

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, MARCH 7, 1901.

[No. 10.]

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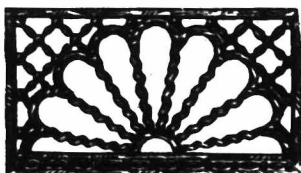
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## LESSON FOR SUNDAYS AND HOLY DAYS.

### THIRD SUNDAY IN LENT.

Morning—Gen xxxvii; Mark ix., 30.  
Evening—Gen xxxix., or xi.; 1 Cor. iii.

Appropriate Hymns for Third and Fourth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.  
Processional: 165, 175, 179, 263.  
Offertory: 198, 249, 252, 638.  
Children's Hymns: 467, 566, 568, 569.  
General Hymns: 93, 244, 253, 279.

### FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.  
Processional: 89, 200, 270, 520.  
Offertory: 86, 255, 362, 523.  
Children's Hymns: 331, 332, 335, 473.  
General Hymns: 91, 92, 94, 213.

## Reformed Burial Customs.

Some years ago an effort, following the English example, was made here, to simplify and cheapen the funeral pomp, but the society faded out of notice. The parent society in London is still alive, if such a bull is permissible. One of the earlier proposals was wicker coffins; Charles Kingsley directed that he should be buried in the slightest coffin, so that as soon as possible his remains might mingle with their mother earth. Our custom of having extravagantly expensive coffins, cased in thick, coarse wooden ones, is most undesirable. The growth of cremation has had its effect and should be made compulsory in large cities, unless the friends of the deceased removed the body a sufficient distance from the crowded centre. We do not agree with Dr.—now Sir Dyce Duckworth. A very slight covering of earth, as compared with the pres-

ent custom, should be urged as the mode of burial more in accordance with modern knowledge. These are the words used by Sir Dyce Duckworth, at a meeting of the Church of England Burial, Funeral, and Mourning Reform Association, held at the Westminster Palace Hotel. At the same meeting, it was decided to present a memorial to the president of the Local Government Board, urging him to move in the direction of obtaining fresh legislation for the burial of the dead body in accordance with sanitary law. The following are four chief points which were dealt with in the memorial: The protection of the public against the danger arising from the further use of overcrowded cemeteries; the certification by competent authority of the suitability of the soil for the dissolution of human remains before a new cemetery be opened; the enforcement of effectual sanitary precautions when infectious disease had been the cause of death; and the supervision of all burial-grounds.

## The Eighth Commandment.

We noticed lately that the "profession" in the States had reached the point of stealing choir boys. That was bad; we leave it to our readers to say if this is worse: "There is one thing I have in mind," said Bishop Tuttle, at the Church Club dinner in Kansas City, "which convinces me that Kansas City excels St. Louis in at least one profession. Only recently, I was riding on a crowded street car in St. Louis. When I alighted, I discovered that my pocket had been picked of a purse and \$30. A few days later, I was at the Union depot in Kansas City. I put my grip on the floor, while I purchased a ticket. When I turned for it, the grip, containing ten carefully prepared sermons, was gone."

## The Greek Church.

We have several times referred to the efforts made in England, mainly by the Bishop of Salisbury, and in the United States by the late Bishop Hale, to bring about a better understanding with the Greek Church, and of a memorial sent some months ago, with the approval of the English Archbishops: "In the Salisbury Diocesan Gazette, for February, the Bishop of Salisbury gives an interesting account of the reception by the Greek Church of his tract, entitled 'Some Points in the Teaching of the Church of England, set Forth for the Information of Orthodox Christians of the East,' which was recently published by the S.P.C.K. in English and Greek. The Patriarch of Constantinople writes in the most friendly terms, saying that proper and serious study is being given to the work, and praying that 'in the holy Churches of Christ there may rise up during the new century the long-desired sun of unity in the faith.' The Archbishop of Syra has reprinted the tract and prefixed to it a preface, in which he commends it to

learned clergy and laity, declaring that he has found no great difference between the teaching of the Anglican and the Orthodox Churches, and expressing the hope that the tract may produce a new movement towards union. The Greek translation of the tract has been reprinted in full by several Greek newspapers, and favourably noticed. There is thus good reason to hope that a considerable step has been taken towards making the position of the English Church more widely known in the East, and the Bishop of Salisbury regards the welcome given to his tract as all the more satisfactory since it did not disguise those points of difference which do exist."

## Hospital Sunday Fund.

It will be seen from the results of the London Hospital Sunday Fund that the total has been somewhat reduced owing, no doubt, to the pressing appeals made on behalf of our soldiers in connection with the South African war. Still it is deserving of note that in this purely philanthropic work, out of a total of £35,856, a sum of £28,627 was contributed by the Church of England. This means that the Church of England contributed four-fifths, the Nonconformists—including Congregationalists, Presbyterians, Jews, Wesleyans, Baptists, Romanists, and others—contributed one-fifth. The liberality of Churchmen for this object gives rise to a regret that they do not give as cheerfully and enthusiastically for some other purposes. They can give in London alone over £28,000 in a single day for a special fund, which meets with general approval. What could they do in twelve months for other funds, if they appealed as strongly to their feelings?

## Christian Social Union.

The Bishop of Durham, presiding at a meeting at Leeds in connection with the Christian Social Union, said that definite advances had been made towards the supreme ideal of society. On this there were no steps backwards. There had been in the past century substantial progress towards the personal and social ideal—the true ideal of life. He did not forget the terrible evils of commercial competition and of irresponsible riches, the serious, resolute, aggressive unbelief, and the still more prevalent indifference to spiritual things. But there was a frank recognition, such as there had never been before, of the social evil of overcrowding, of intemperance, of profligacy, and of an inward resolve to deal with these effectually. In all classes there was a steady growth of intelligent religious feeling, and many types of disciplined life devoted to good works. A comprehensive scheme of popular education, supplemented by free libraries, picture galleries, public gardens, university settlements, and extension lectures, generously supported by national, municipal, and private funds, were an eloquent witness to

the general desire to obtain for all our fellow-countrymen an equality of opportunity.

#### Variety in the Pulpit.

Alluding to the alleged decay of the influence of the pulpit, which it says is by no means clear, the Times asks, "Why should the clergyman, who is equipped with learning, be silent as to what he possesses, and strive to imitate his inferiors? Why should not one whose natural expression is the solemn and majestic phrase cultivate his gift? What would have been the sorry result and how great would have been the impoverishment in the past if all the great preachers had been obliged to express, more or less in one way, their soaring minds, the fire of their contemplation, the sanctity of their desires, the vigour of their faith, the sweetness and gentleness of their affections?" Newman, who wrote these words, at first composed his sermons after the model of Simeon, of Cambridge; later on he found his own manner, and for him, one much better. And so it has always been; variety in the pulpit has meant life, similarity has meant torpor, even when there was a desire to imitate liveliness of manner and exuberance of spirits which in some were perfectly natural."

#### The Queen of Holland.

"It is a pleasant homage to surmise," observes the St. James' Gazette, "that all royal marriages are said to be 'love marriages,' but in this case there is abundant proof of it. And this reflection brings us to the circumstance which most of all gives us English a friendly regard for the Queen of Holland. We think of 1837. The Queen of Holland succeeded at the same age as Victoria; she, too, lost her father when a child, and she has been brought up by a watchful mother—brought up, also, in much the same wise and simple fashion that the Duchess of Kent pursued with our Queen. We hope that a long and happy life is before her, that she will be blessed in her home, and keep the love of her people to the end."

#### The Bishop of Alaska.

It is a pleasure to hear of old Canadian friends. At a meeting, the general missionary society in the United States reported that the Bishop of Alaska was heard from at Tanana, on the Yukon, on November 12th, 1900. He was then in good health; was expecting to make a journey to Rampart about December 1st; in the meantime having visited Nuklahahyet and Nowikakat. Because of the recent epidemic of grip, which in some instances developed into pneumonia and bronchitis, he had been obliged to give relief to the Indians, and says it will be one of his first duties in the spring to help the natives in building cabins on the new mission site on the co-operative plan. They will go with him to some well-timbered spot and raft logs to Tanana on a percentage; he furnishing the food. In this way, he will obtain the lumber he needs without purchasing it. The little steamer, "Northern Light," needs a new boiler of a different type, when

she would be very valuable, and wishes those who contributed to the boat to understand that from \$1,200 to \$1,500 is required for the purpose.

#### Underneath Old London.

It is stated that in connection with the work of laying the new telephone system, foundations have been unearthed that cannot possibly be other than those of Old St. Paul's, which is believed to have extended further over the south side than the present building. In one case a buttress, the top of which was scarcely two feet from the surface of the road, was found. It was of stone on a loose foundation, and surmounted with brickwork. Any observer may see other parts of the foundation now that the trench is still open. With regard to another part of the city, the trench opposite to St. Dunstan's, Fleet-street, has had to be cut through a stone wall, which may have been either part of the foundations of an ancient church or simply a cellar. The telephone excavations have shown two things—that London is simply standing upon one vast graveyard and innumerable cellars. Wherever the trenches have gone, human remains have been thrown up. They are, in fact, as common as the dirt in which they lie. Anticipating public feeling on the matter, the Post-office authorities have given strict injunctions that the remains shall be buried on the spot from which they were taken, and the work is closely supervised, in order that these injunctions shall be carried out to the letter. The innumerable cellars which are constantly being unearthed, prove to be serious difficulties in the way of progress. For the most part, these cellars have been disused for years. They are ancient in the character of their architecture, and most of them come very near the surface of the road.

#### The Brotherhood of St. Andrew.

Just at the time, when it appeared that this movement had spent its force, we are cheered by the appearance, by one of the excellent, if not the best address, which has been called forth by this association. It is a paper read on the 1st December, 1900, by F. W. Moore, styled "An Enthusiastic Laity," and has recently appeared in the Scottish Guardian, and is published in pamphlet form; price, 4d. We publish a few extracts which give a general idea of the paper:

Self-Teaching.—It is by teaching others that the Christian learns the highest lessons. It is in praying for others that his own spirit expands. It is in working for others that he finds his greatest inspiration. It is to his fear of being found incompetent and insufficient in his work for God that he is not only urged on to continual growth in the Christian character, but finds in his shortcomings that humility which is so noticeable in our greatest leaders and saints. The sense of responsibility alone is useful. We all remember, in "Tom Brown's Schooldays," how, when Tom was growing up and in danger of being led astray into various kinds of "manly" mischief, the headmaster saved him by asking him to take charge out of school

hours of a young, delicate lad. No one gains half so much from Church work as the workers themselves. They are repaid a thousand-fold for all they do, and such pre-occupation is the greatest safeguard against temptation and sin. The priest who does not do his utmost to make all his people workers is doing them a grave injustice.

The Question of Ritual.—The ordinary services of the Church must always have a great spiritual value. The controversies about ritual never attracted me. Certain rites rest on absolute authority. Apart from these, so far as any rite or the absence of it is a true expression of devotional feeling, and is not in some way objectionable, I think it is quite allowable. If the Church is to be Catholic, it must provide for all types of character and all degrees of sensibility and culture. To me, High Church, Broad Church, and Low Church represent roughly these various types and degrees. If this is recognized, then the varieties of ritual are but the expression of the great natural law which makes every leaf different, every flower different, every seed different, though all are growing on the same tree. They do not tend to divergence or schism, but to the fullness and completeness of the Church. There is a danger sometimes that in seeking on the one hand for extreme simplicity, or on the other for elaboration, the care for detail may hinder the very purpose it is intended to serve. The Eucharist, itself, the very highest means of grace, may be insisted on in such a way as to make it less valuable to the participant, and I could quite imagine people being very frequent communicants without growing in grace. Each priest must ascertain as he best can what will most promote the spiritual life of his people and arrange the services accordingly.

The Priesthood of the Laity.—But, when magnifying the priesthood of the clergy, we must also magnify the priesthood of the laity. The laity must take a higher, a much higher, conception of their position, their duties, and their privileges. As that conception broadens, and heightens, and grows in intensity, so will their opportunities and responsibilities increase, so will their interest and energies grow, until the whole Church, fitly joined and working together, shall, in one grand harmony of labour and praise, show forth the glory of the Lord, and there shall be another outpouring of the Spirit as at the first Pentecost.

