old people and several happy deaths occurred, testifying to the reality and power of the Gospel. One old man said, "There is light all around me. Angels have come to convey me to heaven." Another exclaimed, "Angels have come to bear me away. Do you hear the rustling of their wings?" And a third, two hours before his death, said "God has shown me that He accepts a little done for Him as much. I have had a glimpse of the blessedness of those that love and fear Him."

At Fort Norman I had the pleasure of admitting to the priesthood the Rev. J. Hawksley, the clergyman in charge, and of confirming three of his people whom he had prepared in readiness. This is the first confirmation held at this mission, and is an indication, I trust, of real progress. Only a few of our Indians had assembled, on account of the scarcity of provisions. Daily service was held for them. After a sermon on the duty and benefit of reading and studying the Scriptures, several applications were made for books. Here, too, death has been busy, and the native lay reader mentioned the case of an old woman who had died rejoicing in the hope of a happier life in the next world. She told her sorrowing relatives not to weep, because she was going to a better land.

Scarcity of provisions also kept the Indians away from Fort Wrigley, so that during my week's stay there in the early part of June I saw but very few. Daily evening prayers were held for those few, and I spent the time pleasantly, and I trust profitably,

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in instructing a few individuals. A young woman applied for admission into the Church, but I thought it advisable to postpone it until she has received a little more preparation. The Indians are very desirous of having a resident missionary, and one is much needed. Would that the need could be supplied!

St. Peter's Mission, Hay River, our latest enterprise, is one of the bright spots in the diocese. It was opened only last year, but the Indians already seem to love their missionary, the Rev. T. J. Marsh, have rallied round him, and have shown their appreciation of his efforts on their behalf by their regular attendance at the Sunday services, his little room nearly always being full to overflowing. I spent a week there at the end of August and was much cheered by what I saw. A good substantial log house has been erected, and another building to serve as school and church is to be put up as soon as possible. Several of the young men have learned to read the syllabics, and we hope that much more progress will be made this winter, as I have sent my lay helper, Mr. Webb, to assist in the teaching and to aid Mr. Marsh in his other multifarious duties. The Roman Catholic priests have tried to draw the Indians away, but with no success so far.

Fort Resolution is a hotbed of Romanism, and we have no converts there; but that Mr. and Mrs. Spendlove's patient, persevering efforts have not been in vain is evident from the fact that, last summer, there was a "talk" among the leading Indians as to whether half of them should not join the Protestant Church, and the other half remain as they are. This may end in nothing but talk; but the fact of such an idea having been entertained is significant and encouraging, and I trust Mr. and Mrs. Spendlove will be stimulated and cheered by it, and still go on "sowing beside all waters."

Fort Simpson is the last to come under survey, but is not the least. It is the principal post in the diocese, and, from a spiritual point of view, perhaps the most unsatisfactory. Still, there are not wanting signs of encouragement. There is a marked change for the better in certain matters. The week-day services held in the summer were very fairly attended. A greater desire for instruction has been shown on the part of some. The reading of the blessed Word to a poor old cripple the other day brought a prick to her conscience and tears to her eyes, and she has frequently expressed hearty thanks when visited and prayed for, and when she has been able to crawl to church. Our few day scholars have attended very regularly, and made good progress, and the attendance at the English service and Sunday evening singing class has been good on the whole. Three young people have been confirmed here and four at Resolution.

At the other posts in the diocese we have no resident missionary, and there is nothing particular to say about them, excepting that some of them are asking for and require a teacher. But, first of all, I want a man for Fort Wrigley, and an assistant for Mr. Stringer, for whom he has pleaded so forcibly. Who will go for us? Is there no one who will say, Here am I, send me? And is there no one or no church who will seize the honour of sending and supporting such an one? "How can they hear without a preacher? And how can they preach except they be sent?"

I must not forget to say a word about the diocesan school, an important institution in the diocese. Two new scholars have been added, but other two have left, so the number remains the same. A lady in England raises £10 a year for the support of a little girl there, and I shall be glad to hear of others who are willing to do likewise. We are losing the services of the matron, Miss Lawrence, who has worthily filled the situation and proved herself a painstaking teacher, and her place is not yet supplied. We have also lost the valuable aid of her brother, who has gone to more civilized regions to look for a wife.

It will be seen from the foregoing that there is not a little to be thankful for and not a little to cheer and encourage us. That there are discouragements and worries and troubles and anxieties is but natural and to be expected, but it is no use bringing them forward. "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits," is the feeling of my heart, and I would ask you to mingle this note of praise with your prayers on our behalf.

Perhaps this "alleluia" is partly owing to the fact that my dear wife has been permitted to rejoin me after seven years spent in England, and that I have now the comfort of her presence and help again. She arrived here on Sept. 6th, not much the worse for her long and trying journey. Alleluia!

For the benefit of those who wish to help us, it may be mentioned that contributions may be paid through H. G. Malaher, Esq., 20 Compton Terrace, Islington, London, England; Mr. G. Bliss, Church Missions House, New York, U.S.A.; the Very Rev. Dean Grisdale, St. John's, Winnipeg, Canada; Wycliffe College Missions, Toronto, Canada; the

Woman's Auxiliaries, Canada, or the Rev. Dr. Mockridge, Domestic and Foreign Missionary Society, Toronto. Very faithfully yours,

W. D. REEVE, D.D.,  
Bishop of Mackenzie River.

St. David's Mission, Fort Simpson,  
Mackenzie River, N.W.T., Nov. 20th, 1894.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

There can be no doubt but that the recent pastoral from our Right Rev. Fathers in God will help much in allaying the uneasiness which several hundreds of our people have felt lately on account of "strange doctrine."

In spite of Prayer Book revelations—to say nothing of ordination vows—almost a majority of our priests fail to say morning and evening prayer daily, and in many country places—as well as some city churches—the existence of saints' days probably is unheard of.

The Rev. Dr. Rainsford, of New York City, is in favour of the adoption of the Gottenberg system.

Professor Fullerton, Dean of the University of Pennsylvania, is a priest of this Church.

The Lord Bishop of Nova Scotia (Dr. Courtney) has been visiting New York, and spoke recently on temperance at the Church Missions House.

The Girls' Friendly Society is making great headway here.

The Bishop of Pennsylvania (Dr. Whitaker) is now able to attend to his Episcopal duties.

The Rev. E. G. Buchanan, D.D., who was ordained by Bishop White, Primate of the American Church, is dead. R.I.P. The Bishop of Delaware was at his funeral.

At a recent ordination held at the Western Theological Seminary, Chicago, there were present three Bishops.

The Bishop of Western New York (Dr. Coxe) has the sympathy of all who have the pleasure of his acquaintance in the death of his brother.

Church work in the missionary jurisdiction of Western Texas has made gigantic strides with the able administration of Bishop Johnston.

