

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, MARCH 24, 1898.

[No. 12.



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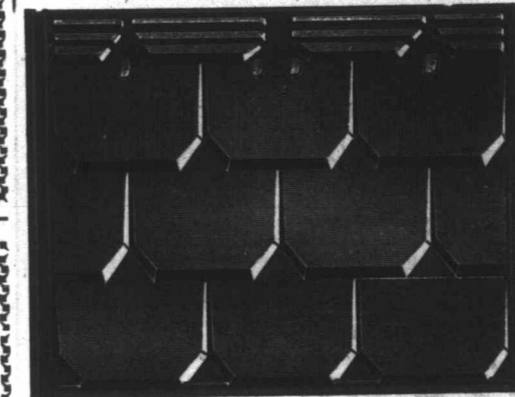
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TORONTO, THURSDAY, MARCH 24, 1898

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

## LESSONS FOR SUNDAYS AND HOLY DAYS.

March 27.—FIFTH SUNDAY IN LENT.

Morning.—Exodus 3. Luke 2, 21.

Evening.—Ex. 5 or 6, to 14. 1 Cor. 16.

Appropriate Hymns for Fifth and Sixth Sundays in Lent, compiled by Mr. F. Gattward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### FIFTH SUNDAY IN LENT.

Holy Communion: 183, 187, 315, 323.

Processional: 96, 265, 467, 515.

Offertory: 92, 97, 104, 492.

Children's Hymns: 108, 334, 345, 569.

General Hymns: 93, 111, 249, 254, 269, 528.

### SIXTH SUNDAY IN LENT.

Holy Communion: 119, 120, 309, 314.

Processional: 99, 100, 107, 467.

Offertory: 98, 117, 122, 494.

Children's Hymns: 98, 332, 340, 575.

General Hymns: 109, 112, 184, 188, 241, 495.

## NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to THE CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the 5th Sunday in Lent.

St. John viii. 46: "If I say the truth, why do ye not believe Me?" If many were asked why they do not believe any particular fact or doctrine, they would probably say, Because it is not true, or the evidence is insufficient, or they have not had time to examine. Peo-

ple generally imagine truth a very simple thing, and that we are ready to receive it when presented: and that the refusal is seldom our own fault. Language of Scripture very different. It assumes that frequently unbelief has a moral origin, and that men are culpable for unbelieving.

i. Consider the truth presented and the manner in which commended.

1. We now believe that Jesus proclaimed the truth.

2. We recognize the transcendent importance of the truths He proclaimed—not of temporary interest, or of mere speculative interest. Relating to man's moral and spiritual nature, and relations to God.

3. He gave sufficient evidence. What do men require? (1) That the truth shall be self-evidencing? It commends itself to every man's conscience. (2) That the life of the teacher shall enforce his doctrine? On that point no question. (3) That he shall give evidence of supernatural authority? Abundantly supplied during His life, and by His resurrection.

4. Yet then and now His claims ignored and rejected.

ii. Why do they not believe?

The men of His time did not. Men do not now fully. Some entirely disbelieve—some partially: "Mere man," "mere human teacher"—and why?

1. Inveterate prejudice of education and custom. (1) Among our Lord's hearers conspicuous. (2) Among ourselves not uncommon. (3) On this two remarks: (a) We should use great patience with such; (b) We should make great heart-searching, lest we may be rejecting.

2. Carelessness and inattention. Hardly a less danger, and quite as common. (1) Other things to do. (2) A more convenient season. Surely unreasonable. Jesus Christ has or has not claims. No unimportant alternative. We have to accept or reject.

3. Indisposition to believe from lack of moral sympathy. Closely allied to other reasons. Fundamental. Spiritual truth not proved by mere evidence: needs moral disposition.

4. A question of universal application. To general principles—to duties—to faults. To the great question of allegiance to Christ and to God.

5. Have we satisfied ourselves as to our relations?

6. Shall we be able to satisfy Christ?

If we ignore—if we believe and obey.

## THE OUTLOOK.

Not for many years has there been such a feeling of unrest and even apprehension as that which exists at the present moment, and that not here or there, but almost throughout the whole world. One hardly knows where to begin. There is the difficulty about Greece and Crete and Armenia. At any moment a conflagration may break forth. It is not likely that

poor Greece will soon expose herself again to loss and humiliation, but the conditions of the Eastern problem are considerably altered since the powers were negotiating or refusing to negotiate, or were trifling on these subjects. Then there is the German demand on China, modified more recently, as would appear, yet giving Russia a pretext for putting forth claims on that overgrown and unwieldy monster, the Chinese Empire; and this again drawing into the controversy not only Great Britain, but the very considerable naval power of Japan. And things seem to have come to such a pass that there have been rumours of an implicit, if not yet an explicit alliance between Great Britain and Japan. Returning to more Western regions, we notice our difficulties in Egypt and the Soudan, in which we are confronted not merely by the tacit ill-feeling of several of the powers, but by a threatened action on the part of the French which may lead to serious complications. In another part of the same continent things have actually gone so far that it was reported that French troops had actually forced their way into territory under British protection. This has now been officially denied, and the French Government have given the assurance that any such action would be a distinct violation of the instructions given to their commanders. Coming still further West, there is the terrible state of affairs in Cuba, which Spain seems entirely incapable of setting right; and things have come to such a pass that the condition of this miserable island has been compared to that of Germany at the end of the Thirty Years' War—in other words, that considerably more than one-half of the population has perished. It may be said that the question of a war between Spain and the United States does not concern Great Britain or Canada; but the beginning of strife is like the letting out of water. If the United States should declare a war in the name of humanity, and if France should afford its assistance to Spain, for reasons of kinship and of common interests, who can say what ramifications might not ensue? It is not indeed very probable that Russia will venture to draw upon herself the immense naval power of Great Britain and Japan; but incidents may occur, not intended to bring about such a result, which will be capable of no other ending. In the same way, France may hesitate to make an attack on England, which, even if successful, might add but little to her possessions or her well-being; and yet here again, the gunpowder seems to be ready, and it needs only a spark to fall into it to produce an explosion. It is sometimes said by those who are unfriendly to Great Britain, that our wars are undertaken for the protection of our commerce and our commercial interests. Even if this accusation were truer than it is, it would not be a very serious one. If a man breaks into our house and robs us, we commit him to prison. If a man obstructs us in the discharge of our ordinary duties, we push him out of our way, or call in the police. And we may lawfully extend the same principle into



wider spheres. But, taken in its real meaning, the charge is utterly unjust. There is no nation on earth which is so little exclusive, in the matter of trade, as Great Britain. We ask for no privileges in Chinese ports that we are not willing to concede to others; whereas some of the other powers want to get a footing in order that they may exclude our traders from the ports which they occupy. Great Britain and her inhabitants doubtless have their faults; but they love justice and fair play; and they ask from others only what they are willing to concede to them. If we only consider for a moment, what they are now doing in those regions in which they are in danger of being assailed, we shall understand the matter better. Take the case of Egypt alone. Egypt was going to dissolution and bankruptcy, and ruin—hopelessly. British rule has brought in solvency, security, prosperity; has even restored courage and fighting power to the native soldiery, who are being made a thoroughly capable fighting body of men. On the whole, the attitude of the people and Government of Great Britain has been admirable; and all the more so that some jingoes and some hysterical philanthropists would have urged them to rash interference. Why not go to war with half of Europe on behalf of Armenia? or with Turkey, Russia, and Germany on behalf of Greece? So easy! The British Government was not moved by these appeals and clamours. They would not fight everyone all over the world, north and south, east and west, as some fire-eaters would have had them do. But they have put their foot down, and made up their mind on one point. They will not go into paroxysms over every broken treaty. They bore a good deal in the case of Madagascar; and there the French behaved almost as badly as they are likely to behave. But in that case they had no special rights of their own to safeguard. It is different now. We do not want to go to war with France, or with Germany, or with Russia—God forbid! But we are quite clear that the way to get peace is to let it be distinctly understood that we are ready for war, if need be, and that we will go to war rather than surrender any of our just rights. Such appears to us to be the sentiment prevailing in Great Britain at the present moment—and prevailing universally. There was a time when Conservatives were always ready to fight and Liberals to hinder fighting and protest against it. At the present moment the Liberal Opposition are urging to make every preparation for war, and are complaining that the Government are not going fast or far enough. We believe that they are right in the Old Home of our people, and we are sure that they will have the sympathy of their children in every land which recognizes the national flag and lives under the British Crown.

#### OUR SPECIAL EASTER NUMBER.

We have the pleasure to announce to our readers that we have in preparation a splendid illustrated number of *The Canadian Churchman* for the celebration of the great Christian festival of Easter. It will be remembered that our Christmas number was recognized as one of the most beautiful specimens of an

illustrated religious newspaper ever published in the Dominion. Those who have seen the proofs of our Easter engravings pronounce them to be superior in all respects to those of Christmas. The number will be furnished without additional charge to the regular subscribers; and additional copies will be supplied at ten cents apiece.

#### THE CHURCH AND THE KLONDYKE.

Considerable attention is being called in the columns of the daily press to the efforts that are being made by the Presbyterians and Methodists to send missionaries to the Klondyke: it is announced that large sums of money are being collected for this purpose, and that missionaries from these bodies have already started. In face of this action, and of the paramount claims of the Diocese of Selkirk, in which the Yukon district is situated, should not the Church make a vigorous effort to occupy this ground and to carry her ministrations and sacraments to the thousands of her children who this spring and summer will be going there? Experience has shown us in Canada that if we once lose ground, or neglect to occupy territory which is being opened up, it is nearly impossible for the Church to take her true position afterwards. Surely we are not going to lose this opportunity, and be again forced to take third or fourth place. It must be remembered that the population in the gold districts will be composed principally of young men, and that if they are held by the Church it practically means holding that country, but it is a matter that should be grappled with now, and not left until it is too late.

#### THE RE-MARRIAGE OF DIVORCED PERSONS.

The agitation in the Church in Britain against the re-marriage of divorcees shows no signs of abatement, indeed, appears to be gathering fresh strength. It was supposed that the attitude of the English Church Union in declaring that "to sanction, permit, assist at, or otherwise connive at the use in Church of any ceremony connected with the legal union of a divorced person is incompatible with membership," would have had an ill-effect upon the growth of that body. This has not been the case, however. The resignations during the last official year were only two per cent., while as many as 1,653 new members joined. It is reported that increasingly large numbers of clergymen keep signifying their intention not to solemnize any marriage in which a part is taken by a divorced person. The action of Father Black, so severely commented upon in some quarters, seems bearing fruit, and every indication points to the discontinuance, within a comparatively short time, of such desecration of God's house.

#### CHURCH SOCIETIES.

Is there not a danger at the present time of so multiplying Societies and Guilds within the Church that the fact may be lost sight of that the Church herself is the great Society, and

has the first claim on our allegiance and affection? No one who has mixed much with members of the various Brotherhoods and Guilds that abound in this day can have failed to notice a tendency to put the Society first and the Church second, and whilst this may be natural, as most tendencies in a wrong direction are, it is also likely to be a source of great danger in the future. There is always a possibility of a strong Society developing in a schismatic direction, and on the other hand the innumerable small Guilds tend undoubtedly to perpetuate our unhappy divisions. The Bishop of London, who is just now being credited with most of the episcopal witticisms, is reported to have said the other day, that only one more society was desirable in the religious world, and that was a society for the swallowing up of all the other societies. This is somewhat sweeping, as most of such sayings are, but it has a considerable substratum of truth.

#### REVIEWS.

*Simon Dale.* By Anthony Hope. Price \$1.50. Toronto: G. N. Morang, 1898.

Mr. Anthony Hope is so established as a favourite novel-writer that little more is now needed than to announce a new work of his, written in his own characteristic and inimitable style. All this may be said of his latest venture, "Simon Dale." It is a story of the "golden days" of the "merrie monarch," Charles II. Among the prominent characters in the story are the King himself and a certain Mistress Eleanor Gwynne, not unknown to history. Mr. Hope has given us a true and charming picture of the period, has let us see the English court as it was, and has also very skilfully introduced into his story the great monarch, Louis XIV. Simon Dale, the hero, is also the narrator of the story, and lets us understand all his attractiveness, his weakness and his strength, in a very naive and entertaining manner, and the heroine is altogether worthy of her surroundings. It is a very pretty story, indeed, and charmingly written.