#### THE SUPPORT OF NORTH-WEST DIOCESES.

We referred recently to a number of the "Mission Field," which reports Lord Strathcona as saying that money should not be given to Canada, which is quite able to provide for her own religious wants. These remarks, made in defence of the S.B.G. policy of gradually withdrawing grants from Canada, have surprised and grieved Canadian Churchmen, and especially the devoted missionaries in the Canadian North-West. The bishops and the missionaries, who are grappling with the actual necessities of

Church work with Lord Strathcona of Saskatchewan the C.M.S., without its years ago." 1900, report need of nine no funds for of Calgary by Provincial mains yet Bishop Darran an interview no wealthy when there who live in dividends for the Church, devolve upon for the hear grants, who ought to be people at I might easily and the mis Lord Stratford no counter: English Church the voice: rather than ing a hasty in the natu The Canadian isters to the English em These English dowed church voluntary Canadian p but the chief the English given from for England they were : missionary : and asked : at the app but by who Though sev one raised a noble rec the bicenten the voice o and clergy: peals of n Bishop Darran different ea are true of of the East in the "Ch 1901 apply e Toronto ha clergy are and as muc in many a paratively r work is mal as yet are e.g., scanty etc. In so: Methodists of our peop

Church work in Canada, utterly disagree with Lord Strathcona. In 1896, the Bishop of Saskatchewan, speaking of the grant of the C.M.S., said: "We are less able to do without its help than we were twenty-five years ago." The same Bishop in March, 1900, reported to S.P.G.: "There is urgent need of nine additional clergy, but there are no funds for their support." The separation of Calgary and Saskatchewan, recommended by Provincial Synod, thirteen years ago, remains yet unrealized for want of funds. Bishop Dart, of New Westminster, said, in an interview in England in 1898: "We have no wealthy class yet. The time will come when there will be one; we think the people, who live in English counties, and draw dividends from the mines, ought to support the Church. . . . The work ought not to devolve upon the few pioneers. The work for the heathen and among the poor emigrants, who go out from the Mother Country, ought to be largely taken up by Church-people at home." Testimonies like this might easily be multiplied. If the bishops, and the missionaries deny the correctness of Lord Strathcona's opinion, then it deserves no countenance from English societies, and English Churchmen, who ought to listen to the voice of the Church's own children, rather than that of a distinguished man, offering a hasty opinion on a subject with which, in the nature of things, he is not familiar. The Canadian missionary in some cases ministers to the heathen, and in many cases to English emigrants, rather than Canadians. These Englishmen, accustomed to an endowed church, are slow to learn the need of voluntary support of the Church. The Canadian pioneer, as a rule, gives liberally, but the chief difficulty with the missionary is the English emigrant; and, therefore, funds given from England are being spent largely for England's own sons, as truly so as if they were spent in an English parish. A missionary in the Klondyke went to Glenora and asked for help to erect a Church tent; at the appointed time the work was done, but by whom? By Canadian Churchmen. Though several Englishmen were there, not one raised a hand to help. The S.P.G. has a noble record; but is it not strange that in the bicentenary year she should not listen to the voice of her own bishops, and synods, and clergy? Why do the oft-repeated appeals of men like Archbishop Machray, Bishop Dart, Bishop Pinkham, fall on indifferent ears? If Lord Strathcona's words are true of any part of Canada, they are true of the Eastern dioceses; but Bishop Anson, in the "Church Times," has shown they do not apply even in the East. The Bishop of Toronto has often said that some of his clergy are doing work as purely missionary and as much beset with difficulty as the work in many a foreign field. In the comparatively rich diocese of Huron, Church work is making rapid advance, but the clergy as yet are met with the gravest difficulties, e.g. scanty finances, scattered population, etc. In some parishes, the Presbyterians or Methodists number about five to every one of our people. As Bishop Anson shows, we

have only to turn to Algoma to see how little Eastern Canada has done, or can do, to help its own work. If this is true, Western Canada can depend on very little from the East. Lord Strathcona has done grave injustice to the whole Anglican Church in Canada. The day of England's opportunity to win the best part of Canada for the Church of England has now come. Never (as Bishop Dart and others have pointed out), was there a grander opportunity for aggressive work than now. The Canadian Church in the West, though miserably supported, is doing a mighty work. The country is just now opening up. Its huge mining and other resources will make the West a hive of industry and population. But just now, when the golden opportunity has come, when the Church ought to strain every nerve to win the best part of the half continent, that lies ready to be won; the S.P.G. chooses to withhold the needed help from the Church's own children, who are making heroic efforts to seize and to hold the ground for our own beloved Mother Church.

T. G. A. W.

FROM THE BISHOP OF ATHABASCA.

My Dear Sir,—It is pleasanter to give some account of the work throughout the Athabasca missionary field after a visit to the major portion of the missions, than, as last year, only to be able to gather together the threads of the work from letters. After spending Good Friday and Easter with our son-in-law and daughter in their parish, in Liverpool, Mrs. Young and I sailed April 22nd. After an uneventful voyage we arrived in Montreal May 3rd. I had received an invitation to address the Toronto branch of the W.A. at their annual session. This necessitated our pushing on without loss of time. It was a great pleasure both to Mrs. Young and myself to meet many whom we had known during our stay there in the winter of 1893 and 1894, and who have taken such an interest in our work. The following Sunday was spent in Hamilton, where we were the guests of the Rev. W. H. and Mrs. Wade, and I had the pleasure of occupying his pulpit. A too short stay in Winnipeg, and we had to hasten forward to be in time for the Hudson Bay Co.'s boats, leaving the Landing for Lesser Slave Lake toward the end of May. We were accompanied by Miss White, going to Vermilion to fill the position of matron to the Irene School, and Miss L. Scott, a member of the Church of the Ascension, Toronto, and sent out in connection with the W.A. of Toronto. Some delay in the despatch of the boats enabled us to spend Ascension Day and the following Sunday at St. Matthew's mission, and take our part in the services held in the little mission church. Mr. Richard Cox, a former student of St. John's College, Winnipeg, and since then a teacher on Indian reserves on the Saskatchewan, is in charge during my absence. The changeable and wet character of the summer made travelling somewhat trying. One morning, after a night of heavy incessant rain, I was disturbed before daylight by the movement of the crews, who were lying under shelters near our tents. The first impression on my mind was that they contemplated an early start. About two hours afterwards, when camp was called, I learned the cause. We were lying in a pool of water which was steadily encroaching on our waterproof sheet. Before I could step out of the tent, it was over the boot-tops. It is not agreeable to lift up soaking blankets and to speculate how large an area of dry blanketing is left for use the following night. St. Peter's mission was reached Tuesday afternoon. The children of the mission school were

ranged up on the shore and gave us a hearty cheer, while a warm reception awaited us from the Rev. G. and Mrs. Holmes and the mission staff. In the prospect of an increasing attendance of children and from the fact that the present building is already not sufficient, it was decided last winter to put up a new building. The general plan of the interior was carefully gone over during my stay. The new building, which would be finished and occupied before winter, contains on the ground floor, entrance, school-room, and boys play-room. On the upper floor are placed teachers' bedroom and boys' dormitories. A portion of the older building on the ground floor is partitioned off as a sitting-room for Mr. C. D. and Mrs. White. The remainder is occupied by the dining-room, with immediate connection with the kitchen, matron's sitting-room, and girls' play-room, and above with matron's bedroom and girls' dormitories. Miss Durnall will continue in general charge with the care of the girls. Mrs. White will look after the boys. Sunday, June 17th, the Rev. Mr. Scott preached in the morning and Holy Communion was administered. Among the communicants were several who had recently been admitted into our Church and whom I confirmed. Twenty-five in all were confirmed, including the pupils who had been carefully prepared. The confirmation address was delivered by myself, and I felt it to be a solemn and interesting occasion. On June 22nd, though four out of our nine clergy were unable to be present, we held our fourth Triennial Synod. A printed report of this has been sent to most of those interested in our work. It will give me great pleasure to forward a copy to any who have not received one. I was very sorry not to be able to visit St. Andrew's mission, White Fish Lake, more especially as the Rev. W. G. White was looking forward to my coming to open the mission church, so far completed as to be capable of being used for service. The fact that I was very busy preparing for the Synod and also arranging matters with our clergy after more than a year's absence, was one main cause why I could not go. Then again I was feeling far from strong and hardly capable of the more than forty miles ride, especially as the weather was unfavourable. I know it was a great disappointment both to Mr. and Mrs. White. On Wednesday, the 27th, we started with a buck-board and wagon for the Peace river. The road had become the bed of a stream that came pouring down from the neighbouring hills. Shortly after we started a heavy thunder shower drenched us to the skin. However, there was nothing for it but to press on. I have seen this road in a bad condition, but never worse than last summer. The high water caused us frequent delays. It took us four hours to cross the first Hart river. At another point on the prairie, a small creek and corduroy bridge, was so completely submerged that with great difficulty we crossed the vehicles and horses, one of them narrowly escaping drowning. We had to lighten the waggon and put the things across in my canoe, which I was taking to use on the Peace river, and cross in it ourselves. We were delayed at this point five hours. The mud holes were something phenomenal. One could not rush them, but hold the horses back until the fore-wheels had reached the utmost depth and then slacking the reins urge them forward, plunging and floundering through the slough. Happy if no break in the harness or the deliberate sitting down in the mud of some timid horse did not leave us in the middle, a not infrequent occurrence. The company of the Rev. Henry Robinson was very helpful to us. We arrived at the Forks of the Peace river the afternoon of Tuesday, July 2nd, six days out from Lesser Slave Lake. We were just in time to save the less perishable contents of two bales on their way to Vermilion. A few days previously, the river had suddenly risen and flooded the warehouse in which they had been placed awaiting shipment. Everything was hopelessly soaked; all writing blurred and unreadable. Happily the day after

was one of unbroken fine weather. Lines were stretched and clothing, quilts, etc., thoroughly dried. Before we left for Christ Church mission, with Mr. Robinson's assistance, they were rebaled and ready for shipment. On Thursday we crossed the river and arrived at Christ Church mission the following afternoon. The Rev. D. Curry went South after the Synod to meet his wife, so that he was not present at the mission during our stay. Mrs. Taylor, the wife of a neighbouring settler, who was left in charge of the house, received us. We found both her and her husband warmly interested in the well-being of the people and the prosperity of the mission. The next day Mr. Robinson and I visited the tents and houses. We found both the Cree and Beaver chiefs for that district very desirous to secure a school at our mission. They and other residents signed a petition to the Government asking for a grant for a teacher. Our services on the following Sunday were held in the church building, which was temporarily arranged for our use. The services were in Cree with some of the prayers in English for the English-speaking community. Altogether the work there, whether missionary or colonial, is more hopeful. A Mr. Carson is establishing a flour and saw-mill, and this will serve to promote settlement. Before leaving, I made arrangements for finishing the church, which will prove a roomy and commodious building. It stands well near the banks of the river. After accompanying us as far as the Forks on our way down the river, Mr. Robinson started on his journey up the St. John to finish the mission house there. As he again takes charge of the Christ Church mission, we shall need another missionary to carry on the work at St. John. He needs to have a true missionary spirit, earnest, devoted and determined to master the Beaver language. As we had Miss White with us, I had to engage an Indian boy. Mr. Robinson kindly placing his Peterboro canoe at our service. My canoe was only just sufficient for Mrs. Young and myself. The river rose again just as we started. The powerful stream, over half a mile in width, carried down with it innumerable logs, often whole trees torn up by their roots. The second morning heavy rain set in. The prospect of a quick voyage with so strong a current made us loth to go ashore. We were compelled to do so about 10 a.m. Incessant rain kept us there till the evening of the following day. Both I and the Indian boy were suffering from influenza, so that we had an opportunity of nursing it. But that night we had both to turn out and bale the canoes, as they were rapidly filling with rain water, not a pleasant occupation in pouring rain. The rise, fall, and rise again of the river made landing very difficult, and to secure good camp ground we had to select a point where the bank was too steep to land the heavier pieces and haul the canoes ashore. We found a great deal of sickness prevailing among the people living or camping along the river. At one point, where there were houses we had hardly landed before they were begging for medicine. This I administered as far as my scanty stock would allow. We spent Sunday at this point and held service under a temporary structure of boughs. Our hostess was a Beaver, formerly a scholar in the Irene School, now married to a trader, and evidently ordering her house well. We were deeply thankful to see fruit in the case of one who had at one time seemed as though she was lost to us. We arrived at St. Luke's mission, July 17th. This mission has sustained a serious loss through the resignation of Rev. Mr. Scott, after nearly fourteen years of faithful work among the house-people and Indians. Personally, I shall miss his influence very much in the diocese. He has been a faithful friend and fellow-labourer. The state of his own health, and Mrs. Scott's increasing weakness, through rheumatism, caused him to resign, as he felt they must be nearer medical assistance. Rev. A. S. White's joy at seeing us was heightened by the arrival of Miss White. I am now seeking to secure the services of a young man as assistant

