

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, MAY 4 1899.

[No. 18.

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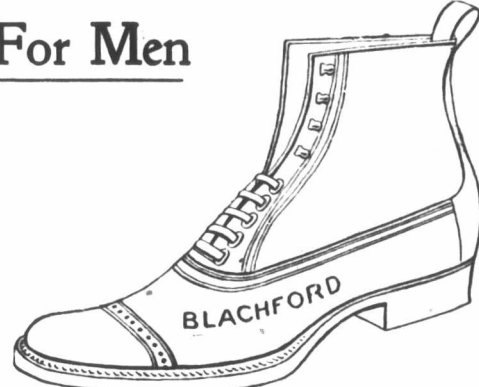
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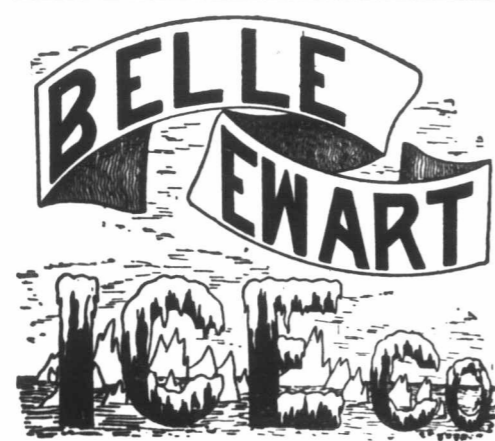
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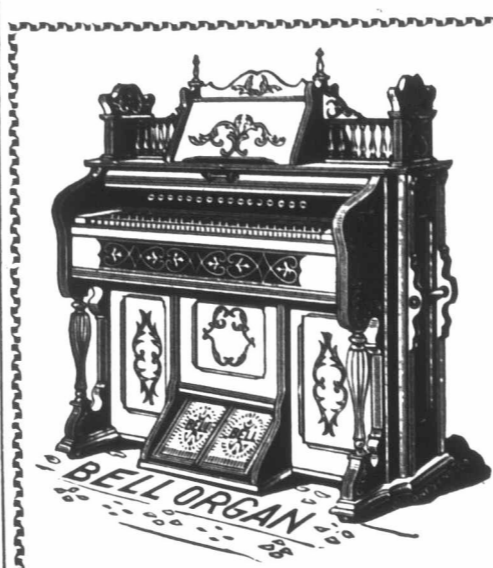
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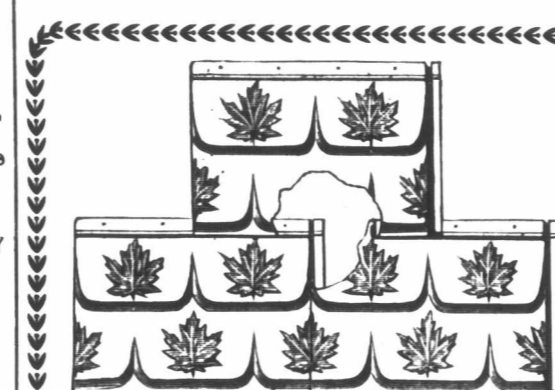
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FIFTH SUNDAY AFTER EASTER.

Morning—Deut. 6; S. Luke 23. 50 to 24. 13.

Evening—Deut. 9 or 10; 1 Thessalonians 4.

### ASCENSION DAY.

Acts 1. 9.

Appropriate Hymns for Rogation Sunday, Ascension Day, and Sunday after Ascension, 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.

### ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.

Processional: 4, 36, 217, 219, 274.

Offertory: 142, 534, 583, 634.

Children's Hymns: 201, 338, 340, 341.

General Hymns: 143, 505, 549, 637.

### ASCENSION DAY.

Holy Communion: 149, 304, 311, 315.

Processional: 147, 148, pt. 1 & 2; 201.

General Hymns: 144, 145, 146, 150.

### SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.

Processional: 147, 280, 297, 301.

Offertory: 149, 248, 296, 300.

Children's Hymns: 304, 342, 343, 346.

General Hymns: 148, 299, 235, 295.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

### Ascension Day.

II. Kings ii., 11. "And it came to pass . . . whirlwind into heaven."—Cf., St. Luke, xxiv., 51.

The translation of Elijah a kind of type of the Ascension of Christ. Yet considerable differences. Note some of these.

i. A difference in the manner of the taking up.

1. The associations in each case suitable. Elijah from the wilderness beyond Jordan. Christ from the Mount of Olives.

2. Elijah carried up in a chariot of fire. Christ ascended on clouds. By His own power.

ii. The work of Christ a preparation for future work. Of Elijah only know, work done, Divine approval. Christ received sanction of past work and introduced into a new sphere of work. He ever liveth to make intercession. Effect given to His work on earth.

iii. Christ's Ascension has an important bearing upon the future.