*The Pride of Jennico.* By Agnes Egerton Castle. Toronto: Copp, Clark Co. 1898.

This is a most excellent and interesting story, awakening a very real curiosity in the reader, sustaining his attention throughout, and gratifying his expectations in the end. The hero belongs to an English family, descended from King Knut and Plantagenets and Stuarts, and he enters into possession of a great German estate through a granduncle. He gets married to a lady in a very remarkable manner, and it suffices to say that in that marriage more mistakes than one were involved. What these were we should a little spoil the interest of the story by telling. The efforts of the hero to find his lost wife, and the dangers he encountered in the attempt make a very thrilling part of the story.

*Psychology and Pedagogy, Psychology Applied to the Art of Teaching.* By Joseph Baldwin, LL.D. Price \$1.50. Toronto: G. N. Morang.

This is a volume of the excellent "International Education Series," brought out by Messrs. Appleton, of New York, and now naturalized in Canada by the enterprise of Mr. Morang. The author of the present volume is favourably known by a previous work on a similar subject, "Elementary Psychology and Education," and this one is a worthy sequel. It has been said that the importance of connecting Psychology with Peda-

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gogy has been greatly exaggerated; but, however this may be, a moment's consideration will show that they cannot safely be kept apart. If education is to be the training of the whole nature, then it is quite clear that the teacher must have some adequate knowledge of the constitution of that nature. Dr. Baldwin indicates his consciousness of this need by beginning with these headings: Know Self, Educate Self, Guide Self-effort, Manage Self, Lead the Child. These principles stated, he proceeds at once to psychology, or the study of the human mind, or rather the Self. He deals in turn with the education of the perceptive powers, of the representative powers, of the thought powers, of the emotions, and of the will powers; and he concludes with a chapter on the Art of Teaching. There is, of course, nothing specially new in this as a scheme; but we have seldom seen a book which equals the present in lucidity, point and order. Whether for the study of the science of mind, or as a help to the teacher, it may be recommended as a safe and valuable guide.

Jesus the Messiah. By Alfred Edersheim, D.D. London and New York: Longmans, 1898.

Dr. Edersheim's great work on the Life of Christ has established for itself a place in the foremost ranks of the literature which has gathered around the history and work of the Saviour of the world. In some respects it was unique; more especially in throwing new and copious light upon many Jewish observances connected with the earthly life of Christ. The book, however, was, in some parts, better adapted to the theological student than to the ordinary reader; and we think that Miss Edersheim and Dr. Sanday have done well in removing those portions which rather hindered the progress of many to whom the work would otherwise be useful. The author had contemplated such a work himself, but he was removed by death before he could give effect to his purpose. We think that the present editors have quite succeeded in carrying out the abridgement as the author would have wished. The principal part of the actual work of elimination and abridgement has been done by Miss Edersheim. Dr. Sanday says: "My own share in the work has been quite subordinate: but, as I have gone over the ground after the preliminary abridgement had been made, and as I have been freely consulted in cases of doubt, I gladly accept the responsibility which falls to me." We believe that those who compare the present work with the original will agree with us that the reduction has been admirably accomplished, and that the smaller book will answer the purpose of the class of readers for whom it is intended better than the larger work.

Church and Realm in the Stuart Times: A course of Ten Illustrated Lectures. By Rev. C. Arthur Lane. Price 3s. 6d. London: Edward Arnold, 1897.

We have here 600 paragraphs explanatory of as many Lantern Illustrations of English Church History. They are surprisingly interesting. Even as sketches of English Church History they are eminently readable; but for their own purpose as outline lectures on magic lantern slides, they could hardly be surpassed. Some useful hints are given in the Preface as to the manner of handling the lantern and using the materials here supplied. There can be no doubt that we have here suggested a very useful method of popularizing the History of the Church, and one which will probably do more than any other to make impressions that will be permanent.

Studies of the Mind in Christ: By Rev. Thomas Adamson, B.D. Price 9s. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1898.

We have here a volume on a very delicate and difficult subject, and we are bound to say that it is treated with great reverence, thoughtfulness, and care. Mr. Adamson sets himself the task of "trying to obtain some light on the knowledge which our Lord had as man. Under this general subject he considers Christ's Ignorance, Christ's Supernatural Knowledge, apparent supernatural knowledge, divine knowledge, knowledge of the future, etc. The real difficulty of such a subject consists in the unity of the personality of Christ, and the fact that the root of that personality is in the Logos. How can a Person who is divine divest Himself of His knowledge? The answer substantially is this, that the Divine reveals itself under human conditions: and that these human conditions are not at all-times the same. Thus, in regard to the "Ignorance" of Christ, the author naturally refers to our Lord's declaration that the day of His glorious appearing was shown to the Father alone: and he remarks: "We are fairly entitled to say that, as a rule at least, Christ's knowledge, like that of other men, was limited by His faculties, and that practically what knowledge He possessed He gained in the ordinary way." In regard to His supernatural knowledge, he observes "The supernatural knowledge Christ possessed came for the occasion, and was used by Him for special ends, through the recognition of what it was fitted to carry out in connection with His aim." There is an excellent chapter on "Christ's Spiritual Knowledge," and another on His Knowledge of the Future, which, we are glad to see, he does not abandon. It was, he says, of two kinds, special, which came by special revelation, and was given supernaturally for a special purpose, and general, which was rather the "embodiment of general moral principle," like the predictions of the end. There is much that is instructive and edifying in this book: and we believe there is nothing that will shock even those who do not accept all its conclusions.

The People of the Longhouse. By Edward Marion Chadwick. Toronto: Church of England Publishing Co., 1897.

Mr. Chadwick has produced a book not only of great beauty, but of very considerable historical and archaeological interest. Nothing could be better or handsomer than paper, type, and binding, and the contents, as far as we are able to judge, are trustworthy, whilst they are certainly put together with great literary ability. The subject of the volume is the Iroquois or People of the Longhouse, also known as the Six Nations and formerly as the Five Nations. These people, our author tells us, possess a reliable history of respectable antiquity and of great interest, the main interests of which have fortunately been preserved in various ways. The ancient customs and many things of interest concerning these peoples have been gradually passing out of memory, and the writer has properly considered the preservation of them a matter of interest and importance. He begins with the history of the Six Nations as one people occupying the neighborhood of Montreal, and subject to the Adirondacks, a powerful and warlike Algonquin nation. From 1683 he obtains historical documents, and gives their annals down to 1841. The author next deals with the Reserves and Numbers, their Territory, their Names, their Head Chiefs, Regents, War Chiefs, Honorary Chiefs (of whom he is one), Council, Laws, Marriage, War Customs, Arms (with illustrations), Costume (this with considerable fullness and with illustrations). A good account is given of the Indian Wampum, of their music and dancing, of their clans and tokens. A full list of chiefs and honorary chiefs is appended. As we have said, the

book is of real value, and it is excellently written, as well as admirably got up.

Addresses to the Graduating Classes of St. Agnes' School. By the Rt. Rev. William Crosswell Doane, S.T.D., LL.D., Bishop of Albany, pp. 238; 50c. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

The work of the Bishop of Albany needs no commendation from a reviewer, who is only thankful that these addresses appear in this popular form. They are beautiful in language and thought, sympathetic and devout in the highest degree, and giving the noblest ideals of womanhood. The work of the women who are trained under such influences, is to regenerate the society in which they mingle, and to give a tone of virtue and truth to the coming generations. To the graduates of St. Agnes' School the collection is a pleasant memorial of happy days and friends, and to other young ladies a helpful and elevating instruction as to the relation between training and life. The mottoes we would recommend to other graduating classes in our schools. 1. Confirmation. Some Plain Questions and Answers. By the Rev. W. D. Maxon, D.D., 10c. 2. An Instruction for Candidates for Confirmation. By the Rev. John P. Peters, D.D., 10c. 3. The Call to Confirmation. By Rev. Reginald Heber Howe, 10c. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison. All these are suitable for the preparation of candidates for confirmation, and each has its characteristic leading thought. That of Dr. Peters is peculiarly happy in connecting this laying on of hands with the fuller rites of ordination. It is a thought worth a careful elucidation, and is very easily applied.

#### SPECIAL MISSION ARTICLE.

##### Diocese of Calgary.

The Diocese of Calgary is practically conterminous with the district of Alberta, although a small part of the extreme northern part of Alberta has been added to the Diocese of Athabasca, to enable the Bishop of Athabasca, who has his headquarters at Athabasca Landing, to reside in his diocese. The area of the Diocese of Calgary is about 100,000 square miles. In 1887 the Provincial Synod of Rupert's Land set off the District of Alberta from the rest of the Diocese of Saskatchewan, constituting it a separate diocese under the name of the Diocese of Calgary, and providing that it should be placed under the supervision of the Bishop of Saskatchewan till provision should be made for its Bishop's support. At the time of its formation the Diocese had eight clergy. The first meeting of the Synod of the diocese was held February 21, 1889, the sermon on the occasion being preached by the Most Rev. the Metropolitan of Rupert's Land. In 1887, shortly after the Bishop's consecration, the parish at Calgary became self-supporting. At the first meeting of Synod the number of clergy was ten. The number for the current year, including one or two who are yet to join us, and exclusive of the Bishop, is 24, as follows, viz.: Rectors of self-supporting parishes, 3; working among settlers and receiving the whole or a portion of their stipend from a society, 14; working among Indians 7. No grant from S.P.G. or C.C.C.S., exceeds \$480 per annum. The area of settlement in the diocese is very large, while the whole population is comparatively small, and for the most part widely scattered. The population consists of Canadians (English and French), English, Scotch and Irish people, Americans, Germans, Russians, Scandinavians, Icelanders, Roumanians, Ruthenians, Pomorians and Bulgarians. Religiously, there are Anglicans, Presbyterians, Methodists, Baptists, Congregationalists, Roman Catholics, Lutherans, Moravians, members of the Greek Church, and Mormons. During the first two or three years of their residence in the country, people for various reasons are unable to



do anything appreciable for the maintenance of religion. At this particular period in their life, the ministrations of religion ought to be provided for them.

I. The self-supporting parishes are: Church of the Redeemer, Calgary; St. Augustine's, Lethbridge; and All Saints', Edmonton. These parishes were previously to becoming self-supporting, missions of S.P.G. They have no endowment either in money or land, and none is yet able to provide a residence for the clergyman. The stipend at Calgary is \$1,500; and at Lethbridge and Edmonton, \$800 per annum, made up from the offerings of the people, and paid to the clergyman direct. Calgary and Lethbridge have temporary churches only; but they are free of all debt. All Saints', Edmonton, has a debt of less than \$1,000, but the prospects of the town are so bright that additional accommodation will almost certainly be needed within three years.

II. Towards the support of the 14 clergymen working among settlers in different parts of the country beyond the boundaries of the three towns just mentioned, the following sums are available for the current year, viz.: Portion of S.P.G. grant to be spent in the diocese, \$4,404; grant from C.C.C.S., \$900; Portion of Bishop's collections in England, \$528; interest from the only investment the diocese has, \$38.40; total, \$5,990.40. The only missions for settlers, which have parsonage houses, are Macleod and Pincher Creek, and Sheep Creek. The northern part of the diocese possesses great advantages for mixed farming. And in view of the building of the Crow's Nest Pass Railway, which runs from Lethbridge right across the southern part of the diocese to the Rocky Mountains and British Columbia, the choice of Calgary as a divisional point for the C.P.R., where workshops will in all probability soon be erected, and the rush to the Klondyke, by so many who are leaving the main line of the Canadian Pacific Railway at Calgary and going by the Calgary and Edmonton Railway to Edmonton, and thence on through Northern Alberta and Athabasca, it seems certain the population will increase rapidly. There is urgent need of two or three additional clergy to work among settlers in this sparsely settled part of the North-West. But, if these are to be welcomed and set to work, we must have increased help. The minimum sum required for opening a new mission is £100 or \$480 per annum. One or two of the clergy receive no more than this.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. John.—St. Jude's Church, Parish of Victoria, is still without a rector. Several months ago the Rev. J. M. Withycombe resigned, and went to Georgetown, P.E.I. The services since that date have been taken chiefly by the Rev. H. M. Spike. At a meeting of the parishioners, held some time ago, the Rev. A. J. Cresswell, rector of Springfield, was elected rector, but he has since declined to accept.