to Mr. White, who will be prepared to give him self up to the work, especially in the school. Mr. Scott has left the buildings at the mission in good shape. The school house abuts on the mission house, so that only one kitchen is necessary. There are dining room, school room and teacher's sitting room on the ground floor, and boys' dormitory and teacher's bedroom upstairs. The girls sleep in the mission house. One of our earliest converts, Matthew Kewatin, passed away, at a point some forty miles below the mission, shortly after my arrival. He was a baptized and confirmed member of our Church and a communicant. He hardly survived the removal of his faithful pastor, Mr. Scott. As Mr. White gets to know the Indians, he will, I feel sure, prove a faithful successor to Mr. Scott, and be capable of both maintaining and advancing the work. He already speaks Cree with ease. Mr. White and one of our Indians, Charloot, accompanied us as far as what is called the Chute—a heavy rapid ending in a fall of some fifteen to twenty feet. This sudden break in the bed rock of the river extends right across, a distance of nearly a mile. It offers a very fine piece of river scenery. Here we parted with our companions and had to continue our journey alone. About four miles below the Chute is the Little Red river. Mr. Kerr, the officer in charge of the Hudson Bay Co.'s Post, who had joined our party on the way down from Vermilion, offered us hospitality, and we had dinner with him. Two young men came to take us across to see their mother, one of our converts, who, with her husband and family were camped across the river. Her gladness at seeing us was most affecting, and we spent a very pleasant time with them. We had reading and prayer and sang some hymns of which they are very fond. The wife is a very superior woman, and exercises a good influence on those about her. It was she who in 1898 brought a heathen woman and her three girls for baptism. On our return to the Co.'s post, Mr. Kerr urged us to stay the night, but I was anxious to push on. Our canoe needed great care in packing, as we had a journey of six or seven days before us with no prospect of provisioning. It brought us rather low in the water, but except for a few intrusive waves in stormy reaches, we suffered no inconvenience. It is strange in these vast solitudes, how little sense of loneliness there is. During the day all around is full of life and brightness, and the mind is fully occupied with winds, and waves, currents and sand bars, shoals and channels, and by night the friendly stars shine out, and the hoot of the owl, the cry of the fox, and the strong swirls of the dark, shadowy river become familiar sounds, soon lost in the deep sleep so easily wooed by those, who from early morning till night are out under the open sky, and exposed to nature's varying moods of wind, rain and sun. Mrs. Young is a good bow's man in a canoe, and to use a cricketering phrase, scored some 600 miles off her paddle last summer. We arrived at St. Paul's mission on the ninth day after leaving Red river. The Rev. J. R. Lucas, having been transferred to the mission in the Mackenzie River diocese, the Rev. A. J. Warwick is now in charge. I found the mission in good order, buildings well mudded and white-washed; a dressed lumber fence enclosing the new graveyard. The services were well attended on Sunday. In the morning I held a confirmation. Eight were confirmed; and afterwards, assisted by Rev. A. J. Warwick, I administered the Holy Communion. There were thirty communicants. Of the three missions I was not able to visit, one is Wapuskaw, but this, as a rule, I take in the winter. During our short visit to Toronto, while attending the annual meeting of the W.A., we were much pleased to learn that the grant to Miss Durnnall had, by a vote of the meeting, been raised to \$90 per annum. She herself was much encouraged by it, and has certainly well earned the kindly recognition. We were also glad to learn that Miss L. Scott was being sent out to assist Mrs. Weaver at Wapuskaw. From letters both from Rev. C. and Mrs. Weaver, we gather

that her services are much appreciated. They are not grudgingly confined to some one line of duty, but she cheerfully assists wherever she can. Our itinerating missionary, Rev. M. Johnston, from there, has been visiting different groups of Indians. He was to try and reach the Christ Church mission before Christmas, and spend a couple of months assisting the Rev. D. Curry, especially among the Cree-speaking people. Our work on the hand press at the Athabasca Landing has so far resulted in two editions of a collection of instructions, including the Creed, the Lord's Prayer, and the Ten Commandments, Morning and Evening Prayers and Hymns. These are much sought after. Also St. Mark's Gospel and St. John's Gospel. We are hoping to get to work again so soon as the year is turned. I very much fear, from the number who have accepted scrip, instead of taking treaty, that the help we have hitherto received from the Government will be much curtailed. This will sadly cripple our Indian boarding schools at Lesser Slave Lake, Vermilion and Wapuskaw. At these missions we have gone to considerable expense in buildings, receiving no Government help whatever, and now the grants which have helped us in boarding the children are endangered. We can only appeal to the liberality of our friends to enable us to continue the much needed work of training and teaching the children. Unfortunately for us, late events have served to render nearly everything more expensive. Commending the work throughout the diocese to your interest and support, and with the Apostle's request, "Finally, brethren, pray for us that the Word of the Lord may have free course. I remain, ever yours faithfully,

RICHARD ATHABASCA.

Athabasca Landing, Alberta, N.W.T.

REVIEWS.

We have received a copy of "Whittaker's Protestant Episcopal Almanac and Parochial List" for the present year. This book contains full information concerning the various dioceses of the American Church, as also a list of clergy both arranged alphabetically and under the various dioceses. The book is a most useful one for those who are in any way interested in the doings of the bishops and clergy of the American Church, and is particularly so as a book of reference.

The current number of the "Year Book of the Church of England in Canada" has just reached us. It contains as usual full information in regard to the Church in Canada and its various organizations, and in addition thereto a complete list of the clergy of the Church, together with their present addresses, which list is arranged alphabetically. Everyone who is interested in the welfare of the Church in this Dominion should possess a copy of the book, which they will find, as a book of reference, on all Church matters, simply invaluable. The book is published by Mr. J. P. Clougher at the nominal price of 25 cents a copy.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

IRENE PETRIE, MISSIONARY TO KASHMIR.

This is an unusually good book of its kind, the result of taking pains. All the recollections and letters of a beloved sister have been collected and selected by a skilful hand, and the result is such a success as to make the name of Irene Petrie a beacon mark for missionary young women, ay, and men, too. Sprung from parents and grand-

parents of the middle class, London, until and died after the bloom of usefulness in stiant gifts fores inclination was this is told us, unfold. It is st the mission field aceteristics of th am willing to g "but the more generally, and t where the fight forcements the Miss Petrie tho the English at l so passed over abroad, who ha of our missiona very successful was asked how ence in his imt but I tell them ese and so I g ful training. Mi first stationed i for the C.M.S. and scenery are many, but must view of what is "Leaving Ramp an exquisite wa one set of snow on the other. Day in Englan most perpendic Baramula Hill, forget-me-nots, cuckoo, blackbi the top was su seen. Below, spread out like Jhelum winding silent; beyond, stretch of Him domes, the high feet high, near greatest empire and the study t the last journey feeling well tol it, the bitter d speakable sorre but for baffled

The worl Is cold to We think of off. The questi what purpose i that the Lord completed the he said, "I cas day and to-mo fected." It is his teacher. memory of this had never beer M.D., daughte gold medallist We close this copied by her Here a's In this Long the Now h Let the Round May the C And th By Mrs. As \$1.50. Toronto

parents of the army, and belonging to the upper middle class, Miss Petrie's only home was in London, until she went to Asia as a missionary, and died after three short years of service, in the bloom of life, with apparently many years of usefulness in store. Carefully educated, her brilliant gifts foreshadowed a life in society, but her inclination was for a useful and religious life; all this is told us, and we seem to see the character unfold. It is strange how many of our women in the mission field are soldiers' daughters; the characteristics of the profession show themselves. "I am willing to go anywhere," writes Miss Petrie, "but the more I read the more I see that India, generally, and the Punjab, specially, is the place where the fight is hottest, and the need of reinforcements the greatest." Like so many others, Miss Petrie thought that there were two classes, the English at home, and the heathen abroad, and so passed over that large class of the English abroad, who have been relatively neglected. One of our missionary Bishops, who was holding some very successful drawing-room meetings in London, was asked how he was able to interest the audience in his immigrants. "Oh, I cannot do that, but I tell them first about the Indians in my diocese and so I gain their attention." After a careful training, Miss Petrie went to India, and was first stationed in Lahore, and thence to Srinagar for the C.M.S. Her descriptions of Asian life and scenery are vivid; we would like to transcribe many, but must content ourselves with the first view of what is now spelt as the vale of Kashmir: "Leaving Rampur at 4 a.m. on May 1st, we had an exquisite walk, seeing the silver moonlight on one set of snow peaks and the rosy dawn light on the other. We might have been keeping May Day in England, as we ascended a rocky and almost perpendicular water course up the face of Baramula Hill, 700 feet high, enjoying primroses, forget-me-nots, and wild iris, and the song of cuckoo, blackbird, and thrush. But before us at the top was such a view as I had never before seen. Below, the flat, fertile vale of Kashmir, spread out like a map, with the silver links of the Jhelum winding through it, now wide, placid and silent; beyond, to our north, the endless, glorious stretch of Himalayas, glistening snowy peaks and domes, the highest, Nauaga Parbat, almost 27,000 feet high, near to the spot where meet the three greatest empires in the world." But this climate and the study told their story—a holiday, and then the last journey and death. We plead guilty to the feeling well told in the preface, "Oh the pity of it, the bitter disappointment, as well as the unspeakable sorrow, not for interrupted enjoyment, but for baffled achievement.

The world which credits what is done, Is cold to all that might have been.

We think of other valuable missionary lives cut off. The question of Iscariot rises to our lips, "To what purpose is this waste?" Then we remember that the Lord Himself died before He had accomplished the years of one generation, and yet he said, "I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected." It is enough for the disciple to be as his teacher. As a direct result of the inspiring memory of this young martyr, Canada, where she had never been, sent out Miss Minnie Gomery, M.D., daughter of a Montreal clergyman, and gold medallist of Bishop's College, to Kashmir. We close this long notice by verses prophetically copied by her mother, which end thus:

Here a soldier's ashes rest,  
In this desert spot of ground,  
Long the foe around him pressed,  
Now he is with glory crowned.

Let the world its heroes praise,  
Round their tombs its laurels twine,  
May the Christians' fighting days,  
And the Christians' grave be mine.

By Mrs. Ashley Carus Wilson, B.A. Price, \$1.50. Toronto: Fleming H. Revell & Co., 1901.

INDIA FAMINE ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions to the above work: Mrs. F. M. Hunter, Pembroke, to support little girl, \$15; S. S. Gray, \$1; Member of St. Simon's church, 50 cents; Miss Cameron, Toronto, 50 cents; M. Mark, New Hamburg, \$1; Raised by a concert in parish of Musquash, N.B., per Rev. F. W. M. Bacon, to support child for year, \$15; Margaret Alison, \$1; Mrs. F. Grasett, \$2; "In His Name," Hillcrest, 80 cents; Proceeds of a missionary box of a young girl's sewing class, per Miss Sadlier, Hamilton, \$1.50; Sympathizer, Ottawa, \$1; "Waterloo," for support of child, \$15; E. W., Quebec, \$1; Miss M. E. Austin, Quebec, \$3. It is very kind of so many to bear in mind these homeless little orphans, and I trust there may still be others ready to give something to save a few more—ready to mention the work to their friends, Sunday schools, and mission bands—remembering that 30 cents keeps a child for a week; \$15 for a year, and that those who wish to do so, can name the child, and hear of its welfare. May I make one more request, will not some who read this offer an earnest prayer for these orphans that God will especially bless those that are taken into homes, making them, by His grace, loving soldiers of Christ, who may bring others into the same fold of the Great Shepherd, and that those left unclaimed may be saved from the hands of wicked men, and find kind friends, and in God's good time be brought where they, too, may hear the story of Christ's love and become members of His family. To those who will thus pray, I shall be most grateful, for undoubtedly more earnest prayer offered on behalf of our vast mission fields would mean new blessings poured out. He Who hears our prayer, longs with deeper yearning than we can fathom to save the souls of men. Please address any further contributions to this work to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec.

Farnham.—The remains of the late Canon Mussen, rector of this place, were brought to Montreal on Saturday morning, the 23rd ult., and laid to rest in Mount Royal Cemetery. The body was met at the Windsor street station by a large number of the clergy, and after it had been placed in the hearse, the funeral cortege proceeded to Christ Church Cathedral, where an impressive service was conducted by the Ven. Archdeacon Norton, rector of Montreal, and the Venerable Archdeacon Evans, rector of St. Stephen's church. During the service, the bells of St. George's church and of the Cathedral were tolled. The chief mourners were the deceased's two brothers, Messrs. William and Henry Mussen, Rev. H. Horsey, Abbotsford; Rev. W. Davidson, Phillipsburg; Dr. Slack, Farnham; while the following gentlemen from the same place acted as pallbearers: Messrs. Eaton, George Loud, E. F. Randall, R. Pierson, A. G. Lorrach, and David Sede.

Montreal.—St. Stephen's Chapel.—On Sunday, the 24th February, the Bishop of the diocese held a confirmation service here, when he admitted eighteen candidates to the full membership of the Church. The candidates were presented by the Ven. Archdeacon Evans. On behalf of Mr. A. F. Gault, His Lordship presented each candidate with a Bible, suitably inscribed. On the following Tuesday evening, the ladies of this congregation gave an "At Home," which was greatly enjoyed by those present, who, one and all, spent a very pleasant time. During the evening, a choice

programme was rendered, the following taking part: Mrs. Ramsay, Mrs. Jaques, Mr. Bayes, Mr. Bartholomew, Mr. Lee, Mr. R. H. Starr and Mr. Netten. The object of the "At Home" was the fostering of a friendly and social spirit amongst the members of the congregation, and the result was very gratifying.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

William Lennox Mills, D.D., Bishop of Kingston; Coadjutor of Ontario.

Kingston.—St. Paul's.—The members of the city branches of the Woman's Auxiliary, in connection with the Church of England, was held on February 21st, in the Sunday school. There were about seventy members and friends present. In the absence of Mrs. Daly, Mrs. B. B. Smith occupied the chair. Favourable reports were received from the local branches. The Zenara mission is in greater need of assistance this year than for some time past. The branches will make a more determined effort to aid this splendid department of the missionary work. A paper was read on missionary work throughout the world by Mrs. Mills, wife of the Bishop of Kingston. The paper was cleverly written, and showed that much thought had been bestowed upon it, as it covered the details of work in every quarter of the world. Miss Efa Power acted as secretary of the meeting.

