

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, FEB. 2, 1899.

[No. 5.

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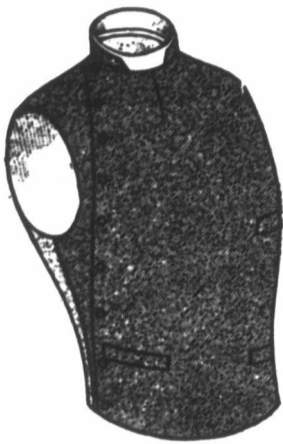
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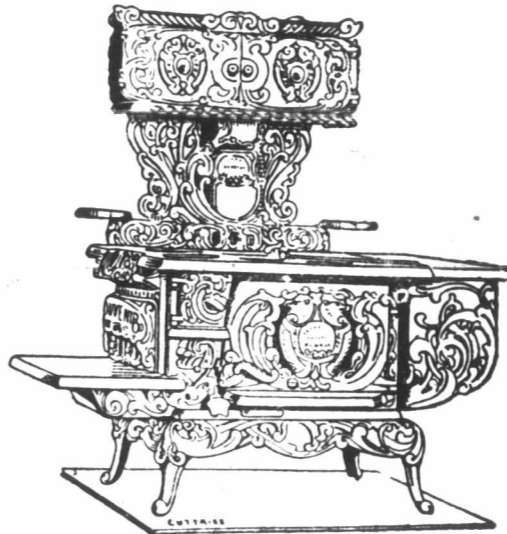
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in other hymn

SEX/

Holy Commu

Processional:

Children's Hy

Offertory: 229

General Hym

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Holy Commu

Processional:

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BY REV. PROF.

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Gen. xiii.,

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—eternal.

Esau. The c

and warning

i. Consider

his choice.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SEXAGESIMA.

Morning—Gen 3; St. Matthew, 20. 17.

Evening—Gen. 6, or 8; Acts 21. 17-37.

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Holy Communion: 192, 314, 316, 321, 323.
Processional: 233, 236, 242, 274, 298.
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Offertory: 229, 239, 240, 244, 353.
General Hymns: 165, 234, 245, 288.

QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.
Processional: 4, 179, 202, 215, 217.
Offertory: 36, 175, 196, 210.
Children's Hymns: 233, 336, 337, 341.
General Hymns: 22, 34, 177, 186.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

QUINQUAGESIMA.

Gen. xiii., 10, 11. "Lot lifted up his eyes.
Jordan."

Every conscious and deliberate choice of importance. Often results of choice life-long—eternal. Sometimes fixed, like that of Esau. The conduct of Lot full of instruction and warning.

i. Consider his position at the time he made his choice.

1. He had left Ur and Havan with his uncle Abraham. St. Peter says he was "righteous"—had made the good choice.

2. Living and prospering with Abraham. A "very rich." "Lot also had. . . ." A nomadic life. Strive among herdsmen. Necessary to divide.

ii. Lot's choice.

Character contrasted with that of Abraham.
1. Selfish and ungenerous. Abraham offered. Lot selfish. A bad beginning.

2. Short-sighted and reckless. Selfishness generally bad policy. (1) Merely natural advantages considered. Well watered, etc. (2) Had no regard to the danger of association. Could not be entirely ignorant.

3. Warning of danger given. Revolt from King of Elam. Richness of Sodom. Defeat Saved by Abraham.

4. Ruin. Sodom. Sin of wife. Deeper fall. Cannot tell the end; it is hidden.

iii. How shall our choice be made?

1. A serious warning in Lot. (1) Men still make choice from similar motive. Considering merely worldly consequences. Pleasure. Gain. By any means. (2) What is then to be expected? Success? But of what kind? Satisfaction? More needed. (3) And frequently serious results. Disgrace. But worse—the destruction of all nobility, truth.

2. Surely a better way for us. Shall we not pray that God may choose for us? (1) Beware of self-sufficiency. "It is not in man." (2) Yet a personal responsibility. Cannot divest ourselves of this. (3) Only safe choice, a choice in God. (a) Lawful in all senses. Conscience. Enlightened judgment. (b) Bringing all good with it. The strengthening of all higher powers. The power of fulfilling all duties. The perfecting of one's nature. The satisfaction of the whole man.

3. Here the question which we have now to determine—the choice which we have to make—what we are to make of our life. Shall it be wasted or saved?

RITUALISM AND THE BISHOPS.

We are persuaded that the great majority even of those who are called Ritualists were not ill-pleased when a halt was called to the doings of the extreme men. It is easy to condemn the extravagances of Mr. Kensit and his followers; and we believe that no one condemns them more emphatically than the better-minded Evangelicals. It is easy to sneer at Sir William Harcourt, and say that he is in search of an Election Cry; but we must remember at least that Sir William is quite consistent. On a memorable occasion he almost disowned the leadership of Mr. Gladstone, simply because he opposed measures proposed to be taken for the putting down of illegal practices in the conduct of Divine Service. Whether the Bishops have been indifferent—which we cannot bring ourselves to believe, or whether they were

paralyzed by the ambiguity of the law and the difficulty of legal proceedings—now, at least, they seem to be thoroughly alive to the danger by which they are confronted; and they are meeting to consider whether it may not be possible for them to take common action. What they have resolved upon, we are not told. But the Archbishop of York, in addressing his own diocese, has given the public pretty plainly to understand what they have agreed upon among themselves, and what they have agreed to condemn. It may be said that His Grace is not the accredited mouthpiece of the Episcopal Bench; but he is more than this. He is one of the Bishops who has never allowed the High Church party to be "bullied," by their opponents. He has maintained the lawfulness of their position; he has defended many of their utterances; and we know how he has, for these reasons, sometimes been taken to task by the doughty Chancellor of his diocese. It is therefore apparent that the Archbishop would take rather a more favourable view of the High Church position than the ordinary Bishop would do. We may, therefore, take him as an indulgent exponent of the views of the Bench in general. Now, what does he tell the extreme men? He tells them that compulsory confession is not to be thought of—and that habitual confession is not in accordance with the teaching of the Church of England. He tells them that the invocation of the Blessed Virgin or of other saints is not lawful, that the ritual use of incense is not permitted, and so forth. Into the question of the Vestments he does not enter, probably because there is no positively ecclesiastical judgment on this subject, and there are two judgments of the Privy Council, which seem to be inconsistent. We may quite expect that, before long, an attempt will be made to obtain a judgment on this point that shall be binding on the conscience of the clergy. For the present, we need offer no opinion on the subject. It is very curious how strongly the English public mind is set against the Confessional. As a matter of fact, we do not believe that the practice of habitual confession has extended very widely. We will go further, and say that we do not believe that it has been injurious to any perceptible extent. There may, of course, be cases in which it is actually hurtful, but we do not believe that they are numerous. But we must confess to a real sympathy with that Anglican or Protestant spirit which resents the imposition of the yoke of compulsory confession as an encroachment upon the liberty with which Christ has made us free. We are quite aware that any such intention would be indignantly resented by the great majority even of those who are called Ritualists; but even exceptional cases are sufficient to excite suspicion. There are other points in the Archbishop's pastoral letter of much importance, and to these we hope to return. Since writing the

above, we learn that the controversy on Confession has entered on a new phase. Two Liverpool curates have declared for the actual necessity of what is called "auricular confession," i.e., private confession of "mortal sin," to a priest as a condition of Divine forgiveness. No one can regard this as the teaching of the Church of England. Whether it is to be a tolerated opinion, the ecclesiastical courts will probably have to decide. In any case, the result will be serious. Whither next?

COMING TO ACTION.

We have already referred to the meeting of the English Bishops, and the utterances of the Archbishop of York as the outcome of that meeting. We now hear of something more definite in prospect. Whether the resolutions, of which we are informed, through the cable, were taken at the same meeting as the one already referred to, we do not know, nor does it matter much. What we are now told the Bishops to invoke the arm of the law and concerned with is the apparent purpose of to obtain more convenient modes of procedure, in order to do so. Everyone who is old enough to look back upon the history of the Church for twenty years, will remember the Public Worship Regulation Act, introduced by Mr. D'Israeli, at the suggestion of the Archbishop of Canterbury, for the purpose of putting an end to irregularities in the services of the Church. Whether the Bill was a bad one, or was introduced in an unwise manner, or whatever may have been wrong about it, at least it was a failure. It was vehemently opposed by Mr. Gladstone, partly, perhaps, because of his dislike to D'Israeli, and for other reasons; and it may be said to have embittered the controversy without, in the least, helping to allay it. It is hardly too much to say that, for several years, there has been a legal deadlock. The public sentiment was opposed to the imprisonment of recalcitrant clergymen, and there seemed no way of enforcing obedience to legal decisions. Men have been doing simply what was right in their own eyes—some of them, at least, without the slightest pretension of conforming to the law of the English Church. And now attention has been drawn to these proceedings. At last the Bishops have got in motion—not quite an easy thing with English Bishops. They have met at Lambeth, the residence of the Archbishop, we are told, and have discussed the policy of issuing a manifesto. Their meeting, it is alleged, was "one of the bitterest conclaves in the history of the Church," which we take liberty to doubt. But that their consultations must have been very anxious, we can quite understand. We do not think there is, at present, much danger of the Church splitting into sects, although even this is not impossible; but there can be no doubt that, in the present state of the public mind, disestablishment may appear to be within the sphere of practical politics. When the law is defied, when the authority of the Bishop is set at nought, when the manifest historical principles of the Church are treated as subordinate to "Catho-

lic principles," which no one can clearly define, but which each maintainer of them takes upon him to interpret as he will, then it is not impossible that a union of Non-Conformists, Roman Catholics, and disgusted Churchmen might carry a measure for disestablishment through the House of Commons, and if that were persevered in, the House of Lords would ultimately give in. According to the report, it has been agreed to present a Bill to Parliament for a revival (?) of the Church Courts. This sounds a little queer, but we are further informed that the Bill in question provides that disputes must first be brought before the Diocesan Court, consisting of the Bishop, assisted by a theological and legal adviser (assessor, we suppose). An appeal may be taken from the decision of this court, and carried to the Provincial Court, consisting of the Archbishop and six assessors; and as a last resort, to five lay judges, appointed by the Crown. Here, at least, are provisions to which the opponents of the Public Worship Regulation Act can take no exception. First, the accused person appears before his own Bishop. If he is dissatisfied with his judgment, he may go to the Archbishop. If he still dissents and appeals to Caesar, to Caesar he must go; but in that case he can hardly complain that he is to be tried by a secular court. We do not always credit newspaper reports; but there is internal evidence that we have here a proposal which may meet the needs of the day.

RUSSIAN EXILES IN CANADA.

The shores of Canada have recently received a colony of expatriated Russians of more than ordinary interest. We are accustomed to congratulate ourselves that Canada has not, like the great republic to the south of us, become the dumping ground of heterogeneous masses, who do not seem likely, for a long time, to amalgamate with the rest of the people. In regard to the new importation, we need be under no such apprehension. The Russian people, called Doukhoborts or Doukhobors, are simply martyrs to principle, and for that one reason may receive a welcome from ourselves, even if our opinions be not in many respects the same as theirs.* The Doukhoborts, or Spirit Wrestlers, is a name imposed upon them by others. The name they prefer is that of "Members of the Universal Brotherhood;" and they hold very much the same opinions as the Friends or Quakers, not using the Christian Sacraments, and regarding war as unlawful. They originated in the south of Russia about the middle of the 18th Century, and were equally objectionable to the Orthodox Church and to the Government, which required soldiers. A number of them were banished to Siberia; to others a reserve was granted on the northern shore of the Sea of Azov. Here they lived unmolested for half a century. But at last, when they took to proselytizing their neighbours, their community was broken up.

*An excellent account of these people, under the title "Christian Martyrdom in Russia," has just been published by Mr. Morang, with a useful and excellently written preface by Professor Mavor.

Scattered as they were, they retained the opinions, which prevented their consenting to serve in the army, and also made them to be condemned by the Church. Consequently, in 1840 and 1850 they were banished to Transcaucasia, near the Turkish frontier, where they were fairly prosperous. When, however, in 1887, the Conscript laws came to be carried out with greater severity, the persecution of the Brethren began again. The Government was still more provoked by the resolve of the sect to destroy their offensive weapons—a resolution which was carried into effect, June 28th, 1895. At last, as it is said, through the intercession of the Empress Dowager, permission was given, February 1898, for the Doukhobors to leave the country. As these people had been accustomed to agriculture and to a dry climate with cold winters, it was not unnatural that their friends in England should think of Canada as a suitable place of abode for them. An article in the "Nineteenth Century," by Prince Kropotkin, on the resources of Canada, and particularly on the Mennonite settlement in Manitoba, attracted their attention; and after further enquiry and information, they found that there would be no hindrance to the exercise of their own convictions. Steps were immediately taken to provide them with the means of emigration. Count Tolstoi gave them \$5,000, the proceeds of three short stories written by him. The Society of Friends in England and in Pennsylvania gave considerable assistance, and on December 22nd, about 1,822 embarked at Batoum on board the "Lake Huron," and have now arrived in Canada. A second contingent is expected to leave directly; and a third in February or March. The land which has been granted to them by the Government occupies an angle at the extreme north-west corner of Manitoba, and adjoining the North-West Territories. The district is known as the Swan River District. Arrangements have been made for the housing of the emigrants in Winnipeg and elsewhere, until such time as they can move into their new possessions in the spring. One cannot help thinking of the days when France drove out the Huguenots from her borders, to her own serious impoverishment, and to the enrichment of the land of liberty in which they found a refuge. Not once or twice has England been thus enriched; and we may well believe that the same blessing will come to Canada, which now offers a home to those who are exiled for conscience sake.

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

(No. 3).