The services for men, held in the C. of E. Institute rooms, St. John, were conducted last week by the Rev. J. DeSayers. They were very well attended, and form one centre where the Brotherhood of St. Andrew shows its influence. A parochial mission was begun in the parish of St. Mary's, St. John, on Sunday, March 13th. The Rev. Alfred Bareham, rector of Musquash, preached at the morning and evening services. The mission will continue a week. There will be daily services at 7.30 p.m., and daily Bible readings at 3.30. The boys orchestra will help in the music.

Bi-Centenary of S.P.C.K.—The attention of the clergy was called to this important event by a timely pastoral from the Bishop of the diocese. They were provided also with a form of prayer and thanksgiving for use on Tuesday, 8th March,

and for the following Sunday, March 13th. It is an event calling for every expression of thankfulness, and was very generally marked as such throughout this diocese. Though a canvass has just been made soliciting special and increased annual contributions and diocesan funds, in many of the churches offerings were made to this society.

### MONTREAL.

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

M.D.W.A.—The president and the recording secretary were recently invited to visit the parishes of Granby and Waterloo, in the interests of this society. At the former place an evening meeting was held in the Parish Hall, the rector, Rural Dean Longhurst, being chairman, on which occasion the aforesaid ladies addressed an appreciative audience on missionary subjects, illustrated by lantern slides, and on the following afternoon, a new branch of the W.A. was formed in Granby. In the evening of the same day, another W.A. meeting was held at Waterloo, in St. Luke's church hall, which was well filled. Archdeacon Lindsay and Rev. I. Irwin Strong, assistant minister, acted respectively, as chairman and chaplain. In his usual kindly and encouraging manner, the Archdeacon introduced the recording secretary—as one, who with her husband twenty-eight years ago, as a young couple, had begun Church work in the vicinity, and he was glad to find her still continuing the good work. The inspiring motto: "Go work to-day in My vineyard," was conspicuously displayed before the assembly, who listened attentively to the earnest words of the visiting lady delegates, and altogether their short missionary outing was a most pleasant and encouraging venture of faith.

S.P.C.K. Bi-centenary Celebration, Convocation Hall, Diocesan College, Montreal.—The bi-centenary of the Society for Promoting Christian Knowledge was celebrated in Montreal, by a public missionary meeting in the Diocesan Theological College, at which there was a large attendance. His Lordship the Bishop of Montreal presided. Dr. Norton having offered a prayer in opening, the Bishop sketched briefly the career of the S.P.C.K. since its founding in 1698, the intervening time having seen a great and steady growth. Interesting addresses were given by the Dean, the Rev. Dr. Ker, and by Dr. L. H. Davidson, Q.C.

### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Ottawa.—During Lent, the Lord Bishop has been giving four courses of sermons in different city churches. On Sunday mornings, at St. John's, on "Temptation," at evensong in St. George's, on "Conformity to the Image of God." On Wednesdays in the cathedral on the "History of the Catholic Church in England," and on Fridays in St. Luke's, on the "Church's Character and Work."

The mid-day services arranged by the Clerical Guild and held in St. John's church daily from 12.30 to 12.50 p.m., have been much more successful than in former years. The addresses are taken in turn by the city clergy, and are on subjects for the times. These were drawn up from a general scheme in the February number of the "St. Andrew's Cross," and comprise addresses on various forms of sins much in evidence at the present time, such as lying, love of money, drunkenness, impurity, dangers of literature and amusements, selfishness, etc. Much interest has been shown by Church-people of the city, and the congregations have been larger and more representative than in the past.

Christ Church Cathedral.—As in former Lents, special efforts of self-denial are being made in order to make a large thank-offering to God on Easter-day for the relief of the debt on the parish. For four years the daily prayer has been offered for forty days, that "God would stir up the hearts of the

people to make a willing and liberal offering," and the prayer has been heard. It is expected that this year will be no exception to the rule.

St. Matthew's.—This new parish, only formally set apart in January, has already amply justified its existence. Large congregations meet each Sunday in Moreland's Hall, on Bank street, which will be used until the erection of the church. The Bishop has met with a most gratifying response to his personal efforts towards raising funds for the immediate building of St. Matthew's. Over \$2,000 have been subscribed, and the site for the church chosen. It is expected that building operations will commence at once. Rev. J. A. Tancock is the first rector of the parish.

The 200th anniversary of the founding of the S.P.C.K. was very generally observed throughout the diocese. In many of the city churches there were early celebrations of the Holy Communion on Tuesday, March 8th. At the cathedral at 10.30 the service consisted of Matins, which was taken by Ven. Archdeacon Bogert, and a celebration of the Eucharist at which the Bishop of Ottawa was celebrant, assisted by the Dean and Archdeacon. At 8 p.m. evensong was said, and a sermon preached by the Bishop, who outlined the work of the S.P.C.K. for the past two centuries. Offertories were taken up at both services on behalf of the funds of the society. A general mission will be held (D.V.) in Ottawa next November. Preparations are now being made for it. It is twelve years since the last mission, and the general impression is that it is time for another. It is expected that eight churches will take part. Father Osborne, of the Society of St. John the Evangelist, Cowley, will be the preacher at Christ Church cathedral. Fr. Dolling at St. Alban's, and Fr. Huntingdon at St. Barnabas'.

St. John's Church.—On Wednesday, March 10th, Rev. E. Benoit gave a very interesting lecture in St. John's hall, on "The Humorous Aspects of Life in Western Equatorial Africa." His word-painting of the various scenes was both amusing and instructive, and kept the attention of the audience to the last word. He exhibited a number of implements used by cannibals which excited much curiosity. The Young People's Association of St. John's are to be congratulated on the success of the lecture. The Lenten mid-day services in St. John's church at 12.30 p.m., are fairly well attended. The addresses are given by the clergy of the city and suburbs in turn. On Fridays the regular 5 p.m. service is adapted specially for children, and at 7.30 the special Lenten service arranged by the late Metropolitan for use in the cathedral at Fredericton, is used. The Lord Bishop of Ottawa is preaching every Sunday morning in Lent a course of sermons on the "Temptation," in St. John's. The St. John's branch of the Girls' Friendly Society has been revived, and renewed vigour is shown in the work. The new mission of St. Matthew's in South Ottawa, is flourishing, and the building of the new church will begin in a few weeks.

### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Grace Church.—The regular monthly meeting of the Teachers' Sunday School Association was held last Thursday evening in this church. The Rev. J. P. Lewis, rector of the church, was in the chair during the early part of the meeting, but had to leave early, when his place was taken by the Rev. C. L. Ingles. Twenty-five Sunday schools were represented in the audience, making a total of about 300. Fifteen of the clergy were also present. A paper entitled "Responsibility," was read by Miss Martin, and this was followed by an address on "Catechising," by the Rev. T. A. Powell, M.A. A paper was also read by Mr. W. A. Brown, on the subject of "Visiting the Sick." The affairs of the society were shown to be in a very satisfactory condition, with good expectations for the future.



Church of England Sunday School Institute.—Teachers' Examination, 1898.—The examination for the Diocese of Toronto will be held in St. George's school-house on Saturday, April 30th, at 10 a.m., provided that a sufficient number of candidates enter therefor. The examination will consist of four divisions.

Division A, preliminary.—I. Holy Scripture, St. John i. to x. II. Church Catechism—The portions of the Catechism relating to the sacraments.

Division B, preliminary.—I. Holy Scripture, St. John i. to x. II. Prayer Book—The portions of the Catechism relating to the sacraments, together with the order for Morning Prayer, from the Te Deum to the Third Collect. III. Lesson.—To be selected from the Scripture portion. (A brief outline lesson will be provided for the candidates in this division who wish to use it).

Division C, Advanced.—I. Holy Scripture—Exodus xxxvi. to xl., and St. John i. to x. II. (a) Prayer Book—The portions of the Catechism relating to the sacraments, together with the order for Morning Prayer, from the Te Deum to the Third Collect, and Articles xvii. to xx., or (b) Church History—English Church History from 1603 to 1649. III. Lesson—to be selected from Exodus xxxvi. to xl. or St. John i. to x.

The conditions of examination, prizes, etc., are the same as last year. Applications will be received up to Saturday, April 2nd, 1898, by the local secretary, C. R. W. Biggar, M.A., Q.C., 249 Simcoe street, Toronto. The fee for teachers belonging to the Church of England Sunday School Association for the Deanery of Toronto is twenty-five cents; for all other teachers fifty cents, and may be paid on the morning of the examination. No examination will be held unless at least six candidates present themselves.

At an ordination held at St. Alban's Cathedral, on Sunday last, the Revs. J. W. D. Cooper and J. F. Rounthwaite were ordained priests and Messrs. W. H. White and Jas. E. Fleming were made deacons. The ordination sermon, which was a very impressive one, was preached by the Rev. the Provost of Trinity College.

Sisterhood of St. John the Divine.—A well-attended meeting of associates and friends of the Sisterhood was held on Thursday, March 17th, at St. Stephen's rectory, to consider business in connection with the annual collections for the maintenance fund. This fund, which is the principal source of income for the Sisters, has for the past few years fallen considerably short of the sum required (\$1,000), while the numbers and work of the community have largely increased. An interesting letter from the Rev. Mother Superior was read to the meeting, giving an account of the growth and extension of the community, which now consists of twenty-two sisters, and carries on, besides the important work of St. John's Hospital, the Church Home for the Aged on John street, a valuable mission in Seaton Village, which includes mothers' meetings, sewing school, invalid dinners, and a dispensary; the Church work-room, and the flourishing Girls' School at Oshawa. The annual sum of \$1,000, it need hardly be said, could not suffice for the general needs of a large community occupied in these varied and valuable works, but under their careful and self-denying management it supplements the slender means which they possess in common, so as to cover the absolutely necessary expenses. When, however, the subscriptions fall short of that amount, the difficulties of management are largely increased, and a burden falls upon the Sisters which they ought not to be called upon to bear. We feel sure that if Church-people generally would look upon the maintenance fund as necessary to the very existence of the Sisters among us, and if associates would feel that by offering themselves as collectors, they were identifying themselves vitally and really with the Sisters' life and work, we should have not only the response of one thousand dollars, but an amount far beyond that sum with which to begin the foundation of a permanent income by setting aside each year a substantial sum towards an endowment fund. At the

meeting on Thursday, to the regret of all interested in the work, Mrs. Broughall announced that owing to the pressure of other duties, she was compelled to resign the office of treasurer of the maintenance fund, which she has held for many years. Mrs. E. B. Osler expressed the regret with which the meeting heard this announcement, and thanked Mrs. Broughall, on behalf of the associates, for the energy and thoroughness with which her work had been done. Mrs. Christopher Robinson succeeds Mrs. Broughall as treasurer, and collectors are requested to make their returns to her, at 266 Richmond street west, on or before the first day of May. She will gladly supply collecting books or cards to any who will volunteer to assist in this work.

Lindsay.—There was a larger congregation at St. Paul's church Thursday, March 17th, than either of the preceding evenings, the church being nearly filled. Mr. Dixon's subject was "Rejoice with Me, for I have found My sheep which was lost." From start to finish, from the beginning to the end of the sermon, the speaker was able to rivet the attention of the large audience. The power of the Holy Ghost was evidently present, sending home the truth, as the preacher pressed upon those gathered together the great work of the Church in seeking for the lost. On Sunday, March 20th, Mr. Dixon preached morning and evening, and at 4:15 p.m. there was a mass meeting for men only.

Tullamore—Castlemore.—A two-weeks' mission with three services daily, has just been concluded in this parish. It was conducted by the rector himself. There was a daily celebration of the Holy Communion each morning at 10 o'clock, with meditations on the "Life of Holiness," a litany service every afternoon, with lectures on the "Prayer Book," and a mission service each evening, with sermons on the "Objects, Difficulties and Hopes of Missionary Work." The weather was delightfully fine, all but the two last days, when rain fell, making the roads all but impassable. Such a condition of things reduced the average attendance considerably; however, notwithstanding, the morning congregation averaged 28, afternoon 37, evening 79. This parish has made up its allotment for the debt on the W. and O. and Mission Fund, as well as paying its share for the current year to the other funds of the Synod.

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA  
Hamilton.—St. Mark's.—Rev. Canon Sutherland gave an interesting address before the Canadian Club on "Anticosti," dealing with the chief features of the island, predicting a bright future for it if its natural resources were cultivated.