Prescott.—In this parish, after a comparatively short illness, on the 28th January, there passed into that rest that "remaineth for the people of God," the gentle spirit of Margaret Blakey (aged 79), the third daughter of the late Rev. Robert Blakey, whose name is still held in grateful recollection, as rector for nearly forty years. Miss Margaret Blakey will be long remembered by all who knew her as a devoted member of the Church, and one whose kindly nature was a conspicuous example of self-forgetfulness and unselfish love for others. Requiescat in pace.

Kemptville.—His Lordship, the Bishop of Kingston, began, immediately after his consecration in November, to visit all the rural deaneries in his diocese, going to every church and mission station. He was received everywhere by enthusiastic crowds, who were often unable to find standing room. He always preaches plain, practical sermons, full of thought, never to be forgotten. His last visit was to this place. On Saturday, 23rd February, a reception was held in St. James' Hall. On Sunday he celebrated the Holy Eucharist in St. James' church, assisted by Rural Dean Emery. In the afternoon, accompanied by a large body of people from Kemptville, he took, first, Evensong, in St. Paul's Marlboro, the rector, through indisposition, not being able to go; then His Lordship attended second Evensong in St. James. At the time of the offertory, the following address was read by the rector:

"To the Right Reverend Father in God, William, by Divine Providence, the Lord Bishop of Kingston:

"We, the rector, churchwardens, lay delegates and sidesmen of the parish of Kemptville, extend to you hearty greeting on behalf of ourselves, our fellow Churchmen and others, who stand in sympathetic touch with us. Your place, as our Right Reverend Father in God, was not sought by you, nor did it enter the minds of those to whom the election of a Bishop for the diocese was entrusted to seek for you, for you were as much unknown to the great majority as the great majority were unknown to you. It was after many "searchings of heart" and prayer for the direction of the Holy Ghost, and after many of the noblest sons of the Church had been thought of as the chosen of the Lord for this diocese, and yet could not accept the call, then a feeling akin to that which

urged Samuel to cry out, after "Jesse's" seven sons had passed before him, and none to fill the office of the "anointed." "Are here all thy children?" Then came the modest reply of Jesse: "There remaineth yet the youngest, and behold he keepeth the sheep." "Send and fetch him," is the prophet's command, and as soon as the altogether unexpected dawn on the prophet's vision, God bids him, "Arise, anoint him for this is he." And, so a like-feeling, Father, when the final cry came from them charged to elect a Bishop for this diocese, "Is there not still another?" there came a feeling to the quiet waiters as a secret impelling force of the Guiding Spirit, converging all hearts and minds on one, and that one was you. The united cry went forth "Send for him." The voice found you in the wilderness tending God's flock. Then, after consulting friends and bowing the knee in prayer, you arose, girded up your loins, and gave yourself to the work "unto which you had been called by the Holy Ghost. And so, beloved Father, we welcome you to-day as you stand strong in the faith of Christ and His Church, ready to maintain and set forward "quietness, love and peace among all men." Strong in the strength of your apostolic office, sustained by the supplications and prayers of your faithful priests and the loving sons and daughters of your flock, as a spiritual benediction going in and out amongst us, you shall build up a people prepared for the Lord and in turn you shall shine amongst the greater jewels of the diadem of the Great King, Bishop of All—our Saviour Jesus Christ."

In the reply of His Lordship, among other things, he thanked the rector and officers of the church and the people in general, for their hearty welcome, stating that it was all literally true as given in the address. He referred to the beautiful and nobly proportioned church; that his visit had afforded him much pleasure, and that he had very much enjoyed the beautiful, hearty and reverent service, and that he expected to visit the parish again about August. Before the Benediction, standing before the altar, with the rector of Oxford Mills on one side, and the Rural Dean on the other, a grand "Te Deum" was sung, with the special intention of thanking God for having placed over the diocese so excellent and fitting a man to be the Bishop. All the services were very well attended, and the Bishop's sermons were more than eloquent, they were heart searching and edifying. The services, as usual, were quiet, hearty, and reverently devout. On Monday morning, His Lordship returned to Bishop's Court, Kingston.

Kingston.—The Bishop of Kingston intends having a new canon prepared regarding the mode of appointing clergymen in the diocese. Under the present system, the responsibility entirely rests with His Lordship, and he does not regard this as satisfactory.

#### OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Clayton.—Grace Church.—On Friday evening, the 15th ult., after the usual weekly choir practice, the organist, Miss Ida Nolan, formally resigned her position as organist of this church, owing to her approaching marriage. An address and a well-filled purse were given to her, as a parting gift, by members of the choir and congregation. The leader of the choir, Mr. Robert Watchorn, made the presentation to Miss Nolan, who returned thanks in a few gracefully-termed sentences. Miss Bertha James, a member of the choir, has been appointed successor to Miss Nolan, who, on the following Tuesday, the 19th ult., was married.

The Bishops-suffragan of Kensington and Barking, respectively, were consecrated in St. Margaret's church, Westminster, on Sunday morning, the 17th ult.

#### TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. Thomas.—The Bishop of the diocese confirmed twenty-eight candidates in this church on Sunday afternoon, the 24th ult.

St. Paul's.—The Right Rev. Bishop Mills, of Kingston, preached in this church last Sunday morning and evening, excellent, practical sermons, which were listened to with great interest by the large congregations present.

All Saints.—The Rev. E. Carey Ward gave a most interesting lecture in the school-house on "Australia, the Land of the Golden Fleece," on Thursday evening last, under the auspices of the parochial literary society. The lecturer began by telling his hearers something about the history of the aboriginal inhabitants of the island continent and of their habits, and from thence went on to talk a little of the old convict days. From that on he gradually traced the history of the marvellous growth of Australia, which practically began in the "Golden Year," 1851, up to the present day. In the course of his lecture, he told several anecdotes, both interesting and amusing, of the blacks; of the life of the gold-digger; of the digger's foe, the bushranger, and of the perils of the farming community from the terrible bush fires. Many beautiful views were shown during the evening of the chief cities in Australia; of that lovely spot, Sydney Harbour; of the native blacks and of scenery up-country. In these latter views the giant tree-fern was several times in evidence. Two facts Mr. Ward mentioned during the evening were especially interesting. The first one was a geographical one, viz., that Australia is the same size as the United States of America, minus Alaska, and that the great city of Melbourne, Victoria, which now contains a population of nearly half a million souls, is, to all intents and purposes, a product of the Victorian Era, for in 1837, when the Queen came to the throne, Melbourne consisted of a very small settlement of only three huts, built of wattle. At the present day it is a most imposing city and there are many fine public buildings to be found within its borders. The lecture was full, from beginning to end, of most useful and interesting information concerning the Land of the Southern Cross, and it was very greatly enjoyed by those who heard it. Mr. Carey Ward lived for ten years in Melbourne, where he had charge of one of the city parishes. It is to be hoped that Mr. Ward will repeat his lecture before long in Toronto, for it is well worth hearing.

Omeme.—News reached this parish on the 16th ult. of the death of the late rector, which took place, quite unexpectedly, on the previous day, in Toronto. He had been failing in health for some time past, but no one anticipated a fatal result. Mrs. McCann was present with her husband during the period of his last illness. The parishioners of Omeme and Emily forwarded a wreath to Mrs. McCann to be laid on Mr. McCann's coffin, "as a loving tribute of the rector and congregations of Omeme and Emily, to their late friend and beloved rector." At the services in the parish churches on Sunday, the 17th ult., touching references were made to the sad loss the Churchpeople have sustained. The hymns sang were those the late Mr. McCann favoured most. The prayers from the burial service were also read.

Emily.—On the 18th ult., the choir of St. John's church, Peterboro, visited this place, and gave a programme of music and songs. After the concert, the visitors were entertained at the house of Mr. and Mrs. James Jackson. On the previous Saturday evening, a number of the friends of Mrs. Wm. Best gathered together at her residence in order to take leave of that lady

and her daughter, who were about to take up their residence in Peterboro. Mrs. Best has been for more than 30 years a most devoted and earnest Church worker. During the evening, the rector, the Rev. E. A. Langfieldt, on behalf of himself and the members of his congregation, presented Mrs. Best with a beautifully illuminated address. The address was signed by Mr. Langfieldt and the two churchwardens. A pleasant evening was spent by all present.

Colborne.—A large number of people gathered together in the church here on Thursday, the 21st ult., in order to witness the induction of the Rev. W. J. Fidler, Jr., into this living. The ceremony was performed by the Venerable Archdeacon Allen and the Rev. Canon Spragge.

Port Hope.—Trinity College School.—Tuesday evening, February 26th, a most interesting lecture was given to the boys of this school by the Rev. Canon MacNab, of St. Martin's, Toronto, on "Personal Reminiscences of Italy and Switzerland." The lecture was illustrated by numerous excellent slides, and was thoroughly enjoyed by the boys and their friends from the town.

#### NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Quebec.—St. James'.—The Bishop conducted a Quiet Day for the clergy of the deanery of Wellington in this church on Monday, the 18th Feb. A number of the clergy were unable to be present, some through sickness and some owing to the state of the roads, but those who had the privilege of hearing the wise, helpful, encouraging and deeply spiritual words of the Bishop were well repaid for their coming. The following were present: The Revs. Canon Baker, Canon Gribble, F. A. P. Chadwick, H. C. Burt, R. A. Robinson, and E. A. Vesey, the rector of the parish. The day commenced at 10.30 a.m. with a celebration of the Holy Eucharist, the Lord Bishop being the celebrant, assisted by Rev. F. A. P. Chadwick, followed by an address on "What We May Make Lent for Ourselves." Matins were then said at which the Bishop's address was on "What We May Make Lent for Our People." The third service, which started at 2.30 p.m., consisted of prayers and an address on "Non-Church-goers, and How to Reach Them," after which Evensong was said, and the closing address given on "God's Care for Us, His Ministers." At the close of the services, the clergymen expressed to their Bishop the deep appreciation they felt for his kindness in coming to them with such an uplifting message. His Lordship made a feeling reference to the sad death of Rev. W. McCann, of the mission of Hornby and Stewarttown, whose funeral took place on the same day.

Hornby and Stewarttown.—The Rev. W. McCann, rector of this parish, died in Toronto on the 15th ult. He had been ill for several months. The body was taken to Hornby for burial, and it was interred on Monday, the 18th ult. The funeral was a very large one, many of his parishioners and a large number of citizens being in attendance. The funeral service was conducted in the church at Hornby, and seldom has such universal sadness been witnessed in even a funeral service. The hearts of both men and women seemed to be touched as by the loss of one who had indeed endeared himself to them. The service was presided over by Rev. F. E. Howitt, of Hamilton, who, in opening, conducted the usual prayer service, and then, after speaking a few sympathetic words himself, called upon the following, who spoke briefly: The Rev. F. H. Fatt, Burlington; Canon Wade, and Rev. Joseph Fennell, Hamilton; Rev. Dr. McTavish, Rev. John Neill, Toronto; Rev. L. Perrin, and Rev. W. S. McAlpine, Georgetown; Rev. O. T. Tough, Hornby, and Rev. A. R. Gregory, Mansewood.

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HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—The annual meeting of Middlesex Deanery Chapter, Sunday School and Lay Workers' Associations took place in Bishop Cronyn Hall, on Tuesday, the 19th ult., afternoon and evening. The Rural Dean, the Rev. Canon Smith, presided, having with him on the platform, the vice-president, Mr. C. H. Armitage, and Mr. J. K. H. Pope, president of Lay Workers. The Rev. J. H. Moorehouse acted as secretary at the afternoon session, and amongst the clergy present were His Lordship, the Bishop, Very Rev. Dean Innes, Archdeacon Davis, Revs. Moorehouse, Sage, Cox, Dann, Gunne, Brownlee, Ball, English, Bethune, Rhodes, and a large number of laymen and ladies from the city and various parts of the county, including a large party from Clandeboye and Granton. After opening services deanery business occupied some time, including reports of progress, in the way of church improvements at Strathroy, Wardsville, and other places, and two new rectories—one at Clandeboye and the other at Ailsa Craig. Good progress was also reported in the way of Church extension. The congregation at Melbourne were desirous of having a clergyman appointed to that place, and Granton asked to be separated from Clandeboye, and established as a separate parish. The hearty congratulations of the meeting were accorded, as above. A resolution of sympathy was passed with the rector and congregation at Glanworth, on account of the quarantine because of small-pox in the neighbourhood. Matters relating to the Sunday School Hymnal, and also the Deanery Magazine were discussed, and a committee was appointed to consider the latter, with power to act if thought necessary. The election of officers of the Sunday School Association resulted as follows: President, the Rural Dean; vice-president, Mr. C. H. Armitage; secretary, Rev. G. M. Cox; treasurer, Miss Kirkpatrick. Rev. Arthur Murphy then gave a quiet hour Bible reading for the clergy and teachers, which was of a most helpful character, and made a marked impression upon those present. This was followed by a brief address by His Lordship, the Bishop, taking as his subject the Revised Version of the Bible, and earnestly and forcefully showing its advantages. Refreshments were then served in the large committee room by the ladies of the Cathedral. At 7.45, the session resumed, and after opening services, President Pope, of the lay workers, gave an excellent, practical address on the objects and work of the association, followed by Alderman Beattie, Messrs. Foster, Hart, Armitage and others. The subject of Church extension, or "Is Our Church Growing?" was ably handled by Prof. F. T. Harrison, showing marked growth numerically and spiritually, but yet pointing out that much more might be accomplished, if the members were faithful to their trust. After brief discussion on the subject, Miss T. Wright sang, "The Holy City." The Rev. Arthur Murphy then opened a discussion on the subject of "How to Develop the Spiritual Life in the School," urging, as the first necessity, entire consecration on the part of the teacher, and urging also the establishing of a "decision Sunday," when the scholars would be asked, first, to acknowledge Jesus as their Saviour; and, second, to resolve to serve Him as such all the days of their life. Archdeacon Davis followed with a brief, earnest address. The question of Sunday school music was then taken up, and especially that of having an orchestra. Mrs. Thorpe gave an account of the use and benefit of such at the Sunday school of the Memorial Church, followed by Mr. C. H. Armitage, a number of questions being asked by Ald. Beattie and others. The question drawer was then opened, and again proved an interesting feature, the answers being acceptably given by Mr. Armitage. The thanks of the association were then tendered to the ladies of the Cathedral school, to Rev. A. Murphy, and those who took part,

after which the meeting closed with the Doxology and the Benediction by the Dean.