The learned editor has expended a great deal of careful work on the restoration of the Greek text, which is culled from those of the modern German and English works, which have been universally recognized. Besides Tischendorf and Wescott-Hort, he made use of the Resultant Greek Testament of Weymouth ("exhibiting the text in which the majority of modern editors are agreed"), and for the Acts of the Apostles, the Catholic

Feb. 2, 1899. epistles, the Pauli to the Hebrews. He and restored text in the course of p difference in the readings (where noted in the sp; critical apparatus division below th Professor Nest for having devote Codex Bezae. T sists of two Gree which were once Beza. They prol tury, and are wr they are divided syllables). The tains the Gospels Matthew, St. Jo well as the Acts (Claromontanus) Epistles, and the latter being add through the wor and Merx—is c conclusion that t ed by Tischer in consequence taries, gives us wording of the text, which still problems, conta passages, differ the oldest uncia iering especially regarded as "n that these pass old Latin and in the Charkel-Sinaisyrian, disc the Acts of the Kritiken, 1894, is supported l Thomas of Ch in Egypt, and found a text, w ing proof is n writing of St. it were, of the finished copy source" occurs Nestle quite r duction," p. 10 cept this solut we have a vers tremely old; l clusion, that a the end of th revision of the not extend to l crepancy resu ation of D." the harder to conclusion of Syrian Palim; Sinaitic mona forcible and ment between Oriental vers the oldest-kn taken from a the second

Feb. 2, 1899.

epistles, the Pauline epistles, and the Epistle to the Hebrews, he used the critical researches and restored text of B. Weiss, which are now in the course of publication. All the points of difference in these texts, besides different readings (where these are important), are noted in the space below the text. For critical apparatus, there is added in another division below the text, a choice of readings.

Professor Nestle deserves special thanks for having devoted attention to the important Codex Bezae. This codex, marked D, consists of two Greek-Latin manuscripts, both of which were once in the possession of Th. Beza. They probably belong to the 6th century, and are written stichometrically (i.e., they are divided off into periods of 9-16 syllables). The first (Cantabrigensis), contains the Gospels, in the following order: St. Matthew, St. John, St. Luke, St. Mark, as well as the Acts of the Apostles; the second (Claromontanus), contains the Pauline Epistles, and the Epistle to the Hebrews, the latter being added at a later date. Science—through the work of Lagarde, Blass, Nestle and Merx—is coming more and more to the conclusion that this codex, though disregarded by Tischendorf and Westcott-Hort, and in consequence disregarded in the commentaries, gives us in many places the original wording of the New Testament. The Greek text, which still presents a number of unsolved problems, contains many old and original passages, differing from those upon which the oldest uncial manuscripts agree, and differing especially from the text of the Vatican, regarded as "neutral," and it is noteworthy that these passages frequently recur in the old Latin and Syrian translations (especially in the Charkel-Philoscean text, and in the Sinaitic, discovered in 1893). As concerns the Acts of the Apostles, Blass (*Studien und Kritiken*, 1894, p. 86-119), whose statement is supported by the Syrian translation of Thomas of Charkel, the Sahidic translation in Egypt, and certain old Latin cursives has found a text, which he declares—and convincing proof is not wanting—is the original writing of St. Luke; it is the rough draft, as it were, of the Gospel of which he sent the finished copy to Theophilus. (The "we-source" occurs here, XI., 28). On this point Nestle quite rightly remarks in his "Introduction," p. 100: "Even he who refuses to accept this solution, must confess, that in D. we have a version which in many parts is extremely old; he is either driven to the conclusion, that at a later date, perhaps towards the end of the Second Century, a thorough revision of the text was undertaken, that did not extend to D, or he must prove that the discrepancy resulted from a revision and alteration of D." This latter theory would be all the harder to prove, now that Merx, in the conclusion of his translation of the new Syrian Palimpsest manuscript, found in the Sinaitic monastery, has shown in the most forcible and convincing manner, the agreement between Codex D, the old Latin and Oriental versions, and this new manuscript, the oldest-known Gospel-text, which was taken from a Greek original, belonging to the second Christian century, therefore, at

least two centuries older than the Sinaitic or the Vatican. This deals the death-blow to the harmful and ill-considered decision of Tischendorf and his followers, who built up the principles of their criticism upon the agreement of the Sinaitic and the Vatican, in defiance of the testimony of the other uncial MSS., the Oriental translations and the Patristic Citations. Westcott and Hort called the Sinaitic and Vatican the "neutral" texts (i.e., free from corruption), but they have shown themselves to have been systematically worked over, changed, mutilated and artistically smoothed over on the other hand, Codex D. (or its old prototype), remained alone intact during this "levelling" period; in all probability its text, together with the Itala, the Syrian translations (Syrin, Curet, Pesch, Philox), which agree with the latter to a remarkable extent, and the Coptic (sometimes called Bohairian or Memphitic), constitute the nearest approach we have to the original text, and "perhaps Codex D, which the builders despised, may become the corner-stone of a new building." (Nestle, Introduction, p. 128). As few people have access to the large and expensive editions of this manuscript (Claromontanus, by Tischendorf, 1852; Cantabrigensis, by Scrivener, 1864), Professor Nestle has published, as an appendix to Tischendorf-Gebhardt's edition of the New Testament, a summary, at least of the Cantabrigensis (also useful with other texts), with the title; *Novi Testamenti Graeci supplementum, editionibus De-Gebhardt, Tischendorffianis, accomodavit E. Nestle* (Leipzig, published by Tauchnitz, price, 75 pfg. (20 cents). Besides this chief part, the little book, which has now become almost indispensable to everyone, contains over 100 of the larger uncanonical fragments and citations (the fragment of Fajjum, the Gospel of St. Peter, parts of the Gospels of the Hebrews and Ebionites, and many other apocryphal writings), a rich and valuable collection of dicta Salvatoris agrapha, and finally a series of letters said to have been interchanged between Jesus and Abgar, Prince of Edessa. The newly-discovered Logia, Jesu, will probably be added in a second edition. As has been already mentioned, the readers of the new edition of the New Testament, by Nestle, will find in the second part, all through the text, a limited choice of the more important readings of the Codex Bezae, besides other variations from different manuscripts (unfortunately without reference to them). In the margin of the Greek text, are placed conveniently all the parallel passages of the German editions, as well as the references to the Old Testament, given by Westcott-Hort and Tischendorf-Gebhardt; these have been added to by the learned editor. Great care has been expended on the accuracy and distinctness of the printing; for instance, the quotations from the Old Testament are printed in heavier type.

(To be continued.)

REVIEWS.

Thayendanegea: An Historico-Military Drama. By J. B. Mackenzie. Price, \$1. Toronto: W. Briggs, 1898.

We wish to give Mr. Mackenzie's dramatic poem a hearty welcome. In the first place, werejoicethat the historical events of our own country should be enshrined in verse, and in this form handed down to posterity. Mr. Mair, in his striking drama of "Tecumseh," has gallantly led the way, and Mr. Mackenzie is worthily following. He is well equipped for his work. We have already commended his excellent short history of the "Six-Nation Indians in Canada." It is a subject in which he has deeply interested himself; and we believe that the historical portions of the present drama are accurate and trustworthy. So far for the matter of the poem. As regards the form, Mr. Mackenzie belongs to a poetical family, his brother being the author of a very striking poem, entitled "Malcolm." In this volume he vindicates his claim to be relegated to the same category. The poem has great merits—of imagination and diction. We might, perhaps, complain of the tone being a little too much sustained from beginning to end. We long for a little prosaic repose. But the writer will learn to subdue his poetic ardour at suitable places, when he adventures upon a similar task again. It would be wrong, however, to ignore the high character and great merit of much of the writing in this drama. C.

The City Wilderness. Edited by R. A. Woods. Price, \$1.50. Boston and New York: Houghton, Mifflin & Co., 1898.

This book is described on the title page, as "a settlement study by residents and associates of the South-End House." The South-end is the south-end of Boston, U.S., and the House originated in the following manner: In 1891, Professor W. J. Tucker, then of the famous theological seminary of Andover, sent out a circular proposing that there should be established in one of the more crowded districts of Boston a house "designed to stand for the single idea of resident study and work." One result of this settlement is the present volume, which gives every kind of information, collected by a number of highly-qualified writers, on the south side of Boston. In collecting material for the volume, a good deal has been obtained which throws light upon the North and West Ends, and this will furnish a second volume. A sketch map is given, showing the general divisions of the city, and a series of carefully-coloured plans, diagrams and maps set before the eye the information conveyed in the letter press. This information is varied, complete, and apparently very accurate. We are told of the population—the Irish being more than double of any other nationality, and about a third of the whole people—of the health of the inhabitants—of work and wages, crime, amusements, the Church, and so forth. To all interested in Boston and in the progress of the people, this volume will be of great value.

Life and Letters of Lewis Carroll (Rev. C. L. Dodgson). By S. Dodgson Collingwood. Price, \$1.50. Toronto: Morang, 1898.

Is it necessary to introduce the author of "Alice in Wonderland," to anyone who speaks the English language? No! But many may be glad to know that we have here, from the hand of his nephew, a very charming biography, not unworthy of that charming writer. In the first place, it is a beautiful book—a book that we like to take up and look at and turn over, and then open and examine the many beautiful photographs, taken by Lewis Carroll himself, for, among his other accomplishments, he was a photographer. Then we turn to the portraits of Lewis Carroll himself—there are three or four of them—and they set before us the gentle, refined, humorous gentleman, whom we meet with

in the pages of the book. This is not an eventful history; Lewis Carroll did not live an eventful life, but it is exactly the kind of biography that we like to have of its subject. The origin of his books, the way in which he got them illustrated, the work of the various illustrators—all are set forth in these pages. Moreover, we have a good deal of the same kind of charming humour that we find in his books. The man, as his biographer declares, was always natural, and we never wish him to have been otherwise.

Dr. Parkin's Life of Thring. 2 volumes, 17s. London and New York: Macmillan, 1899.

Edward Thring was one of the greatest of English schoolmasters. If Arnold must be placed before him in this century, there is no other. Thring was a born schoolmaster, and understood the whole theory and practice of his art. By his genius and his labour he created a great school, and leaves a shining example to those who come after him. Dr. Parkin has told the story of his life admirably. He has given us a well-proportioned and well-written biography. He sets the man before us as he lived, and his selections from his letters and journals are made with judgment and effect. He has given us a most readable and interesting book.

Psyche, a Study of the Soul. By William Reed-Huntington, D.D., Rector of Grace Church, New York. 12mo., pp. 97. Paper, 25c. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

With the season and services of Lent in prospect, we welcome Dr. Huntington's collection of suitable reflections. There is nothing new or recondite, but everywhere good and fine Christian feeling. The subject is a new one in this form, and well adapted for Lenten meditation. Of the five papers upon the "Soul's Origin," "Discipline," "Peace," "Pilgrimage," and "Destiny," it is unnecessary to express any preference, as this depends so much upon personal feeling, but there is something very attractive in the thought of God's disciplining or training the soul by His picture-book, story-book, and dream-book, and having the idea wrought out on the principle of a large Normal School. On the splendour of her destiny there is much quiet, sober thought, as refreshing as it is unusual. The closing paper, which is entitled "The Cure of Souls," takes up a different thought, and discusses the position of the clergy on the practical side of their being under-shepherds, who are called, in the discharge of their pastoral office, "to make goodness look to his fellow-men more fair, God's service more inviting, heaven's coastline more distinct, death's countenance less grim." It is all useful reading.

Magazines.—The Pall Mall Magazine for February contains, amongst other interesting reading matter, articles on "European Military Ballooning," "An Artistic Nemesis," and "Newfoundland." The second part of Mr. E. T. Murray Smith's article on "Naval Heroes in Westminster Abbey," gives many interesting details of the burying-place of so many of Britain's great men. Several of the serial stories are continued, and in one, viz., the third part of "Old Memories, Afghanistan," by General Sir Hugh Gough, V.C., there is a very appreciative and pleasing reference made to our present Governor-General, the Earl of Minto, who, when he was known as Lord Melgund, served for a time as an extra orderly officer on the writer's staff during that Afghan campaign. The magazine has for its frontispiece a very tasteful original etching by B. Schumacher, and in addition thereto, contains many other apt illustrations throughout;

those giving scenes of various portions of Westminster Abbey being particularly realistic.

"Scribner's Magazine" for the present month, although not a "War Number," contains one of the most graphic articles which has as yet been written about the war, in the second instalment of Governor Roosevelt's story of the doings of the Rough Riders in Cuba. Senator F. Hoar, who has been connected with American politics for the past fifty years, writes about "Four National Conventions," with each one of which he was connected, and over one of which he presided. These reminiscences are for the most part of a personal character. A new writer of fiction, Mr. W. C. Scully by name, contributes a tale of South African life, entitled, "The Lepers." An essay on "Thackeray," by Mr. W. C. Brownell, appears, and Mr. Cable's short serial, "The Entomologist," is continued. A second instalment of Robert Louis Stevenson's "Letters from Edinburgh," is also given, in which he gives his impressions of that "Athens of the North," in letters written whilst he was still living in his father's house, from 1873 to 1875. Two humorous tales, viz., "Riordan's Last Campaign," and "Aunt Minervy Ann," will also be found within, and a discussion in the field of art, entitled, "Aesthetics in Our Universities," by Mr. H. R. Marshall. The frontispiece of the number is a copy of a recent portrait of Senator Hoar, taken in his library at Worcester, Mass.

AID TO TRINITY UNIVERSITY

To the Reverend, the Clergy, and the Members of the Church of England in the Dioceses of Toronto, Huron, Ontario, Niagara, Ottawa and Algoma.