1. Elijah's work is done. Doubtless has a significance for the future. John the Baptist in the spirit and power of Elijah. Moses and Elijah on the Mount of Transfiguration.

2. The Ascension of Christ has a direct reference to the future of the Kingdom of God. (1) All power given. (2) Mankind present in Him within the veil. (3) From henceforth expecting. (4) To come again in like manner.

### Sunday after Ascension.

Deut. xxxiv., 5, 6. "So Moses . . . this day."

Two great types of Christ—Moses and Elijah. Law and Prophets. In Transfiguration both. Departure of both mysterious.

i. The death of Moses an illustration of justice and mercy.

1. It was (1) the penalty of sin. Moses had erred and God had said he should not enter this land of promise. (2) Yet also in mercy. Moses full of years, not equal to the task of settling the people in Palestine. Had done his work. In mercy laid to rest.

2. In the death of Christ the same union. (1) Christ died the just for the unjust. He made Him to be sin. (2) Also a manifestation of the love of God. "God so loved the world."

ii. A completed work leading to a new life.

1. In the case of Moses a preparation for a new life to Israel. In the wilderness they had left the old life of Egypt behind them, and were now to go forth to a new existence.

2. So our Lord by His death put off from mankind the old state of sin and guilt—left the old man behind, and carried the new man up with Him into heaven. Sent down the Holy Ghost from heaven. Established a new community of humanity on earth. Here is the Land of Promise, the Kingdom of God.

## CORRECTIONS.

We do not think we are exaggerating our claims to liberality, when we say that our columns are as freely opened to those who differ from us, as to those who agree with us. Frequently we have allowed the expression of opinions, with which we do not agree, with-

out adding note or comment to show our disagreement. Perhaps we may sometimes have carried this reticence too far, but we were willing that our readers should see

both sides and form their own judgment. Sometimes, however, a letter from one of our critics offers us an opportunity of bringing out our own point of view more clearly than a mere positive statement or exposition of the same would allow. This is the case with two letters just received from an esteemed correspondent, printed in the present issue, professing to set us right on various points. These letters demand comments of different kinds. In the first place, we will ask our correspondent to note that he and we approach the matter in question from entirely different points of view. He comes to it as an advocate, we came simply endeavouring to make the thing intelligible. We have carefully gone over the two articles on the recent doings in the British Parliament, and we are unable to find a sentence or a phrase which displays anything like bias in the representation of that which took place. As far as we could judge from the despatches received by cable, we believe that every comment made by ourselves was entirely justifiable. We have carefully examined the accusations brought by our correspondent, who is "compelled to dissent from our opinions, and accuses us of writing on very incomplete information." As far as we can see, the only mistakes that our correspondent corrects, are those which were made by himself. Indeed, from the report given in the last number of the English "Guardian," we are now satisfied that, instead of going too far, we did not go far enough. What our correspondent means by a "snap vote," we cannot even guess, nor do we understand in the least what he means when he says that "the significance of the small minority is absolutely nil." Our correspondent sends us a second letter correcting his first, and asking us to make alterations. We certainly must decline to be responsible for any such process, especially as we are sure that our correspondent, when he reads his letters again, in the light of ascertained facts, will desire to add to the corrections of his first letter. As we have said, we were so far from exaggerating the importance of the vote in the House of Commons, that we did not bring out its full significance. It now turns out that while Mr. Bartley's addition to the resolution before the House was carried by 200 against 14, Mr. Hoare's resolution was adopted unanimously, or at least without contradiction. Our correspondent is good enough to say that he is quite sure we do not wish to convey false impressions. We are much obliged to him for his good opinion of our veracity. We are happy to add that we, for our part, are perfectly certain that, in this case, we have

not conveyed any false impressions, nor can we remember having done so in the past. And, if our excellent correspondent will give a careful perusal to our articles and to his own letters, he will probably discover the difference between the sober and careful statement of an impartial observer, and the work of a partisan. Another error, with which our correspondent charges us is one of ignorance, in speaking of the "official principal" of Canterbury. If our correspondent will look at the paragraph, he will find that it does not occur in an article, but among British and Foreign news—over which the writer of editorials has no supervision. A good many questions are raised by our correspondent, which are not relevant to the main question, which we have had before us. We have made no reference to the Public Worship Regulation Act, nor do we care to discuss a subject which, apparently, will very little concern the