St. Catharines.—St. George's.—The inaugural sessional services of the Grand Lodge of the Sons of England were most instructive and interesting. Rev. R. Ker, rector, preached a most eloquent sermon from Acts 21, 39: "A citizen of no mean city." The choir of St. George's, one of the best in the diocese, honoured the occasion by attending in a large number. At the close of the service "God Save the Queen" was sung, with a heartiness that left nothing to be desired. The benediction was pronounced, and the members of the lodge re-formed and proceeded to their rooms.

Chippawa.—Lenten services are being held in Trinity church on Wednesdays at 3 p.m., and on Fridays at 7:30 p.m. At these services occasional lectures are given by Canon McKenzie on "Modern Scepticism."

Milton.—On Tuesday evening, 15th instant, a special service was held in Grace church, under the auspices of the chapter of the Brotherhood of St. Andrew, a fairly large congregation assembling to hear the Rev. Canon Forneret, M.A., Hamilton. The sermon was certainly most helpful, and more especially for men, delivered in Mr. Forneret's usual impressive and persuasive manner. The offering was for the Chapter of the Brotherhood. Our

Chapter of the Brotherhood, although not large, seem to be doing very good work and getting more and more into the spirit of the Brotherhood, and are receiving the support of the congregation. Judge Hamilton recently gave a liberal contribution.

#### HURON.

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

Brantford.—The Rev. T. A. Wright, rector of St. Jude's church, is delivering to his congregations a series of sermons Sunday evenings through Lent, on "The Higher Christian Life," basing his addresses on the advance of the children of Israel from the Red Sea into the Promised Land. The services are well attended.

Church Re-opening.—On Sunday, March 13th, Christ church, McGillivray Township, in the County of Middlesex, was re-opened for service, after having been closed for a few weeks for internal repairs. Two services were held, at 11 a.m. and 3 p.m. The incumbent, Rev. L. W. Diehl, took the services, and Rev. C. R. Gunne, of Parkhill, preached two interesting sermons. The church is now a handsome edifice within, and is the most beautiful church in the vicinity. The walls, windows, seats, chancel, vestry and porch, have all undergone a great change. The mottos and emblems are most appropriate. The churchwardens are to be congratulated on their energy in bringing about this needed reform. The work was done by Mr. Eddington, of Lobo village, and Mr. Price, of London, both skilled hands in the way of decorating. During the past year about \$175 worth of improvements have been made. On Sunday the offerings amounted to \$47.75. Most of the balance had been previously raised.

#### MACKENZIE RIVER.

Mr. Whittaker, a missionary working among the Indians on the Peel River, in this far-away diocese of Canada, gives the following graphic account of a missionary trip: "During the first week of January I went off on a visit to the Huskies in their own homes; one Indian servant accompanied, to run before the dogs, make camp, cook if needed, and make himself generally useful. \* \* \* My principal object was to try to acquire more of the language, and, of course, to preach when occasion presented. \* \* \* The language is very difficult, and a continuous and intimate intercourse with them is necessary before any freedom in the subject is attained. I hope to make progress this year. I am able now to give and take some few things with them. In taking our leave with the Huskies, we went one hundred and fifty miles to the nearest ship, in a little over three days. On the way we had the worst experience that has ever fallen to my lot in this country. The third morning, on nearing the coast, a storm blew up, and in the wide mouth of the Mackenzie we lost sight of land. All day we continued to run, hoping to reach a camping place we knew, but in the blinding drift we passed it, and went on out to sea. Changing our course to the next land, we kept on till long after dark, but at length became so tired and footsore, both we and the dogs, that we were obliged to stop. And there on the bare ice, so far from the shore, the wind blowing a gale, with the temperature at 45 degrees below zero, we made what shelter we could with our sleds and a big cotton sheet: spreading our bedding on the bare ice, we crept in, pulling the dogs across our feet for their safety and ours. It was a question in my mind whether we should ever get up. In spite of all, we slept fairly well. Next morning, before rising, we made breakfast on hard tack and frozen butter, holding the bread in one frozen mitten and the butter in the other, and taking a bite of each alternately. \* \* \* Although well clothed and running before the storm, the wind seemed to pierce right through the bone. After five hours we reached familiar scenes, and were soon aboard a ship, with everything supplied, having escaped with slight frost bites and a lameness in the knees, which a few days' rest put right again."



## British and Foreign.

The Spital sermon will be preached next Easter Tuesday at Christ church, Newgate street, by the Bishop of Manchester.

Nearly forty chapters of the Brotherhood of St. Andrew have already been formed in various parishes in England and Wales.

A set of altar vessels is to be presented to the Archbishop of Finland as a memorial of his Grace's visit to England at the time of the Jubilee.

It is proposed to place a cot in the Children's Hospital at Great Ormond street, London, in memory of "Lewis Carroll," the author of "Alice in Wonderland," etc.

A movement is on foot in the city of Ripon to erect a mission-house and to place a monument in the cathedral as a memorial to the late Dr. Freemantle, Dean of Ripon.

The death is announced of the Rev. Prebendary Francis Foster, T.C.D., rector of St. David's church, Haverford West. Mr. Foster was well-known throughout the diocese of St. David's.

The enthronement of the Bishop of Ossory, Ferns and Leighlin, took place in the cathedral of St. Lazarian, Leighlin, on St. Patrick's Day. The sermon was preached by the Dean of the Chapel Royal.

Canon Burnside states in the "Official Year Book of the Church of England" that in 1896 the sum of £491,877 10s. 4d. was subscribed for home missions and £693,671 19s. 3d. for foreign missions in England.

Mr. Davies, organist of Christ church, Hampstead, has been elected organist of the Temple church in succession to Dr. Hopkins, who recently resigned that position, after having held it for upwards of 54 years.

It is rumoured that the Rev. J. C. Hoare, a son of the late Canon Hoare, of Tunbridge Wells, who has been for some years past a C.M.S. missionary, stationed at Ningpo, will shortly be consecrated Bishop of Victoria, Hong Kong. He is at present at home on furlough.

Bishop Moule, of Mid-China, recently completed a confirmation tour of nearly 1,000 miles, occupying six weeks. He is 69 years old, and such a journey, performed for the most part in sedan chairs or in native boats, is a remarkable performance.

It is proposed, with the approval of the Dean of Winchester, to place a stained glass window in that cathedral, to the memory of Jane Austen, whose remains are interred therein. The window will be placed in either the nave or the lady chapel.

In connection with the Church of St. Polycarp, Everton, Liverpool, there is a men's Bible class, which meets every Sunday morning and afternoon. During 1897 the average attendance was 132, out of a total membership of 109. These comprise labourers, carters, porters, stonemasons, etc. One man has not been absent since October, 1877, and another only once in fourteen years.

An instance of the long tenure of curacy is that of the Rev. Philip Storey, who has been curate of Charwelton, Northants, for a period of 50 years. His kinsman, the Rev. Sir V. Knightby, Bart., has been rector of the same parish for the past 62 years, and both are officiating regularly. Another active clergyman is the Rev. John Till, who has been vicar of Gnosall for 53 years, and who is now in his 88th year.

Important discoveries have recently been made, during the restriction of the almost unique 15th

century crypt or lower church of St. Nicholas, Aberdeen, whose beauties have been long hidden and neglected. A fragment of a very remarkable Celtic cross has also been found in the churchyard of Kinneff church, which was covered over by some rubbish. It probably belongs to the middle of the 10th century, and an almost unique feature about it is its extremely small size. It is, in all probability, the smallest known cross of its kind.

At Little Colan, in Cornwall, the ancient custom of visiting Lady Nant's well is still kept up on Palm Sunday. The pilgrims carry a palm cross in one hand and an offering in the other. When they arrive at the well they each cast their palms into the water. If it floats, the person casting it will outlive the year, but if it disappears below the surface an early death may be looked for. A strange belief prevails among the people of Gloucestershire that if flowers are planted on Palm Sunday the seeds will become double.

The Bishop of Worcester's commission to examine the spiritual needs of Birmingham has issued a very careful and detailed report, showing that the enquiry has been of the most searching character. Its recommendations are exceedingly ample. They suggest the subdivision of thirteen parishes, the erection of nearly forty churches and mission-rooms, at an estimated cost of £150,000; the employment of eighty-two additional clergymen, at £150 each, making a total of £12,300 per annum; and the erection of thirty-four new vicarages, estimated to cost £51,000. To realize the whole scheme would need a capital sum of £200,000, and an annual income of over £12,000.

## Correspondence.

All Letters containing personal allusions will appear under 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.

### LAY READERS' DUTIES AND AUTHORITY

Sir,—In your issue of the 10th inst., a correspondent seeks for information as to the authority and duties of lay readers. He submits certain hypothetical cases, I suppose suggested by personal observation, and requires to be told not only what is orderly in the premises, but what is courteous. Let me remind our friend that when a decision is to be pronounced on any given point it is much more convenient to have the actual facts than hypotheses, however fairly stated. What a single lay reader may or may not have done on some particular occasion is not of much importance; it may have depended on circumstances not present to the mind of your correspondent, and not consequently in evidence. But there are certain general conclusions at which we may safely arrive as to the principles by which a lay reader may always well regulate his conduct. The first is, absolute obedience to, and regard for the instructions of the clergyman who seeks his services. The license in Huron, and I presume elsewhere, following the terms of Provincial Canon XVII., grants to A.B. "in whose good morals and sound doctrine we do confide, our license and authority to perform the duties of lay reader and catechist in the parish of . . . . ., under the guidance and direction of the Rev. C. D." In Huron, a canon further provides that a licensed lay reader may act in any parish in the deanery in which he is appointed, or in any parish in an adjoining deanery, or, by special authority of the Bishop, in any part of the diocese, but always presumably under direct "guidance or direction" of a clergyman, or the Bishop, and never without the consent of the former if there be a clergyman in charge. Our Canadian canons, so far as my observation extends, do not specify particularly what the precise duties of a lay reader shall be. The

Church wisely concludes, I suppose, that so long as the reader is acting under clerical "guidance and direction" he will not do much harm, even if he does at times have a word of exhortation for the people, the result of his own and not another man's experience or reflections. In Great Britain, the present Archbishop of Canterbury, when Bishop of London, licensed a number of lay persons to preach in consecrated edifices; and in other English dioceses as well as London, there are courses of instruction followed by examinations for the qualification of lay readers or evangelists. In the United States the diocesan canons do not, as a rule, favour the practice of laymen preaching their own sermons. In Canada, as in England, there does not appear to be any canon prohibiting the custom, provided the safeguard of clerical oversight is maintained. In both Huron and Toronto Dioceses I know, as a matter of fact, that laymen do preach their own sermons, or as I prefer to put it, give addresses of their own composition, and that, too, with the full sanction of the respective dioceses. So we may assume, I think, that, where a proper selection of the person appointed as lay reader is made, there is nothing irregular in his addressing the congregation, always provided he does so under due "guidance and direction." For purely missionary work in new districts all experience shows that, to be successful, the lay reader must be allowed and qualified to do as above suggested. As to the ordinary conduct and demeanor of a layman enjoying the high privilege of assisting in, or at times conducting the services of the Church, the propriety of observing the utmost simplicity, both as to vestments, position, and all other details, cannot be too strongly enforced. If the clergyman in charge is present, the reader will simply do as he is bidden. If the reader is assisting a stranger, who is in orders, he will consult the latter's wishes as to the part he (the reader) shall take. He is never to forget that he is only a private, or at most a "non-com." in an army in which the last-ordained deacon is one of the commissioned officers. He will only gain strength and encouragement by ever maintaining a respectful attitude of subordination towards those who are "set over him in the Lord." That this is the view held by the lay readers of our Church generally, and that their conduct and bearing are regulated by it, I believe those who most frequently avail themselves of their help will be the first to testify.

A. H. DYMOND,

Chairman Huron L.W. Association.

Brantford, March 15th, 1898.

### IS THE FREE-SEAT SYSTEM A SUCCESS?

Sir,—With much that "N.N.D." says as to the state of things existing under the free-seat system most of us will agree; but if he means, as he seems to mean, that the lack of support from the laity is caused by the free-seat system, then many of us will question that assertion. There are numerous reasons to account for the disgraceful state of the Canadian Church, but I hardly think that a system which originated from such pure motives can be justly named among the causes of the unfaithfulness of the laity. We very well know that some of the greatest exhibitions of selfishness were manifested by pew-holders towards their fellow-worshippers, under the old pew-rented system. We have all of us seen or heard of people turned out, or transfixed with a stare intended to annihilate, by the proprietors of pews whose sacred precincts they had dared to invade. We know, too, that pew-holders, a few years ago at any rate, were not, as a rule, in the habit of contributing anything worth while through other channels than the pew rent. Whether the system was the direct cause of the selfishness then exhibited, I do not pretend to say, but it certainly seems to have been a great encouragement to it. By bringing God's house down to a level of barter and sale, by parcelling it out at so many feet of space for so much money, it encouraged pew-holders to delude themselves with the idea that, not only legally, but morally, they had proprietary rights within it. That what they had paid for was surely theirs, and theirs only.