Brethren, Beloved in the Lord.—The financial condition of Trinity University, Toronto, is causing us grave anxiety. The depreciation of interest and other losses have reduced its income below its unavoidable expenditure. We earnestly ask your prompt and generous assistance. The institution has won for itself the widespread and warm appreciation of the community. The confidence felt in its system and its work is strong, and in our judgment well founded. The Provost and professors are doing an excellent work in the best spirit. They are affording our young men for their life work in the world generally, and for the learned professions and for the Church's ministry, an education and training of the most thorough kind, under the Church's kindly and blessed influence. It is not possible for us to present in too strong a light the value of Trinity University and its importance to our dioceses. Nearly fifty years have passed since it was founded and endowed through the efforts of the Right Rev. Dr. Strachan, first Bishop of Toronto. Many of your fathers contributed liberally to his appeal. We cannot doubt, we earnestly hope, that you will as generously respond to our appeal. The facts are stated by the committee in the accompanying paper. We remain, Your faithful friends and Bishops. (Signed), J. T. Ontario, Arthur Toronto, Maurice S. Huron, Charles Ottawa, J. Philip Niagara, George Algoma, March, 1898.

Appeal for income—\$8,000 a year wanted for five years.—The income of the university has for several years past fallen short of the amount necessary, owing to the following causes: 1. The depression in real estate in Toronto, which has rendered several of her investments unproductive for the present. 2. The necessity of using a portion of her income-bearing capital for the purpose of making additions to the university buildings, which the extension of her work required. 3. The general fall in the rate of interest, which has seriously reduced the income derived from invested capital. 4. The unfortunate loss some years ago of a portion of her capital,

equivalent to a reduction in income of \$1,500. The university makes this appeal to the members of the Anglican Church, and the general public, with confidence, for the following reasons: 1. Trinity possesses, in her buildings and grounds, a valuable unencumbered property, forming an equipment sufficient for the carrying on of her work for many years. 2. The university was never more efficient. During the last few years her work has extended in many directions, and the number of her students in Arts and Divinity has been steadily increasing. 3. Trinity is every year increasing her hold on the province, and the two special features in her system—residence in the college building and the union of religious with secular education—are becoming daily more valued. 4. Trinity is the chief training school in the province for the education of the clergy, and is the university of the whole Church of England, under the control of all the Bishops of the province.

Income Fund.—Subscriptions paid from September 30th, 1897, to September 30th, 1898.—Toronto.—Subscriptions.—W. R. Brock, Esq., \$1,000; Mrs. Morrow, \$500; Mr. and Mrs. E. B. Osler, \$250; James Henderson, Esq., \$150; the Chancellor, \$100; Sir J. H. Hagarty, \$100; Professor Goldwin Smith, \$100; Trinity Medical College, \$100; the Provost, \$100; the Dean, \$100; Rev. Dr. Jones, \$100; Rev. Professor Huntingford, \$100; William Ince, Esq., \$100; Frederick Wyld, Esq., \$100; Mrs. J. G. Worts, \$100; Christopher Robinson, Esq., Q.C., \$100; John Catto, Esq., \$100; Mrs. Becher, \$100; Mr. Justice Osler, \$50; J. C. Kemp, Esq., \$50; D. R. Wilkie, Esq., \$50; J. A. Worrell, Esq., Q.C., \$50; Clarkson Jones, Esq., \$50; J. K. Osborne, Esq., \$50; James Plummer, Esq., \$50; W. B. Bridgeman-Simpson, Esq., \$50; R. D. Gamble, Esq., \$50; Rev. Professor Clark, \$50.35; Rev. Professor Cayley, \$30; Dr. F. L. Grasett, \$25; Mr. and Mrs. A. H. Campbell, Jr., \$25; Mrs. Kenrick, \$25; E. G. Ffolkes, Esq., \$25; Mrs. E. G. Ffolkes, \$25; G. F. Harman, Esq., \$25; Dr. Temple, \$25; Sir George Kirkpatrick, \$25; Mrs. Edward Jones, \$25; H. Hammond, Esq., \$25; Captain Walker, \$25; Mrs. W. A. Baldwin, \$20; Rev. Canon Cayley, \$20; per Mrs. Edward Cayley, \$15; St. Mark's Church, Parkdale, \$15; Dr. Bingham, \$10; Elmes Henderson, Esq., \$10; N. F. Davidson, Esq., \$10; Rev. A. J. Broughall, \$10; G. H. Hagarty, Esq., \$10; E. A. DuVernet, Esq., \$10; R. H. Tomlinson, Esq., \$10; Alfred Plummer, Esq., \$10; J. Gordon Jones, Esq., \$10; Miss Veals, \$10; Miss McMicking, \$10; E. C. Cattanaich, Esq., \$5; Miss Strachan, \$5; A. Clubb, Esq., \$5; W. D. Gwynne, Esq., \$5; Miss Gamble, \$5; Mrs. J. R. Cartwright, \$5; Miss Cartwright, \$5; D. T. Symons, Esq., \$5; Miss G. McMicking, \$2.50; Philip Dykes, Esq., \$2; V. Robin, Esq., \$2; W. W. Nation, Esq., \$1; Contribution, 40c.; total, \$4,333.25.

(To be continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

WILLIAM BENNETT BOND, D.D. BISHOP, MONTREAL.
Montreal.—St. James the Apostle.—A literary society has been formed in connection with the above church. The following are the officers: Hon.-president, the Rev. Canon Ellegood; president, the Rev. C. G. Rollit; vice-president, Mr. Shaw; secretary, Mr. J. S. Archibald; treasurer, Mr. J. Barrett; committee, Messrs. W. Reddy, J. Saxe, and A. Barlow. The society will meet on every alternate Thursday evening, in the school-room. The first regular meeting took place on Thursday, January 26th, when a lecture was given by Mr. W. D. Lighthall, on "Medieval Brasses."

All Saints'.—The Rev. R. F. Hutchings, missionary-in-charge at Arundel, gave a very interest-

ing lecture in this city on January 20th, upon "Back Country."

St. Stephen's Church, 22nd, after the 10th of had been recently presented with a be Oxford Bible, with a of confirmation inset

Montreal.

A good deal of the election of officers, posed of, some unfinished session, was taken Saunders moved the tution be expunged. the salaries to clerics shall not be le deacons, \$500 per years' standing, \$60 above ten years' standing was seconded by the cured in.

The following is was, after some dimittée on the Widow to the present connection with the an assessment of stipends be levied five years, towards count. The said any way with the balance of the session upon the introduced by Dr

"That this Synod and increase of amongst all classed particular amongst amongst the young that all members may, by example to restrain the g

Amongst other on this resolution the Very Rev. J. H. Hackett, D. J. Claxton, Mr. cellor Heneker solution, looking to the clergy, b tobacco habit at particularly amo on the Synod to evil. Dr. Davi powerful speech as amended by all reference to Canon Norton—the first, bec habit was incre the social class tion was untruc the resolution ance and narro report of the lege, Lennoxvi Heneker, whic Synod. On th mon was prea by the Rev. C Montreal. H xxvii., 18-20, t discourse. Th sion, on Janu bate upon the Dr. L. H. D: "That in vi orders and ca the Church specially addr is desirable th offers, sermo

ing lecture in this church on Friday evening, January 20th, upon his own experiences in the back country.

St. Stephen's Chapel. On Sunday, January 22nd, after the 10 o'clock celebration, those who had been recently confirmed were individually presented with a beautifully-bound copy of the Oxford Bible, with the recipient's name, and date of confirmation inscribed therein.

Montreal Synod Continue!

A good deal of routine business followed the election of officers, and after that had been disposed of, some unfinished business, from the last session, was taken up. The Rev. Rural Dean Saunders moved that Section V. of the Constitution be expunged. It reads as follows: "That the salaries to clergymen employed as missionaries shall not be less than the following, viz., for deacons, \$500 per annum; for priests, under ten years' standing, \$600 per annum; for priests, above ten years' standing, \$700 per annum." This was seconded by the Rev. A. B. Given, and concurred in.

The following motion, by Rev. A. B. Given, was, after some discussion, referred to the committee on the Widows' and Orphans' Fund: "That owing to the present existing circumstances in connection with the Widows' and Orphans' Fund, an assessment of one per cent. on the clerical stipends be levied on the parishes for the next five years, towards increasing capital of said account. The said assessment not to interfere in any way with the said annual collection." The balance of the session was taken up with a discussion upon the following resolution, which was introduced by Dr. L. H. Davidson:

"That this Synod deplores the rapid extension and increase of tobacco and cigarette smoking amongst all classes of the community, and in particular amongst the clergy of the Church, and amongst the young; and would express the hope that all members of the Church, clerical and lay, may, by example and precept, do what they can to restrain the growing evil."

Amongst others who took part in the debate on this resolution were the Rev. G. O. Troop, the Very Rev. Dean Carmichael, the Rev. Principal Hackett, Dr. Proudfoot, Dr. Johnson, Mr. J. Claxton, Mr. Walter Drake and others. Chancellor Heneker offered an amendment to the resolution, looking to the deletion of all reference to the clergy, but deploring the spread of the tobacco habit amongst all classes of society, and particularly amongst the young, and calling upon the Synod to do all in its power to limit the evil. Dr. Davidson then closed the debate in a powerful speech, and in the end, the resolution, as amended by the Chancellor, so as to exclude all reference to the clergy, was passed—the Rev. Canon Norton and Mr. Lansing Lewis objecting—the first, because he did not believe that the habit was increasing, either among the clergy or the social classes, and that, therefore, the resolution was untrue; Mr. Lewis, because he regarded the resolution as breathing the spirit of intolerance and narrow-mindedness. A very satisfactory report of the work done at the Bishop's College, Lennoxville, was presented by Chancellor Heneker, which was very well received by the Synod. On the previous evening, the annual sermon was preached in Christ Church Cathedral, by the Rev. Canon Dixon, rector of St. James', Montreal. He took for his text, St. Matthew xxvii., 18-20, upon which he founded an eloquent discourse. The greater part of the afternoon session, on January 18th, was taken up with a debate upon the following resolution, introduced by Dr. L. H. Davidson, which reads as follows:

"That in view of the constant attacks upon the orders and catholicity of the Anglican branch of the Church Catholic, in particular by sermons specially addressed to English-speaking people, it is desirable that, from time to time, as opportunity offers, sermons be preached or instructions given

by means of specially-named and appointed preachers, upon the validity of the orders of the Church of England, and its undoubted claims to be a true branch of the one Holy Catholic Church."

This was ably seconded by the Rev. Dr. Ker, and after several others had spoken, the resolution was carried almost unanimously. During the course of the afternoon, the report of the Executive Committee, which was presented by the Chancellor, was, after some discussion, carried as a whole. Before the adjournment, the scrutineers reported the following elected:

Executive Committee.—A. F. Gault, Strachan Bethune, Walter Drake, Dr. L. H. Davidson, Dr. T. P. Butler, Senator Owens, Dr. Alex. Johnson, E. R. Smith, George Hague, W. H. Robinson, E. A. Dyer, W. W. L. Chipman, F. Wolferstan Thomas, James Mackinnon, and E. L. Bond, ex-officio (lay members); Archdeacon Mills, Dean Carmichael, Archdeacon Naylor, Archdeacon Evans, Rev. G. O. Troop, Canon Norton, Rural Dean Robinson, Rural Dean Smith, Rural Dean Sanders, Rural Dean Nye, Rural Dean Longhurs, Rural Dean Brown, Canon Mussen, Canon Dixon and Rev. Dr. Ker (clerical members).

Provincial Synod.—A. F. Gault, Dr. T. P. Butler, Strachan Bethune, Senator Owens, Dr. Alex. Johnson, Walter Drake, Dr. L. H. Davidson, Richard White, Charles Garth, F. Wolferstan Thomas, E. P. Hannaford, and E. L. Bond, ex-officio (lay delegates); Archdeacon Mills, Dean Carmichael, Archdeacon Evans, Canon Norton, Archdeacon Naylor, Rev. E. I. Rexford, Rev. G. O. Troop, Canon Davidson, Rev. Dr. Ker, Rev. T. E. Cunningham, Canon Dixon (clerical delegates).

General Synod.—A. F. Gault, Dr. L. H. Davidson, Strachan Bethune, Senator Owens, (lay delegates); Archdeacon Mills, Dean Carmichael, Archdeacon Evans, Archdeacon Naylor (clerical delegates).

Diocesan Court.—Dean Carmichael, Archdeacon Mills, Archdeacon Evans, Archdeacon Naylor, Canon Norton, Canon Dixon, Canon Davidson, Rev. G. O. Troop, Canon Mussen, Rev. Dr. Ker, Canon Rollit, Rev. J. F. Renaud, Canon Ellegood, Canon Anderson, and Rev. Principal Hackett. In the evening an interesting missionary meeting was held in the Synod Hall, which was well attended. The Revs. Principal Hackett, R. C. Brewer, and W. A. Fyles delivered addresses. The Lord Bishop of the diocese presided.

The first business taken up at the Synod on the next morning was the passing unanimously of the following resolution, which was moved by Dean Carmichael, and seconded by Dr. Davidson:

"That the Synod of Montreal, whilst bowing becomingly to the Divine Will, desires to place on record its sense of sorrow at the deep loss which the Church has sustained through the death of the late Right Reverend Bishop Sullivan. The members of the Synod find it hard to realize that one in every way such a master of men, one so dearly loved and prized, has passed away in the midst of countless admirers and friends. His ministry in the diocese of Montreal, in every way a remarkable one, his devoted work in the diocese of Algoma, which made Algoma a household word throughout the whole Dominion, his earnest spiritual life, which dominated the whole of his ministry, his charming personality, and his admirable example—all combined to make the name of Edward Sullivan one unique in its influence on the religious life of Canada. The loss of such a man to the whole Church can only be softened by the sure and certain hope of the resurrection to eternal life, and, pointing to that blessed hope, we would pray God that comfort may reach the hearts of those whose bitter sorrow at this moment deserves our sincerest sympathy, and to whom we tender it with the deepest respect.