The following are the statistics of the Diocese of Southern Virginia (Dr. Randolph) for the past year: Clergy, 77; parishes, 165; candidates for Holy Orders, 27; confirmations, 1,037; communicants, 10,203, and offerings, \$176,276.

The Rev. Dean Hodges, addressing a meeting at Association Hall, Boston, recently, advocated the speech of the average man as the speech of the pulpit, and said the object is to persuade men to believe. It will be remembered that Dr. Hodges refused the Assistant-Bishopric of Oregon before going to the Cambridge (Mass.) Divinity School.

The rector of one of the churches in Boston recently criticized the pastoral of the House of Bishops. He did so because he regarded it as the production of an individual Bishop, and not of the House of Bishops.

The Rev. Dr. Brooks has resigned his position as private secretary to the Bishop of Massachusetts (Dr. Lawrence.) The rev. gentleman is a brother of the late Bishop.

The Bishop of Vermont (Dr. Hall) will hold a "Retreat" in the Diocese of Maine during the coming summer.

#### BRIEF MENTION.

The Rev. S. Baring-Gould denies that he is such a very prolific writer. As a rule, he writes but one novel a year.

Egyptian lamps dating, it is believed, from 3000 B.C., have been discovered in the catacombs along the Nile.

Buttons were used in Troy. Schliemann found over 1,800 of gold.

The two fields of Waterloo and Linden are each covered with a crop of crimson poppies every year.

Last Wednesday, the members of St. John's Church, Almonte, presented Rev. A. E. Mitchell with a fur overcoat.

Curtains were employed for bedsteads in the eleventh century; they were afterwards transferred to windows.

Dishes of gold and silver used in table service in 900 B.C., were found at Troy by Dr. Schliemann. One of these was about the size now employed.

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

The first gas lamps in Dublin were put in position in 1818, and before 1825 the entire Irish capital was thus lighted.

The Right Rev. F. Courtney, Bishop of Nova Scotia, sailed on the "Teutonic" from New York last Thursday.

Louisiana has the largest farm in the United States. It is 100 miles one way and 25 the other. The fencing alone cost \$50,000.

The Rev. J. Cooper Robinson, who has been engaged in missionary work in Japan for the last six years, preached in St. George's Church, Ottawa, last Sunday.

A musical instrument, the pyrophone, has been invented, which extracts all the tones of the scale from gas flames.

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

In China, which has long been known as "the land of opposites," the dials of clocks are made to turn around, while the hands stand still.

The largest price paid in England during 1894 for a work of art at auction sale was 11,000 guineas (\$57,750). This sum was given by Mr. Charles J. Wertheimer for Reynolds' "Lady Betty DeLme."

A missionary in Liberia, Africa, reports hundreds of steamers, some carrying 4,000 tons, running to that country "laden with rum, the very vilest that chemistry can concoct."

Dr. Conan Doyle's new series of short stories is to be entitled "The Adventures of Brigadier Gerard." The hero is a cavalry officer in Napoleon's army. The stories are to appear in the *Strand Magazine*.

After the death of Archbishop Magee the Archbishopric of York was offered to the Bishop of Chester, who modestly refused it. The Archbishopric was also declined by the Bishop of Durham.

The Government of Russia recently sanctioned state purchases of grain, to be used in providing for the public wants as well as for the army. The primary object of the purchases was to relieve the depression of the grain trade.

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

On Friday, February 1st, the Bishop of Niagara, on behalf of His Grace the Archbishop of Ontario, consecrated the church of St. David, Wales, in the parish of Onabruck and Moulinette, and confirmed 115 persons.

It is estimated that a capital of £70,000,000 is invested in the linen industry in Ireland, which gives employment to an army of skilled workers at its 850,000 spindles and 28,000 power looms.

The Church in Wales in the last fifty years has doubled her clergy, doubled number of children in her schools, spent £3,000,000 on church building, built or restored 1,228 churches, spent £1,000,000 on education, and £750,000 on hospitals.

On Wednesday, February 13th, Mrs. Baldwin, wife of the late Canon Baldwin, passed away at her home in Toronto. The deceased lady was sister to the late Dean Grasett and sister-in-law to Chief Justice Hagarty. Her only surviving sister is Mrs. Gates of Hamilton.

The Bishop of Norwich, England, has been speaking out against "the distressing levity with which marriage is frequently regarded." His lordship included among the accompaniments of a fashionable marriage "the not uncommon levity of the marriage party; the church crowded with sightseers, gazing at a rare show; the irreverence in God's house; the whispered comments on the bride, her dress; the murmured laughter; the vulgar horseplay at the door of the church, sometimes in the sacred house itself."

#### British and Foreign.

The new Church of St. Paul's at Morley was consecrated recently by the Bishop of Wakefield. It has been erected at a cost of £6,400, and will seat 900 persons.

A new Mission to Seamen Institute is about to be built for the use of the 37,000 sailors of various nationalities who annually enter the Tees. When completed, with its church overhead, it will have cost about £3,500, of which £2,000 has already been raised.

The Liverpool Clergy Sustentation Fund, with the aid of the Bishop, has succeeded in bringing the income of all the incumbents of poor and populous parishes up to £275, and it is now hoped to reach £300.

Truth states that Bishop Johnson, who was appointed by Lord Salisbury to the See of Calcutta in 1876, has announced his intention of resigning in the spring. The office is now worth about £2,700 a year, with an excellent residence at Calcutta. Bishop Johnson will retire on a pension of £800 a year.

The Bishop of Jamaica (Dr. Nuttall), who is also the Primate of the West Indies, gave great pains, during his recent visit to this country, to reorganize and set on a permanent footing the Jamaica Church

Association in England. The objects are: (1) To facilitate communication between the Bishop and Church-people in England. (2) To awake interest in the work of the Jamaica Church, and to give information about special needs as they arise. (3) To collect money in aid of Jamaica Church work, and the schools and institutions associated therewith. (4) To encourage intercessory prayer for the Church's work in Jamaica. All communications may be addressed to Miss F. Klein, 24 Belsize Park, N.W.

The Bishop of St. David's has offered the vacant rectory of Disserseth, Radnorshire, to the Rev. E. J. Wolfe, in acknowledgment of his good service as the Missions to Seamen chaplain for the Port of Swansea for upwards of eighteen years. The sailors and their local friends have, however, put so much pressure upon Mr. Wolfe to remain with them that he has decided to continue in the more arduous post of chaplain to the shipping and to St. Nicholas' Seamen's Church, which is the oldest of the churches belonging to the Missions to Seamen. Mr. Wolfe has induced upwards of five thousand sailors, besides many of their immediate relatives, to become total abstaining members of the Missions to Seamen branch of the C.E.T.S.