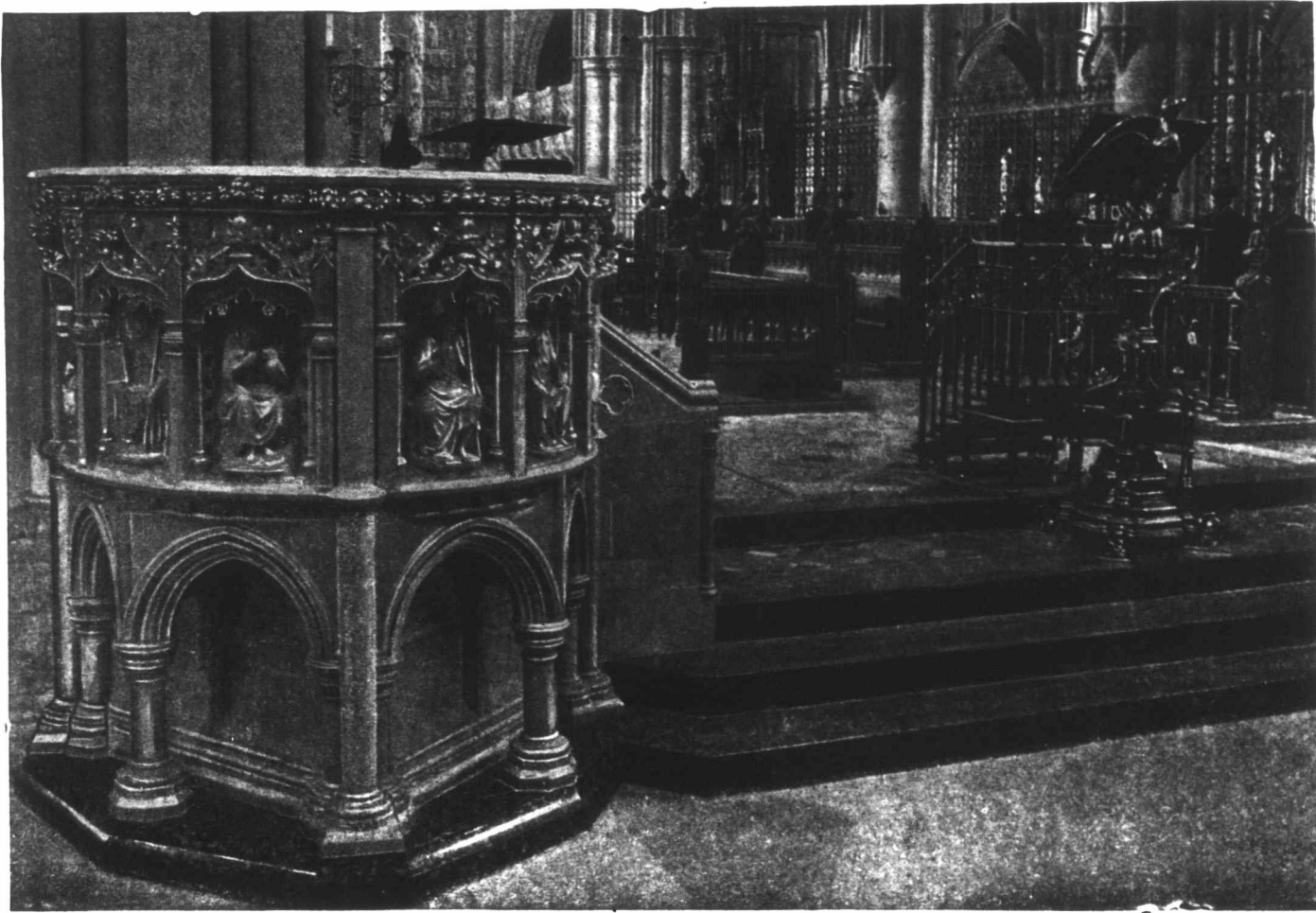
administration of Church Law in the future. Two or three things seem tolerably certain. First, that the present state of anarchy will not be allowed to continue. On this point there would seem to be no difference of opinion; and it is difficult to imagine how any Loyal Churchman should wish it to be otherwise. Further, it will shortly be seen how far men's professions on behalf of the law of the Church are sincere. We hold no brief for either party in the Church, and we

cherish no antagonism towards either. We contend for a reasonable liberty in the interpretation of our formularies, but there are bounds to such liberty. We firmly believe that neither the bishops nor the parliament are desirous of enforcing a dead level of uniformity; but that both are resolved that self-willed men shall not set the law of the Church and the State at defiance. In both of these aims we believe they will have the support of English Churchmen at home and in the colonies.