Clinton.—St. Paul's.—On Friday evening, the 22nd ult., the many friends of the Rev. J. F. Parke, who has resigned the rectorship of this church to accept the rectory of Amherstburg, met him in the school-room, and presented him and Mrs. Parke with a kindly-worded address, an ebony cabinet, and \$80 in gold. The Rev. J. F. Parke made a feeling reply, in which he thanked the Churchpeople of Clinton for their assistance during his six years' residence among them. He said that he was glad to know that he carried to his new home such kind wishes for his future success. After the presentation had taken place, a programme of music, etc., was given.

Bayfield.—The Rev. C. Jennings, the esteemed incumbent of this parish, is seriously ill with la grippe, and has been unable to take his Sunday duty for two weeks. It is hoped that he will soon be better.

Dungannon.—The Rural Dean visited this parish for the first time on Sunday, the 24th ult., and gave two excellent addresses to large congregations on behalf of the Mission Fund. The Rev. M. M. Goldberg since coming here has made a marked improvement in the parish. A comfortable brick building has been purchased for a rectory, new furniture has been placed in the chancel, and one hundred dollars collected to build a new shed.

Goderich.—The Bishop will visit the deanery in May, and the rector will have another large class for confirmation.

Middleton.—The Rev. T. B. Smith has resigned this living, to accept the living of Carberry, Pleasant Pt., and Stinson's School, in the diocese of Rupert's Land.

Huntingford.—Christ Church.—The committee in charge of the renovation of this church are giving a great deal of time and attention to their work, guided by the architect and by the estimates. They are examining several tasteful designs of frescoing for the walls and ceiling, which if adopted, will, with the repainting of the interior, give the church a handsome appearance. They have not yet decided what style of windows are to replace the old ones, but they are busy with samples and making enquiries.

SASKATCHEWAN.

There are at present sixteen clergy in this diocese. C.M.S. are steadily withdrawing help; the actual amount of reduction since 1888 is \$3,915; and the condition of the Indians is such as to render self-support, on their part, absolutely out of the question. The diocese has a comparatively small and widely scattered population. There are no wealthy persons in it. Prince Albert, Battleford and Duck Lake are small towns. Since last Easter the one congregation in the diocese (St. Alban's, Prince Albert), which circumstances had forced into self-support, although the stipend paid was a small one, has ceased to be self-supporting, and services are, with difficulty, carried on at all. As to the three clergymen now on the society's list, it is not reasonably possible that they should continue to receive less than \$480 per annum, apiece. Yet, the society's total grant to the diocese is now less than \$300 per annum; and it is being withdrawn at the rate of 10 per cent. per annum. The grant to the diocese from C.C.S. is \$720 per annum. The sum received last year from Eastern Canada for general work was exactly \$100. The Canadian Northern Railway, now being rapidly pushed forward from Manitoba, is to reach the town of Prince Albert by the first of October, 1901. This railway will pass through and open up some of the finest land in the North-

West Territories. The Church ought to have at least two clergymen working among the settlers along the route of this railway, who have settled in advance of railway facilities; and there is urgent need for a resident clergyman at Saskatoon, where settlement has grown during the past three years, and where from years of neglect, Churchpeople have, it is feared, joined other religious bodies. It seems sad and hopeless to speak of this and to urge increased help in the face of the society's policy to ignore all that has been said and to continue to reduce its already absurdly small grant. And there is not the least doubt that Church work in Saskatchewan suffers grievously, and will continue to suffer until it is again under the active supervision of a resident Bishop. It is, indeed, sad to think how the Church in the North-West is suffering by delay in the completion of the Calgary Bishopric Endowment Fund. The sum now needed to complete the fund is a little over \$9,000.

Rosthern Mission.—The Rev. T. G. Wallace, M.A., curate of Bishops' Nympton, in England, has been endeavouring to stir up an interest in this mission, amongst the Churchpeople of North Devon, and he has succeeded in obtaining several small collections from various parishes for the purpose of building a place of worship there.

British and Foreign.

The Rev. E. W. Vaughan, M.A., vicar of Llantwit, Glamorganshire, who still survives, was present at the coronation of the Queen. He is in his 92nd year, but he still performs his clerical duties with an unimpaired vigour.

A new organ recently placed in the beautiful little church of St. Andrew, Dunmore, Scotland, was dedicated on the 9th ult., by the Rev. A. Griffiths. The organ is the gift of the Hon. Mrs. Hamilton, in memory of her husband.

The living of St. Mary's, Barnsley, Yorks, has been filled by the appointment, by the Bishop of Wakefield, of the Rev. W. Foxley Norris, Jr., vicar of Almondbury, near Huddersfield. Mr. Norris is an Oxford man, and is the Bishop's examining chaplain.

The reopening of the Macclesfield parish church, the restoration of which is now almost completed, the work having been carried out at a cost of £20,000, has been arranged for April 24th. The preachers during the octave will include the Bishop of Chester, the Bishop of Exeter, the Bishop of St. Asaph, Dean Pigou, Prebendary Eardley-Wilmot and others.

A wedding present was recently made to Archdeacon David by the clergy of the diocese of Brisbane, as a mark of the general regard and affection in which the Archdeacon is held by his brethren. The gift consisted of a handsome revolving book-case, made of Queensland oak, with carved scroll work at the base and round the top.

St. Peter's mission church, Gardner street, Glasgow, has been enriched by a very fine stained-glass east window, presented by Mr. Isaac Pearson. The subject is the glorification of Christ, and is dedicated to the memory of the late Mrs. Moir. Mr. J. D. Dunbar has also presented this church with an extremely handsome and massive solid brass eagle lectern.

The Rev. Dr. W. Baker, who has been Head Master of the Merchant Taylors' School since 1870, but who is now retiring, has been presented with his portrait, painted by Mr. J. S. Sargent, R.A. The presentation took place in the hall of the school recently, in the presence of a large number of the friends of the school.

The Bishop of Llandaff has announced his intention of opening a million-shilling fund in aid of Church extension and additional energy in his diocese.

The bequest of £100,000 of the late Mr. Samuel Lewis, the well-known money-lender, of London, England, to the Jewish Board of Guardians for a hospital, provides that the benefit thereof shall not be confined to persons of the Jewish faith only, but that they shall have the preference.

In the diocese of Salisbury, Churchpeople are to be asked to emulate their brethren in the Midlands, and raise a sum of 500,000 shillings as a thankoffering to God from the whole of the diocese for the blessing received by the Church during the past century. The Finance Committee of the Synod has been asked to take the matter in hand, and to indicate to what objects the fund should be devoted.

A simple but touching tribute of loyalty and devotion was paid to the Queen's memory by an Isle of Wight clergyman, the Rev. T. B. Macnamara, rector of Kingston, in that island, and formerly curate of Whippingham, who, declining to entrust the task of the ringing of the knell to other hands, himself tolled the bell of the parish church for one hour on the morning of the day after Her Majesty's decease.

The Rev. J. B. Hill, of Daley Mission Hall, Edinburgh, who has recently been appointed to a living in Yorkshire, was presented, at a meeting of the congregation, presided over by the Dean, with a handsome private communion service, a handbag, and a surplice. The presentation was made to Mr. Hill, on behalf of the congregation, by Mr. James Bruce, who is the lay representative of the mission. There were over 400 subscribers to the testimonial.

The Rev. Clement Marau, a native Australian deacon, has completed a beautiful church, upon the erection of which he has been engaged for some time. It is constructed of solid blocks of coral sawn into the requisite shape by Mr. Marau himself; the roof is of iron. He is a very remarkable man; he is quite an author, having written his autobiography (which has been translated by Dr. Codrington), and several hymns, besides composing both chants and hymn tunes.

The death of Bishop Cramer-Roberts, Bishop-suffragan of Manchester, and vicar of Blackburn, took place suddenly on the 9th ult., at the latter place. The cause of death was diphtheria. In 1878 he was appointed Bishop of Nassau, which appointment he held till 1885, when he returned to England. After assisting the late Bishop Harold Browne for two years in the diocese of Winchester, he was appointed in 1887 by Bishop Moorhouse, vicar of Blackburn, and assistant Bishop in the diocese of Manchester. He was 60 years of age.

At Sydney, N.S.W., there is the complete cathedral chapter—the dean, six canons, a precentor, and ten lay members. Long ago has old St. James' ceased to be the pro-cathedral; there is the cathedral church of St. Andrew, a sort of Lincoln in miniature. And there is the Chapter House, a sufficiently stately building, underneath it the Diocesan Registry, with the Archbishop's offices and private rooms. So also there is Bishops' Court, a stately and picturesque residence standing in its own beautiful grounds and having a lovely view over the Pacific Ocean.

A melancholy occurrence marred the special memorial service which was held in the ancient parish church of Llanellian, near Colwyn Bay, in Wales. Despite advanced years and feeble health, the venerable rector, the Rev. D. M. Thomas, insisted upon braving the storm and taking the service, so that he might be able to pay a tribute to

the memory of his beloved Queen. He was, accordingly, conveyed in a closed carriage to the church. While delivering an eloquent eulogy of the late monarch's beautiful life and example, he was taken ill, and before help could be obtained he fell back in the pulpit and died.

The Rev. H. Hulcatt, chaplain of the Forces at Aldershot, once told the following anecdote at an Army Scripture Readers' meeting, at Cambridge. "The incumbent of Osborne had occasion to visit an aged parishioner. On entering the cottage, he saw, sitting by the bedside, a lady in deep mourning, who was reading out loud. His first impulse was to withdraw; when the lady, rising, remarked in a pleasant, low voice, 'Please do not go. I was only reading aloud, and I should not like the invalid to lose the comfort which a clergyman's visit would afford.' She then retired, and he found, lying on a bed, a Bible which the reader had been using. That lady was the Queen of England."

There is an incident associated with Bushey House, Bushey Park—that was granted by the Queen to the Royal Society for the purpose of a national physical science laboratory in connection with Kew Observatory—which is just now of some interest. During the tenancy of King William IV., that covered a period of thirty-six years, the King had a part of the foremast of the "Victory," against which Lord Nelson was standing when he received his fatal wound, placed in a small temple in the grounds. Afterwards it was removed to the house itself, where it supported a bust of the Admiral. A shot had passed completely through the mast, and in the hole thus created a pair of robins built their nest and reared a brood, the members of which were great pets of the King and Queen Adelaide.

## Correspondence.

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

### TRUE CATHOLICITY OF SPIRIT.

Sir.—I am sure you, with all other true Churchmen, are ready gratefully to acknowledge any good that has been done to the workers of our Church in the difficult parts of the Lord's vineyard. I wish, therefore, to call your attention, and the attention of Churchmen generally, to an act that shows true Catholicity of spirit in some outside the pale of the Anglican Church. Two years ago, Dr. Brown, of Stratford (now of Arkona), acting in the capacity of medical advisor to a prospecting party on the Yukon, visited several of the mission stations in the diocese of Mackenzie River, and was so delighted with the usefulness of the work done by our missionaries, that he loses no opportunity of commending their good work wherever he goes. Although a Presbyterian, he speaks most enthusiastically in favour of our work, and on one occasion, lecturing in Knox church, Stratford, he so impressed his audience with the Christlikeness of the character and work of Rev. T. J. Marsh, and his fellow-workers at Hay River, that the members of Knox (Presbyterian) church set to work to make up a valuable bale of goods, which were forwarded, and will have reached their destination by this time. Dr. Brown is living on the outskirts of my parish here, and his testimony in behalf of missions has been and is being very helpful in awakening interest among the people. It is, therefore, with deep gratitude that with your permission, I would, as a Churchman, here acknowledge his great kindness in both helping the missionaries during his stay there, and

in reporting their work since his return. I have recently seen letters from Rev. Mr. Marsh, in which he speaks in terms of the warmest gratitude to the doctor for help given. You will greatly oblige me by inserting this in the Churchman. Yours sincerely in Christ,  
F. G. NEWTON,  
Warwick, Ont.

### MANY THANKS.

Sir.—Just a line to thank the friends, many of them unknown, who have kindly sent me books and papers, for my mission. I can assure them that their gifts are appreciated, and that the winter has been made pleasanter for many. It is difficult for women or children to get out much at this season, and these gifts have been a blessing to them. With many thanks,

JAS. F. B. BELFORD,  
St. Paul's Parsonage, Clearwater, Man.