Bishop Tucker, of Uganda, East Africa, has lately had some very unpleasant experiences. During his return journey to the coast from visiting the mission stations at Usagara, he suffered much discomfort from flooded rivers, storms of rain, swamps and mud. He had, too, several attacks of fever, and arrived at Zanzibar quite invalided. He was, however, kindly nursed in the hospital there connected with the Universities' Mission, and after a time he was able to remove to Mombasa, but at the date the last letter was despatched he was under treatment in the hospital of the British East Africa Company at Mombasa.

The Rev. Duncan Travers, of the Universities' Mission to Central Africa, writes: From all parts of our mission we hear of raids made by locusts, and the destruction of crops. We have been trying to do what we can to relieve the distress of the natives. Bishop Tucker, of the C.M.S., has written to say that in some parts starvation has reached such a pitch that cannibalism has been resorted to. During the last two months the mission has shipped from Zanzibar 1,554 bags of grain, each weighing 80 lbs., consisting of 116,000 lbs. of rice, 5,360 lbs. of Indian corn, 3,200 lbs. of millet. Now we hear that one dhow, containing 312 loads for Magila, has been wrecked; and we are told that as there is no actual insurance system of goods by dhows, it means a total loss to the mission of £113.

## 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.

### More Bishops.

SIR,—Of course the Canadian Church needs new dioceses and has needed them for the past five years, but that there must be enough of them created as to do as some people would wish to do, is simply to fail to meet real needs. Quebec Province needs two more, Ontario needs four, the Maritime Provinces two, the North-West four, and the Pacific two. In other words the Church needs fourteen new dioceses if the work is ever to be done satisfactorily. There is no reason why we need to wait for thousands of dollars as endowments. Let the Provincial Synods elect fourteen good and faithful clergy to be Missionary Bishops, and let them be rectors of large parishes until their jurisdictions become self-supporting, and when such is the case let them become regular dioceses equal in dignity with the older dioceses. There is no reason why our Bishops need thousands and thousands per annum, and there is no reason why fourteen of our influential rectors could not be consecrated to-morrow and thus build up new dioceses. The Church needs young men and Canadians for these bishoprics, and not the old men who belong to the by-gone ages. Let us increase our Episcopate, relying on the help of Almighty God; let our Canadian people see that the Church possesses men who are prepared to exercise the Episcopal office without needing the price for a mitre to be on every button of their servants' livery; let such men go amongst our Canadian people, and we shall find that they will gradually collect enough to adequately endow the particular fields over which they exercise

Episcopal jurisdiction. We have fourteen such able men, and the Church should see they are consecrated without delay.

CHURCHMAN.

### The Kissock Homes.

SIR,—Could you kindly find room in your valuable paper for the following statement for year ending Dec. 31st, 1894:

Receipts.	
Jan., 1894, Balance	\$ 24 33
Dec. 1894, Government	2,119 81
" " England	3,927 62
" " Canada	630 39
" " Calgary Diocese	162 60
" " Balance against	20 95
Total	\$6,885 70

Expenditure.	
Building	\$1,194 86
Provisions	1,587 63
Salaries	1,470 93
Furniture	906 55
Fuel and Light	317 00
Repairs	98 20
Garden	6 25
Medical	94 70
Correspondence	122 42
Laundry	20 00
Clothing	109 90
Farm and Stable	528 60
Interest and Discount	6 90
Sundries, including Fire Insurance	421 76
Total	\$6,885 70

In sending this yearly statement I would once more appeal for assistance to enable me to continue the work of these homes, which are proving such a blessing to these poor Indian children. The work requires no apology, as eye-witnesses can prove. We are trying to raise these little ones from a life of degradation and heathenism, obeying the words of Christ, who said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." I need help more now than ever before, and to all who are disposed to assist I will gladly furnish information. If those who are unable to send cash would forward stamps, we would be grateful. Medicines, tea, sugar and any gifts in kind, appreciated.

PRINCIPAL REV. FRANK SWAINSON,  
C.M.S. Missionary.

St. Paul's Mission, Blood Reserve,  
Macleod, Alberta, N.W.T.

### An Important Point not Touched on.

SIR,—A very important point connected with Mr. Thom's crusade against the Athanasian Creed, has not been touched on as yet. Mr. Thom really asks the Canadian Church to alter the Prayer Book. This is a very serious matter. The Prayer Book is a bond of union among Churchmen of all schools of thought, and nothing would do more to break up the Church than tampering with the Prayer Book. It is idle to say that only the Athanasian Creed need be altered. Once begin "tinkering" and no one can say where the end will be. Here it would be well to keep in mind the caution of a committee of the last Lambeth Conference: "The Book of Common Prayer is not the possession of one diocese or province . . . and it is not just that any particular portion should undertake revision without consultation with other portions, and especially with the Church at home." And the very committee which says that it would be well to revise the English version of the Nicene Creed and of the *Quicumque Vult*, says also, "We accept the hymn *Quicumque Vult*, as resting upon certain warrant of Scripture and as most useful in ascertaining and defining the fundamental mysteries of the Holy Trinity, and of the Incarnation of our Blessed Lord, and thus guarding believers from lapsing into heresy."

It is a pity that this question cannot be discussed without such imputations as have been thrown out against the upholders of the existing law of the Church. To charge them with a love of cursing their neighbours is surely a breach of the command to "judge nothing before the time." The upholders of the falsely called "damnatory clauses" regard them simply as warnings that there is such a sin as heresy, and that like all other sins, it is, unless forsaken, perilous to salvation. Did not our Blessed Lord say, "If ye believe not that I am He, ye shall die in your sins." Charity is shown by warning against danger, not hiding it. Does Mr. Thom and his supporters believe that faith is necessary for salvation? If so, faith in whom? In the Christ of Renan and Strauss, or in Him Who is "Perfect God and perfect Man." The American Church is cited as an example, showing how well the *Quicumque Vult* can be dispensed with. But if so, why the very emphatic declarations in the late manifesto of the

American Bishops (published recently in two of your numbers) on the subjects of the Incarnation and Resurrection? No doubt the Bishops find that there is much false teaching on these important subjects. They do not beat the air. Why attack the clergy? Probably they give as much doctrinal teaching as would be borne with. Above all, why agitate? The Church needs to put all her strength into prayer and work. Some of the company Mr. Thom now finds himself in, especially your correspondent who does not believe in the personality of the Holy Ghost, may well "give him pause." J. W. C.