#### PURGATORY.

Some time ago we drew attention to a useful and seasonable publication of the Bishop of Vermont, consisting of a sermon preached on All Saints' Day, and a Preface treating further some of the subjects dealt with in the sermon, more particularly the Invocation of Saints and the State of Purgatory. With the former of these we

have dealt. With the latter we propose now to deal. By one or two of our readers it has been said that these are not subjects which concern us greatly here in Canada. They may demand attention in England or in the United States; but no one here teaches either of these two doctrines. Even if this were absolutely certain, we should hesitate to say that these subjects did not demand our attention. We are familiar with the saying, "Proximus ardet," our neighbour is on fire, and when that is the case, our own dwelling may catch. Besides, when a doctrine has a certain vogue in England and in the United States it is hardly likely that it is unknown in Canada. In any case it is of interest to us to consider what so eminent and learned a personage as the Bishop of Vermont has to say on the subject of Purgatory. Well, in the first place, he says that some recent statements on the subject are the utter



TRURO CATHEDRAL—THE PULPIT.

ances of men who illustrate the danger of being wise above that which is written. For example, we are told that it is de fide (a matter of faith), that "Purgatory is a place and state in which the souls of the holy dead, who have departed this life, with some traces of sin remaining, or with some temporal penalties still due, are detained and suffer until, the remains of sin being removed and the debt paid, they are prepared to enter Heaven." There is much more to the same effect, but this may suffice as an example of the lengths to which men belonging to the Anglican Communion are prepared to go. Bishop Hall wisely remarks: "The reserve of the Anglican Church, concerning matters about which Holy Scripture tells us so little, is surely safer; and he quotes with approval the remarks of the present Archbishop of Canterbury, as follows: "The Church of England," says Archbishop Temple, "has always practised a reverent reticence in regard to what is not

revealed and will not permit her members to intrude into things which they have not seen. . . . We have no right to lift the veil which He has not lifted, and it is contrary to the whole character of His revelation to put our own human imaginations by the side of the revelation of itself, and to adapt our spiritual life to dreams, however beautiful." Bishop Hall remarks that the teaching put forth in the book, from which he quotes, is, as the author himself would allow, indistinguishable from that of the Roman Catholic Church, and he remarks that this teaching is "not only destitute of authority, such as we can recognize, but is further calculated most surely to hinder the spread of beliefs which belong to a realization of the Communion of Saints." Bishop Hall very properly points out that such teaching is opposed to the fundamental principles of the Anglican Reformation, according to which

preachers were to "be careful never to teach anything from the pulpit, to be religiously held and believed, but what is agreeable to the doctrine of the Old or New Testament, and collected out of that very doctrine by the Catholic Fathers and ancient Bishops." Now, it is as certain as anything can be that the doctrine of Purgatory was unknown to the first ages, that it is simply a mediæval doctrine. It is easy to say that the Tridentine doctrine of Purgatory is not that

against which our article is directed, because the Tridentine doctrine had not been formulated at the time at which the Article was drawn up. But it is quite certain that the doctrine of Trent would equally have been opposed by the English reformers, and that it is a doctrine unknown to the age, to which the English Church appeals as a guide and an authority. This should be conclusive.

#### OUR CANADIAN SUMMER SCHOOL.

We have received from the secretary of the Committee of the Canadian Summer School, the programme of its second session, to be held in Port Hope from July 10th to July 21st, next. The list of lectures and subjects is an admirable one. Courses on Old and New Testament Theology, Contemporary Church History, Apologetics, and Sociology, will be given by such distinguished lecturers as Rev. Dr. John P. Peters, of New York; Provost Welch, Canon Lowe, and

Robert A. Wood, the P. E. Divinity School, York. Single, Brighton," "St. Letters of Hort, S. Smith, Rev. Herbert Symonds, mittee have been through the ge use of the s of Trinity Coll of those who will regret the kenzie's delight but the commi son for the cl Hope is a bea and its neighb provision for t studies of t who are best of our time, b Canada, are n deeply impres with the nece that the cl should keep with the i lectual and o movements of time. The S mer School at assisting clergy in studies. We no hesitatio saying that it something li is almost a n sity, and strongly urg our cleri readers to a the theo school. charges for l lodging, and tures is plac the extre moderate fig are the inco must be few what is real for this sma time we co made by a c that congre cumbents w tures. The SummerSch at the earli Symonds, I so gladly a