### LEAFLETS, DESERVEDLY CRITICIZED, ABSURD.

Sir.—In the current number of "Church Work," attention is drawn to the Sunday School Leaflets, issued under the sanction of the Provincial Synod. The teaching of the leaflets is deservedly criticized, "absurd" is the term applied to one of their statements, and we are told that their teaching is not calculated to inculcate reverence for our Blessed Lord. It is certainly quite time that some notice should be taken of the utterly inadequate character of these papers, which come to us with the authority of the Canadian Church; as loyal Churchmen we are bound to accept these leaflets with respectful consideration, but when we read the above, or such a question and answer, as: "What did our Lord do with Zachaeus?" "Our Lord dined with him;" is it any wonder that efforts are made by unauthorized parties to publish leaflets which at least shall have some semblance of sense and teach something more than "suppositions."

### A HOME FOR CONVERTS.

Sir.—In a recent issue of your paper, there is a paragraph, under the caption of "A Home for Converts," in which we are told that B. F. De Costa, who used to be rector of St. John the Evangelist church, New York, is now president of a Converts' League, made up of Romanists, who formerly belonged to many religious bodies. I had the pleasure of a slight acquaintance with Dr. B. F. De Costa, and having read some of his writings, and in particular his "Valedictory on Leaving the Church," as well as his prologue on entering his new attachment, am much interested in his present status. Is he at this time under Anglican or Roman obedience? Is he president of a society of Verts to Rome, or of reverts, who have been to Rome and have returned empty? I hope he has returned to his former obedience; your paragraph does not say so. The grounds which he gave for leaving his Mother Church did not justify the step, and the amount he had to say at the time about his action indicated greater capacity for imagination than for logical reasoning. His laudations of his new-found mother were as great as his depreciations of the mother he had forsaken. Roman Catholic papers swarmed with his long and mighty utterances at that time, and more than one Roman missionary used them as arguments that great men could not remain in the Anglican Communion, but had to find perfect faith, and complete mental and spiritual rest and satisfaction in the Latin Church. When a man of influence leaves us for any other religious body, we hear a great deal about it, when he returns, we only find it out, if at all, by some paragraph in your valuable paper. Let us hear more about such things, and oblige,

### RADICAL.

"Radical's" comments are much to the point. Having a general knowledge of Dr. De Costa's

career, the writ he quietly returned months after formation on v was obtained Church, probab

Sir.—In your "Lawlessness," clergymen of th of uncanonical associated with at L'Eglise du Sutton; but in self, I repudiate the diocese isst the closing of the new—an eva eral interest. man shall be s tions of a clerg without Episco the due perfo authorized in t of a special offi Book, such as New Year's E to the Church please, other pe clergy. And th don. The invi and the assigni in the service proval. My m We are, unhap rounded by in therefore, all t wise as serpe Church muse l children, and ir be promoted children to the ceived by them belong. The s Church are not Huntingdon, b church on New

Sir.—Will yo Churchman," a to offer Mr. / authorities for standing at th ward position : To a lay mind that "the alms of the people" all religious 1 brought to the and place it u a two-fold acti and afterwards distinction to priest simply t and wine. Thi attitude, not o people, and is tion standing and placing," which ought a Acts x., 14). can be clearer Bishops at the ister speaks to and Benedictic them; when h they should ai Church ever "turning to th and bowing the

career, the writer was under the impression that he quietly returned to the Church in about six months after he resigned his charge. The information on which the paragraph was written was obtained from a Church paper, the Living Church, probably. [Ed. C. C.]

LAWLESSNESS.

Sir,—In your last issue, there is a letter on "Lawlessness," signed W. R. B., in which certain clergymen of the diocese of Montreal are accused of uncanonical proceedings. I do not wish to be associated with what is described as transpiring at L'Eglise du Redempteur, and in the parish of Sutton; but in so far as the article refers to myself, I repudiate the accusation. The Bishop of the diocese issued a special form of service for the closing of the old century, and opening of the new—an event of common concern and general interest. The law of the Church is that no man shall be suffered to execute any of the functions of a clergyman in the Church of England without Episcopal ordination. These functions are the due performance of the various offices authorized in the Prayer-Book. But in the case of a special office, distinct from any in the Prayer-Book, such as that issued by our Bishop for New Year's Eve, it seems consistent with loyalty to the Church for the Bishop to allow, if he so please, other persons to take part with the Church clergy. And this is what took place in Huntingdon. The invitation to the Protestant ministers and the assigning to them of a subordinate part in the service was done with the Bishop's approval. My motive was the good of the Church. We are, unhappily, a small minority here, surrounded by influential Protestant bodies. It is, therefore, all the more incumbent upon us to be wise as serpents and harmless as doves. The Church must be brought to these, her wandering children, and in no better manner can this object be promoted than by bringing these wandering children to the Church, to which, though unperceived by them, they, by virtue of their baptism, belong. The special and distinctive claims of the Church are not obscured, but made more clear, in Huntingdon, by what took place in St. John's church on New Year's Eve.

W. P. R. LEWIS,  
Rector of Huntingdon.

IS IT ROMISH?

Sir,—Will you allow a reader of the "Canadian Churchman," a layman of the Canadian Church, to offer Mr. A. W. Savary, of Annapolis, a few authorities for the practices he reprobates—of standing at the offertory and assuming the eastward position in the recitation of the Creeds, etc. To a lay mind, the rubric in the service directing that "the alms for the poor and other oblations of the people" (which may include cheques for all religious purposes), should be "reverently" brought to the priest, "who shall humbly present and place it upon the Holy Table," necessitates a two-fold action; (1) formal presentation to God, and afterwards (2) depositing, on the table, in distinction to the next rubric, which directs the priest simply to "place upon the table" the bread and wine. This clearly implies a most reverential attitude, not only on his part, but on that of the people, and is best carried out by the congregation standing during the "bringing, presenting, and placing," because giving it an act of worship which ought always to be made with prayer (see Acts x., 14). As to the eastward position, nothing can be clearer than the rule laid down by the Bishops at the Savoy Conference, "when the minister speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them; when he speaks for them to God, it is fit they should all turn another way, as the ancient Church ever did." The two ancient customs of "turning to the East," at the Gloria and Creeds and bowing the head at the sacred name, survive

in spite of the withering indolence in religious matters which characterized the early part of the last century. The 18th canon specially directs us to bow at the name of "Jesus," when it occurs in public worship. The same rule of the Reformers of our Church, formally stated at the Savoy Conference, applies to the position of the priest all through the service, so that the eastward position cannot come under the "unauthorized" ceremonies, so properly condemned by Archbishop Tait, in whose cathedral of Canterbury, the rule of the Reformers was and is carried out. The Reformers most certainly did not consider such positions "Romish" but Catholic. Did Mr. Savary or anyone else ever see the elevation of the offertory in a Roman Catholic church? I attended one church constantly and never saw the "collection" even placed on the altar. Would Mr. Savary favour your numerous readers with the date of the "day of the Reformation," as there are no doubt many, myself one, who would like to know it?

J. A. FOWLER.

Family Reading.

"SONGS IN THE NIGHT."

Was it my angel's voice I heard?  
Was it a message from Thee, my Lord?  
Asking a song this night?  
A poem of peace and joy it bade,  
When heart was heavy, and thought was sad;  
How shall I sing it aright?

It was but a moment past, I heard,  
Another voice, and another word;  
A voice as of grief and pain;  
A sob which told of the bitter thought,  
How sorrow and sin into life is wrought;  
And who shall speak peace again?

Yet the voice cries, "sing," sing a song of praise,  
For He Who is watching from heaven always,  
Is the Father of love and light;  
And though tears fall fast, and grief sob long,  
God counteth each tear, and noteth each wrong;  
"True hearts may sing songs in the night."

So I turned away from the face of pain,  
And gazed in the dear face of Love again,  
And lo, in His eyes were tears;  
Then the voice whispered softly, "'Tis He Who  
bare,  
Our griefs, and carried our sorrows and care,  
Men cry, and the God-man hears!"

Then I knelt me down, and I wept and prayed,  
And sorrow and sadness and sin I laid  
At His feet "Who doth all things well."  
To all who will open to Him the door,  
He has pardon, and balm, for each sin and sore,  
And tidings of great joy to tell.

O, my soul, sing thy sweetest for love to-night;  
Sing in the darkness, sing in the light;  
In the heart of man there should dwell,  
The trustful love and the grateful song,  
Which to the Lover of Men belong;  
O, my soul, bid thy glad song swell!

—Anon.

THE TRIBULATION OF A CHRISTIAN.

The Christian is not exempted from worldly difficulties. It happens to him, as to others, to meet with what are termed misfortunes, to be deprived of the friends which make life dear to him, to be depressed by poverty, to be afflicted by sickness, to suffer under pain. It is not by setting him free from the common lot of human nature, from the punishment which followed the great transgression, it is not thus that God makes manifest His favour towards him. But He makes it manifest in another way—

by cheering him in his poverty, by supporting him in his sickness, by comforting him in his afflictions. As after the deluge He made a covenant with Noah, and set His bow in the sky for a token that, though there might be clouds and storms, yet there should be a limit to them, and the waters should no more utterly overwhelm the earth; so He treats His servants in their griefs; He shows them the token of His covenant, the sunshine of His mercy breaks through the clouds which overhang them, and they are enabled to say, "It is the Lord, let Him do what seemeth Him good." Then most especially is the promise fulfilled: "If any man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make our abode with him." Many have experienced the truth of this, and have avowed that the time of their heaviest earthly sorrow has been the season of their greatest spiritual comfort. God has so visited and refreshed them, so lightened the darkness of their affliction, so smoothed the pillow of their sickness, that they have forgotten their griefs, and found in His presence the fulness of joy. They have that in themselves which raises them above this world, with all its changes and reverses, and fears and sorrow—even their faith. "In the world they may have tribulation," but still they are of good cheer, for He Whom they believe has "overcome the world."—Right Rev. Dr. Sumner.

CHRISTIANITY.

Christianity is not given to a people exclusively for their own use. It is the food of the whole earth, the fountain from which whatever is human must draw the soul's sustenance. And no more right have a people to keep the Christian religion to themselves, while thousands, in other lands, are worn down by moral famine, than they would have to hoard the earth's fruits, if their own wants were supplied, and the cry of starving multitudes swept across the seas.—Melville.

THE MIRACLE.

Though the miracle may not be nature, neither is it against nature. The language is wholly unsatisfactory which calls these wonderful works of God violations of a natural law. The miracle is not unnatural, for the unnatural; the contrary to order is of itself the ungodly. The very idea of the world is that of order. That which comes in then to enable it to realize this idea which it has lost will scarcely itself be disorder. The true miracle is a higher and purer nature coming down out of the world of untroubled harmonies into this world of ours, which so many discords have jarred and disturbed, and bringing this back again into harmony with that higher. The healing of the sick can in no way be termed against nature seeing that the sickness that was healed was against the true nature of man—that it is sickness which is abnormal and not health; the healing is the restoration of the primitive order. The miracle is the higher law neutralizing the lower law, and for the time putting it out of working, not the violation of the lower. I lift my arm, the law of gravitation, is not denied or annihilated, it is merely held in suspense by the higher law of my will. In the miracle, this world of ours is drawn into and within a higher order of things; laws are then at work in the world, which are not the laws of its fallen condition, for they are laws of mightier range and higher perfection, and as such they claim to make themselves felt and to have the pre-eminence which is rightly their own.—Archbishop French.

## NEARER TO THEE

They were singing, sweetly singing  
And the song melodiously  
On the evening air was ringing,  
"Nearer, oh, my God, to thee!"  
In my eyes the tear-drops glistened  
As it stirred the twilight dim,  
And I wondered as I listened,  
If it brought them nearer Him

Were they like the wanderer, weary,  
Song and life in sweet accord,  
Resting in the darkness dreary  
In that nearness to the Lord?  
Has His Spirit ever sought them,  
To be slighted or denied?  
Had that dear song ever brought them  
Closer to the Saviour's side?

I have heard its music often,  
Felt its meaning deep and sweet,  
And my weary heart would soften  
Singing at my Master's feet.  
"Nearer thee"—oh, precious feeling!  
Nearer Thee, in gain and loss;  
Nearer Thee, when I am kneeling,  
In the shadow of thy cross!

Nearer thee when love, descending,  
Falls in blessings on my head;  
Nearer thee when I am bending,  
O'er the graves that hide my dead!  
Nearer thee in joy, in sorrow,  
'Tis the same where'er I roam;  
Nearer thee to-day, to-morrow,  
Oh, my King, my Christ, my Home!

## THIRD SUNDAY IN LENT.

## Morning.

"Hearty Desires."—Collect.