### Church Work in Qu'Appelle Diocese.

SIR,—In your issue of the 23rd ult. I notice an article regarding the Diocese of Qu'Appelle. The intention of the writer was, no doubt, a very noble one; but at the present moment it is very desirable that only accurate reports should come before Churchmen. Qu'Appelle and Fort Qu'Appelle are not the two most important towns in the diocese. The capital of the Province is Regina. Here is the seat of government and the headquarters of the Northwest Mounted Police. This mission is self-supporting. Further east are Moosejaw and Medicine Hat, both important railway centres. Moosomin is also an important place, somewhat to the east of Qu'Appelle. Miss Smythe states that the clergy live with the Bishop. This was the case, to a certain extent, in the early days, when Bishop Anson resided at Regina; but since that time the clergy have resided in their respective parishes. The college at Qu'Appelle has now passed out of our hands, while the Brotherhood ceased to exist some four years ago. This college had three departments: Agricultural, boys' school and theological. I place the theological department last as it was of less importance than either of the others. So far as my memory carries me, I do not remember any student who received his entire training there. A few came from English colleges, who read for a few weeks prior to ordination. The agricultural college was in working order for some time, and would, no doubt, have been a success had the productive powers of the country been better. The boys' school had a very successful course under the Rev. W. Nicols. The hindrance, however, to further development was the financial condition of the country. Successive bad seasons had brought about a serious depression, and the few farmers who were able to send their sons to such an institution availed themselves of St. John's College, Winnipeg. The Indian work in the diocese is very small. It is sad that such should be the case; but whereas we receive only hundreds from our brethren in the east to carry on this work, the Presbyterians send their thousands. Miss Smythe says we have three priests working among the Indians. At present we have only one. The Rev. Owen Owens has been working at Touchwood for many years, and has done an excellent work. The W.A. has greatly assisted him, and we must feel grateful to that noble society. The Rev. Leonard Dawson, who was for some time priest in charge at Regina, took up Indian work at the C.M.S. mission at Touchwood, which had been left on the resignation of the Rev. Gilbert Cook, C.M.S. missionary. Mr. Dawson would have greatly extended the work had it been possible for him to remain there. He visited several bands of Indians to the north and west with some success. The C.M.S. Board in Winnipeg, however, sent one of their own men—the Rev. Alfred Cook—and Mr. Dawson was obliged to give up the work. There is great need of more Indian workers, but the great question is, "How are we to obtain funds?" The mission at Fort Peleg was commenced by the Rev. Shafto Agassis, who by his self-denying life won the hearts of his people. Miss Smythe attributes this work to C.M.S. missionaries. They certainly may have visited the place, but I can find no record of any permanent work having been done by them. The work is carried on at present by an earnest and faithful layman, whom I visit every two months. The area of the diocese is 96,000 square miles. We have only sixteen priests to work over this area. With such a small staff it is quite impossible to do justice to the work. Many important places are unattended and many others receive only scanty ministrations. If the Church in the West is to prosper, we must have more men, and this means more money. Is it not time that the Church people of the East awakened to their responsibility? Have they forgotten how the Mother Church of England helped them for many days in their infancy? The Church in the West is a young and struggling branch. Her members are fighting against many difficulties and adverse circumstances, but they are loyally doing what they can to support the Church. The Bishop of Qu'Appelle (Dr. Burn) says: "We are a young diocese—just ten years old—but our short history is full of the record of kindness of friends, both in England and Canada. It is that kindness that has enabled us to do even what we have done, in spite of many difficulties, and I feel

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sure we shall not in the future appeal in vain for help as long as we may need it." We want help now—not only to enable us to carry on the present work, but also to enter into new fields. I am visiting the East at my Bishop's request, to tell where I may our story, and I shall be most happy to give any further information regarding the work in the Diocese of Qu'Appelle.

T. A. TEITLBAUM.

148 McLaren Street, Ottawa.

### "Fads" and "Fads."

SIR,—If G. C. Mackenzie had quoted from the *Teachers' Assistant* the actual words upon which he has based his criticisms, perhaps no reply would have been necessary. First, with reference to the translation of Kephas; quotations from the Old Testament to the effect that God is called a Rock upwards of thirty times do not touch the question. One might point out that in a very familiar passage read on the first Sunday after Epiphany, Abraham is called a rock—"Look unto the rock whence ye are hewn." But it has no bearing on the meaning of Kephas. The real question is, Does Kephas mean *exclusively* a stone, and not rock? If it means both rock and stone—as certainly the revisers held when they put both words in the margin (see St. John i. 42), how can we think to make a point against Rome by insisting that it means only a stone? Has the translation of Kephas any necessary bearing on the Roman controversy? The interpretations of the text in which the word occurs in St. Matt. xvi., as of the word itself, are as numerous as the interpreters. Some Popes even have held that "this rock" means the "confession of blessed Peter," and some ancient Fathers have understood it of St. Peter himself; while St. Augustine says he once held the latter opinion, but that afterwards he thought it more correct to understand it of Him whom Peter confessed. To use as an argument against Rome a text of which there is no one certain meaning, or the translation of a word which may be controverted, is to take up a weak position, when we might occupy one that is impregnable. Granted that our Lord called Peter a rock, the Roman argument breaks down unless the term "Rock" be intended personally and exclusively of St. Peter. If our Lord did not intend to say that on St. Peter alone He would build His Church, there is nothing here to support the Roman assumption. Mr. Mackenzie brings a very grave charge against the *Teachers' Assistant* for stating that Kephas means "a rock"—with the added explanation that St. Peter "was to be a chief foundation-stone of the kingdom"—viz., the charge of "conceding a large part of the Roman claim." I do not think that the charge is justified.

Second, next as to our "endorsement of the immersion fad." The *Assistant* says that Holy Baptism signifies two things—a death unto sin and a new birth unto righteousness. And in answer to the question, "Why is baptism an appropriate sign of admission to the Church?" the *Assistant* says (lesson viii.), "As human life cannot be sustained in water, so dipping under the water is significant of death, i. e., death unto sin; and as raising out of the water is necessary for life, so we have the new life, or birth unto righteousness."

This is what Mr. Mackenzie calls our "endorsement of the immersion fad." Certainly it explains the significance of immersion, and assumes that it is a proper and lawful mode of baptism. But Mr. Mackenzie says that neither the Bible nor the Prayer Book teach immersion. Suppose we teach our children that immersion is a "fad," sanctioned by neither Bible nor Prayer Book—we should be simply playing into the hands of the Baptists. A child so taught would be an easy prey in the hands of a clever Baptist—"Your own Church teaches immersion, though your ministers don't believe in it or practise it. It was the general practice of the Ancient Church, and agrees best with the Bible teaching about baptism." "The Bible and Prayer Book are quite sufficient for us Anglicans." Quite so. Why, then, does Mr. Mackenzie ignore both? Why has he so hastily turned over the pages of the Prayer Book, and, to make his point against the *Assistant*, pitched upon the rarely-used service for those of riper years, and passed over the familiar office for the Baptism of Infants, with its very clear direction, that the minister shall dip the child in the water unless he is certified that the child cannot well endure it. And what better exposition of the significance of baptism could we have than St. Paul's teaching in Col. ii. 12, "Buried with Him in baptism, wherein also ye were raised with Him." Such language, without directly asserting immersion, assumes and explains it. Mr. Mackenzie must therefore excuse us if we fail to see anything of the nature of fads or questionable teaching in the language of the *Teachers' Assistant* on this point. The Church holds that the use of water is essential—i. e., the contact of the body with water. She specifies two modes of using the outward sign, pouring, or dipping in the water, with a preference

for the latter. Mr. Mackenzie will find it difficult to controvert the statement of Mason in his "Faith of the Gospel": "How much of the body is touched by the sacred element makes no difference to the effect of baptism, but immersion is the normal and most instructive mode of baptism. The Church of England allows baptism by affusion, but does not sanction baptism by aspersion or sprinkling" (p. 278). The weakness of the Baptist position is in making immersion essential to baptism. For unless immerse be the necessary and exclusive meaning of the Greek *baptizo*, the Baptist case at once breaks down. With them, unimmersed is unbaptized, a position which any school-boy who can look up *baptizo* in the New Testament can show to be untenable.