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Robert A. Woods, lecturer in Sociology in the P. E. Divinity School, Cambridge, New York. Single lectures on "Robertson, of Brighton," "St. Patrick," and "The Life and Letters of Hort," will be given by Rev. Carl S. Smith, Rev. T. G. A. Wright and Rev. Herbert Symonds, respectively. The committee have been most fortunate in securing, through the generosity of Rev. Dr. Bethune, the use of the splendid buildings and grounds of Trinity College School. No doubt some of those who attended the school last year will regret the change from Rev. A. W. Mackenzie's delightful residence, at Lakefield, but the committee no doubt have good reason for the change they have made. Port Hope is a beautiful town, and in the school and its neighbourhood will be found ample provision for the recreations, as well as the studies of the Summer School. Those who are best acquainted with the conditions of our time, both in the Old Country and in Canada, are most deeply impressed with the necessity that the clergy should keep up with the intellectual and other movements of the time. The Summer School aims at assisting the clergy in their studies. We have no hesitation in saying that it is something like it is almost a necessity, and we strongly urge all our clerical readers to attend the forthcoming school. The charges for board, lodging, and lectures is placed at the extremely

moderate figure of six dollars. Small as are the incomes of many of our clergy there must be few who cannot manage to take what is really a delightful ten days' holiday for this small sum of money. At the same time we cordially endorse the suggestion made by a correspondent in another column, that congregations should present their incumbents with tickets for this course of lectures. Those who propose to attend the Summer School are requested to communicate at the earliest possible date with Rev. H. Symonds, Peterborough, Ont., who will also gladly answer all enquiries.

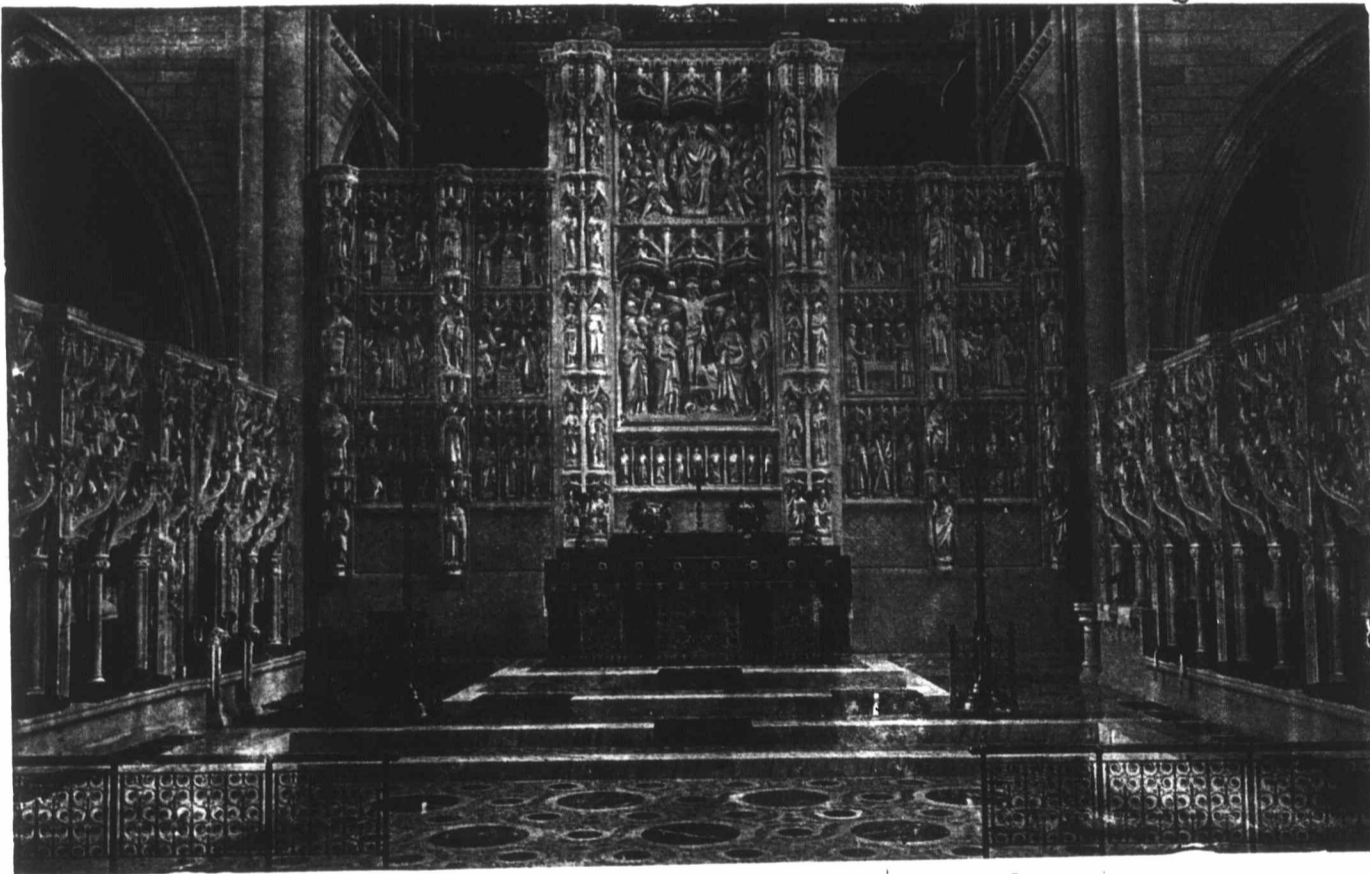
#### OUR LETTER FROM ENGLAND.