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In other words, that they had bought a little place from which they could see the "performance" of Divine service and listen to the denunciations of (very often) other people's sins. Was this a system likely to encourage unselfishness? Was it likely that money paid in pew rents was unselfishly given to God or to secure a well-furnished, comfortable spot, so that he might attend church, which was a very respectable act? As long as the pew-holder had the requisite number of square feet to secure him comfort, and a place to protect him from contact with the few poor people who might, out of condescension, be allowed to attend, he was very often little likely to care two straws whether the poor had the Gospel preached to them or not. The system seems to have encouraged men to imagine, not that they were fulfilling a duty by supporting the Church through the medium of pew rents, but, that by paying his pew rent each one had bought himself a place wherein he might "take a little rest." Why do people not give more generously under the free-seat system? First of all, this is an age of selfishness, and therefore, it follows as a matter of course, it is an age of pleasure. There are other reasons, but of them later. Your correspondent must know that, now-a-days, in such an important matter as the training of children, parents are actually too selfish to devote time and trouble to the correction, or restraint, to the withholding of things harmful, or to the instruction in manners or religion of the child. It is easier to let the child have its way. It is too much trouble to correct it. Such attention to the child would interfere with their own pleasure or with some other occupation in which they do not wish to be disturbed. All this bad example, all this want of correction and restraint, all this lack of instruction, bear fruit in the child in selfishness. A child reared thus will never be able to gratify his desires when he attains adult age, let alone having anything to devote to the support of religion. The selfishness of the age manifests itself every day. Is there no uncalled-for expenditure in summer outings, for instance? Whole families go out to summer resorts and take a house for the season. Meanwhile many expenses of the town house go on just the same. Probably every member of the family has a "wheel," not in his head, of course. Sometimes a boat is kept, also. The whole summer is a round of gaiety, and yet people pretend they must go away for a "rest." Then there is the question of dress. Are there no over-dressed children now-a-days? If, by any strange chance, one of our grandmothers had got into a modern child's costume and gone home to her parents looking such a guy, she would have been promptly spanked. One can hardly go two blocks without seeing some specimen a foolish mother has dressed up and sent out to be the admiration(?) of all beholders. Of course, Mrs. Rag, Mrs. Tag, and even old Mother Bobtail, must dress their children as well as their neighbours, whether they can afford it or not. But they manage somehow to find money for all the display and all the pleasure selfishness can suggest. When it comes to giving to God it is a different matter. Has the Bishop of Montreal got \$13,000 to cover the deficit in the mission fund? Has the Bishop of Algoma got the \$45,000 he asked for? He has \$3,000 of it, although \$1 per communicant from the Province of Canada would have supplied the whole amount, if not more. Are the widows and orphans of the clergy being properly supported out of the W. & O. funds? No! Mrs. Rag, Mrs. Tag and Mother Bobtail have made guys of themselves and their daughters with part of the money, and Tom, Dick and Harry intend to support their families at Lachine and Valois, next summer, with the remainder. These people go to church with more or less regularity, but as they spend all they can on their pleasures, they go to a free-seat church, which other people support, and drop an occasional five-cent piece into the plate. Yet many of them would be indignant if their loyalty to the Church or their manner of life were impugned. We may be sure when the people are not doing their duty their clergy are failing in theirs in some particular. When will they teach the people to tithe themselves? It is the people's duty to give tithes, and it is the clergy's to teach them to do so. I don't

mean to say the shamelessly selfish people would all do their duty, but the people who do believe in the duty of giving would believe in giving more. What a glorious contribution the Canadian Church gives to foreign missions. It averages about ten cents per annum for every communicant. And then we sing "Salvation, O Salvation, the Joyful Sound Proclaim"—on ten cents. With your kind permission I will defer my further remarks till a subsequent letter.

"L. STONE."

#### ARE FREE CHURCHES A SUCCESS?

Sir,—In reference to the subject of free churches there is probably no better test of the success or non-success of the principle, than will be afforded by their contributions to missionary objects, as compared with those of pewed churches. And it has this further advantage, that it can be ascertained from the printed reports of the Synod, without any invidious prying into the private affairs of these several parishes. Taking the printed returns for last year, we see that the seven pewed churches, not including St. James', with its contribution of \$2,157, gave to missionary objects \$5,075, while the 22 free churches gave only \$7,770. It is true this may not be considered a convincing comparison, because many of these free churches, though separate parishes, are really yet only themselves mission churches. But this does not wholly account for the difference, as we see when we compare individual churches in close proximity to each other. Thus, for instance, St. Peter's and All Saints' are very similarly situated, and as to seating capacity the advantage is on the side of the free church; yet St. Peter's contributed \$1,600, while All Saints' gave \$795. Or take St. Paul's and St. Simeon's: the smaller pewed church gave \$1,348, while the sum of \$908 was given by the free church. If we compare the Church of the Redeemer with St. Thomas' church the result, it is true, is in favour of the free church, which gave \$999, compared with \$830 given by the Church of the Redeemer. But then the comparison is again the other way, if we compare the \$8,600 of St. George's with the \$705 of St. Stephen's, although the latter is much the larger of the two.

Now, it seems to me that these figures are very significant. Nor can I think of anything to cause this difference, except the different principle involved in the two systems: for in every case the clergy are experienced men, whose earnestness and faithfulness are beyond question, and whose ability no one can doubt. One hears continual complaints of whole seats-full of fashionably dressed people allowing the offertory plate to pass them without giving anything, and large congregations of 800 or 1,000, where the offertory is not more than \$20, made up almost wholly of five-cent pieces, showing that half have not given anything, and that those who have given, have chosen the smallest silver coin they could find to offer to the cause of Him from Whom all their blessings come. Surely there must be something wrong in a system that leads to and encourages such results. Again I ask, is it not caused by imagining that a free church means that you need not give, thus encouraging covetous and niggardly practices, where generous and liberal motives should rather prevail? And can we really approve of a system leading to such results?

N.N.D.

#### QUESTIONABLE AMUSEMENTS.

Sir,—So many letters have been penned upon the above subject that it has come to be regarded as a "vexed question," and one that few people care to take up. It has again and again been pointed out that many of the various forms of church and Sunday school entertainments which are put forth to catch the attention of the "public" and the "silver collection," tend to bring the cause of religion into disrepute and lower the standard of spirituality among us. We have had minstrel shows by the choir boys, operettas and amateur theatricals by Sunday school teachers and scholars, and recently "dances" chaperoned by some of the clergy or

officials of the Church, for the sake of giving our young people "a good time," till we wonder where the line of demarkation between the Church and the world can possibly be drawn. And we warn our young people to beware of the "poms and vanities of this very wicked world," and all the time we are instilling a taste in their minds for just such frivolous and vapid amusements.

But Toronto is behind in the matter! From a Chicago paper just to hand, we read that "seven young ladies of St. James' church will give a minstrel show" shortly, in aid of the S.S. libraries of the parish; the whole entertainment to be carried out by the female "bones, end men, and interlocutor!" This will be news to some of our good people here, who know a little of the Church of St. James, Chicago, and the reverend doctor who is the rector of same, and who was, and still is, very well known to many in this city. Let us, for the sake of the "cause," hope that there is no truth in the paper report, even though it is backed up by illustrations of the various performers: and endeavour to frown down the spirit of craving for sensational entertainments among our young people in our churches and Sunday schools, which perhaps has obtained to a larger extent among us than we have any idea of.

A.L.A.

#### BISHOPS' TITLES.

Sir,—Would you consider it too trivial a subject that one should object to the way in which newspapers speak of Bishops under the title "His Lordship Bishop Smith," or "His Lordship Bishop Jones," as the case may be? This form of title is altogether incorrect. So far as I have observed, it is used chiefly by the more inexperienced correspondents of local newspapers, but I notice also that the contributors of Church news in your columns are occasional sinners in this respect. My own feeling is that we are a great deal too fond of be-lording our Bishops. In England, where the Bishops are lords of Parliament, and the Archbishop of Canterbury is the first peer of the realm, I have no hesitation in saying the use of the title "lord" is much less frequent. But if we use the title, we may as well be correct. It belongs to the Bishop's title when he is spoken of by the name of his see: not to his personal name. Thus, we may speak of the Lord Bishop of Montreal, but personally, of "Dr. Bond," or if we wish to distinguish the ecclesiastical office, of "Bishop Bond." But "His Lordship Bishop Bond" is a barbarous and outlandish compound, that has no justification in either ecclesiastical or civil nomenclature. We may illustrate the error by a comparison with civil title. The celebrated brewer, Mr. Bass, was ennobled under the title of Lord Burton: but I think he would be somewhat astonished to find himself called, "His Lordship Baron Bass." And how would Lord Salisbury like to see himself as "His Lordship Marquis Cecil?" Or Lord Strathcona as "His Lordship Baron Smith?" Yet such inventions are not more incorrect than that which the Canadian reporter hurls at the head of our unoffending Bishops. There is certainly something to be said from ecclesiastical usage for our retaining the title of "Lord Bishop." "Dominus Episcopus" has a good Church record behind him. But I would it might be used in moderation and mercy! In official documents, say, and in strictly personal address. Even the Prince of Wales is only addressed by the simple title of "Sir." And when I have heard some of our country-folk address their Bishop by that same title, I have felt there was more genuine respect in their tone, than in all the "my lords" of our up-to-date citizens. As a humble hedge-priest, I will sign myself by a title which, of old time, all my brethren were permitted to use.

"Sir" OLIVER MARTEXT.

#### TRANSFER OF THE CLERGY.

Sir,—No doubt many of your readers were glad to see this subject brought to the front again in your last number. To my mind there are few ques-



tions which call more loudly for consideration at the present time. A change of some kind is imperatively needed, not only in the interests of the laity, but quite as much (or more) in the interest of the clergy. Whatever may be the case in other dioceses, the present situation in one diocese at least may in this respect be summed up in one word—stagnation. Clergy are quite willing, as a rule, to be sent to difficult or lonely posts in the mission field, and the only obstacle which deters many a man from even volunteering for this honourable duty is the prospect of being left to moulder in what may become almost a living grave. Why should not a man who has worked faithfully, and possibly successfully, for some years in a difficult parish, be cheered by a call to another part of the field? Is dire failure coupled with unceasing supplication the only passport to clerical transfer? But this is only one of the many points at issue in this great question. The writer gladly acknowledges the evident difficulties which beset those in authority in dealing with such cases as are referred to. But action of some kind is imperatively demanded, and with a view to this a free and full discussion in the Church press and on the floor of the Synod would seem advisable.

CLERICUS.

### Family Reading.

#### ENGLAND AND THE JUBILEE AND WHAT WE SAW THERE.

Written for the Canadian Churchman by  
Mrs. E. Newman.

(Continued from Last Issue.)