In religion, as in worldly pursuits, a whole-hearted devotion is necessary to success. He whose spirit has been remoulded by the Holy Ghost, who now loves the things which God commands, and desires that which He promises, and who is willing to count all things in which he formerly delighted "loss for Christ," will press on, in the Divine life, with a holy earnestness and zeal that cannot be turned aside by any of the pleasing baits of ill. Such an one pre-eminently was St. Paul. Read Phil. iii., and there learn how "hearty" were the desires with which his soul stretched itself toward God. "Let us walk by the same rule; let us mind the same thing." "How good is God," says Bishop Wilson, "who will not only give us what we pray for, but will reward us for going to Him and laying our wants before Him!" Is there any wish which we are cherishing that we dare not bring before God? That alone proves its unlawfulness. Is there anything which greatly moves us, but which we think too small, too insignificant, to be worthy of His attention? There is nothing that interests His children which has not power to touch the heart of our Father in heaven. Many, very many desires fill our breasts; and very "hearty" ones they often are, essential, we are apt to think, to our happiness and success in this present life. Let us carry them all to God. In His infinite wisdom He may see the gratification of these desires would be injurious to our true interests. Then in His very love for us, He will deny us. And would you not have it so? Would you not rather submissively trust everything to God than be left to direct your own blind way? Nowhere can you find better advice than is given us by that quaint old writer, Quarles: "Wouldst thou know the lawfulness of the action which thou

desirest to undertake, let thy devotion commend it to Divine blessing. If it be lawful, thou shalt perceive thy heart to be encouraged by thy prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart."

## Noon.

"The right hand of Thy Majesty."—Collect.

It is said that a missionary was once trying to impress on the mind of a heathen king some correct idea of the deity. "Show me your God," said the monarch. The missionary brought him forth at noonday, and bade him look upward. "I cannot," said the king; "the brightness of the sun dazzles and blinds me." Said the missionary, "This orb of day is but the creature and the messenger of God. If you cannot gaze upon it, how would you be overwhelmed were He Himself to appear before you?" Such desires are not new to the heart of man. Even Moses prayed, "Show me Thy glory." But God mercifully denied his request: "Thou canst not see My face; for there shall no man see Me and live." Yet not wholly did He deny him: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." (Ex. xxxiv., 6, 7.) Let us meditate more frequently upon the majesty of God. The thought of Him makes all the petty distinctions of earth sink into utter worthlessness. If our souls are thus trained to look beyond "the transient and minute," we will break loose from these toils of vanity which drag us down to earth. Gazing thus upon Him with the eye of faith, holy aspirations will fill our hearts, and we will seek, in our own weak way, to copy Him; so that, as the Apostle says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Yet a day is coming when we shall see God face to face; when before the great white throne we must take our stand for judgment, and the eye of God shall look us through and through. Then the right hand of His majesty will find out all that hate Him. "He will not spare in the day of vengeance." There is but one hiding-place that can shield the guilty soul—the cross of Christ; but one Advocate, Who, when heaven and earth shall be dissolved, will dare to stand forth for the sinner's help. It is the Crucified. Is that hiding-place—that Advocate yours?

## Evening.

"Be our defence."—Collect.

To the tried and tempted Christian the thought of God as a "defence" is one of peculiar preciousness. It is interesting to notice how continually David speaks of Him in this light. "Be Thou my strong Rock, for an house of defense to save me." "The Rock of my strength, and my Refuge." "A strong Tower." Such are some of the images which the tried warrior used to signify his sense of God's protecting care. And who had put it more fully to the proof? Did he triumph over the lion and the bear, when they sought to devour the lambs of his flock? Did his right arm whirl the sling with unerring aim, and lay the haughty Philistine in the dust? Was he successfully hidden from Saul, time and again, and for long years protected against all his machinations? And, finally, was he sustained in his authority even when his own son rebelled against him? Never does he for a moment attribute any victory or any praise to himself. It is always God. "Blessed is the man who maketh the Lord his trust." "Some trust in chariots and some in horses; but we will remember the name of the Lord our God."

"Mine eyes are ever turned toward the Lord, for He shall pluck my feet out of the net." And the great Christian warrior, St. Paul, does battle in the same strength. "All men forsook me. Notwithstanding, the Lord stood with me, and strengthened me. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." What greater encouragement can we desire than such examples, coupled with the innumerable promises of God's Word? "If God be for us, who can be against us?" And as the strength of a human father would be put forth most promptly to defend the feeblest child, so will the power of our Lord be interposed to shield His weakest one from harm. Every soul that has entered into covenant with God, through the blood of Jesus, shall find by his own blessed experience that "the name of the Lord is a strong tower; the righteous runneth into it, and is safe."

## HINTS TO HOUSEKEEPERS.

**Boiled Fish.**—Wash and clean fish, tie in cloth, put in fish kettle, and cover with boiling water, boil until cooked, then take out, remove cloth, and lay on a platter. Have ready a sauce made of one and a half pints of milk, a good-sized piece of butter, and thicken with flour, cook in double boiler, stirring often, have hard-boiled eggs ready, pour sauce over fish, slice eggs, garnish your dish round with them, and lay slices of egg over fish. Be careful not to have your sauce too thick. A little mustard used with boiled fish makes an improvement.

**To Fry Fish.**—Wash and drain, then take out backbone, by cutting with a sharp knife lengthways, then cut fish in pieces crossways, dip fish in beaten eggs, then roll in biscuit crumbs, and fry in hot butter or dripping to a nice brown. Make a rich white sauce of flour, butter, and milk, two hard-boiled eggs chopped very fine added to sauce before sending to table.

A tablespoonful of vinegar added to the water in which fish is boiled will make the flesh firmer and improve its flavour.

**Soup Stock.**—Take three or four pounds of shank of beef, cut into small pieces, add all the bones and bits of cold meat you have in the house, and cover the whole with cold water, let it stand for an hour or two and set on the stove, boil it several hours; then strain and set away to cool. When it is cool, the fat can be easily removed; do not have a bit of fat in it. This is the soup stock, and several different soups can be made by boiling the different vegetables, rice, macaroni or manicoa in water and adding some of the soup stock, and seasoning to taste. Whenever an onion is used, it is much nicer grated than cut in pieces.

**Thin Corn Bread.**—Put in a bowl three cupfuls of cornmeal, one teaspoonful of salt and one tablespoonful of butter, pour over sufficient boiling water to thoroughly soak, but do not mix to a paste. Cover closely and let stand until cold (this may be done the evening before). Add two well-beaten eggs, one teaspoonful of sugar, one heaping cupful of flour and sufficient cold milk to make a thin drop batter. Grease shallow tins very thickly, pour in the batter to quite an inch deep and bake in a very hot oven. It will take about twenty minutes.

**Cup Custards.**—Beat four eggs with two-thirds of a cupful of white sugar, add a quantity of rich new milk; flavour with one teaspoonful of extract of nutmeg, almond or vanilla; stir all together. Pour into cups and place them in a dripping pan of water, set in an oven, and bake with moderate heat.

One little star in  
One little beam  
One little drop  
What can they

One little flower  
One little feather  
One little note  
All are so little,

Each little star  
Each little beam  
Each little river  
Feather and flower

Each little child  
Each little hand  
All can be gentle  
Though they are

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ONE LITTLE STAR.

One little star in the starry night,  
One little beam in the noonday light,  
One little drop in the river's might,  
What can they do? O, what can they do?

One little flower in the flowery spring,  
One little feather in one little wing,  
One little note when the many birds sing,  
All are so little, feeble, and few.

Each little star has its special ray,  
Each little beam has its place in the day,  
Each little river-drop impulse and sway,  
Feather and flower and songlet help, too.

Each little child can some love-work find,  
Each little hand and each little mind;  
All can be gentle, useful and kind,  
Though they are little like me and like you.

HOW THE BAD BOY WAS WON.

A boy must believe that his Sunday School teacher is a loving helper—not a religious detective, nor Christian policeman delegated to deal with his misdoings—before he can be reached. Sympathetic consideration is the strategic board of campaign to manipulate his capture. It is his unfortified point, and who-soever uses it as a truce, be it teacher, parent, or forbidden companion, can enter unchallenged into his heart. His hobby is his unguarded citadel, and the teacher who can locate it can stealthily march through it and effect his surrender.

A successful teacher related to me her experience with the proverbial bad boy, which is reproduced as she stated it. She said it mattered not how prayerfully she prepared the lesson with the hope of impressing or reaching him, he not only thwarted her efforts to render the lesson profitable to himself, but disturbed the whole class, so that it became painful to her and distracting to them.

One morning he became more inattentive than usual, and talked in an audible undertone to the boy beside him. It was impossible to go on with the lesson, so she stopped, and called him by name. He flared up instantly in defiant insubordination. She saw it, and instead of a reproof, which he armed himself against, she enquired with a smile, "What were you talking about so earnestly?" His expression changed to one of surprise, then softened into shyness, as he answered her, "I was just talking about my pigeons, that's all."

"Pigeons?" she said kindly, "they are such pretty pets for a boy."

His eyes brightened with earnest animation as he informed her, "I have got two beautiful fantail ones. One laid an egg this morning!" His beaming expression as he spoke revealed to her how thoroughly his pigeons had possession of his thoughts, and how difficult it was for him to shift his mind from his engrossing pets back to Bible times and Bible themes, and become an ardent listener. It touched her, and his inattention appealed to her in a new light. Her mind flew backward over the bygone years, when, as a little maid, her own heart found such happy companionship in pets, and sympathetic lenience hovered over her pupil and his offence. Her eyes were opened to the realization that she had been trying to drag him forward to her plane of accumulated years of experience and knowledge, instead of stepping back beside him, and meeting him on his own vantage

What a Minister Says

—OF—

'Shredded Wheat'

"We have used Shredded Wheat now for four years or more. We use not less, but more, of it. It is indeed the 'staff of life.' With Shredded Wheat as the main article of food I feel better fed and can do more work than on any other diet. I have never been so well and strong as since I began making Shredded Wheat the leading article of food. It not only feeds the appetite but the whole body. My stomach is free from all 'hankering.' My regular diet for breakfast and supper is mainly Shredded Wheat. My two children almost live on it and thrive as never before. I believe anyone who will give it a fair trial will have the same experience."—(Rev.) Inman L. Willcox, Worcester, Mass.

For Sale by all Grocers.

ground. That moment she lit the candle of sympathy that was to light his pathway to scriptural truth.

The impulse came to her to digress from the lesson with the experimental longing to reach him. She quickly opened her Bible, and found "pigeon" in the concordance, then asked him, "Did you know that pigeons are written about in the Bible?" His undisguised astonishment was answer enough to her enquiry, so she held the Bible toward him, and he took it with curiosity, and eagerly followed her finger as she pointed out the reference where "pigeon" was mentioned, and then showed him where to find it in Leviticus 1; 14-17. All of the boys were now curious to hear what the Bible said about pigeons. She had each read a verse, and then explained the full meaning of it being an offering unto God, and described the preparation of it by the priest. He was deeply attentive now that she had touched a chord that linked the Bible with something in his own life,

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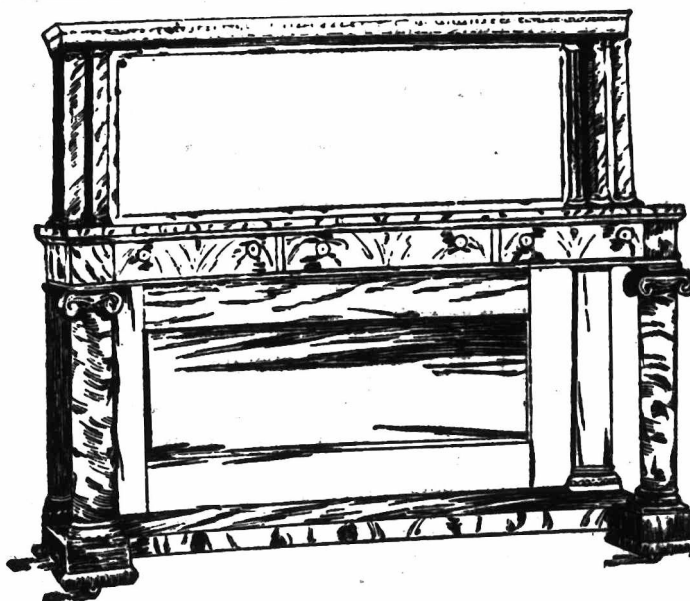
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and brought it into a new light in his eyes. He looked at her soberly, as though yielding up a set prejudice, and said, "Well, I never knew before that the Bible had about pigeons and things in it."

"Yes," she said "the Bible is just full of what will interest boys and girls, if they would only believe it."

Having captured his attention, she adroitly said, "If you will listen to the lesson, I will accompany you home to see your pretty pigeons." His face beamed with delight and anticipation, as he enquired eagerly, "Will you come with me after Sunday School if I will keep quiet?" She felt it to be not just the thing to leave before the church services, especially with a pupil beside her, but to win him was uppermost in her heart now, and she could not chill him with a refusal to his request, so nodded her assent to him as she resumed the lesson.

Before the bell of dismissal ceased, he laid his arm on her arm, and asked, "Are you coming with me?" She walked out with him, and as they traversed one block after another she noted the long distance he had come in fair or inclement weather, and chatted with him about it and about the games that he liked to play, his playmates, school and everything that she could think of that would interest and draw him out. Finally they reached the unpainted tenement-house district and he bolted ahead of her into a shop and was hurrying straight through to the back premises when he was stopped by her mother, the keeper of the shop. His teacher had already halted to make herself acquainted with his mother and to obtain permission to enter the back yard with the impulsive boy who was so eager to show his pets to her. The mother invited her to the rear end of the store and offered her a chair. As she did so she turned to the boy and insisted, "Your teacher don't want to see them old pigeons."