J. D. CAYLEY.

## Family Reading.

### The Hidden Treasure.

#### CHAPTER VII.—CONTINUED.

The old man looked wonderingly from one to the other. Jack opened the volume hap-hazard and put it into his uncle's hands. As Thomas Speat examined the page, his expression changed from one of surprise and uncertainty to a look of joyful awe and thankfulness. Clapping his hands, and raising them toward heaven, while his eyes filled with tears, he exclaimed: "I thank Thee, I thank Thee, oh Lord! Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. May the blessing of God rest upon you, sir, who ever you are, since you have brought to my eyes what they never expected to see again—the Word of God in the vulgar tongue. Sir, I know not who you are. You are belike a rich man, and I am but a poor shepherd, but if any treasure I possess can purchase this book—"

"Say no more, my good brother," replied the merchant. With this book I cannot part, seeing it was the gift of a dear friend, but another copy of the Scripture in larger print and more easy to your eyes you shall have, and right glad am I to put it in such good hands. I am, as you have guessed, a rich man, and I know not how I can spend my wealth better than by helping to spread the gospel in this land, which is athirst for it, as the thirsty land for the rain of heaven. So saying the merchant undid one of his bales, and from under the silks and stuffs with which it was apparently filled, he drew forth a larger copy of the New Testament which he put into his host's hands.

"To this book, as I said, you are heartily welcome," said he. "It is the New Testament of our Lord Jesus Christ, lately done into English, by that learned clerk and godly man, Sir William Tyndale. I need not tell you that it is a treasure to be kept and used with caution, since many of the bishops and priests, not less than the king himself, are bitterly opposed to the reading of this new translation."

"It is then a service of some danger that you undertake in carrying these books about with you, Master—"

"My name is Richard Fleming, at your service, and my condition is that of a merchant of London!" said the stranger as Thomas Speat paused. "It is indeed a service of danger, as you say. Yet it is not my own danger which at times appals me, and makes me ready to give up what I have undertaken. It is the thought that these books, precious as they are, bring danger of persecution, bonds and death to those who receive and read them. Even now, for aught I know, I may have thrust a firebrand into the thatch of your peaceful dwelling, or have lighted, as it were, a death-pile for this fair boy. When I think on these things, I am ready to say, 'It is enough, Lord. Take away my life.' And yet the burden is laid upon me, and I dare not cast it off—yea, woe is me if I help not to spread the Gospel."

"I understand your feeling!" said Thomas Speat, as the stranger paused. "I have myself felt the same toward my young kinsman here, whom yet I have instructed so far as I am able in the words and meaning of Holy Scripture. Our dear Lord also knew it doubtless, when He said to His followers, 'They shall lay their hands on you and persecute you, delivering you up to the synagogues and into prison, and bring you before

kings and rulers for My name's sake. Yet I cannot but think the boon is worth what it cost twice told. Shall we refuse to suffer for Him who died for us? Methinks you are a man to be envied, since you are permitted to spend your time and substance in spreading abroad the Word of God. I had thought the merchants of London too busy with their goods and merchandise, with the care of their gold, and the enjoyment of luxury in their fine houses, to care for aught else."

"It is, alas! the case with too many of them!" replied the stranger. "Yet are there many among them who are of my mind, and esteem the riches of God more than all the treasures of Egypt—who spend their time and substance freely for the spread of His Word. An association has been formed among them called the Christian Brothers, of which I am a member, and we are pledged to devote ourselves and our goods to spreading a knowledge of the pure Gospel in this land. I trust we have already sowed seed which shall spring up and bear fruit unto everlasting life, though we may not be spared to see its ripening."

"It was a blessed hap which brought you here this day!" said the old man fervently. "Oh how I have longed and prayed to see and read once more the Word of God, which I knew and read in my youth. Son Jack, our prayers have been answered sooner than we hoped, though in a different way!"

The association of Christian Brothers formed at about the date of our story among the merchants of London, furnishes of itself a sufficient answer, if indeed an answer were needed, to those who sneer at trade and the pursuits of commerce, as ignoble, and unfitting the mind for great deeds. The great object of these men was to disperse abroad among the people copies of the New Testament, and portions of the writings of the reformers as fast as they could be received from the printing presses of Antwerp and other Flemish and German cities. For this end the Christian Brothers and their agents travelled through the length and breadth of the land, bearing their precious yet priceless commodity concealed among their goods, and disposing of them as they had opportunity. Of course the service was one of great danger. If any man were found circulating the Lutheran books, as they were called, public penance and disgrace and ruinous fines were the least he had to expect, and the flames and smoke of the stake were always in the background of the picture. Nevertheless these devoted men, the Christian Brothers, abated not a whit of their diligence, but availing themselves of their opportunities as merchants trading to Germany and the Low Countries, they brought over not only the New Testament, but other books and tracts in great quantities, which were carried throughout England, and were eagerly caught up and read by gentle and simple. Tyndale's prophecy, made years before in dispute with a priest, seemed in a fair way of being fulfilled: "Ere many years the ploughboys of this land shall know more of Scripture than you do!"

(To be continued.)

—All is wasted that is not done with a heart of love, and that toward God; all time that is not spent for Him, these days of busy labour, in trades and professions; these unsatisfying contortions of effort to be a little richer, or a little more noticed, or to climb one round more on the ladder that you will slip from the instant death touches your fingers; these plans, schemes, travels, bargains, buildings, they look like gathering, but they are only scattering, unless in the midst of them all your character is daily built up, a spiritual house, Jesus Christ Himself being the chief corner-stone. Gather with Him, and all of the parts of your life which are yet alien or infirm, He will steadily draw into the unity of His own Body, making it strong and pure and immortal, knit together and making increase by the edifying of His love.

—True religion and virtue give a cheerful and happy turn to the mind; admit of all true pleasures, and even procure for us the highest.