(Signed). JAS. CARMICHAEL, Convener."

This resolution, which had been drawn up by the members of a committee especially appointed by

the Synod for that purpose, was not formally put, but the Synod rose to their feet whilst it was being read, in token of their unanimous consent. A great deal of routine business followed this. Some interest was attached to the question of a change in the corporation of the Executive Committee.

A long debate ensued, and it was finally determined to make no change for the present at any rate. Many reports were discussed after this, the most interesting one being the report of the Diocesan Branch of the C.E.T.S. A short debate took place in connection with the above, in which the Dean and Canon Norton took part, but it was in the end adopted, without any change. An incident at once impressive and touching in the extreme now took place. Dr. Davidson moved that Ven. Archdeacon Mills be in the chair, and then proceeded to offer the following resolution:

"That the clerical and lay members of this House desire to express to the beloved and venerable president of Synod, their Right Reverend Father in God, their affectionate and thankful congratulations on the so soon to be attained twentieth anniversary of his consecration, on January 25th, '99, to the high, holy and apostolic office of a Bishop, in One Holy Catholic Church; expressing also their hope that in God's providence he may yet have many years of usefulness, and finally may receive from the Great Head of the Church Himself the 'Well done' of the faithful and accepted servant." Dr. Davidson made a very feeling speech, in moving the adoption of the above resolution, and he was very ably seconded by the Dean, at the close of whose speech the whole House rose and the Archdeacon conveyed the resolution to His Lordship in simple but affecting terms. The latter, apparently, was unable to trust himself to speak, and in low tones asked for the prayers of the Synod—for private prayer, as well as public—that he might be sustained, and that, by the grace of God, he might not in any way disappoint them.

The Rev. F. H. Graham introduced a resolution which had the object of limiting the number of lay delegates to the Synod. The Rev. F. Charters seconded the motion. There was, however, a strong feeling manifested against making any change in the law in this respect, and the motion was, after a short discussion, defeated by a very large majority. At the evening session the Rev. J. Lackey moved:

"That to provide for a systematic transfer of clergymen within the diocese of Montreal, the Executive Committee of the Synod shall take into consideration such missions or parishes in which the incumbent has been in charge for five or more years, such missions or parishes in which the then incumbent has been in charge for at least one year, and from the people or incumbent of which a petition has been presented for the transfer of the incumbent, the Executive Committee shall draft a scheme for recommendation to the Bishop for the transfer of such clergymen as have been in charge of their respective cures for five or more years, provided no petition has been presented for the continuance in their present cures. They shall, on consideration of petitions presented, recommend to the Bishop such transfer of clergymen as they shall deem to be in the interest of those concerned and of the Church work in the diocese, and, concluding, that all future appointments to rectories shall be for a period not exceeding five years, and enacting that in the event of a petition for the continuance in his incumbency for a further period after the lapse of five years, the transfer of such clergyman shall be held for a further five years, or until a petition, relating thereto has been presented."

This motion was seconded by the Rev. W. Kaneen. In the end, an amendment was adopted referring the whole question to the Executive Committee for consideration. The Rev. W. A. Fyles then moved, and Mr. Granville Norton seconded, a motion for forming a separate parish of Cote St. Paul. A discussion lasting over an hour ensued, in which Archdeacon Evans opposed the

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News

ONTREAL.
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proposal on the ground that inasmuch as it had not been printed on the agenda of the Senate, it could not be agreed to without a violation of canon law. passed a couple of years ago.

The Bishop upheld the Archdeacon's opposition, and ruled the motion out of order. Nearly the whole of the time of the Synod on Friday morning was taken up with the discussion of Canon Anderson's report on the better observance of the Lord's Day. That being disposed of, Dr. Davidson proposed that, in view of the fact that with the approach of the 20th century, the diocese of Montreal would attain its jubilee, a committee should be appointed, which should take into consideration the celebration of this event in some suitable manner. The Synod agreed to the motion, and His Lordship appointed the following committee in this connection:

Dean Carmichael, Dr. Davidson, Archdeacon Lindsay, Canon Mussen, Canon Anderson, C. Garth, Dr. Norton, the Rev. Mr. Graham, Mr. W. Drake, Canon Davidson, Canon Mills, the Rev. Rural Dean Naylor.

The Very Rev. Dean Carmichael moved, seconded by Mr. Garth, a resolution appreciative of the life and generosity of the late Mr. Robert Hamilton, of Quebec, whose generosity overflowed the bounds of the diocese with which he was connected, and who had given ten thousand dollars to the work of the Church in the Montreal diocese. In eloquent terms, the Dean extolled the large-heartedness of the deceased, and the resolution was carried unanimously. At the closing session of the Synod several important matters came up for consideration, but in most instances, by mutual consent, their discussion was postponed. The Rev. Canon Davidson brought forward the subject of "Marriage License Fees," and submitted the following motion, which was seconded by the Rev. Dr. Ker:

"That the question of marriage licenses in this province, as affecting the non-Roman population, is one demanding immediate attention, and that a committee to act with representatives of other religious bodies for the reduction of civil exaction of license fee, to the maximum of two dollars, and for the removal of any other disabilities now operating, be appointed."

After some discussion this motion was carried unanimously. A long discussion took place upon a motion which was made by the Rev. Rural Dean Saunders, to the effect that the grant which has hitherto been made to the diocese of Algoma be no longer continued. There were amendments and sub-amendments offered, but at length it was agreed that the Synod should pay the grant for this year, intimating, however, that it did not pledge itself for a renewal. This matter having been disposed of, the session was, very shortly afterwards, brought to a close, and after the usual votes of thanks had been passed, the Synod was dismissed by the Bishop, with the Benediction.

ONTARIO.

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

Kingston.—The wife of Mr. R. V. Rogers, Q.C. died here recently after a long illness. She was a woman of beautiful character and wide influence in religious and philanthropic work. Gifted with the best qualities of leadership, as well as gentle influence, her services were of the highest value in varied circles of activity, and the deprivation cannot be measured now, but must be realized by saddening experience. The Woman's Auxiliary of this diocese loses its capable president and foremost worker, and will be bereaved indeed. To St. James' congregation she was all in all, whether in the guilds, the Sunday school, the services, or the social duties; the Orphans' Home was to her almost as her own fire-side; in literary and artistic circles she was the bright ornament, the capable student, and inspiring companion; to every worker in the name of charity she was the sympathetic friend. Mrs. Rogers was a daughter of the late Francis Hill,

barrister, who as mayor and city official, was highly esteemed.

St. George's Cathedral.—A sum of over \$9,000 has already been subscribed towards the Building and Restoration Fund of this cathedral church.

Barrie.—St. Mark's.—The Lord Bishop of Ottawa held an ordination for priests in this church on the Conversion of St. Paul, when the following deacons were advanced to the higher order of the ministry, viz.: The Revs. J. de Pencier Wright, M.A., J. Lewis Holah, L.T.; F. G. Kirkpatrick, M.A.; J. F. Dowell, B.A., and B. F. Byers, M.A.

Dungannon and Mont Eagle, N. Hastings.—The Rev. A. H. Lord, of Queensboro, made the annual tour through this mission in the interests of the Mission Fund of the diocese, visiting thirteen stations. Although the weather was part of the time nearly 40 degrees below zero, the trip on the whole was very successful. The offertories amounted to \$19.30, being slightly in advance of last year.

Stirling.—The Christmas services in this parish were well attended. The day began with a celebration of the Holy Communion at 8 a.m., and another celebration at 10.30. There were over sixty communicants. At St. Thomas' church, Rawdon, a service was held in the afternoon at 2.30, at which the church was crowded. At St. Lawrence church, Rawdon Township, evensong was said at 7.30 p.m., and this church also was well filled. The Christmas offertories in the whole parish amounted to \$40. A few days before Christmas, the Lord Bishop of Ottawa visited this parish, and consecrated the church of St. Lawrence, and confirmed 23 candidates in St. John's church, Stirling. A missionary meeting was held at St. Thomas' church, Rawdon, on Friday, January 13th, at 7.30, and a large number of people attended it. The speakers were: The Rev. C. J. Young, B.A., Lansdowne, and the Rev. Hugh J. Spencer, L.S.T., parish priest. At St. Lawrence church the meeting was held on Thursday, January 12th, but the attendance was not as good as it ought to have been. This church is only in its infancy yet, having been started about three years ago. At St. John's church, Stirling, the meeting was held on Wednesday, January 11th, at 8 o'clock. The church was well filled, and the offertory very good. The speakers were the Revs. C. J. Young, B.A., and Mr. J. Earl, Halliwell, one of the churchwardens. Both these gentlemen gave very able addresses. Mr. Young dwelt upon the workings of the Mission Board and its needs, and Mr. Halliwell pointed out the fact that a parish like Stirling ought to become entirely self-supporting, and not depend any longer upon the grant of the Mission Fund for the support of its clergyman.

TORONTO.

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

Trinity University.—The following programme of lectures has been arranged to take place in Convocation Hall during the Lenten season. They are six in number, and will be given on successive Saturday afternoons. The first of them will take place on Saturday, February 18th, at 3 p.m. The following is the series: February 18th, Dr. G. R. Parkin, C.M.G., on "Oxford and English University Life;" February 25th, Mr. A. T. Cringan, "The Music of the North American Indians;" March 4th, Rev. Prof. Rigby, "English Miracle Plays;" March 11th, Rev. Provost Welch, "Thackeray;" March 18th, Mr. John Francis Waters, M.A., "Chatterton."

Holy Trinity.—A very enjoyable concert was given in the parochial school-house on Thursday evening last, when the lecture hall was filled to its utmost capacity by a large and enthusiastic audience, who thoroughly appreciated the lengthy pro-

gramme which had been arranged for their entertainment. The programme, which consisted for the most part of songs, choruses, and recitations, was exceedingly well-rendered, and the singing of the choir boys in the part-songs and choruses reflected great credit upon Mr. Blackburn, their indefatigable teacher, who is also the organist of the church. The choir was assisted during the evening by Miss Louie Fuiton, violinist, and Miss Irene Ritchie, elocutionist, who fulfilled their parts in an able manner; an efficient orchestra, numbering 15 pieces, played during the evening. The orchestra was under the leadership of Mr. W. J. Kirkpatrick. The song "Soldiers of the Queen," was sung during the evening, and elicited great applause.

The annual meeting of the Diocesan S. S. Association was held in St. James' school-house on Thursday evening, the 19th ult. It was very largely attended. The Bishop presided, and there were a large number of both clergy and laity present on the platform. The secretary in his report stated that 10 teachers and 42 scholars had passed the examinations successfully. All last year's officers were re-elected for another term. It was decided to change the day of the monthly meeting from the 3rd Thursday to the 3rd Monday. Resolving references were made to the death of the late Bishop Sullivan, and a resolution of condolence with the bereaved family was unanimously adopted.

St. Simon's.—On Tuesday evening, the 24th ult., the Local Assembly B.S.A., held its periodical meeting in the guild room. There were fifty men present, nearly every city chapter being represented. Rev. Street Macklem presided, and addresses were made upon the subject of "Scepticism and Indifference," by Revs. Heathcote and Newnham, and Messrs. Haslam and Blanchford.

St. Martin's-in-the-Fields.—The Rev. Canon MacNab, late of St. Alban's Cathedral, who for the past two years has been doing parochial and deputation work in England, has been appointed rector of this church, and will arrive in this city from England early in February, to take up his new work.

Baileboro.—Christ Church.—This church celebrated its seventh anniversary on Sunday, January 1st, 1899, and it proved most successful in every way. Although the weather was intensely cold, there was a fair congregation in the morning. The rector, the Venerable Archdeacon Allen, read the prayers and lessons, and preached an earnest and appropriate sermon from the 6th chapter St. Matt., 33 verse. All were delighted to see their beloved rector enjoying such good health and vigour; notwithstanding his advanced age, his voice has not lost any of its force and power. The offertory amounted to \$60. In the evening, the Rev. Rural Dean Allen read the service and preached a very able sermon to a large congregation. The offertory amounted to \$43. The musical portion of the service, under the direction of Mrs. W. C. Allen, was beautifully rendered. Plummer's "Magnificat" and "Nunc Dimittis" were admirably given at evensong, and special Psalms were sung. The anthem, the well-known one, was "Let us now go even unto Bethlehem," the solo being taken by Dr. McKee, whose fine, deep bass voice and excellent musical taste made his singing a charm to every ear. Miss Rogers sang "A Dream of Paradise," while the offertory was taken up in the evening, which was highly appreciated. On Tuesday evening, an entertainment was held in the basement, and there was a large attendance. A "Cantata" was given by the children, also a little humorous piece, entitled, "White Bait at Greenwich," by the young people. Both were exceedingly well performed and reflected great credit on Mrs. Robert Wood and Miss M. Lucas, who had spared neither time nor pains in preparing those who took a part therein. At the close, a well-loaded Christmas tree was placed on the platform, and presents were distributed to the members of

the Sunday school, which were \$37, and \$140 in all, were dev-

Bowmanville.—The of St. Martin's-in-the appointed rector of t very shortly.

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Hamilton.—Christ day school scholars nual entertainment ult. The infant cl members, were ent they had left some gether, when the I musical program Bland presided.

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St. Mark's.—A festival was held rooms by the chu Some 100 little grand high tea, ic tribution of prize Two assistants, A made haste to hi pectant hands v out. Many thanks delatigable wife, by the teachers i little ones of the

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Welland.—Hol day, 22nd Janua lay-reader, Mr. of the rector, the able to attend. ed the funeral. C.E., of Pitts tracted a heavy congestion of t is slowly impro have the sympa in their recent l

Chippewa.—A Lincoln and W 20th, in Trinity ing papers we and Canon M the Epistle to "Desirable?" I cussed. Subse disposed of, wards entertain and Mrs. Mac Archdeacon E name of all pr next meeting be held at Fo

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the Sunday school. The proceeds of the evening, which were \$37, and the offertories on Sunday, \$140 in all, were devoted to the debt on the church.