(From our own Correspondent.)

It was inevitable that Church affairs should in some form come before the House of Commons after the recess. Mr. Sydney Gedge invited the House to condemn the excess of the English Church Union, and to affirm that ministers of the Crown should

appoint no member of it to a benefice in the English Church. This gave rise to an earnest debate in which it was remarkable that so many members had grasped the proper notion that in the terms of the great Charter our Church should be free and have her rights respected. On all hands it is admitted that Mr. Arthur Balfour made a most weighty speech, and the result was that an amendment was carried by a large majority, 200 to 14, in these words, "That this House deplores the spirit of lawlessness shown by certain members of the Church of England, and confidently hopes that the ministers of the Crown will not recommend any clergyman for ecclesiastical preferment unless they are satisfied that he will loyally obey the Bishops and the Prayer-Book, as declared by the courts which have jurisdiction in matters ecclesiastical." As Lord Halifax, speaking for the E.C.U., has definitely said that its clerical members will be ready to obey

ing anything corresponding to what the Lord had done for them. Let them rouse themselves to the great work and speedily to shake off from the Church the reproach that they had received so much and done so little." Those who have ever heard the tones of the Primate's voice will recall its impressive, inspiring note, and perceive it in the stirring words above transcribed. I cannot refrain from giving the words in which Dr. Westcott conveys the regret of his absence, for, as usual, there is in them a very illuminating touch. "I had looked forward for months to having the privilege of touching on some points in the message of hope which the advance of foreign missions in the last century has brought to us—a fresh vision of the heavenly order, an enlargement of sympathy, a deepening of fellowship—an increase of spiritual knowledge, a strengthening of faith—in a word, a new revelation of life, that is truly life, a fulfilment of the closing word of the Lord's ministry, "I have conquered with the sure promise of a larger fulfilment. These lessons others will press home, and one voice will not be missed. My heart will be with you. May God bring to His Church blessings through the meetings, which we cannot foresee, and with them a more self-denying effort towards unity in the prospect of the magnificent work which He has prepared for our Church and our



TRURO CATHEDRAL—ALTAR AND REREDOS.

the decisions of a properly constituted spiritual court, we may hope that peaceful times are ahead of us, in which the Church can settle down to her legitimate work. In doing this with zeal and discretion, she will become, indeed, "Fair as the moon, clear as the sun, and terrible as an army with banners." While I am writing, the Church Missionary Society is holding her centenary meetings with her usual enthusiasm. The Archbishop of Canterbury led off with a profoundly earnest and powerful sermon in which occur these words, "The Lord had died for them. He had bidden them to tell all the nations why and how He died. The Lord had proved His love for them. He had bidden them to tell all the nations what His love was really like. The Lord had given them the fulness of His revelations in the Gospels; He had bidden them, as they valued that Gospel, to make it known to all their fellow-creatures, whoever they might be. Let them put this to their conscience and ask themselves whether they were really do-

nation." The niece of the late R. H. Hutton has collected the principal theological and literary essays which appeared in *The Spectator* during the editor's closing years. They will be cordially welcomed by all who value clear thought and chastened feeling in religious matters. Many of the topics, though written twenty years ago, are as needful and "as helpful to-day as when first thrown off from that nimble brain." I may be pardoned for recalling Mr. Hutton's appearance in the editorial chair; a presence so genial and yet so keenly thoughtful. The frontispiece portrait exactly reproduces his mien and gesture.

#### REVIEWS.

Epochs of Scottish Church History. Preface by the Bishop of Edinburgh. Edinburgh: S. Giles' Printing Co., 1899.