## Quinquagesima Sunday.

In every church upon Quinquagesima Sunday, sounds out an exhortation upon the law of love. The same spirit, the same motive power is inculcated throughout Christendom, as being that which must regulate the Lenten discipline of each individual. The whole Western Church, Anglican and Roman alike, declares by the mouth of its Apostolic Missioner in to-day's Epistle, that all spiritual and corporal works of mercy, having no merit of their own, are as sounding brass and tinkling cymbal, unless promoted by, and entirely subservient to, the law of charity.

The Collect for the Sunday before Lent, which collects the teaching of its Epistle in a very beautiful manner, is modern in its origin. It was substituted in 1549 for the ancient Collect which had special reference to the practice of confession on Shrove Tuesday, so usually followed and not altogether fallen into disuse in the Church at the present time.

## Ash-Wednesday.

I repent in dust and ashes.—Job. xlii. 6.

The first day of Lent is commonly called Ash-Wednesday, because the priest used to place ashes in the form of a cross on the heads of the persons who sought pardon for their sins. The word Lent is derived from the Anglo-Saxon *Lencten*, i.e., Spring. There is evidence that in the early Church the Fast preceding Easter was not always the same length. Cassian, A.D. 420, says that some Churches kept their Lent six, others seven weeks, yet none exceeded thirty-six days—Sundays were deducted, and in case of seven weeks Saturdays also, except Easter Even. Ash-Wednesday and the three days preceding the first Sunday in Lent, were probably added by Gregory the Great to complete the number (forty), which seemed peculiarly consecrated as a fasting season. From the earliest times, during Lent the faithful were to abstain from public shows, from the celebration of birthdays and other amusements. Marriages were not allowed, and frequent religious services and sermons were enjoined. The Homily says: "To chastise the flesh that it be not too wanton, but tamed and brought in subjection to the spirit."

## True Self-Examination.

"Examine yourselves whether ye be in the faith; prove your own selves." Prove yourselves, not by false tests, but by spiritual ones, such as your Lord will own in the Judgment Day. Godly sorrow for sin—thankful acknowledgment of Christ, not only as the Church's Head, but as your All-Merciful and Almighty Saviour—longings after holiness—zeal for the truth—charity that cares for men's deepest wants, and longs to enrich them with heavenly blessings—watchfulness against unseen enemies—victory over little sins. Oh, require proofs like these, and never be satisfied with less! At this solemn season Christ's true followers gather around the cross, and have sorrows that are not all bitter, and joys "with which the stranger intermeddled not." Oh let us eat our Passover as the Israelites ate theirs when the lamb was killed, and the blood sprinkled on their door-posts in the land of their captivity, with "our staff in our hands, and shoes on our feet." As "strangers and pilgrims," that is, followers of Him whom the Paschal Lamb prefigured, let us "abstain from fleshly lusts which war against the soul," and set our faces heavenward like men in earnest, who will not take the world's bribes, nor believe in cunning falsehoods. Forasmuch as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. Be watchful, diligent, painstaking Christians. "Run with patience the race that is set before you, looking unto Jesus, the Author and Finisher of your faith." And oh, may the "God of Peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever."

Thousands of cases of rheumatism have been cured by Hood's Sarsaparilla. This is abundant reason for belief that it will cure you.

## Life Looked at from Two Points of View.

Suppose a wall papered with paper of two colours—one black, say, and the other gold. You can work your eye and adjust the focus of vision so that you may see either a black background or a gold one. In the one case the prevailing tone is gloomy, relieved by an occasional touch of brightness; and in the other it is brightness, heightened by a background of darkness. And so we can do with life, fixing attention on its sorrows, and hugging ourselves in the contemplation of these, with a kind of morbid satisfaction, or bravely and thankfully and submissively and wisely resolving that we will rather seek to learn what God means by darkness, and not forgetting to look at the unenigmatical blessings, and plain, obvious mercies that make up so much of our lives.

## Clergymen Recommend It.

Rev. J. Leishman, Angus, Ont., writes: "It gives me much pleasure to testify to the excellency of K. D. C. as a cure for Dyspepsia. I have recommended it here widely, and in every case it has proved successful. It is the very best remedy for that frightful trouble that I know of, and never fails to help or cure when used as you direct. It deserves the name 'King of Dyspepsia Cures.'"

## Life in Retrospect.

When you are amongst the mountains, or when you are very near them, they look barren enough, rough, stony, steep. When you get away from them, and look at them across the plain, they lie blue in the distance; and the violet shadows and golden lights upon them and the white peaks above make a dream of beauty. Whilst we are in the midst of the struggle, we are often tempted to think that things go hardly with us and that the road is very rough. But if we keep near our dear Lord, and hold by His hand, and try to shape our lives in accordance with His will—whatever be their outward circumstances and texture—then we may be very sure of this, that when the end comes, and we are far enough away from some of the sorrows to see what they lead to and blossom into, then we shall be able to say, It was all very good, and to thank Him for all the way by which the Lord our God has led us.

## A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

Hood's Pills cure nausea, sickness, indigestion, and biliousness. 25c.

## Life without God.

Of course, when you shut out God, the past is all dark enough, grey and dismal, like the landscape on some cloudy day, where the woods stand colourless, and the rivers creep melancholy through colourless fields, and the sky is grey and formless above. Let the sun come out, and the river flashes into a golden mirror, and the woods are alive with twinkling lights and shadows, and the sky stretches a blue pavilion above them, and all the birds sing. Let God into your life, and its whole complexion and characteristics change.

—No man can pass into eternity, for he is already in it. The dead are no more in eternity than they always were, or than every one of us is at this moment. We may ignore the things eternal; shut our eyes hard to them; live as though they had no existence—nevertheless, eternity is around us here, now, at this moment, at all moments; and it will have been around us every day of our ignorant, sinful, selfish lives. Its stars are ever over our head, while we are so diligent in the dust of our worldliness, or in the tainted stream of our desires. The dull brute globe moves through its ether and knows it not; even so our souls are bathed in eternity and are never conscious of it.—*Farrar.*

## Hints to Housekeepers.

**STEAMED FRUIT PUDDING.**—One pint flour; two teaspoonfuls baking powder; one-half teaspoonful salt; one cupful milk; two tablespoonfuls melted butter; two eggs; one-half cupful sugar; one pint berries, or one cupful raisins, stoned and halved. Mix the baking powder and salt with the flour; add the milk and melted butter. Beat the yolks of the eggs, add the sugar, and beat them well into the dough. Then add the whites of the eggs, beaten stiff; add a pint of berries rolled in flour, or one cupful raisins, stoned, halved and floured. Turn into a well-greased pail or pudding boiler and set the pail in a kettle of boiling water. Boil continually for two hours and serve with cream sauce.