Bowmanville.—The Rev. J. Seaborn, late rector of St. Martin's-in-the-Fields, Toronto, has been appointed rector of this parish. He will take charge very shortly.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Hamilton.—Christ Church Cathedral.—The Sunday school scholars of this parish enjoyed their annual entertainment on Friday evening, the 20th ult. The infant class, which numbers about 150 members, were entertained first of all, and after they had left some 300 older scholars gathered together, when the prizes were presented, and a musical programme given. The Rev. Canon Bland presided.

Church of the Ascension.—The scholars of this Sunday school held their annual entertainment last week. The school-room was filled with children and their friends. Mr. Stonehouse gave a Punch and Judy show, which was greatly appreciated by all. After this there followed a musical program, and then the prizes were distributed. The rector, the Rev. W. H. Wade, presided.

St. Mark's.—A most enjoyable Sunday school festival was held lately in the Public Library rooms by the children and friends of this church. Some 100 little ones were first made happy by a grand high tea, followed by carol singing and distribution of prizes by a veritable Santa Claus. Two assistants, Messrs. DuMoulin and Hemming, made haste to fill with pretty gifts the eager, expectant hands which the children were holding out. Many thanks are due to the rector and his indefatigable wife, who were most willingly assisted by the teachers in this true labour of love for the little ones of the parish.

A paper on "Woman Labour," was read at the last meeting held by the members of the Working Men's West End Club, by the secretary, Mr. H. Vernon. The Rev. C. E. Whitcombe presided.

Welland.—Holy Trinity.—The services on Sunday, 22nd January, were acceptably taken by the lay-reader, Mr. J. H. Ball, owing to the illness of the rector, the Rev. Dr. Johnstone, who was unable to attend. On the 5th inst. the rector attended the funeral of his brother, Mr. John Johnstone, C.E., of Pittsburgh, Pa., and while away contracted a heavy cold and has been threatened with congestion of the lungs. At time of writing he is slowly improving. The rector and his family have the sympathy of their large circle of friends in their recent bereavement.

Chippewa.—A meeting of the rural deanery of Lincoln and Welland met here on Friday, January 20th, in Trinity church. Very useful and interesting papers were read by the Revs. Robert Ker and Canon Mackenzie, on the "Prolegomena to the Epistle to the Galatians," and "Is Prohibition Desirable?" Both papers were exhaustively discussed. Subsequently, various other matters were disposed of, and the visiting clergy were afterwards entertained at dinner by the Rev. Canon and Mrs. Mackenzie. At its close, the Venerable Archdeacon Houston thanked their hosts, in the name of all present, for their kind hospitality. The next meeting of the rural deanery is (D.V.), to be held at Fort Erie in the month of April.

Jarvis and Hagersville.—Our esteemed rector, the Rev. F. C. Piper, has been laid up since New Year's Day with a severe attack of influenza, he is now slowly recovering, but it will be some weeks

before he regains his lost strength. The services of the Church have not suffered in the meanwhile, there being two very efficient lay readers in the parish, Mr. Charles Bourne, of Jarvis, an old and respected member of the Synods, Diocesan and Provincial; and Mr. Forbes Geddes, of Hagersville, nephew of the late Dean Geddes, of Hamilton. The Christmas services in this parish were bright and hearty, there being over one hundred and thirty communicants, and an offertory exceeding \$70.

HURON.

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

Tilbury.—The Rev. F. E. Roy, diocesan agent, has just completed a canvass of this parish in the interest of the Mission Fund debt, and was successful in raising \$184, about \$150 of which was paid cash. Rev. F. Roy is the right man in the right place, and deserves the sympathy and support of the people, and the good-will of the clergy in his arduous labours.

London.—The Rev. Canon Richardson, rector of the Memorial church in this city, has accepted the Crown living of St. John's, Arva, which was offered to him by the Bishop of the diocese some days ago. Arva is a small village about three miles from London.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG, MANITOBA.

Winnipeg.—On Thursday, January 19th, the Rev. S. Macmorine, rector of Portage La Prairie, addressed the Church Society of St. John's College, on the subject, "The Public Rendering of the Service of the Church." A great many points, very useful to the theological students, were dwelt upon. In speaking of the importance of good rendering, the lecturer pointed out that all eccentricities must be avoided; also that the reader must bear in mind that not only is he ministering to the people, but he is also speaking to God. The need of studying the deep meaning of the prayers was dwelt upon, the speaker pointing out that we must pray with "the spirit and with the understanding also." The proper pauses must be made, both where punctuation marks were placed and where pauses were necessary to bring out the proper meaning although no mark of punctuation had been inserted. The proper use of the voice was also dwelt upon, it being pointed out how a disagreeable cadence must be avoided, as well as a uniform dropping of the voice. And finally the speaker dwelt upon the necessity of keeping the mind upon the prayers, and of fighting against wanderings. The lecture was both interesting and instructive throughout, and a very hearty vote of thanks to the lecturer was passed. After a hymn had been sung and the Benediction pronounced, the meeting adjourned.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER.

Revelstoke, B.C.—The Rev. F. A. Ford, the rector of this parish, met with a bad accident at Albert Canyon on Friday, January 27th. He was a passenger on the Pacific express, and got off the train at Albert Canyon to visit the station-master there. He attempted, when leaving, to get on to the train when it was in motion, but he missed his hold and fell between the sleeper and the platform. The trucks of the sleeper passed over his right leg, severing it just below the knee. The reverend gentleman was brought here, where the train was met by an ambulance, which took him to the hospital, where the leg was amputated. Mr. Ford is getting on as well as can be expected under the circumstances.

British and Foreign.

The Bishop of London's Fund has received a New Year's gift of £1,200.

The Irish Church Mission Society recently celebrated its jubilee in Dublin.

A marble effigy of the late Dean Vaughan is shortly to be placed in Llandaff cathedral.

The marriage of the Rev. Canon Mason and Miss Blore took place in Canterbury Cathedral on the 11th ult.

It has been decided to erect an archiepiscopal residence, in the precincts, Canterbury, at a cost of nearly £19,000.

The Rev. Canon Temple has been appointed Chancellor of York Cathedral in the place of the late Canon Randolph.

The clergy of the diocese of Bangor are going to present Bishop Lloyd, who has lately resigned the See, with his portrait.

A brass tablet has been unveiled by the Lord Bishop of Carlisle, in Stanwix church, in memory of the late Archdeacon Dobinson.

A window has been placed in Cleeve church, Somersetshire, in memory of the late Bishop Alford, formerly Bishop of Hong-Kong.

The Rev. K. L. Reid, M.A., assistant priest of St. John's Oban, has accepted a curacy at St. Saviour's, Pimlico, and he will remove to London next month.

The vacant chair of Arabic, Persian and Hindustani in the University of Dublin has been filled by the election of Mr. Stanley Lane Poole, the Oriental scholar.

The Rev. Dr. Waller, principal of St. John's Hall, Highbury, who has been connected with that institution for the past 35 years, has resigned his position, owing to continued ill-health.

The memorial to the late Dean Smyly, which has been placed in Derry Cathedral, is almost completed. It consists of five stained-glass windows, one in the south aisle and four in the chancel.

The Rev. Leonard W. Comper, M.A., of Aberdeen, and Worcester College, Oxford, curate of St. Mark's, Norwich, has accepted the junior curacy of St. Paul's, York Place, Edinburgh.

The Rev. A. H. Browne, LL.D., rector of St. John's, Newfoundland, and canon of the cathedral, has been appointed vicar of Kempford, with Whelford, Fairford, by the Bishop of Gloucester.

The Duchess of Beaufort is endeavouring to raise funds for a new reredos in Bristol cathedral, as a memorial of the thirty-four years' tenure of the united Sees of Gloucester and Bristol, by Dr. Ellicott.

The recently restored chapel at King's College, Aberdeen, has been presented with a beautiful communion table, communion plate, and a brass eagle lectern, as a memorial of the late Professor Milligan.

The Rev. T. McClellans, B.A., who has been curate of St. Mary's, Newry, since 1892, has offered himself for service in the diocese of Perth, Western Australia, and has been accepted by the Bishop of that diocese.

The chancel of Addington church, near Croydon, which has been restored and decorated, as a memorial of the late Archbishop Benson, was re-

opened and dedicated on the 20th inst., when the Bishop of Winchester was the preacher.

The closing of Codrington College, Barbadoes, which has been long threatened, is to take place at the end of next June. The Church in the West Indies will suffer a great loss, for some three fourths of its clergy were educated within its walls.

A memorial-brass has lately been placed in Christ Church Cathedral, Dublin, in memory of the late Lord Plunkett. It is 14 feet long, and contains an admirable portrait figure of the late Archbishop, in his robes. The material is of rich, latten brass.

It is interesting to learn from Bishop Tucker that the Waganda have shown a great love for reading. In six months 5,000 persons in Uganda applied to be taught, and 2,382 New Testaments, besides 5,000 portions of Scripture, were sold, realizing £673.

To complete the original design of St. Oswald's, Small Heath, two bays of the nave and the west front remain to be built, and Mr. C. Wriothesley Digby, of Meriden Hall, has promised to bear the cost of the completion, as a memorial to his wife, who laid the foundation-stone of the church in 1802.

The Church of the Holy Trinity, Minories, London, is about to be closed, and afterwards demolished. It is a church of great historic interest and dates back to the year 1293 A.D., when an abbey for the nuns of the Order of St. Clare was founded by the Earl of Lancaster, who was the brother of Edward I.

A tablet, bearing an appropriate inscription, has been placed in the old parish church, Willesden, to the memory of Mr. Gladstone, who often attended there when staying at Dollis Hill with Lord and Lady Aberdeen. The tablet is of brass with a gold-figured border, fixed on black marble, and has been erected by the parishioners.

Mr. M. E. Sanderson, of Kettlethorpe Hall, near Wakefield, has made a handsome gift to the vicarage endowment of Wakefield. He has transferred to the Church the rights to all the coal under his Kettlethorpe estate, which covers eighty acres, and is rich in minerals. The rent, under the present coal lease, at once adds £110 net to the income of Archdeacon Donne.

A new stained glass window has just been erected in the beautiful baptistery of St. Peter's church, Edinburgh. Though small, the window is of peculiar beauty, and was presented by the late Dr. Henry Newcombe in memory of his wife, whom he for so short a time survived. The subject is St. Ann and St. Mary the Virgin, the names of both of whom were borne by the lady who is thus commemorated.

As regards the Canadian branch of the Anglican Church we feel sure that bishops and clergy alike, will welcome any authoritative pronouncement coming from Canterbury, which makes for peace within the borders of Zion, while fully asserting our own independence and our right to look to our own duly constituted authorities and to them only, for guidance and direction on all matters of controversy in doctrine and ritual.

The Bishop of London, in his own diocese, has called upon the clergy of St. Alban's, Holborn, to discontinue their customary unauthorized services on All Soul's Day, and has received from them an assurance that his direction in this respect will be observed; and on the other hand he has required Canon Fleming, the Vicar of St. Michael's, Chester Square, to discontinue the omission of the first part of the Holy Communion Office at early celebrations, to which admonition the reverend Canon has, with a characteristic grumble, agreed to conform.

The Bishop of Melanesia's mission staff now consists of twelve white clergy. They have also twenty native clergy, with 400 native teachers. There are 210 scholars in St. Barnabas College, Norfolk Island, preparing to become teachers, and 70 more at St. Luke's, Siota, Solomon Islands. There are over 12,000 Christians in the diocese, and over 1,000 persons are baptized every year. There are 100 mission stations, some on newly visited islands, but more on old ones. 20 islands in all have been occupied. Very few new islands have been occupied, for it was found best to thoroughly work those where stations have already been started.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

RURAL DEANS—CUI BONO.

Sir.—In forwarding my subscription to The Churchman allow me to thank you for your short article of last week on the subject of Bishops and Archdeacons. On reading the article, and finding that rural deans were chiefly animadverted upon, I was at first a little surprised that they did not share with the Bishops and Archdeacons the honour of being introduced in large print. This was only a passing thought, however, as of course in the present imperfect stage of their development, they could not expect such treatment. Let me congratulate you, Mr. Editor, that you have been able to resist the temptation to "poke fun" at these humble officers of the Church and to make contemptible those, who, according to an eminent authority, by their appointment have been made ridiculous. May I be allowed in this connection to make a suggestion, which if adopted would doubtless give a refreshing variety to the contents of The Churchman, and increase its circulation. Let me suggest that a "sporting column" be begun, in which much really exciting news might be given under such headings as "Hunting for Live Archdeacons," "Rural Dean Baiting," "Tilting at Bishops," etc. In such a column, I am sure, many of the clergy, perhaps a bishop now and then, would be glad to follow the favourite pastime. Some of the laity, too, perchance, as by this time they must have learned from their spiritual pastors how to bring down such easy-going game as rural deans are said to be. This sport has been pursued now for a considerable time in a spirit of playful banter or lofty contempt. It is very contagious, and seems to be spreading rapidly, so that perhaps, to speak seriously, its origin and basis ought to be carefully diagnosed, and the disease, if possible, checked, in the interests of the Church. A tender-hearted character could say:

I never killed a mouse, nor hurt a fly;
I trod upon a worm, against my will,
But I wept for it.