The history of the Episcopal Church in Scotland is in many ways of great interest, and it is hardly possible to imagine a better

treatment of the subject within a small compass than that which is afforded by the present admirably written volume. Of the writers, the only one well-known to the public at large is the Dean of Aberdeen, the learned and accomplished Dr. Walker, whose previous publications on Scottish bishops and Scottish Church history are standard works. But the other contributors are not unworthy to be associated with him. The early period—from about A.D. 200 to 1560—is treated by the Rev. Geoffrey Hill, who gives in a condensed form, nearly all that is certainly known of the constitution, usages, and development of the Church of Scotland before the Reformation. The Rev. J. A. Dunbar—Dunbar takes up the Reformation Period—from 1560 to 1685—a period in some ways very trying to a zealous Scotch Churchman. We cannot say that the writer here shows no bias, that would hardly be possible, but we think he studies to preserve accuracy of statement. The Revolution Period (1685—1688), is, if possible, more trying than the previous one. We cannot help wishing that the Scottish bishops had been a little more "practical" in their intercourse with King William; but "Dis aliter visum"—it cannot now be altered. The last, the modern period, is the longest and the best chapter of the book, being dealt with by the very competent hands of Dean Walker. This is largely the period of the non-juring Church and of persecution. Some strange episodes belong to this period, brought about by the peculiar fortunes of the Church and its relations to the State. Of great interest is the account of the Scottish Communion Office, and also the consecration of Bishop Seabury, the first Bishop of the American Church. We can strongly recommend this excellent little volume as giving an adequate and trustworthy account of a most interesting portion of the history of the Christian Church.

The Miracle at Markham. By Charles M. Sheldon. Price, \$1. Toronto: W. Briggs, 1899.

This is a story of "How Twelve Churches Became One," to quote the sub-title of the book. This union took place, not by the absorption of most of the Churches, although one submitted to some such process; but by the co-operation of the Churches. Mr. Sheldon's writings are so well and widely known—especially "In His Steps," that it is hardly necessary to say that his aim and spirit are always excellent, and that from this, as from his other books, much may be learnt. Even if results like those here indicated may not be, for some time, attainable, yet we are here shown the direction we should take and the spirit we should cultivate. In this respect the little book can do nothing but good.

### The Churchwoman.

This Department is started 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.

#### TORONTO WOMAN'S AUXILIARY.

Each week of the month of April has seen this department filled with news from the Woman's Auxiliary, that society of Churchwomen which more than any other is binding together the missionary effort of the Church in Canada. Four of the dioceses have now completed their annual

meetings, Toronto being the most recent. About three hundred and fifty delegates attended the meetings in Toronto, from April 20th to 28th, and represented parishes in every part of the diocese. The opening service in St. James' Cathedral, at which the Lord Bishop of Toronto celebrated, was a fitting commencement for an occasion of such marked import; it was attended by almost five hundred women, who received the Holy Communion, and listened to an address by His Lordship the Bishop of Algoma, from the text, "Without Me ye can do nothing." At the commencement of the afternoon session the delegates and visitors received a cordial welcome from the president in her annual address. Mrs. Williamson's address is to many the most inspiring feature of the Toronto annual meeting, and this year it was more than ever filled with suggestions, and calls to duty. She dwelt upon the definite work to which this auxiliary as a whole is pledged; it exists to support missions, but its first specific duty is to support those missions which the Board with the advice of the Advisory Committee, and at the wish of the Domestic and Foreign Mission Board have undertaken. The salary of the matron at the Blackfoot Home was the first work taken up by seven branches in the "day of small things," it was followed by the Temiscamungue pledge, which has for ten years assisted in the salary of a clergyman at that station in Algoma. Assistance in the maintenance of the Blackfoot Home was next promised, then the salary of a matron at Lesser Slave Lake Home. The Provincial Board depends upon Toronto to bear her share in the salaries of Miss Philips at Onion Lake, and Miss Smith, a hospital nurse at Nagano, Japan. In the foreign field the Auxiliary is also pledged to support a girl in the Bible Training Home at Matsumoto, Japan, and assist in maintaining John Zipo in Natal. The Education Fund is another definite pledge and requires an income of about \$300 to assist in the education of missionaries' children. The last and perhaps the best known undertaking is the Blackfoot Hospital, where the Auxiliary now has its four women representatives. The president showed how these definite undertakings each have a claim upon every member of the Auxiliary; they need her prayers, and an interest which can only come with a knowledge of their progress. The various departments of the work were each in turn sketched, and one of the most interesting facts was that the Dorcas department has now attained the age of twenty-one years. It was commenced as the Churchwoman's Mission Aid in 1878, and was merged in the W.A. some years later. The Dorcas Committee still numbers among its twelve members ten who were promoters of the Mission Aid. The president directed the thoughts of the members to the fast approaching 20th century, and as a closing suggestion asked for the establishment of a fund which would furnish means to give more definite help to the roaming Indians in the diocese of Algoma. The reports which were presented showed a creditable improvement, the total number of senior branches is now 131, including 13 new branches formed during the past year. The senior members number 4,143, an increase of 301 over last year. The largest city branch is St. George's, and the largest branch outside the city is Collingwood, while Otonabee has shown the greatest increase during the year. Thirteen new life members have been added and their membership fees, amounting to \$325 were voted by a large majority to the Bishop Sullivan Memorial Sustentation Fund. The junior branches number 46, with 1,124 members; these latter have raised for Mission work, \$617.97. The diocesan treasurer, Mrs. Grindlay presented a report which in accuracy of detail would be a credit to any society, and is a testimony to the business ability which controls the financial aspect of the Auxiliary. The total receipts in the diocesan treasurer's accounts were \$9,201.95, the parochial missionary collections are paid to another treasurer, Mrs. Hoskin, and amounted to \$3,621.09. The E. C. D. Fund treasurer received \$533.39, a