**ICE CREAM FROSTING.**—One cup of sugar, one-fourth cup of water, one-fourth cup of vinegar. Boil without stirring till it threads. Remove from the fire, and when it has stopped boiling, stir it quickly into the stiffly beaten whites of two eggs. Flavour with vanilla, and stir until cold.

Tumblers that have contained milk should never be washed in hot water, as it clouds the glass permanently.

There is a very good old-fashioned method of sweeping carpets with a broom wet with salt water. It is the best way yet known to brighten the colors of the carpet and thoroughly remove the layer of dust that always settles back after the heavy sweeping is over.

**BEEF CAKES.**—Mince cold roast beef very finely; mix it with grated bread crumbs and a little chopped onion and parsley; season with salt and pepper, and moisten with a little brown gravy and tomato or walnut sauce. Form it into broad flat cakes, and spread a layer of mashed potato thinly on the top and bottom of each. Lay little bits of butter on the top of each cake, place them on a dish, and put them in the oven to brown. Serve very hot.

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

**GRANDMA'S CAKE.**—One cup of sugar, one and one-half cups of flour, two eggs, one-half cup of sweet milk, one-half cup of butter, one and one-half teaspoonfuls of baking powder, one teaspoon of lemon. Bake in a loaf.

**PEPPERMINT CREAMS.**—Take two cupfuls of sugar, two-thirds of a cupful of boiling water, one teaspoonful of glucose and two pinches of cream of tartar. Boil until it threads, cool slightly, and heat until it begins to thicken. Then flavour with peppermint according to taste and drop on tins.

**DUTCH CAKE.**—One-half pound of butter, quarter pound lard, one quart milk, a little salt, half pound sugar, a cake of yeast, orange peel, grated, and flour enough to make a very soft dough. Let it rise until quite light, knead again, adding raisins, mould into loaves and bake as bread.

Panned potatoes make an exceedingly good supper dish prepared as follows: Cut raw potatoes in thin slices, put them in a baking-pan, sprinkling each layer with salt. When the dish is nearly full pour in sufficient milk to cover the potatoes, and bake them in a slow oven about two hours. Stir them occasionally, taking care not to break the slices, and if the milk is reduced more than one half, add a little more, as there should be a good deal of moisture when the process is finished. This mode of cooking gives a peculiarly delicious flavour even to inferior potatoes.

**MAHOGANY CAKE.**—This very nice tea-cake is made of one quart of milk, three pints of flour and four eggs. Beat the yolks and whites of the eggs separately; add the yolks to the milk, stir in the flour, season with a pinch of salt, beat well, stir in the whites, put into hot gem pans and bake.

Doctors recommend Norway Pine Syrup because it is the best cure for coughs and colds. Price 25c. and 50c. at druggists.

**CAUSE AND EFFECT.**—Neglected colds cause coughs, throat troubles, bronchitis and consumption. These troubles can only be cured by the prompt use of Norway Pine Syrup, the best throat and lung remedy in the world.

**IT NEVER FAILS.**—Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat, and diseases of the throat and lungs. Price 25 and 50 cents.

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Children's Department.

The Widow's Faith.

When, in 1812, the army of Napoleon I. was compelled to retreat from Moscow, their march was marked by terrible suffering from hunger and cold, and the hearts of the men were very bitter within them. Some, utterly despondent, dropped by hundreds upon the frozen ground, and died where they fell; others were filled with fury; they cursed the inhabitants of the country as they passed, and inflicted upon them as much suffering as they possibly could, even turning out of their way to do so, entering into wayside cottages, murdering the helpless inmates, and carrying off or destroying their property. It happened that on the roadside in the line of retreat, there stood a small cottage, inhabited by a poor widow with her young son and daughter. All three were much alarmed when it became known to them that the enemy were not many miles away, and that daily and hourly they were drawing nearer. Fugitives every now and then appeared at the cottage door, every one with his tale of rapine and blood, so that the widow's heart seemed to die within her for fear. But this poor woman believed that the Great God of Heaven had it in His power to save those who trusted in Him, however desperate their position might seem to be. As the danger drew nearer and nearer, the poor mother drew her boy and girl into her arms and prayed. "O Lord," she cried aloud, "be a wall unto us, even as the waters of the Red Sea were a wall unto Thy people on their right hand and on their left. . . ." She constantly repeated this prayer. But her children, though sharing in her danger, did not share in her faith. "What do you mean, mother," they said, "by a prayer such as that; it seems absurd! How can God be a wall to us?"

"I cannot tell you how, my children," the widow replied, "but I know it is true! He was as a wall to His

The Magic Touch

Of Hood's Sarsaparilla. You smile at the idea. But if you suffer from

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And Indigestion, try a bottle, and before you have taken half a dozen doses, you will involuntarily think, and no doubt exclaim,

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people in the olden time, and He can be so still; oh, my children, I mean to trust in Him and pray to him continually"—and so she did.

One evening the intense frost which had prevailed seemed to moderate, heavy clouds obscured the sky, and snow began to fall. Thick and fast did it descend all that night, and all the next day, during which no sound did the widow hear but the snapping of twigs and branches in the forest as they gave way under the weight of the snow. Again night fell, and again the little family, after the usual prayer, retired to rest. But during that night they could not sleep; over and above the snapping of snow-laden branches they seemed to hear a heavy tramping sound—heavy, yet dull and muffled. What could it be? Tramp, tramp, the whole night long, till as the faint light of morning began to struggle through the grey clouds the tramping sound seemed to die away in the distance. The widow rose and opened her door; but what is this? The doorway was blocked with snow, she could see nothing; it had drifted up and up, till it had covered the humble dwelling to the very roof. Protected by this

wall of snow, she and her children had peacefully lain all night, while on the other side of the snowy defence fierce and furious men had marched past with hatred in their hearts and blood upon their hands. Ere that wall of snow had melted away all danger was over, every enemy passed. For years after this terrible time, the poor widow lived to recount to her children's children how the Great God of Heaven had answered her humble and believing prayer, and had raised up for her a wall of defence against all her enemies round about! "The waters were a wall unto them on their right hand and on their left,"

Vivide; a Story of Normandy.

Winter had gone once more. Every heart was cheered by the flowers and the sunshine, and the soft warm wind which told that spring had come again to that pretty verdant corner of France called Normandy.

But sometimes at that season there is a sudden change. Clouds come over the blue sky and hide the fair face of the sun. The wind is no longer soft or gentle, but rough and cold, and it soon lashes the sea into waves which dash furiously against the shore of the little fishing villages of that coast. And at such times, the wives and children look anxiously out to sea, as they wait for the return of the boats which had put out before the rising of the storm.

On one such day, a small crowd had gathered round a large dog, which had reached the shore after a hard battle with the waves, and now looked back wistfully in the direction of a little storm-tossed boat, and leapt and jumped as though beseeching help. Then he would whine and run to the edge of the sea; then bark afresh—words could scarcely have told more plainly the poor animal's distress.