With much regret we now turn our backs upon the old town of Lichfield, with its "cathedral of three spires." One interesting little fact I omitted to mention, viz.: that the choir stalls in that old church were carved by a brother of Adam Bede in John Halifax, Gentleman, and artificially coloured in keeping with the old black oak. Birmingham is an interesting town in its way, and a capital place for shopping. We were in the hands of dressmakers, and in the intervals between the "fittings" were able to visit several places of interest: the shops are splendid, especially the silversmiths and linendrapers: and anyone who has ever been in Birmingham knows the excellent lunch-rooms of Pattison in Corporation street. Armed with an "order," we were able to go through the new law courts (well worth a visit), a beautiful building in red stone and brick, finely carved. The corner-stone was laid by the Queen, and in the entrance hall is a fine window, representing her Majesty in the act of laying it: the halls and wide corridors are very fine, tiled floors, and carved ceilings: went through magistrates' rooms, handsome libraries upholstered in crimson leather, and stood in the balcony of the criminal court-room, where sentence is passed from the court below, a handsomely carved canopy to the judge's seat in white oak. A tour of inspection through Gillett's pen manufactory gave us an insight into another of England's industries, and we watched with interest the process from the rolling of the sheet of metal to the required thickness, to the colouring of the "nibs," a simple method by means of heat in revolving cylinders; 300 women and 50 men employed, each pen passing through 16 hands before it is ready for use. And now, rising to a higher plane in the intellectual world, we wend our way to Oxford, where we spent a truly delightful week, and through the kindness of "friends at court," learnt something of college life. The first part of our journey took us once more through the "black country." The prettiest objects in those parts are the tiny canals winding in and out for miles, under picturesque little stone bridges, lively

with numberless coal barges, towed by all too tired looking horses. Our way lay through Reading; Huntley and Palmer's great biscuit manufactory stands close to the station. At Banbury, we hear a cry of "Banbury kikes, Banbury kikes," and longed to taste them, but upon closer inspection they appeared rather greasy. The scenery round Warkwick and Leamington, and from there to Oxford, is especially lovely. Could I have visited this university as a young man, the first sight of it would have so fired my ambition, that I would have worked "tooth and nail" to become one of its "undergrads." Nineteen beautiful colleges, old and gray, mossy, weather-beaten, and ivy-clad, each with its pretty chapel, its lovely quadrangle and beautiful grounds. Our first morning was spent in the Bodleian Library and museum, it would be impossible to recount one-tenth of all we saw there, ancient books and manuscripts, some beautifully illustrated, others inexpressibly comical; old Latin works, a volume of "Horace," belonging at one time to a member of the Medicis family, a torn, brown leaf from the "Vulgate," a work with Shakespeare's signature, etc., etc. A glass case containing interesting relics of the Poet Shelley, an autograph manuscript, his "Defence of Poetry," some exquisite lines on "A Faded Violet," the book he had in his hand when he was drowned, a lovely tress of "Mary's" hair, with beautiful miniatures of both, and little pencil sketches. In the picture gallery many fine portraits of famous men, and among the marble busts, one of Dr. Bodley, from whom the library derives its name. First among the colleges we visited "New." In the chapel is a beautiful reredos, marble figures in niches from chancel floor to roof, and at the west end, the most beautiful window in "sepia," by Sir Edwin Burne Jones, subject, the Nativity of our Lord, and figures representing the Christian Graces, the golden lights and shades are strikingly beautiful. Walked through the grounds to see a famous copper beech, resting for a while in its refreshing shade: weather intensely hot: beautiful music at evening-song, with a solo by a sweet-faced young chorister. At Keble College, in a beautiful little chapel, is Holman Hunt's famous picture, "Light of the World." This picture has been in its present position about 20 years, the gift of a lady, who built the little chapel, at a personal cost of £15,000. Our Saviour's face in this picture is exquisitely beautiful, and all the colouring so soft; then through the grounds of St. John's to Balliol, with its lovely old quad chapel, and beautiful dining hall. A cousin, fellow of Balliol, and sometime examiner, imparted added interest to this fine old college. Sunday, a delightful day in Oxford, the bells so musical and beautiful, chiming from every college tower, the air filled with their silvery peals, how I loved those beautiful bells. Went to afternoon tea with a friend, wife of a college Don, and afterwards to Exeter chapel for the evening service. Here, too, the singing was lovely: several undergraduates sat in front of us. I should like to have an "exhibition" of their gowns. One had enough remaining to enable him to keep it on his shoulders and that was all: we remained after the service for a short organ recital, and to examine more closely an exquisite piece of tapestry designed by Burne Jones, in the choir, representing the visit of the Magi to the Infant Saviour. How can I describe to you the beauties of these beautiful old colleges? Magdalene stands before me as I write, with its ivy-covered tower and lovely chapel. St. John's gardens are, I believe, considered the finest in the University. After service on Sunday evening we walked through the beautiful grounds of Trinity, down the lime tree walk (Addison's walk) at the end of which is to be seen part of an old Roman wall, almost buried in ivy.

Either in Trinity or St. John's, I cannot recollect which, there is an old clock tower, under which we pass to the grounds of Balliol, and a queer little pulpit in the wall at the corner of the building. Up to it leads a spiral stone stairway. One lovely morning we walked out to Christ Church meadows, down the "broad walk," a magnificent avenue of grand old trees, to the meadows, and the pretty River Isis, where the races are: each college has a large "barge," where they have dressing-rooms, and where the boats are kept, with seats on top for their friends, whom they invite to witness the boat races. These barges are moored to the banks, gaily painted and decorated with the arms and colours of the college, with coloured awnings, under which there are afternoon teas, etc. They are not at all ship-shape, these barges, reminding one more of the old canal boats in which our grand-parents travelled in the early days in Canada: no disrespect intended, however: they make the pretty river look very gay, and we regretted much having arrived in Oxford too late for the "eights." On our return we went through Christ church gardens and into the beautiful Latin chapel. This is really the cathedral of the diocese, a beautiful old Norman church, built on the first site by "St. Frideswide," who founded a convent about 700, a famous window of strikingly brilliant colours, principally red and blue, designed by Burne Jones, descriptive of scenes in the life of St. Frideswide: her tomb is there, old and broken, and in the chancel a very fine reredos of Staffordshire marble, of the Crucifixion and other scenes in the life of our Lord. Near the entrance to New College stands a curious old building, the "Sheldonian," once the Oxford "Clarendon printing house," surrounded by a high stone wall, guarded at intervals by hideous, battered old stone figures, mossy and disfigured, without ears or nose. In the "high," as the main street is called, it is pleasant to walk in the morning or afternoon, a lively scene, with the many caps and gowns, and elegant carriages. We mounted a char-a-banc one intensely hot morning for a drive through the pretty suburbs, past Magdalene College, over the pretty bridge of the same name that spans the River Charwell, and through "Mesopotamia," home. Our last day in Oxford! How sorry we were! Paid a parting visit to Worcester College with its beautiful pond, where water lilies were just coming into blossom, and its lovely chapel. Some of the rooms of those in residence seemed queer little places enough, judging from outside appearances, but the trees and the gardens are very beautiful. A visit to Blenheim Palace, the Duke of Marlborough's place, will perhaps interest our readers: but must, I fear, form part of another chapter, as my somewhat too lengthy "yarn" has been spun out to greater length to-day than I at first anticipated. We enjoyed ourselves thoroughly, and carried with us many pleasant memories of this beautiful old university town, its social gatherings, and the many kindnesses of our friends there, from whom we parted with regret. We left Oxford on June 15th, when, like mistress "pussy cat" of nursery lore, we were "going to London to see the Queen."

#### "THE ROYAL BANNERS FORWARD GO."

This hymn, which is one of the finest of the Church, was written by a French Bishop about A.D. 590. Passion Sunday, on which it is used, is the fifth Sunday in Lent, and the week that follows it is Passion Week, the week before Easter is not Passion, but Holy Week.

The Royal Banners Forward go. As the banner is that which leads an army, that

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under which the soldiers fight, that for which (if need be) they are to die, so the Cross is to the Christian. And it is said to go forward at this time, because on Passion Sunday the Church begins to teach us more fully of our Lord's Passion, which was accomplished on the Cross.

In mystic glow. Because of the many mysteries in the Old Testament, which were types of the Cross: as the pole on which the brazen serpent hung, the wood, that being cast into the bitter waters of Marah, made them sweet: and the sticks which the widow of Zarephath was gathering. And this mystery now shines forth.

#### "ONE IN JESUS CHRIST."

There are those who are separated from us in time and in place, and there are other separations more un-Christian far and much more difficult to overcome than are even these physical separations. Old distinctions may have gone down amongst us which separated bond and free, but the gulf between the rich and poor remains. How important that we should all impress upon our minds that we are one in Christ Jesus, and that this oneness can only be practically maintained by some vigorous efforts on our part to overcome the physical difficulties which are separating us from one another. We are one in our sinfulness, one in our need of a Saviour to rescue us from our sin, one in the hopes which that Saviour gives, and, as one event is waiting for all, there is one hope in one Lord, for whom we are looking forward in the steadfastness of one faith as redeemed by our one Lord.—A. C. Tait.

#### NOW IS THE TIME.

To purify your blood with Hood's Sarsaparilla. March, April, May are the trying months of the year. At this season your blood is loaded with impurities which have accumulated during the winter, and these impurities must be immediately expelled. Hood's Sarsaparilla is the One True Blood Purifier. It is the medicine which has accomplished many thousands of remarkable cures of all blood diseases. It is what the millions take in the spring to build up health and ward off sickness.

#### HAPPINESS.

There are people forever in search of happiness who never find it. Happiness often comes by indirection. You are intent on duty and are surprised to find you have stumbled on more than you sought. To make happiness the end of your seeking is an easy way not to find it. It is a coy blessing. Hovering about your path, it yet eludes your grasp. Attempt to put your hands upon it, and, like a wild gazelle upon the mountain, it bounds away. The search for happiness is like the search for the end of the rainbow; it recedes as you advance. You cannot capture it. After all your planning and your straining after happiness you will have to give up the pursuit and content yourself with following the plain and plodding path of duty, and to find your joy in fidelity to conscience, and in obedience to the Divine will. In attaining this blessing imitate the boatman who directs his prow above the point of destination, and so makes sure of it. Aim at something higher than happiness, and the higher will be sure to include the lower.

#### REDEEMING THE TIME.

These words in the English version have become proverbial, "Redeeming the time:" but the words of the original, although they would hardly bear to be differently translated,

are even more expressive: buying up the opportunity: not missing anything of what the passing moment has to give. And if the call is significant, so also is the reason of the call: "because the days are evil." To some men the feeling that they have fallen on evil days has an enervating and paralyzing effect. They spend their time in enquiring why the former days were better than these, or torment themselves and others with timorous apprehensions concerning the future. Not so reasoned, not so acted, the leaders of the early Christian congregation. Although "the days darkened round them, and the years;" although they thought that the world in which they lived was doomed to destruction, coming suddenly in an instant; yet this made to them only more imperative the duty of proclaiming the good news of the Kingdom of Heaven, of using this world as not abusing it, of living to the glory of God. And if the same spirit is amongst us still, making those who partake of it in any measure to be as He was in the world, it will be like a sharp goad within them, ever driving them onward to "redeem the time." It is true that as individuals severally, we can do very little; but that is the reason why we should all together resolve to be up and doing, to awake and live.

#### PRAYER FAILURES A NEGLECTED DUTY.

The following, quoted by the late Prebendary Sadler, from some un-named source, saying that he calls him a great saint of our Church, can with profit be reprinted at this time:

"People sometimes appear to be surprised at the slow progress we make as a Church, saying so many prayers as we do, that so many, by Baptism Christians, are in heart unconverted. They are sorely disappointed at their own very great imperfections. They try, they say and have long tried, yet they can give no such account of their prayers, or their alms in the matter of Christian progress as they know they ought to be able to give. May not part of the reason be, that with all these good intentions, too many of them neglect this evangelical duty of fasting. It is said of fasting, as well as of alms-giving and prayer, "Thy Father which seeth in secret shall reward thee openly."

#### THEIR UNDERSTANDING WAS DARKENED.

The heathens of old might have known God if they had chosen to open their eyes and see. But they would not see. They were dark, cruel and unloving, and therefore, they fancied that God was dark, cruel, and unloving also. They did not love love, and therefore they did not love God, for God is love. And therefore, they did not love loving; they did not enjoy loving; and so they lost the Spirit of God, which is the Spirit of love. And therefore, they did not love each other, but lived in hatred, and suspicion, and selfishness, and darkness. They were but heathen. But if even they ought to have known that God was love, how much more we! For we know of a deed of God's love, such as those poor heathen never dreamed of. God so loved the world that He gave His only-begotten Son to die for it. Then God showed what our eternal life is: to know Him who is love and Jesus Christ, whom He sent to show forth His love; then God showed that it is the duty of, and in the power of, every man to live the life of God, the life of love.—Rev. C. Kingsley.