He drew himself up in poor exultation and exclaimed, "Yes, she does; that's what she came for."

The teacher verified his assertion with the request to accompany him into the yard to look at them. In heedless delight he skipped in front of her through the doorway, and the instant that he appeared the two white pigeons flew down and lit upon his shoulders. He caressingly pressed them against his shoulders and cheeks and in the midst of their love-making to him he cited all their accomplishments, showed their roosting-nook, bath-pan, and the new-laid egg, as they cooed and fluttered around him. His absorbing attachment to them and his watch-care impressed her deeply and furnished her with the key to his heart and the cue to reach him. As she watched his excitement and happiness, she realized that a boy is full of childish vagaries; that as the leaves of autumn shed themselves to make ready for those of springtime, so he sheds them to make ready for his coming manhood, and to reach him one must descend to his plane

of thought and action and not try to prematurely force him into adult soberness and reason. From that moment of sympathetic consideration which interested her in the things of his young life he was captured and held, and she herself became a more effective teacher in the lesson learned about boys and their points of absorbing engrossment. —LIDA B. ROBERTSON, in S. S. TIMES.

### BRITISH AMERICA Assurance Comp'y.

The sixty-seventh annual meeting of the Shareholders of this Company was held at its offices, Toronto, on Thursday, 28th February, 1901.

The President, Hon. Geo. A. Cox, occupied the chair; and Mr. P. H. Sims, who was appointed to act as Secretary, read the annual report, of which the following is a summary:

Your Directors have the honour to present the annual report and financial statement of the Company's sixty-seventh year, duly vouched for by its Auditors.

It will be noted that there has been a considerable increase in the premium income for the year, this being mainly due to the business derived from the new fields in which the company has established business connections, and also to the improved conditions that have prevailed in the marine business.

Two half-yearly dividends have been declared at the rate of seven per cent. per annum, amounting to \$60,323.86, and the Reserve Fund has been increased to \$581,457.22.

In view of the abnormal fire losses on this continent during the year 1900, including the disastrous conflagration in April last in the cities of Hull and Ottawa, which involved a loss of property to the value of about ten million dollars, your Directors feel that the statement herewith submitted must be regarded as satisfactory by the Shareholders.

The capital stock of the Company has been increased to one million dollars, in accordance with the by-law passed at the last annual meeting, the \$250,000 new stock authorized to be issued at a premium of fifteen per cent. having been all taken up.

SUMMARY OF FINANCIAL STATEMENT.

Total cash income.....	\$1,951,233 34
Total expenditure, including appropriation for losses under adjustment .....	1,890,347 57
Dividends declared .....	\$ 60,885 77
	60,393 26

Total assets .....	\$1,776,606 45
Cash capital.....	1,000,000 00
Reserve fund .....	581,457 22

Security to policyholders.. \$1,581,457 22  
The President, who moved the adoption of the report, which was seconded by the Vice-President, referred to the exceptionally heavy losses by fire on this continent during the year under review, and said that although the report just read did not present so favourable a showing, as far as the balance between income and expenditure for the year was concerned, as the preceding annual statements, which he had had the honor during the past eight years of submitting to the shareholders, he felt that there was perhaps as much matter for congratulation in the figures embraced in the accounts for 1900 as in those of some preceding statements which have shown a more favourable balance sheet. It was gratifying to observe the continued increases in the volume of the business transacted. While there had been a satisfactory growth of income from fields in which the Company had for years past been carrying on operations, he was glad to be able to say that, from the agencies recently established beyond the limits of this continent, very encouraging returns have been received. The predictions that the Directors ventured to make a year ago as to probable improvement in conditions of marine business had, he was pleased to say, been realized, and, as a result of the better rates, which, speaking generally, had prevailed, both upon inland lake and ocean risks, there had been a fair margin of profit upon the business written in that branch during the year. But what in his estimation was a more matter for congratulation than any of the figures to which he had referred

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was the fact that at the close of a year in which the fire losses, in Canada and the United States, have been very largely in excess of those of average years, they were able to present a balance sheet which showed a loss of less than one per cent. upon the premium income as the result of the year's underwriting transactions—that is, ignoring the income derived from interest and rent.

The report was, on motion, adopted, and the following gentlemen re-elected to serve as Directors during the ensuing year: Hon. George A. Cox, J. J. Kenney, Hon. S. C. Wood, Thomas Long, John Hoskin, K. C. L. L. D., H. M. Pellatt, R. Jaffray, A. Myers and E. W. Cox.

At a meeting of the board held subsequently, the Hon. George A. Cox was re-elected President and Mr. J. J. Kenney Vice-President.

### JEMMY'S MOTHER'S BONNET.

"I want you to put jes' as many r'lets on as you ken for twenty cents, s'ght there in the front, so't they'll tick up an' look kind o' stylish." It was a thin, sickly looking little boy that spoke. The young girl behind the counter smiled, but there were tears in her eyes as the grimy fingers undid the ungainly newspaper bundle, and took out a rusty black straw bonnet, which had seen a great deal of service.

"It's fur my mother," he continued, "an' it's a surprise. Do you think you ken git it done fur me by the time I take my paper down to the office and git back?"

"Oh, yes," said the girl; "only don't hurry too much. What is your name?"

"Jem," answered the boy; "an' I won't. An' there's the twenty cents,

I'd wait fur it a couple o' hours, if I had to."

He passed out whistling cheerily. The clerk opened her shopping-bag, and, taking out a bottle of shoe polish, began applying it vigorously to the faded straw. "Are you really going to try to fix up that old thing?" inquired another clerk, "and take your noon hour, too? Catch me! Why didn't you give him the violets and let him go? Twenty cents worth—humph!"

"Indeed, I am going to fix it up for the poor little fellow," was the earnest reply. "Just think, Mary, I suppose he's saved up that twenty cents for weeks! I'm so glad I happened to get this blacking this morning. You can't tell it when I get through with it; see if you can!"

She hummed a happy little song as she went, putting on coat after coat, deftly turning the straw up here and down there.

"Mrs. Brown," she said, as the proprietor of the store entered, "will you give me thirty-five cents worth of violets at wholesale? A poor little boy has brought me his mother's bonnet to trim, and I want to add a few violets to what he has ordered, and make it just as pretty as I can."

"Indeed, I will," the proprietor answered, "and good measure at that! And so it came about that the poor black bonnet was transformed into a beautiful "shiny" one, with bunches of violets peeping out here and there from the ribbons, so cunningly arranged that the worn, faded part could hardly be discerned.

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"Oh, you mean that's at fur twent coming bac touch was l lots of vi'let shiny? Oh death!" H happy little clerk's face.

As the d one who ha of it, all we and, laying said: "This my dear, a forget. Ou which the have begru needy withi it shall neve

In her sin ed upon th wondered and what it say? As th which a pet and widen beyond our a noble, ger world migh on and on t

### THE ST TOLL

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"What Arthur.

"Oh, we different ki lettuce, cab soft substa are not usu less it is to

To eat "Surely no "That sh about it," s "Why, in

"Oh, you don't mean it; you don't mean that's my mother's bunit, and at fur twenty cents?" exclaimed Jem, coming back just as the finishing touch was being given. "Oh, what lots of v'lets! How did you git it so shiny? Oh, she'll be just tickled to death!" He was a wonderfully happy little boy who gazed upon the clerk's face.

As the door closed behind him, one who had been a silent spectator of it, all went up to the young girl, and, laying her hand on her shoulder, said: "This has been a lesson to me, my dear, a lesson that I can never forget. Out of the abundance with which the Lord has blessed me I have begrudged to the poor and needy within my gate. Please God, it shall never happen again!"

In her simple way, the girl pondered upon the woman's words, and wondered what her life had been, and what it would be. Ah, who can say? As the circles of a pool into which a pebble has been cast widen and widen until the ripples reach beyond our sight, so the influence of a noble, generous aid though one the world might call a small one, goes on and on through the eternity.

THE STORY THE SNAIL TOLD TO ARTHUR.

Arthur was lying on the ground in the garden, face downward, with his head propped in his hands, and an open book before him.

"Oh, dear, I shall never get this lesson; I am slower than a snail," he murmured.

"How do you know how slow a snail is?" asked a voice close by him. "Yes, I am a snail," he added, as if answering his questioning look; "and I wonder how much you know about the snail family, anyhow."

"Not much," answered Arthur; "only that they are supposed to be about the slowest thing there is."

"That is not much, I am sure; for, although we are rather slow, we manage to do a great deal in the world."

"I would like to know something more about you. Will you tell me?" asked Arthur, more interested in this living object than in his lesson.

"Well, I might give you a few facts to think about," answered the snail, slowly. "In the first place, some of our family live in all parts of the world. We live in a shell which we always carry with us, and into which we can retire at any moment we wish. The name snail means to creep, and I am sure if you had to creep along on one foot you would not go much faster than we do."

"Only one foot!" said Arthur, in surprise.

"Yes, that is all we have," answered the snail. "We have to pull ourselves along with that the best we can."

"What do you live on?" asked Arthur.

"Oh, we live all right. We eat different kinds of vegetables, such as lettuce, cabbage, or any nice fruit, or soft substance. The gardeners are not usually very fond of us, unless it is to eat us."

"To eat you!" exclaimed Arthur.

"Surely no one does that!"

"That shows how much you know about it," said the snail disdainfully.

"Why, in Europe we are much

prized as a great delicacy. We grow larger there, about two inches in diameter, and also as high; and are used in soups, as well as cooked alone. The glassmen of Newcastle have a snail feast once a year, and thousands are used at that time."

"I am sure I would not eat a snail!" said Arthur in disgust.

"You need not," answered the snail, tartly; "but you need not think we are not good enough for you. Why, the Romans kept us in enclosures, and fed us on meal and wine, that we might be extra nice."

Arthur saw he had made a mistake, and hastened to ask:

"What do you eat with? I do not see any teeth."

"We have teeth, though. They are fastened on our tongue, and we often have from one to two hundred!"

"My, what a lot! I guess you never have the tooth ache, do you?"

"No, we are never troubled that way. There is a strange thing about us that you likely do not know; and that is, if our head is cut off we grow another one."

"Wouldn't it be nice if people were that way! I guess they would always be losing their heads to see if they could not get a better one. Wouldn't they, Mr. Snail?" and Arthur laughed at his odd conceit.

"I presume they would," answered the snail; "but my family is Helicidas."

"Well, I can never pronounce that right," said Arthur. "How many are there in your family, anyhow?"

"Altogether we number about fourteen hundred. That is, that many different species are found the whole world over."

"Whew!" said Arthur. "You are quite an extensive family, and no mistake. Do they all carry their houses with them, like you?"

"To be sure they do, and some of them have very beautiful ones instead of the plain brown, like mine. When the cold weather comes we go into our houses, close the doors, and sleep all winter, until the warm weather comes again. Then we are ready to begin living again."

"How do you tell where you are going?"

"Why, we look with our eyes, to be sure, the same as you do."

"But I do not see any eyes."

"If you look close you will see little round knobs on the end of the longer feelers; these are the eyes."

"I see now," said Arthur, after observing his strange companion a moment. "Well, I like you better than I did, and have enjoyed our talk; now I must really study this lesson," and he was soon pouring diligently over his book.

The snail toiled slowly away, hunting out the tender bits in the lettuce bed.

TEDDY'S YELLOW WATER MELONS.

Teddy had gone out to spend a week at grandmother's house with his mother.

That, of itself, was wonderful, and things new and strange were to be met with all the time. So Teddy felt he should have a great deal to tell about when he went home to the city again. One morning, out at the corner of the house, he found what he thought were some yellow water-melons.

"They are that color 'count of there being so much sun out here, 'stead of green ones like we have," he thought.

So he trotted off to the kitchen.

"I'd like a piece of one of those yellow water-melons, please, Mary," he said.

Mary looked out of the window and laughed.

Then she took a sharp knife and went out and cut one.

Teddy sat down and tried to eat a piece, but it did not taste as good as he thought it would.

By and by he came into the kitchen. There was a delicious, spicy smell coming out every time the oven door was opened.

"I'm making your kind of water-melons into pies," said Mary. And Teddy wondered if they would taste better that way than they did raw.

They did, he found; and when he

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passed his plate up for another piece, he said, politely:

"When you melt this kind of melon, it's the very best tasting thing to make pies out of I ever ate."

"Melons!" said grandmother, "why, these are pumpkins, child. Didn't you ever see a pumpkin before?"

"In the city pumpkin pies grow in a tin can, but these are better," said Teddy.

"Well, I never did!" said grandmother.

HOW THE LILY KEPT LENT.

I wonder what can be making my lily droop so?" queried mamma, who was watering her plants. She was talking to herself, and did not notice the little girl who came up to her, until she felt a soft, warm hand, slipped into hers.

And then mamma looked down into her daughter's face and said smilingly:

"Well, what is Alice thinking about?"

"I was just a wondering," was the reply, "if maybe the lily wasn't keeping Lent!"

"Keeping Lent, dear! How?" And mamma drew the little girl into her lap where it was much easier for Alice to tell her "think," as she often said:

"Yes, mamma, keeping Lent. Don't you 'spose its leaves are drooped 'cause it's praying to Jesus to give it a flower for Easter?"

But mamma was unable to answer the dear child's question.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

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