No such compunction seems to trouble the anti-rural-decanal conscience, but, Mr. Editor, even a worm will turn when trodden upon, and as there are none so poor as to do reverence to a rural dean, and as you suggest that in this age "pretensions are closely scrutinized" and the question "What doest thou?" should bring all offices to the practical test. Let us not delay to bring the accused to the bar of candid and fair examination, and remembering for once that assertion is not evidence, and that something more than a smile is needed to bring conviction to the mind, let us ask, what is the proof of the comparative uselessness of the rural dean, which is implied in much of the correspondence on this subject? At a meeting of the Alumni of Trinity College, recently held, a paper was read on "Rural Deanery Meetings," by, will you be-

lieve me, sir, a Rural Dean. Yes, sir, forgive me, if I even hint that he was a live rural dean. May I go further and inform you that in the discussion which followed the paper, several rural deans participated, yes, sir, and not only present rural deans, but will you believe it, other clergy, who were not bound in any way to make the humiliating admission, stated that they had been rural deans, and not only so, but in relating their experience in this capacity, implied that they had tried to do some useful work, and as it seemed, had been in a measure successful. What would the critics, amongst whom, I suppose, we may include "Your Valued Correspondent," have the rural deans to do? An answer to this question is seriously demanded, and I hope the question will be fully discussed. I suppose the critics understand that rural-decanal functions are fully and clearly set forth in the set of pointed instructions given by the bishop to rural deans on their appointment. In regard to the fulfilment of which of these instructions would your "Valued Correspondent" suggest improvement? There are none so blind as those who won't see, and even rural-decanal critics are a little like Lord Nelson, who in a fateful conflict could not see the signal, the reason being that he purposely held the spy glass to his blind eye. If our playful brethren of the clergy will kindly heed the advice *alteram partem*, and apply the glass to the other eye, as they seem to have succeeded in discovering a live archdeacon, perhaps in time, allowance being of course made for the slowly improving process of evolution, they may find a real live rural dean amongst this order of the so called "Oceah Episcoporum." Allow me, Mr. Editor, with all the deference and humility which my office compels me to feel, to subscribe myself

A RURAL DEAN.

EASTER ANTHEMS WANTED.

Sir, I have been asked for a few copies of a bright and easy Easter anthem. They are for the use of the Church in Dawson City, Yukon Territory. Have any of your readers anthems, which they have finished with, and could spare? A dozen copies, or even less, would be gratefully received and forwarded.

Guelph.

(Rev.) A. J. BELT.

AN APPEAL FOR THE CHINESE MISSION IN VANCOUVER.

Sir, May I call the attention of Canadian Churchmen through your valuable paper to the immediate needs of our Chinese Mission in Vancouver. Whatever news may be held regarding the vexed question of Chinese immigration the fact remains that there are between 10,000 and 15,000 Chinamen in British Columbia, who are taking an important part in the work of opening up this new province. And the decisive factor in this question should be that these poor people are living amongst us as heathens, building their Joss-Houses in the midst of our churches, or "having no hope and without God in the world." A more frightful state of spiritual destitution it is impossible to find. And the case is all the more impressive that it presents so many encouraging features. The comparative weakness and dependence of these poor heathens give us a peculiar influence over them. The advantages which a knowledge of the English language gives them make large numbers of them anxious to attend our classes. And their intelligence, honesty, industry and general good behaviour mark them out as peculiarly promising objects of missionary effort. Our immediate aims and needs are on a very humble scale. We only desire to keep open the only station at present occupied in Vancouver, and \$500 per year would suffice for that purpose. But our funds are now very low, and unless some help be forthcoming from some quarter the work will have to be closed. I made an appeal for this object during the recent Provincial Synod in Montreal, and as a result, Dr.

L. H. Davidson, treasurer of a Church of Quebec, year for three years. But the work does not yet reach needed. And if we our present efforts. After several years' operation our Chinese conclusion that, if efforts, it will be a centre, to plant there is a considerable place the whole world gained man, who language and with thought. This would tion in New West to the one in erection of a building contain a reading-attraction the heathen secular and religious a chapel where the sacraments du of a church forming apartments that and that would ke influence, and at expenses of the Aposal the services: toria, who has h sionary work in (about \$3,000 would \$1,500 per year it to be a very lar portant work of Canada. Would that one of our heathen in our tions to any of Davidson, Mont 800 Burrard str Diocese of New sincerely, Christ Church B 1899.

THE PRES

Sir.—Mr. Ker of others on the the Church, ha there is a deadn ual, I do not thi arises naturally. I inflict upon y on this subject. the fault lies v the fault lies Church system. refer to at the as a boy, if my "Tis in the C The priest who To watch the f Carelessly nod Whilst others Or, waking at Infuses lies an His unsuspect And tainted b Catch from ea The foul forer If this was tr inapplicable in of such a star the laity, but That there ar is, thank Go ful, upright, (their lives to steadfast unto

L. H. Davidson, of Montreal, consented to act as treasurer of a Chinese Mission Fund, the Lord Bishop of Quebec generously promised \$50 per year for three years, and others promised smaller sums. But the whole amount, as far as I know, does not yet reach \$100, and \$500 are imperatively needed. And if we are to do Chinese work at all our present efforts are the irreducible minimum. After several years' experience and mature consideration our Chinese committee have come to the conclusion that, if we are to reap any fruit from our efforts, it will be necessary to work outwardly from a centre, to plant an earnest catechist, wherever there is a considerable Chinese population, and to place the whole work under the charge of an ordained man, who is conversant with the Chinese language and with Chinese habits and modes of thought. This would mean opening a mission station in New Westminster and Steveston, in addition to the one in Vancouver. It would mean the erection of a building in Vancouver that would contain a reading-room, with Chinese literature to attract the heathen population, a class-room where secular and religious instruction could be given, a chapel where religious services could be held, the sacraments duly administered, and the nucleus of a church formed, and in the upper story, sleeping apartments that could be rented to our disciples, and that would keep them more entirely under our influence, and at the same time help to meet the expenses of the Mission. And we have at our disposal the services of the Rev. J. Grundy of Victoria, who has had 17 years' experience of missionary work in China. To carry out this scheme about \$3,000 would be required for this building and \$1,500 per year for the work. This does not seem to be a very large sum to devote to such an important work or to ask of the Church in Eastern Canada. Would those of your readers who feel that one of our first duties is to evangelize the heathen in our midst, kindly send their contributions to any of these objects either to Dr. L. H. Davidson, Montreal, or to Walter Taylor, Esq., 800 Burrard street, Vancouver, treasurer of the Diocese of New Westminster, or to yours most sincerely,
S. NORMAN TUCKER,
Christ Church Rectory, Vancouver, B.C., Jan. 6th, 1899.

THE PRESENT CONDITION OF THE CHURCH.

Sir,—Mr. Ker's letters principally, and also those of others on the subject of the present condition of the Church, have started people thinking. That there is a deadness, an indifference to things spiritual, I do not think anybody will deny. The question arises naturally to what is this attributable? May I inflict upon your readers the opinion of a layman on this subject. I cannot agree with Mr. Ker that the fault lies with the laity. Rather do I think the fault lies with the clergy and our present Church system. I have not a copy of Cowper to refer to at the moment, but I remember learning as a boy, if my memory serves me:

"Tis in the Church the leprosy begins,
The priest whose office is with zeal sincere
To watch the fountain and preserve it clear,
Carelessly nods and sleeps upon the brink,
Whilst others poison what the flock should drink.
Or, waking at the call of lust alone,
Infuses lies and errors of his own.
His unsuspecting sheep believe it pure,
And tainted by the very means of cure,
Catch from each other a contagious spot
The foul forerunner of a general rot."

If this was true in Cowper's day, it is not wholly inapplicable in this. Many of the clergy are not of such a stamp as to produce spirituality amongst the laity, but the reverse. I know whereof I speak. That there are among them "the salt of the earth" is, thank God, true. Self-denying, honest, truthful, upright, God-fearing men, who having devoted their lives to His service, unwaveringly keep on steadfast unto the end. But these are conspicuous

by their rarity. The ordinary run are neither fitted personally, intellectually, socially or spiritually to serve as leaders of men in this day. Will I be told that I ask for a high order of things? My answer is that nothing short of a high order in every respect will ever command a following; and if a clergyman cannot command a following, of what good is he? When I speak of our present Church system as being in part to blame for the visible decadence, I refer to the Sunday school of to-day. The best that can be said of it is, that it is better than nothing. Imperceptibly, by little and by little, has this Sunday school system grown up around us, until to-day what have we to face? Generally in brief, a forsaking of God's ordinance in that the parents should train a child religiously, no family altar, no taking of children to church. The Sunday school is the one thing essential. When parents are made to realize that they cannot shift the responsibility of the religious training of their children on to an hour or an hour and a half of Sunday school once a week, that it is their bounden duty to take their children to church, and not allow them to rove around at their own sweet will, and that Sunday schools are only intended, and should be used only, for the children of the Godless and the utterly ignorant, then and not till then, will the Sunday school take its rightful place. In the brief space one can hope to occupy, it is difficult to more than touch upon such subjects, but I have thus used this opportunity to present at least one aspect of this question. My calling brings me into contact with all sorts and conditions of men, and taking part in Church work for many years has given me an insight into the clerical part of it. I heard of a delegation visiting a Bishop relative to the appointment of a clergyman, and in reply to the question as to who they wanted, the answer given was at least significant. "We think this time, My Lord, we ought to have a gentleman and a Christian." I am prepared to be assailed as bitter, severe, possibly untruthful, or even worse, but one lay view of this question (in spite of consequences), is in conclusion, that until you get a different stamp of men in the ranks of the clergy, men of deep spiritual convictions, men of refinement, and education, men qualified to act as preachers, readers, visitors, spiritual pastors and advisers; and with this the placing of the Sunday school in its proper position, thereby causing parents to assume their rightful responsibilities, just so long will the present condition of things continue or grow worse!

Clinton.

JOHN RANSFORD.

FIRST SUNDAY SCHOOL.

Sir,—I regret that in my second letter, seeking to do honour to the memory of that venerated pioneer in the Church in Nova Scotia, Rev. Roger Viets, senior, I should have written so illegibly as to have caused his name to be disguised in your columns under the form of Victo. A valuable and inexpensive manual was issued a few years ago from the press of Thomas Whitaker, New York, from the attractive pen of Rev. A. W. H. Eaton. Mr. Viets, who suffered imprisonment for his loyalty in Connecticut, was the preceptor of Bishop Griswold, Bishop of the diocese comprising Vermont, New Hampshire, Massachusetts and Rhode Island whose last official act was the consecration of Bishop Eastman to the See of Massachusetts. Dr. Griswold attributed the success of his career in the Church to his training under Mr. Viets, who was a man of genius as well as deep piety. You also make me say "John Wesley is entitled to credit," etc., instead of "If John is," my argument being that he was not so entitled, as claimed by Mr. Tocque under the authority of Dr. Reid, M.P. But I regret my error in saying that Rev. Richard Watt, who in Annapolis Royal, in 1728, anticipated by several years Wesley's so-called Sunday school in Savannah, was first a teacher and afterwards ordained to the ministry. He was chaplain to the forces and teacher and missionary of the S.P.G. at Annapolis at the same time. A Nova Scotian historical writer has given credit to Dr. Brighton of

St. Paul's as the probable founder of our present Sunday school system; but his parish, lying under the immediate influence of Bishop Charles Inglis, was the first to adopt the example set in Digby by Mr. Viets' adaptation of James Forman's methods. Mr. Ferrar Davidson's very interesting letter in your issue of January 5th refers to Ferrar's work in London in 1630. Ferrar was himself preceded by Carlo Borromeo at Milan, who became Archbishop there about 1560. Roman Catholics claim this Count, who was canonized in 1616, as the real founder of Sunday schools. It ought to be mentioned as against the claim set up for Wesley, that it was a favourite practice with the Puritan divines of the 17th century to have the children publicly catechized on Sundays.

A. W. SAVARY.

ARCHDEACONS AND RURAL DEANS.

Sir,—When I wrote for information as to the duties of these dignitaries I was under the impression that the office carried with it certain understood burdens, though perhaps the mode of performance was not definitely defined. I also thought that this apparent failure of performance was owing to the laxity of the Bishops, who seemed to allow the office to be treated as a purely honorary one. I fear from the communications you have published that my surmise is too correct, and that there is no method in enforcing this excellent system of control. Of course there must be variations in every diocese, and yet nothing seems more reasonable than that the Archdeacons and rural deans should make personal visitations of every parish in their respective districts and so keep themselves and the Bishop fully informed of the domestic affairs of the church. Thus every clergyman would know that his work was thoroughly appreciated, and the younger ones especially get the assistance of experience, while the aggrieved parishioner could have his complaint looked into, and if possible removed without needless publicity.

F. O. G.

Family Reading.

THE MYSTERY OF GOD'S PROVIDENCE.

You hear an endless cry that goes
Lamenting through the sombre air,
Of nations bent with many woes,
Or gauntly wrestling with despair.
I hear a psalm by myriads sung—
A psalm that knows no stint nor stay,
And lo! a voice calls old and young
To be indeed as blest as they.

You watch a life bereft of light,
Forever wrapped in unthinned gloom,
Whose only tranquil time seems night,
Whose happiest hope and rest the tomb;
I watch the life and know that God
So guides the soul to heaven above,
You only see the smiting rod—
But, ah! the Power that smites is Love.

You see a world that widely whirls
Through rolling clouds of battle smoke,
And drench'd with blood the children's curls,
And women's hearts by thousands broke.
I see a host above it all,
Where angels wield their conquering sword,
And thrones may rise or thrones may fall,
But comes the kingdom of the Lord.

—Alfred Norris.

—Our time is like our money; when we change a guinea, the shillings escape as of small account; when we break a day by idleness in the morning, the rest of the hours lose their importance in our eyes.

IN A PARSON'S LIBRARY.

Red o'er the forest peers the setting sun,
The line of yellow light dies fast away
That crown'd the eastern copse; and chill and dim
Falls on the moor the brief November day.