#### USELESS LIVES.

There are a multitude of useless lives around us of which, when we are asked, "Are such lives wicked?" we reply, "Oh, no: they do no

harm." We cannot say that they do any good, indeed. They are self-indulgent; they have no enterprise; they have but very little real vitality of brain or heart, or even of body. We rather hesitate when we are asked to call them good lives; but no, they are not wicked, certainly. But in the light of what Christ teaches about the connection of vitality and goodness, they are wicked. Do you remember, in the parable, it is not for a misused but a disused talent that the poor servant is cast into outer darkness. The young man who has refused to use his brain about anything, and so stands to-day without a single intelligent opinion about those things that are of eternal consequence—the man who does no duty because he has taught other men and himself to look upon him as an unenterprising, good-natured mortal to whom they are to bring no duties—the creature who sometimes ventures to demand our respect for the very qualities which make him contemptible, who is Conservative because Radicalism is troublesome and calm because enthusiasm is a bore. All these, when we see them as Christ sees them, we shall know are wicked men. The lazy and labour-saving saint is a sinner. The man who is not vitally good is bad, for he is shutting his heart against the work of Him who came that men might have life. God teach us all that to be alive is the first condition of being good.

#### HINTS TO HOUSEKEEPERS.

Vary the Lenten luncheon with a variety of breads; have a different kind for every day in the week—rye bread, with the Welsh rare-bit luncheon; whole wheat bread with the kippered herring; Boston brown bread toasted, another day; bran bread, another; rasp rolls, milk rolls, and so on. The variety is almost endless, and will be found a most welcome and acceptable change to every member of the family.

Egg Fricassee.—Break a couple of eggs in a warm, well-buttered, individual vegetable dish. Season with salt and pepper. Bake them till the whites are set. Serve in the dish they are baked in. Garnish with fresh watercresses.

Egg Cutlets.—Cut cold hard-boiled eggs into thick slices, egg and bread-crumbs them carefully. Before the dipping, season the crumbs with salt, pepper, a little celery salt and finely chopped parsley. Melt butter in an iron-spider or saucepan, and lay in the egg slices when the butter is hot enough to brown them lightly, but avoid the burning heat, which will give a bitter taste. Serve with a white sauce, made with stock, or a tomato sauce. In making tomato sauce, stew together tomato, butter, salt and pepper, with a little chopped onion, which has been fried in butter for fifteen minutes. Strain carefully and stir into equal portions of melted butter and flour, well thickened. Cook till the sauce thickens. This is a good sauce for macaroni, or anything that requires a tomato sauce. Where canned tomatoes are used, take one-half a can, a tablespoonful each of flour and butter will suffice for thickening.

Dropped Eggs.—Break the number of eggs desired for the meal into a pan of boiling water slightly salted, with muffin-rings laid on the bottom of the pan, as they keep the shape of the eggs well. Care should be taken not to break the yolks. When the whites harden, take the eggs up carefully and lay each one on a piece of toasted bread that has been moistened in hot water and buttered. Sprinkle with pepper.

To oil a floor, mix thoroughly four quarts of raw linseed oil, two quarts of spirits of turpentine, and one pint of best "coach japan." The floor should be perfectly clean when the mixture is applied.



## LIFE.

Life is not living  
Just for to-day,  
Life is not dreaming  
All the short way.  
To live is to do  
What must be done,  
To work and be true,  
For work is soon done.  
'Tis living for others  
To lighten their load,  
'Tis helping your brothers  
And trusting in God.

## DEATH.

Death is not ceasing  
Ever to be;  
Death is not sleeping  
Eternally.  
To die is beginning  
Really to be  
Freed from all sinning  
Immortally.  
'Tis passing from darkness  
Into the light;  
Just putting off weakness,  
Putting on might.

## AUNT HEPSEY'S MISTAKE.

"I'm sure of it!" declared Aunt Hepsy. "That buff cochon always lays dark eggs like these!"

Ralph shook his head.

"I found them out in the field, auntie, and they're all speckled, you see," he said, quietly.

"You're mistaken, Ralph," answered Aunt Hepsy, decidedly. "I know those eggs every time! You get the coop and we'll put old Blackie on them this very day."

"I know she's mistaken," murmured Ralph, as he ran off for the hen, "but I won't contradict, because I promised mamma I wouldn't. But if they are guinea-chickens, won't I be delighted!"

Aunt Hepsy had made up her mind not to have another guinea-hen on her farm. Not even a guinea-chicken, she told Ralph. For they soon began to screech, and they set her nearly distracted.

"I told you I thought they were guinea-eggs, didn't I?" asked Ralph, slowly, as he handed the smooth, dark eggs to his aunt, one by one.

"Land, child, yes!" exclaimed Aunt Hepsy, "but you didn't think right, as you will see by and by," and she laughed at his serious little face.

"Could I—could I have the chickens, Aunt Hepsy, if they were guineas?" inquired Ralph. "Perhaps they're not cochon's eggs, you know." Aunt Hepsy laughed again at his eagerness.

"Yes, indeed, child," she answered, if they are guineas you can, but don't go to thinking about that, for you'll only be disappointed if you do!"

But Ralph's face was jubilant. Every day he put a big black cross on the calendar so that he could

remember the number of days since old Blackie began to sit on those great brown eggs.

At last twenty-one days were crossed with the pencil mark, and Ralph knew that it was time for the chickens to crack their shells and come out. He could hardly wait to eat his breakfast, he felt so excited.

"Won't you come, Aunt Hepsy?" he called as he ran to the barn.

Aunt Hepsy sighed.

"That child will be disappointed, and it's too bad," she said, as she turned and went into the barn.

"They were, auntie! They were!" Ralph explained, his face just wreathed in smiles. "And there's twelve of them, and I'm going to cook them an egg, right now! I didn't contradict you, did I?" he asked eagerly.

"No, child, you didn't," Aunt Hepsy answered, quickly. "And to think I was mistaken!" she exclaimed, slowly, as she looked at the twelve guinea-chickens. "Dear! dear! What shall I do with them all?"

## CATARRH OF TEN YEARS' STANDING CURED BY DR. CHASE.

I suffered from Catarrh for ten years and was treated by some of the best physicians in Canada. I was recommended by Mr. C. Thompson, druggist, Tilsonburg, to try Dr. Chase's Catarrh Cure, and can state positively it cured my Catarrh and Catarrhal Sore Throat.

Yours respectfully,  
J. D. Phillips, J.P. Anna A. Howey,  
Witness. Eden, Ont.

—Lent is passing quickly. I wonder how fast the mite boxes are being filled? None are too young to save a little. When all the pyramids are opened, we hope a great sum will be ready for missions.

Yonge St., Fire Hall  
Toronto, March 16th, 1897.  
Gentlemen,—I have used Dr. Chase's Kidney-Liver Pills for Biliousness and Constipation, and have proved them the best that I have ever used—will use nothing else as long as they are obtainable.—Remaining yours respectfully,  
E. C. Sweetman.

—To make money is not the greatest requisite for true success in business. But to gain a reputation for honorable business methods, to have the confidence of business men and the respect of employees, coupled with successful business manage-

ment, should be the aim of all young men who enter upon a business career. I believe that the majority of successful men are of this type, and that few ever succeed in making money who have no higher purpose than gain.

## A RUNNING SORE PRO- NOUNCED INCURABLE BY EIGHT DOCTORS— CURED BY DR. CHASE.

Mr. R. D. Robbins, 148 Cowan Ave., Toronto, says:—"I had a bad leg which was simply unsightly. From below the knee to the ankle was one great sore. Eight doctors treated me without benefit. I was induced to try Dr. Chase's Ointment, which cured me, and all that remains to be seen are the scars."

## HOW A BOY SUCCEEDED.

Boys sometimes think they cannot afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York city advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithful parents, by whom he had been abandoned. Looking at this waif, the advertiser said:—"Can't take him, places are full. Besides, he is too small."

"I know he is small," said the woman; "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But, after consultation, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protegee busy scissoring labels.

"What are you doing?" said he.

"I did not tell you to work at nights."

"I know you did not tell me so, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing." Only a few weeks elapsed before a show of wild beasts passed through the streets; and, very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured.

Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied, "You told me never to leave the store when others were absent, and I thought I'd stay." Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.

## LEARN TO BE USEFUL.

Every young person's first purpose in life should be to become truly useful, really helpful. He should not only be good, but good for something. There are many people who have culture, graces, and polite accomplishments, but who are really of little account, because they have not learned the important lesson of being useful. Employers of labor are overwhelmed with applications for positions by those who can do scarcely anything well. Whatever may be his accomplishments in literature and science, every young man should be master of at least one trade, so that whatever may happen to him, and in whatever trying situation he may be placed, he will have the means of securing a livelihood, and of preventing himself from becoming a burden to others.

## THE BLESSEDNESS OF GIVING.

The Bishop had sent to him lately a large lot of beautiful clothing which had belonged to a dear young child, whose mother wished them to be of some use to some one else. The Bishop was not long in finding a worthy and grateful recipient. The kind-hearted mother in afterwards expressing the satisfaction given her by the knowledge that her donation was an acceptable one, wrote sweetly of how this knowledge served to rid her of the bitterness which had been caused her by her affliction. How many persons fail to enjoy the blessedness of an unselfish gift.

## A BANKER'S EXPERIENCE.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

## MARY'S LAMB.

The one single contribution of note that America has made to this never-dying literature of childhood is the true story of "Mary and Her Little Lamb." Perhaps it is because of its truth that it has taken such a strong hold on the popular fancy, for some of the verses are crude enough, written as they were by young John Rollston, a boy student at the same Massachusetts school attended seventy years ago by Mary and her devoted pet. But the poem was completed long after the demise of the sheep, by Mrs. Sarah Hall, a quite celebrated author.

## EIGHT LIVES SAVED BY A DOG.

A vessel was driven over on the beach of Lydd, in Kent. The sea was rolling furiously. Eight poor fellows were crying for help; but a boat could not be got off, through the storm, to their assistance, and they were in eminent peril, for the ship was in danger of sinking any moment.

At length, a gentleman came along the beach accompanied by his New-

MONSOON INDO-CEYLON TEA

**A Proposition to People who Drink Tea.**

Surely any reasonable person will give a trial to an article providing they can get their money back if they are not satisfied.

**MONSOON**

INDO-CEYLON TEA

Is guaranteed to give satisfaction under all circumstances and at all times. Have you tried it? Lead packets only. All grocers keep it. 25c., 30c., 40c., 50c. and 60c. per pound.



foundland dog. He directed the animal's attention to the vessel, and put a short stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea, and fought his way through the angry waves towards the vessel.

He could not, however, get close enough to deliver that with which he was charged; but the crew understood what was meant, and made fast a rope to another piece of wood, and threw it to the dog, who immediately seized it, and then, with a degree of strength and determination scarcely credible—for he was again and again lost under the waves—he dragged it through the surge and delivered it to his master. A line of communication was thus formed with the vessel, and every man on board was rescued.

#### A CHILD OF GOD.

Conversion does not make men God's children; it makes them His good and repentant and obedient children, but they are His children first. You are consecrated and given to God in your baptism; the whole of your life from that hour until now was, and is, a consecrated life, and though you have not known it, you "ought to have done," and every action of that life ought to have been holy, why? Because you are God's holy and consecrated child. You do not become His child because you are converted, but, by being converted, you turn back to Him again, because you are His child. Walk worthy of your birthright, because you are a child of God, a member of Christ. That is something to say; it consecrates the whole life of a man; it makes his whole life perfect in character though not in fact; it makes it holy from the very first moment of your baptism.

—Write not bitter things against yourself without good cause. You may be thinking that the reason you are having such lonely and long and strong and deep and fiery temptations is because you do not enjoy the ful-

## Headache

### Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me, says:

"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive Pamphlet free on application to  
Rumford Chemical Works, Providence,  
R.I. Beware of Substitutes and Imitations  
For Sale by all Druggists.

## Ministers Speak

**They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.**

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

### Hood's Sarsaparilla

Is the best—In fact the One True Blood Purifier. Sold by all druggists. 24; six for \$5.

**Hood's Pills** are the best after-dinner pills, aid digestion. 25c

ness of the Spirit. That may be true; but it may not be true. It was when Jesus was full of the Holy Ghost that He was led by the Spirit into the wilderness to be tempted of the devil. Observe, He was led there by the Spirit that was filling Him. He was taken there for the express purpose of being tried and tested.

#### CHURCH-GOING HABIT.

Some persons ask the question, "Is it wise to compel my children to go with me to Church?" Certainly it is. The earlier they form the habit of attendance at church the easier it will be for them to go. Perhaps they will not enjoy the service. The little heads may "nod-nod" or find a place to rest on mother's lap, the Sabbath school book or paper be real, but in the end they must feel the importance of being in the house of God, and form habits of going to church that will last for life. It is very easy for children in Christian homes to be in their places at church as each Sunday returns, but the habit must be formed in childhood, so that it may be a part of their nature. Christian parents will not leave the forming of habits in other things to the choice of the child; then why should they as regards the habit of going to church?