When ten of the men made ready to go off to the rescue, the dog accompanied them as if he would be their guide; but it seemed doubtful lest the small craft would sink before help could be given. There were two figures to be seen at first, but as a fresh wave broke over the little boat, only one remained. Another wave; it disappeared again and came up empty!

When after an hour or so it was dragged on shore, there was no one to tell the story of its owners, or why they were in those parts; but the boat had the name "Vivide" painted in bright red letters on the stern.

Next morning when the sun shone as brightly as if there had been no storm, no danger, no loss of life, two dead bodies were washed on shore. The stranger dog kept watch beside them, whining piteously. They were buried in the pretty hill-side cemetery, and the dog followed closely behind the two coffins.

When the grave was closed, and one of the kindly fishermen would have taken the poor desolate animal to his own home, it lay quietly by the tomb as though its place was by its master in life or in death.

Every one round about called the dog "Vivide," after the boat in which it had come to those shores of Normandy; every one felt pityingly and kindly towards it; but it would not be comforted.

As days went on, by dint of much coaxing and persuasion, the faithful creature was taken from its post by the newly-made grave to find a good home with the inn-keeper of the vil-

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lage; but Vivide could not be happy, He was always making for the shore, and would there lie for hours with wistful eyes looking seaward, as if expecting the master who would never, never come again!

One day Vivide was missing much longer than usual. His new owner went down to seek him by the shore, but he was not there. Could he have run away altogether, thinking to reach his home of former days? By chance, a neighbor happened to go to the burial-ground; there on the grave of the man and boy who had been drowned in the storm awhile before, he espied the well known form of Vivide.

"Vivide! Vivide!" cried he—and then he whistled and called again; but the dog did not stir, did not lift his head—he had gone to the grave to die. All the men of those parts would tell you that the loving faithful heart of that poor animal was broken by grief for those he had lost.

This little story of a dog's deep and true devotion for its owner is quite true, and should make us treat our dumb companions with kindness.

He Knew all About It.

"Rex, have you studied your Sunday-school lesson?"

"No need."

"Why not?" queried Rex's mother.

"Because," replied Rex, promptly, "the lesson is the story of David and Goliath. I've heard it over and over—it's the one I always liked; you know—till I knew it. I don't need to look it up. I almost believe I can tell it now better than the teacher can."

"You are sure you know all about it? Very well, then I will ask you a question on the subject."

"All right; I can answer any number of questions on that story," replied Rex, cheerfully.

"What became of Goliath's sword?"

Rex whistled. Somehow the promised answer was not so quick and ready as he expected to have it.

"You remember," explained his mother, "that David cut off the giant's head—not with his own sword, for he had none, but with Goliath's, which he drew out of his sheath for the purpose; and after that what was done with the sword?"

"Why, I never heard. That isn't the story, is it?" cried Rex.

"A boy who knows all about it ought to be able to tell," replied his mother, demurely.

And again Rex took refuge in whistling.

"Well, mother, I expect I'll have to own you've caught me this time!" he confessed at last; "and now are you going to tell me about it?"

"Any time when you are ready for the lesson," was the answer.

So, at the hint, Rex left his shavings, packed his tools, and joined his mother at the library table, among the books and papers, with a business-like air.

"Now, then, please, mother-professor, what really became of the giant's sword?"

"When we hear of the sword again," said the mother-professor, with a smile, "the shepherd boy David, who was at first soothing and dear to King Saul, in those strange, dark moods that tormented him, had become a presence the fickle king could not bear. David had to flee for his life, and we find him coming to Abimelech, the priest, as he flies, asking for food and help. And he asks for another thing—a spear or

Unsuspected Dangers

That is what we all suffer the most from

AND KNOW THE LEAST ABOUT.

The Experience of many Reputable People

There are men, and women too, who are suffering with dull and indefinite pains in various parts of the body, who feel unaccountably weary, who are often feverish, have loss of appetite, strange bearing down sensations, general feelings of melancholy, and who do not know the reason.

It is surprising how much these troubles are increasing, and it is marvellous that so few people know what they mean. There is but one cause for all these things and that is—disordered Kidneys. All these troubles are the first symptoms of Bright's disease of the kidneys, which unless promptly checked, is certain to result in serious sickness or death. There is nothing so little understood, yet so dangerous, as this great modern disease. It attacks people in all walks of life, steals upon them unawares and fixes itself upon the life before its presence is realized.

It is fortunate that medical and chemical science has discovered a remedy for this great modern monster. Any man or woman suffering from the first symptoms of Bright's disease can possibly be relieved of these symptoms and restored to perfect health by acting promptly and taking the right remedy in time. There is but one certain cure for all these troubles and that is WARNER'S SAFE CURE. This is not an idle statement, but one which has been tested and proven in the experience of thousands of sufferers in both continents. Testimonials innumerable to this effect could be given.

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E. C. CLENDENAN, proprietor of the Lindsay, Ont., Livery Stables. "I can tell the same wonderful story, 'Cured by Warner's Safe Cure when everything else failed.' I am most glad to recommend it, for it saved my life."

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BIRTH. On January 30th, 1895, at St. Andrew's Rectory Santa Cruz, Jamaica, the wife of the Reverend Allan Parker Kennedy, of a daughter.

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NOTICE.

The Rev. Dr. Moekridge, Toronto, will be happy to supply copies of the Children's Lenten Letter in quantities as may be required, and to furnish also Pyramid Mission Boxes free of charge to all who may wish to have them for collecting children's Lenten offerings, on behalf of Algoma and North-West or Foreign Missions.

a sword. Read me what the priest answered, please. Here it is."

Rex looked at the place pointed out, and read thus:

"And the priest said: 'The sword of Goliath and the Philistine, whom thou slewest in the valley of Elah, behold it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it, for there is no other save that here.' And David said: 'There is none like that; give it me.'"

"Now that is worth knowing; I'm glad you have showed me that, mother-professor," said Rex, heartily. He liked to learn facts.

"I'm sure," responded his mother, with mock meekness, "It's a pleasure to contribute any information to one who, beforehand, knew all about it."

"Oh, mother, how you do always come up with a fellow!" expostulated the boy. "But I won't say any more against studying the lesson as usual."

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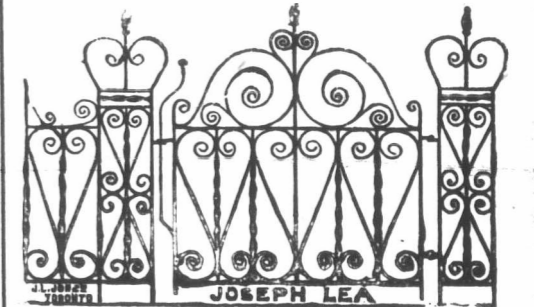
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