Now the tired hunter winds a parting note,
And echo bids good-night from every glade.
Yet wait awhile, and see the calm leaves float
Each to his rest beneath their parent shade.

How like decaying life they seem to glide!
And yet no second spring have they in store,
But where they fall, forgotten to abide
Is all their portion, and they ask no more.

Man's portion is to die and rise again—
Yet he complains while these un murmuring part
With their sweet lives, as pure from sin and stain
As his when Eden held his virgin heart.

And haply half unblam'd his murmuring voice
Might sound in heaven, were all his second life
Only the first renew'd—the heathen's choice,
A round of listless joy and weary strife.

For dreary were this earth, if earth were all,
Though brighten'd oft by dear Affection's kiss;
Who for the spangles wears the funeral pall?
But catch a gleam beyond it, and 'tis bliss.

But first, by many a stern and fiery blast
The world's rude furnace must thy blood refine,
And many a gale of keenest woe be pass'd,
Till every pulse beat true to airs divine.

Till every limb obey the mounting soul,
The mounting soul, the call by Jesus given,
He who the stormy heart can so control,
The laggard body soon will wait to heaven.

A HAPPY HOME.

It need not be a home of wealth and luxury—it may be plain, without wealth, with but little adornment, yet filled with love. There hearts trust each other. Men, who, out in the world all day, must be continually on their guard, not knowing whom they may trust, when they come home at nightfall may lay aside their reserve, for they are with those now who love them. Home is a resting-place for tired hearts. Many of us would never be able day after day to face life with its struggles, its battles, its duties, were it not for the renewal of strength which we receive in our homes. Many are the joys of a true home. True wedded life gives sweet happiness. Husband and wife live for each other, and learn to practise all of love's sweet lessons—thoughtfulness, patience, helpfulness, kindness. Children bring new happiness. The meaning of the home life deepens as they come. They add to the care, but in the care blessing is folded up. Love's burdens are light, they are gifts of God, and are to the soul what wings are to the bird. A true home is a little fragment of heaven, not with heaven's perfect purity and perfect happiness, but having in it something of heaven's love, a prophecy at least of the full life of love in the Father's house beyond the shadows. What scenes on earth are more beautiful than those which are witnessed in an ideal Christian home—the family gathered at the table, or sitting about the evening lamp, with reading, and music and conversation, or bowing in prayer at the family altar? It is easy to be good and true with a holy home-life to inspire in us the things that are beautiful and worthy.—Dr. Miller.

CHEATING ONE'S SELF

There are many that cheat themselves out of the brightest and sweetest joys of life. They are those that refuse to walk in the stony path where Christ the Master leads. They are those that have the mistaken idea that happiness is not found in honest Christian living—those that seek for pleasure out side of "the way, the truth, the life." So they miss the bright sunlight—the sweet joys and the tender love that ever thrill the hearts of God's own children.

It is not right to thus cheat one's self. It is wrong not to accept all the joy and love that God designed that we should have. He created this bright, beautiful world and all that is pure within it, for our enjoyment. He meant that we should smile, sing and rejoice. He meant that we should be just as happy as the song birds, as bright as the flowers, as gay as the laughing waters of a brook. If we are not happy, we cheat ourselves, and lose that which makes life beautiful. If we refuse to accept the things that lie within reach of our hands, we dishonour our faithful Giver.

MAN HIS OWN WORST ENEMY.

Strange to say, self-love is not in reality self-love, but rather self-hatred. "I know not," says St. Augustine, "how to explain it," but in some inexplicable way, whosoever loves himself and not God, does not love himself, and whosoever loves God and not himself, does love himself." To be selfish is not in truth to show love to one's self, but rather to be one's own bitterest foe. There is much truth in the saying, often wrongly urged, to palliate certain sins which more directly affect a man himself, "the man is his own worst enemy;" that is, the pandering to selfish passions does him more harm than anything else can. That vain butterfly, of either sex, who passes from youth to age with no higher aim than to be a votary of fashion and pleasure, killing time, as it is called, the murderer of years—is such a one a real lover of self? The utter beggary of mind and heart too truly answers, No. Is that profligate, who is ruining his health, dwarfing his intellect, already none too great, and imperilling his soul, in truth a lover of himself? In those better moments, which come at some time or other to all men, he will be the first to reply, No. No man, who degrades his character, corrupts his manhood, and prepares for himself an end dark and hopeless as regards both time and eternity, can possibly be a true lover of himself. Selfish he unquestionably is, but in the best sense he is not a self-lover; he is, in truth, a self-hater.—Archdeacon Protheroe.

A FRIEND'S BEST SERVICE.

Surely the greatest service we can do our brother is to help him into goodness; and it is better to risk the resentment of a friend, who will thank us for it afterwards, than to be untrue to Christ. There are opportunities of speaking, and delicacies of expression, and charities of silence, and preparations of prayer, which will occur to us all, and which reflection and practice will make perfect. Faithfulness need not be sharpness. Reproof, studied and prayed about, may be as gentle as the falling dew. This is certain, that again and again we find ourselves rewarded for having in this way inflicted worse pain on ourselves than on our brother, by his gratitude afterwards. To prevent sin is ever better than to deliver out of it, a result which a word of caution will often effect,

and an act of sacrifice, perhaps, clinch forever.
Bishop Thorold.

THE SINS OF THE TONGUE.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James that it occurs again and again in his Epistle. "In many things we all stumble," he writes. "If any stumble not in word, the same is a perfect man, able to bridle the whole body also." If this confession of failure and magnifying of the office of the tongue be then exaggerated, let anyone sit down quietly and think of the sins and cruelties of human speech. The careless words, which no repentance can call back again; the rash promises which it has cost us so much to fulfil; the expression of the lower nature, which has shamed the higher; the confessions of evil and yieldings to falsehood; the hot, angry words, which sober thought condemned—these are some of the perils of the tongue.

HINTS TO HOUSEKEEPERS.

Tapioca Jelly.—Choose the largest sort, pour cold water on to wash it, two or three times, then soak it in fresh water five or six hours, and simmer it in the same until it becomes quite clear; then put lemon juice and sugar in. The peel should have been boiled in it. It thickens very much.

Rusks.—Two eggs, two and one-half cups of sugar, one tablespoonful of lard, one tablespoonful of butter, one quart of sweet milk, one-half nutmeg, one cupful of yeast; flour enough to make a stiff batter. Set it to rise. When light, knead it moderately stiff, and let it rise again. After it is light, mould it into rolls, put them in a baking-pan and let them stand again until light, then bake half an hour.

Orange Cake.—Three eggs and one cup of sugar beaten together to a stiff froth, two large spoonfuls of cold water, two teaspoonfuls of baking powder, one and one-fourth cups of flour. Bake in three cakes. The Cream.—Grated rind and inside of one orange, one egg, one cup of white sugar, butter the size of an egg, one heaping tablespoonful of flour, one teacup of boiling water. Set it on the stove and let it boil, and let it cool before putting into the cake. This makes a nice orange cake.

Birthday Cake.—One cup butter, two cups sugar, three cups flour, four eggs, one cup milk, one cup raisins, one cup currants, one teaspoonful of baking powder. Bake in a large dripping-pan, and frost heavily. When the frosting is partly dry, mark it off in small squares, and put half a walnut on each square.

Dates in Cream.—Remove the stones from one-half pound of dates. Cut the dates fine and put them in a glass dish. Cover with two cups of sweetened whipped cream, and let stand in a cold place one-half hour before serving.

Remedy for Earache.—There is scarcely any ache to which children are subject so hard to bear and difficult to cure as earache. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil and insert into the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.

—To take up the Cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to sin.

Children's

MOTHER

Read, my dear son, be
Then not in vain this
To my own darling
'Twill smooth for thee
Teach thee to shun th
And wear his crow

When grief shall ch
mirth;
To weep that she wh
Has passed into th
Then ponder o'er th
It will thy drooping
And dry those we

And as your hands i
Resolve, dear boy, c
Be lowly, meek an
Remember she who
May, though unsee
Rejoicing in her c

So young you canno
In this—but, for yo
The gift you will
And, Oh, my child,
When forced to she
Then to this volu

Too young thou art
With merry laugh;
But when by ear
You'll love to read
And prize it for a
With which, dea

When tempted, lov
Pause, pause, my c
From sin's allur
Go to thy chamber
Seek in thy Mothe
A refuge from th

THE SHAB

One bright,
ing a little girl
the sunny pat
the kitchen do
and as she wer
her an old pot
gate she stopp
into the basket
black kitten;
potato basket
down upon it;
in her arms.

"You're a
said. "Do y
a smart little
great deal sma
cake this mor
it and spiced
self. Could
not!" and the
very idea of
my! I can d
things."

Yes, she ce
she did. She
little girl of he
child that she
was much to
her own good
ments, and sl
her head an
self-importar
The kitten
overawed by
able a person
fluttering do
tree near by
jumped fro
began to cut
feet. Marj
out on the cl
after leaf, re
green, fell t
the nimble
to the funni
as he sprang
Then the ki
sudden, as l
ing, and he

Children's Department.

MOTHER'S BIBLE.

Read, my dear son, believe and live.
Then not in vain this book I give
To my own darling boy
'Twill smooth for thee life's thorny path.
Teach thee to shun thy Maker's wrath,
And wear his crown of joy

When grief shall check the young heart's
mirth,
To weep that she who gave thee birth
Has passed into the skies
Then ponder o'er thy mother's gift,
It will thy drooping spirit lift,
And dry those weeping eyes

And as your hands its pages turn,
Resolve, dear boy, of Christ to learn,
Be lowly, meek and mild;
Remember she who gave this book
May, though unseen upon thee look,
Rejoicing in her child

So young you cannot pleasure take
In this—but, for your mother's sake,
The gift you will not spurn;
And, Oh, my child, in after years,
When forced to shed life's bitter tears,
Then to this volume turn

Too young thou art to prize it now,
With merry laugh and sunny brow;
But when by earth's cares driven
You'll love to read of rest above,
And prize it for a mother's love,
With which, dear boy, 'tis given

When tempted, love, to go astray,
Pause, pause, my child, oh turn away
From sin's alluring form,
Go to thy chamber, and when there,
Seek in thy Mother's gift and prayer
A refuge from the storm

THE SHABBY STRANGER.

One bright, crisp, autumn morning
a little girl went skipping along
the sunny pathway that led from
the kitchen door to the garden gate,
and as she went she dragged behind
her an old potato basket. Near the
gate she stopped, and reaching down
into the basket, she lifted out a wee
black kitten; then turning the old
potato basket topsy-turvy, she sat
down upon it and cuddled the kitten
in her arms.

"You're a dear little kitty," she
said. "Do you know it? You're
a smart little kitty, too, but I'm a
great deal smarter. I made a dough
cake this morning, and I sweetened
it and spiced it and baked it all my-
self. Could you do that? Of course
not!" and the child laughed at the
very idea of such a thing. "Oh,
my! I can do ever so many nice
things."

Yes, she could, that is true, and
she did. She did a great deal for a
little girl of her age; but dear, sweet
child that she was, Marjory Arnold
was much too fond of boasting of
her own good deeds and accomplish-
ments, and she had a habit of tossing
her head and looking wonderfully
self-important.

The kitten apparently was not
overawed by the presence of so cap-
able a personage, for a crimson leaf
fluttering down from a lovely maple
tree near by caught his eye, and he
jumped from Marjory's arms, and he
began to cut pretty capers about her
feet. Marjory's merry laugh rang
out on the clear autumn air, as leaf
after leaf, red, yellow and speckled
green, fell upon the pathway, and
the nimble kitten twisted himself in
to the funniest shapes and postures
as he sprang after each new arrival.
Then the kitten grew tired all of a
sudden, as kittens have a way of do-
ing, and he laid himself down like a

soft, black ball, just where he
chanced to be.

"Well, well!" said Marjory, and
she stooped and picked him up.
She nestled him cosily against the
folds of her pretty red coat, and
taking a dainty white handkerchief
from her pocket, she covered him all
up but his head, and then smiled
fondly at his comical little black face
as he slept.

Marjory Arnold's home, although
a city home, stood somewhat apart
from the din and noise and bustle of
the city, in the midst of a very love-
ly garden. This garden, with its
grand old trees, its well kept grass,
and its great variety of choice flow-
ers, was the little girl's delight, and
from the time the hyacinths and the
tulips and the crocuses first showed
their tiny heads in the early spring,
till the last beautiful stately chrys-
anthemum had been plucked from
its stem, she loved to be in it—a fair
flower among flowers.

As she sat upon the old potato
basket in the warm, mellow autumn
sunshine, she leaned forward and
tenderly caressed one lovely yellow
chrysanthemum that grew close be-
side her; and as she did so her eye
caught sight of a bright blue
something that lay in the pathway.

"H'm!" she said to herself as she
picked it up. "Here's the needle-
book I made for Bridget, 'cause she's
always losing her needles. Guess
I pulled it out of my pocket with my
handkerchief. Well, kitty," she said
aloud, "I wonder what you'd think
of this? This is something else
that I can do. I'm sure, you young
Sleepy Head, you ought to be a very
proud kitten to have such a smart
little mistress and to live in this
lovely garden." And feeling most
tremendously self-important, she
tossed her head and cast an admiring
glance about her.

As she looked toward the garden
gate, she saw a shabby little stran-
ger standing there. His clothes were
ragged and his hands were none too
clean, and his faded cap rested on
the back of a rather tumbled head.
His hands were thrust deep into his
trousers pockets, and he was lean-
ing with his right shoulder pressed
hard against the gate, and straight
into the garden he was gazing with
wide-open eyes.

"You can't come in!" said self-
satisfied Marjory.

"Don't want ter!" said the boy.
"Well, anyhow," said Marjory,
although she felt sorry for her proud
and hasty speech, "I can't open the
gate, 'cause the handle's too high for
me to reach. I'm not very big you
see."