#### STARTLING SWEATMEATS.

In England it used to be customary for boys to celebrate the 5th of November, "Guy Fawkes' day," by exploding firecrackers, rockets and pin-wheels, much as American boys celebrate the Fourth of July.

The *Youth's Companion* tells a story of what happened once in a school not far from London, not many years ago, on the 4th of November. One of the boys had purchased a large package of these explosives and taking them to school one morning, was seen by the master to put them into his desk. Now, some of the boys had been in the habit of getting sweetmeats in just such parcels and passing them around in school hours. The master, seeing this parcel, jumped to the conclusion that the boy had sweetmeats.

"So-and-So," the master called to

the boy, "take that parcel and throw it into the fire!"

"Please, sir—" the boy began, according to the required formula of the school.

"No 'please sir' about it!" thundered the master, "do as I bid you!"

"But, sir, they're—"

"Silence! Put the parcel in the fire I tell you!"

Then the boy obeyed. He went to the open fireplace at the end of the room and threw in the parcel, taking care to withdraw quickly.

In a moment more the whole school thought that Guy Fawkes and the Gun-powder Plot had come in very truth. The crackers went off in a fusillade; rockets whirled about the room, and fire-wheels, coming out of the grate traveled madly about the floor, hissing and spluttering. The master hid behind his desk in terror.

Fortunately, nothing was set on fire; and after the explosions had ended, and the smoke had been cleared out somewhat by the opening of the doors and windows, the school was dismissed, the master saying nothing more about it to any one.

#### JACK'S EXPERIENCE.

It was as trim and taut a little yacht as had ever been seen in the bay, all gold and white, and flying the stars and stripes and the yacht club flag, and papa had named it "Winona," after his only daughter and the two boys' only little sister. There were but three of them in the family besides papa, for their mother had died over a year ago, and so little Winona was all the more precious to her Jack and Alex and they were precious to her.

Jack seemed born for a sailor, and on the arrival of the yacht all his sailor blood was aroused and he set himself without delay to learn just how to fasten the ropes and tighten the sail and how to handle the tiller and steer clear of the sand banks and shoals. "Some day he should have the yacht for his own," papa had said, "when he was older," and so he came soon to look upon it as almost his own now.

"I can handle it," he said with pride the last afternoon of the holiday time; "get in, Win and Alex, I will give you a last sail."

Merrily they started off, with the sun shining and a light breeze blowing; but soon clouds came up and the waves grew larger and every minute the yacht became harder to manage. Alex and Win huddled closer together as the seagulls came flying around overhead. Jack's cour-

Coughs and colds need not be endured; they can be cured, and that quickly.

Many mixtures are temporary in effect, but Scott's Emulsion of Cod-liver Oil with Hypophosphites is a permanent remedy.

The oil feeds the blood and warms the body; the hypophosphites tone up the nerves; the glycerine soothes the inflamed throat and lungs.

The combination cures. This may prevent serious lung troubles.

50c. and \$1.00; all druggists.  
SCOTT & BOWNE, Chemists, Toronto.

age never left him and he tried to cheer the party, but he never wanted again to sail in the yacht without an older person until he was older.

—A beautiful anecdote is told of the student history of Thomas a Kempis, which illustrates his elevated piety. His preceptor asked a class of which he was a member, "What passage of Scripture conveys the sweetest description of heaven?" One answered, "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see his face." But Thomas a Kempis, who was the youngest of all, said, "And His servants shall serve Him."

—The person set free by the truth and won to the heavenly life is always tending to the ocean of his happiness, notwithstanding his diversions by his worldly compulsions, and particular vocations, nay, he is doing good, and serving his God and his soul, as well as family and body, in those interruptions.

#### JUST ONE LITTLE DAY.

"Do to-day's duty; fight to-day's temptation; and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true and holy living.

GET THE GENUINE ARTICLE!

## Walter Baker & Co.'s Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,

Dorchester, Mass.



Trade-Mark.



MARCH WINDS.

We have come to the time of the March winds. The winter is rapidly going and the spring is struggling to assert her reign. The winds which mark this struggle are not pleasant, but they are, nevertheless, necessary. If the March winds did not blow we could not have the soft April showers and the May blossoms. And thus it is often in life. Out of the bluster and storm of March like experiences are born the sweetest things we can know on earth. When such experiences come let us draw the warm cloak of faith a little closer around us and look forward with confident hope to the coming of the better day.

WHEN YOU ARE TIRED

Without extra exertion, languid, dull and listless, your blood is failing to supply to your muscles and other organs the vitalizing and strengthening properties they require. Hood's Sarsaparilla cures that tired feeling by enriching and purifying the blood. It will give you energy and vigor.

Hood's Pills are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

It is economy to profit by the experience of others. Thousands have been cured by Hood's Sarsaparilla, why not you?

Have you learned the sacred sweetness of daily secret prayer?

Oh, what a tangled web we weave when first we practice to deceive!

He who knows his duty, and fails to perform it, is untrue to himself, and cannot be expected to be faithful to his fellows.

This is a great temptation of capable people—it is so much easier to do a thing yourself than to see others bungling over it; but remember that not to do other people's duties is as much a duty as it is to do your own.

Meneely Bell Company, CLINTON H. MENEELY, Gen. Man. TROY, N.Y. and NEW YORK CITY. Manufacture superior Church Bells

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It is almost impossible to calculate the mischief that may be wrought by a wrong-headed and impulsive man. Always ready to misconstrue the motives of his brethren and heedless of his speech, he scatters firebrands and stirs up needless strife.

To forbear is to refrain from doing or saying something which impulse had prompted us to say; it is the conquest of a wiser second thought over first desires; it is the curbing of anger or indignation, the stern self-discipline that represses the hasty judgment, the unkind criticism, the

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uncharitable interpretation, the cutting reply.

There is something wrong with every one who after Baptism and Confirmation does not regularly receive the Holy Communion where he has opportunity.

It is natural for the body to require its food. It is natural for the soul to require its food. The life of each will cease without nourishment.

The proper food of the soul is the Body and Blood of Christ. "Who so eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day." (St. John vi. 54).

It is a good sign when Satan makes such a stir without; it proves that he has not got within.

READING WELL.

Those accomplishments are the most excellent and most worthy of cultivation which contribute most largely to the happiness of others. I place that of reading well before every one of the arts which usually are so designated; and certainly, had I the fairy power to bestow on those I love the gift which should most endear them to others—not of course including good principle, good sense and good temper—I would give them the power of delighting their own family circle by reading and talking well. The former art especially is cultivated far too little for the health as well as the happiness of young women; so much is it neg-

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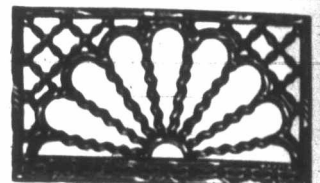
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lected, that probably twenty can sing pleasingly for every one that can read agreeably. Yet we cannot doubt that a voice for singing is comparatively rare, and that almost any one who chooses to do so, can read so as to give pleasure. Perhaps there are two reasons for the general neglect of this charming accomplishment. In the first place, we are far too apt to cultivate most carefully that which is to please in society, and to neglect those arts which can contribute to domestic happiness; we sing for our acquaintances, to excite the admiration, or it, may be, the envy of people who see us but seldom, and would not greatly care if they never saw us again. But in being able to read well a good book or paper, we are only likely to give pleasure to an invalid father or brother, or perhaps a group of younger brothers and sisters. But to increase the happiness of but one of our home circle ought to be a source of far more satisfaction to us, than the applause of any stranger whatever. To while away the dreary hours of pain and sickness—to charm the group of young listeners into forgetfulness of the rain or snow that is preventing them from enjoying their usual sports—these are objects we can easily attain, and from which we shall derive such real happiness, that they are well worth a little effort.

A BIG BLOT.

One day, when Aunt Clara was out of the room, Charlie and Frank tipped over a bottle of ink which stood on her desk. "Don't tell her!" whispered Charlie. "We'll shut the door and run away, and she'll never know who did it."

Consumption

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Oh, we Frank, "a "No easier no and ran a "I'm g minute, f said brav When told her, and wipe salts of le it had m so glad t she said: it would desk will show "It is us, isn't thought about of say that to forgiv our hear THE S 1. Tru blessing. 2. Hu authority 3. Sec 4. De 5. We ness. 6. Fo others. 7. In 8. In 9. In —To ish ever ous dis ruling; ordering motive the mor more lo —Sor hands i ness of over tir ency.— —Yo any mo that fly let the your ha —Be that yo It is bu need no have m fore to ity to grace t A I have ment of C than any: As I must from this and cure s post paid, suffers fro gusting di anyone is A. LAWRE A post stipation, ache, Kid Rheumatism: been cure post-paid. Good Age EGYPTI



"Oh, we ought to tell her," urged Frank, "and say that we are sorry."

"I'm going to tell her this very minute, before it gets any harder," said brave little Frank.

When he had found auntie and told her, she hastened to her room and wiped up the ink, and put some salts of lemon on the ugly spot that it had made on the carpet.

"It is just like God's forgiving us, isn't it, aunt?" said Frank, thoughtfully.

THE SPIRIT IN WHICH TO KEEP LENT.

- 1. Trusting God to bestow His blessing.
2. Humbly obedient to Church authority.
3. Seeking out to do something.
4. Determining to grow holier.
5. Working in love and forgiveness.
6. Forgetting self, remembering others.
7. In cheerfulness and good will.
8. In prayer and perseverance.
9. In cessation from worldliness.

—To be beautiful we must cherish every kind impulse and generous disposition, making love the ruling affection of the heart, the ordering principle and inspiring motive of life: the more kindness, the more beauty: the more love, the more loveliness.

—Some skill or other with the hands is needful for the completeness of the life, and makes a bridge over times of doubt and despondency.—George Eliot.

—You can't hinder bad thoughts any more than you can the birds that fly in the air, but you needn't let them light and make a nest in your hair.—Mrs. A. D. T. Whitney.

—Be not ashamed to confess that you have been in the wrong. It is but owning that of which you need not be ashamed, that you now have more sense than you had before to see your error, more humility to acknowledge it, and more grace to correct it.

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—The clearness and purity of one's mind are never better proved than in discovering its own faults at the first view; for when a stream shows dirt at its bottom, it shows also the transparency of the water.

—The real child of Christ does not live in a prison house. He is not under rule and regulation to love and serve his God. The jails and penitentiaries of our land contain thousands of people who are law-abiding citizens, simply because prison discipline does not allow them to be anything else.

"I love Thee because Thou has first loved me," with its wondrous depth of meaning.

—Whether the prophets stayed with their own race in Palestine or Egypt like Isaiah and Jeremiah, or were carried into the Babylonian captivity like Ezekiel and Daniel; whether they came of a prophetic line like Zechariah, or were ignorant men overmastered by the prophetic possession like Amos the herdsmen—they were commanded to utter stern warnings both to the idolatrous Israelites following the example of their kings, and to the people of Judah, so often led away, and then repenting. But always with the warn-

ing of punishment certain to follow their misdoing came the promise of the abundance of loving mercy which should greet the penitent.

IF I WERE YOU.

If I were you and had a friend Who called a pleasant hour to spend, I'd be polite enough to say, "Ned, you may choose what games we'll play."

That's what I'd do, If I were you and went to school, I'd never break the smallest rule; And it should be my teacher's joy To say she had no better boy. And 't would be true, If I were you.

If I were you, I'd always tell The truth, no matter what befell: For two things only I despise— A coward heart and telling lies; And you would, too, If I were you.

If I were you, I'd try my best, To do the things I here suggest; Tho' since I am no one but me, I cannot very well, you see Know what I'd do If I were you.

—Anxiety has no place in the life of one of God's children. Christ's serenity was one of the most unmistakable signs of His filial trust. He was tired, and hungry, and thirsty, and in pain; but we cannot imagine Him anxious or fretful. His mind was kept in per-

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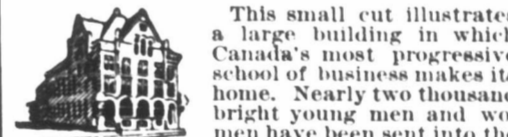
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