"Oh, I could climb that," said he.
"Well don't you!" said she. "My
papa doesn't allow ragamuffins in
the garden, 'cept he's here his own
self."

"I ain't a ragamuffin," said the
boy.

Little Marjory bent her head over
the sleeping kitten, but now and
then she stole a shy glance up at
the stranger, and each time found
him looking wistfully at her.

"Gimme one o' them chrysanth-
'ums?" he asked, nodding toward
the bush of yellow beauties.

The wee black kitten was immedi-
ately disturbed from his morning
nap and lodged upon the potato
basket, as Marjory hastened to grant
the boy's request. A fair, soft, fringed
beauty was plucked from the bush,

and Marjory's dainty fingers passed
it through the iron garden gate and
laid it in the boy's thin hand.

"Now you come again to-morrow
morning at 'zactly this time, and I'll
give you another," said Marjory.

It was tender-hearted Marjory
who passed the fragile flower
through the gate, it was consequen-
tial Marjory who bade the ragged
boy come again at one particular
hour, and it was forgetful Marjory
who went out driving the following
morning and did not remember
what she had promised.

And the boy. Did he forget?
Why, he had thought of but little
else since daybreak, and his feet
seemed to tread upon air as he made
his way to Marjory's garden. But
when he reached the appointed
place at the appointed time, he
looked in vain for the little girl with
the pretty golden curls.

"I'll wait for her," he said to
himself, and so he did, very patient-
ly for a while. "Can't be she ain't
coming, can it?" he thought at last.
And he pressed his face close to the
gate, and strove to search her out
among the trees and shrubs. He
leaned rather hard and in a momen-
t he noticed that the great gate
was yielding to his touch—it was
swinging slowly open. He saw the
stately, graceful flowers quite near
him. Oh, how more than beautiful
they were! She had said that he
might have one and—

"So its stealing you're at, is it?"
said a man's voice, while a man's
hand dealt the boy a stinging box
on the ear. "I've been watching
you for the past five minutes, sneak-
ing and loitering about here. Now
take that for your pranks," and the
gardener gave the boy another
smarting box and hurried him out of
the gate.

Swiftly down the street the little
fellow ran, nor stopped till within a
dingy, dismal hallway, where he
sank down into a dark corner, and
wept, not because of the pain in his
ears, but because of the pain in his
heart.

"Oh, what did I do that for!" he
sobbed.

Several days went by and the love-
ly-chrysanthemums that the shabby
stranger had dearly loved were
gathered to decorate the bountiful
table where Marjory sat day after
day at dinner, and other chrysanthe-
mum buds, white, yellow and pink
had opened into flowers just as fair.
The days were fast growing colder,
and bare branches stretched out
over the spot where Marjory had sat
upon the topsy-turvy potato basket.

One morning Marjory was play-
ing near the garden gate when she
heard footsteps outside. She looked
up and recognized the shabby boy.
"Pov, boy!" she called. But the
boy shook his head. "Oh, boy

please come here!" she said, and at
length he came.

"Don't you want some pretty
chrysanthemums?" she asked.

"It's too late now!" he said in a
husky voice.

"Oh, no, 'tisn't!" said Marjory.

"Yes, 'tis, too. She's dead—me
mother!"

And he sank down all in a heap
of grief close beside the gate, and
sobbed aloud. And little Marjory
slipped down, too, on the other side
of the gate, as close to the bars as
she could get, and she put her
chubby hand through and caressed
the boy's dirty cheek.

"Oh, poor dear boy, don't cry!"
she said.

And the touch of sympathy
soothed him, and he told her how
when first he came to the gate that
his mother was very sick, and that
he had begged the flower for her;
how it's bright, sweet beauty
had cheered her, and how he had
come the next day and—and—tried
to steal one, and how now there was
no patient, pale-faced mother at
home, and he was all alone in the
world, and poor—very poor.


Because the garden gate was so
tall that Marjory could not reach the
knob, she asked the sorrowful boy to
wait till she called someone to open
it and let him in. But he would not
stay; perhaps he was afraid to meet
the gardener again. But he had
told Marjory where he lived and
when Marjory ran to the house she
told her mother, and her mother told
her father the whole story.

And what came of it? Oh, a
very great deal, indeed! Marjory
learned that it is not wise, that it is
not truly noble and good to be boast-
ful and consequential; that it is not
safe to be forgetful and that even
a very little girl can wound a heart
or heal it. And if you could look
into Marjory's father's stable
some morning, you would see
there a happy, active, useful
little lad with a clean face and a
new suit of clothes, and you would
hardly recognize in him the shabby
stranger who, one crisp autumn
morning, leaned against the tall
garden gate.

Don't talk much about giving the
devil his due until you are sure if he
had it he would not have you.

Do not be tempted into making a
hasty promise that you know you
will find hard to keep. It is always
best to think well before making a
promise.

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GIRL LIFE IN CHINA.

"How is your baby getting on?" "Puh tsai lias" (which means "no more"—a very common Chinese expression for the word "death") "What!" we exclaimed, "your baby dead?" "Yes," she answered, "there was no one to take care of the child so it was the best thing to do." "You don't mean to say you killed your baby," we asked. "Yes," was the answer, with her eyes on the ground. "How did you kill your baby?" The answer was that she had just put it in a bucket of water.

We felt like fainting away, and could not speak to her for a few minutes. Then we stand face to face with a murderer of her own child, with no seeming shame or condemnation over what she had done. We felt inexpressibly sad, as she is a woman who has heard a good deal of the truth. So we asked her to tell us openly the reason for painting her hands with the blood of her own baby. Her argument was that of thousands of unhappy mothers in China (it must be understood that this refers only to the heathen). When a girl is born, the husband is displeased, and thus this girl, who ought to be the centre of home, happiness and joy, is an object of dislike and derision. When the girl is three or four years old the poor mother must begin to bind the child's feet. This is a most painful process, but the feet must be very small, or there is danger that they will not get the girl married to well-to-do people. Then comes the time for the marriage. If they are not well off, nearly all they have will go with the girl for her outfit when she leaves her father's home to go and spend her lifetime with an individual whom she has never seen before the day she is married. Then in very many cases begins a most unhappy and cruel life, which generally ends in the wife shortening her life with opium poison.

Thus, from the very commencement of a Chinese girl's life is the danger of being an object of unhappiness and pain to the last moment of her life. This is the way the poor mother argues at the birth of a girl. It is really awful to think of how many dear little baby girls "not wanted" are murdered in this land.

A FRIEND IN NEED.

This friend was a tame stag who belonged to a lady living near Manila in the Philippine Islands. He was a pet and allowed to roam around at his will.

The ponies did not have the same freedom. When they were taken out they must be tethered. One day the man who fed the ponies tied one of them with a very short rope, and then carelessly put its bunch of hay beyond its reach.

The poor little beast strained at his rope to reach his meal in vain. His owner, watching him from the window, was about to go to his sheep, when she saw the stag standing by taking in the situation. She waited to see what would happen.

The stag soon found a way out of the difficulty. He bent his proud head, lifted part of the hay on his antlers, and put it down under the pony's nose. Then he went back for more; in a few minutes the

A SLAVE CHILD'S SALVATION

(From Illus. Christian World, Nov. 1897)

Some time since I made a visit to a place called Bote, and in the village I found a little sick boy about four years old, suffering from a very severe attack of dropsy, his whole body being filled with water. I called to a man standing by and asked where the father of the poor child was. He responded: "He belongs to me."

He was a little slave from an interior tribe who had been bought by him from a caravan from the interior for cloth. He had suffered greatly from hunger and exposure on the way, having no clothing, and sleeping on the bare ground. This man, who owned him, had not bettered his condition, and was now lamenting his bad luck and poor bargain. He said in a day or two he would need two yards more of calico to wrap him in, and then throw his body into a hole.

Hearing this, I said to him: "You had better let me have the boy, and I will take him with me to the mission, and treat him and see if he will get well. If so, I will keep him, and I will give you the value of what you paid out for him; but if he dies, you can have nothing." He agreed. He continually grew worse, until one day I thought he was going to die. I began looking around for some boards to make him a little coffin, when it came to my mind to try the Electropoise. It took effect in a short time, and by the blessing of God was the means of Robert Jewell's cure, for so we have named him. Now he is one of our mission children, and is being trained in God's ways, saved out of that which Livingstone called "the open sore of the world."

Herein has a slave's freedom been secured for a trifle, and so placed as to enjoy the blessings of civilization, no more a slave.—Robert Shields.

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grateful little pony
before him, and w
breakfast.

SOMETHING

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grateful little pony had his full meal before him, and was making a hearty breakfast.

SOMETHING TIM SAID.

Tim is a dear little chap about five years old, pretty as a picture, and bright as a star. But like some other little boys that you and I know, he is a right hard little colt to break; hard to get the bridle on, and hard to make go straight after he's bridled up.

One Sunday evening his mother read him a charming little story that seemed to touch Tim very much. When she finished, he said of his own accord, that he was going to try to be like the brave boy in that book, and 'member that God was looking at him—"wight stwaight at me, sho' 'nough, all der time!"

And for some days he seemed really to bear the promise in mind. One evening he was rushing out to play with his best suit of clothes on.

"No, love, not till you put on this apron," said the mother, holding up an apron with a small rent in it.

Tim stopped, and looked hard at the garment. It seemed to fire him, as the red rag does the mad taurus. He shook his head, shook his fist, then began to swell all over, like a bad, mad little toad.

"Ah, now," pleaded the mother, "I'm afraid my little boy has forgotten that God is looking at him this very minute."

This was too much for our poor little man. He broke down, and sobbed out:

"No, I hasn't fordod! It's erzac'ly what I'm thinkin' 'bout. How you fink Dod'd like to see me out dare wi' dat nasty ol' tode ap'un on?"

A FAITHFUL GANDER.

In British Columbia, some Indians kept a tame goose and gander—so tame that their wings were unclipped, and though they flew many miles, they always came home to roost.

But one sad day a stranger, coming to the house, shot the goose, not knowing that it was tame, and brought it to the Indian's wife as a present. Of course, he was very sorry when he found what he had done; but that could not bring back life to the beautiful creature, and they hung it up by the shed with its head hanging down.

Presently the gander came by, and when he saw his mate thus hanging, he tried to do all that he could to reach her. He fetched stones and scraps of food, and piled them under her beak.

Perhaps he thought that, if she

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could reach them, and eat something, her legs might come down and her head go up, and they would walk and fly about as of old.

But it took long to make the pile high enough, and still she never spoke or moved; and, after a time, the Indians missed the gander, so they searched for him everywhere.

And where do you think he was found? Under the shed, where he had burrowed his way, quite dead, wasted away from grief and starvation, just below the place where the goose had hung.

A LITTLE HOUSEKEEPER.

"Papa, let me try. I can do lots of things," and Blanche looked up eagerly into her father's face.

"I am afraid I shall have to let you try," answered papa, smiling sadly. "Work has been so scarce that it is impossible for me to employ a servant. And now that dear mamma's sick, there's no one else."

So little Blanche became housekeeper, and a busy one she was. What with getting breakfast and preparing her papa's noon lunch, and the getting dinner, and at intervals running up to the sick room to look after the invalid, she was busily employed from morning until night.

It would have been very hard work, indeed, but, you see, Blanche took pride in her work, and was so anxious to show papa that she really could make good coffee, and fry potatoes, and broil steak, and set the table neatly, that the work was a pleasure. Of course she tried to learn something new every day; and of course, as she tried, she did learn. So, when at last mamma got well enough to come downstairs, she had nothing but praise for the good work of nana's little housekeeper.

"Well," she said, "I suppose all

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that will be necessary for me to do now is to sit by the window and sew, my little girl can do so well."

"Do you really think I have done well, mamma? I have tried with all my might."

"Yes, my dear, I think you have done surprisingly well. But my little daughter has been kept from school only too long already, and I must get to work myself, as soon as possible, so that she may resume her studies."

OUR CLAIM.

Mamma, what did papa mean when he said he had a claim upon the Norton property?" asked Frank Elton.

"He meant he had a right or title to part of it," replied Mrs. Elton.

"I suppose that is the reason why he calls a person who is trying to get anything a claimant," remarked Frank.

This explanation was not very clear, but Mrs. Elton let it pass, thinking she would return to the subject some other time. That evening, when the children were repeating their verses before retiring to rest, she asked:

"Frank, what do you think is our claim to salvation?"

The boy thought for a moment, but he had been well instructed, and answered, at last:

"Our being sinners."

"Right," returned his mother, much pleased. "Christ Jesus came into the world to save sinners. He says: 'I came not to call the righteous, but sinners to repentance,' and it was the reproach of His enemies—'This man receiveth sinners.' Now what do you think gives us a claim on God's favour, and to heaven?"

Without hesitation Frank answered: "What Jesus did for us." "True again," said Mrs. Elton. "It is written, 'To them who received Christ, to them gave He power' (that is, 'the right'), 'to become the sons of God, even to them who believe on His Name.' Remember, we are entitled to the blessings God has to bestow when we become His children by faith in Christ Jesus."

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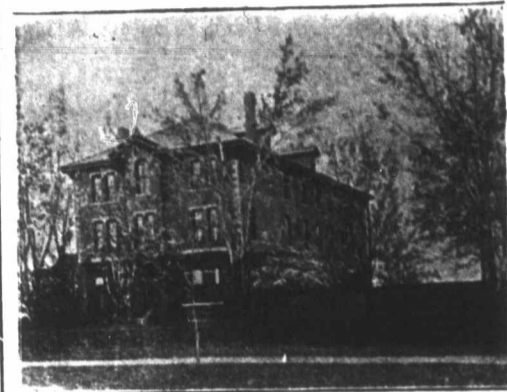
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