slight increase over the preceding year, this makes the cash total for the year, \$13,974.30 of which about \$4,000 was paid to the Diocesan Mission Fund. The Dorcas Secretary reported 233 bales had been sent out during the year, upon which had been expended in material and freight, \$4,201. The discussion upon the recent changes in the Leaflet followed the adoption of the reports, and brought out many expressions of opinion from the delegates. According to an arrangement made at the triennial meeting a vote was taken which resulted in an almost unanimous decision in favour of the altered form. The following day a number of interesting papers were read. Miss Halson gave a paper upon the origin and growth of the Auxiliary; Mrs. Davidson and Mrs. S. G. Wood spoke on behalf of the Literature Committee, and attention was especially directed to the W.A. lending library, which aims to furnish branches in all parts of the diocese with literature suitable to be read at meetings and for special missionary study. The difficulties of work in parochial branches in city, town and country were each in turn taken by Mrs. Cartwright, Miss Wilgress, Mrs. Allen, of Millbrook, and Mrs. Graham, of Lakefield. The ideal branches were described by Mrs. Kuhring, Mrs. Marsh, of Lindsay; Mrs. Davidson, Miss Osler and Mrs. Cummings. These papers were filled with helpful suggestions that made the practical management of branch meetings much clearer to many workers than it has been in the past. Mrs. Macqueen Baldwin, who has recently returned from Japan, spoke of the Mission field in that country, and told of the urgent need of more helpers, and expressed a wish for two women missionaries to return with her to the work in Toyohaski. Rev. T. C. Street Macklem gave a much appreciated devotional address upon the work of the Holy Spirit. An informal conference of junior workers occupied the morning of the third day; a number of superintendents spoke of methods of work which they had found satisfactory. It was suggested that in large branches of children it is useful to have a class system, and give an older girl charge of a number of smaller ones. The importance of giving missionary instruction was emphasized, and to facilitate that it is better to have needlework or any employment laid aside while definite teaching is being given. The whole junior work was well summed up in a paper by Mrs. Atkinson, of Barrie, who mentioned the threefold duty in training children—arousing the emotions, giving knowledge of facts, and teaching them to act. At the afternoon session the members had the pleasure of hearing a few words from Miss Collins of the Deaconess' Training Home, who is shortly to go to the Blackfoot Reserve, under the auspices of the Toronto W.A. Miss Cartwright delivered a most excellent address upon systematic giving, which will be printed by the Provincial Literature Committee and widely circulated. The reception of the thank-offerings is always most impressive; the offerings amounted to \$329.43, of which \$111.34 was undesignated; \$92.50 was for the Bishop Sullivan Memorial Sustentation Fund, and the remainder donated to Diocesan, Domestic and Foreign missions. The valedictory address given by Mrs. Greene, of Orillia, brought to a fitting close a series of meetings, which should lift the Auxiliary work to a higher plane, and an extended usefulness. The three evening gatherings were most successful, and very largely attended. The first evening was devoted to the children in whose hands is the future of the W.A. If large numbers and attentive interest are evidences of zeal the juniors will be worthy successors of the pioneers of the Auxiliary. Questions on missions in Toronto and Algoma were asked and creditably answered by the children in unison. The Bishop of Algoma addressed them, also Mrs. Waller, of Japan, who with her children was in Japanese costume, which greatly interested the children. The following evening a public missionary meeting was held at which the Bishop of Toronto presided. The condition and needs of Algoma were ably defined by Bishop Thorneloe, whose presence at the meetings contributed so

largely to their his diocese is at is poor because it five times as large fifth is populated hundred miles and villages. The living greater than in the scarce. Its resources are there for agricultural work in parts, particular of the towns are Church, but as a dependently maint to unite the Church ada it must for a supporters. The provided, and for withdrawing grant generally felt that perpetuate the life than a fund which the diocese when Memorial Sustent eighth of what it next five years. a stirring address woman's missiona twenty-eight year vast began in the marks the date of to the foreign fie a reception given James' schoolho the election of off (re-elected); 1st vice-president, M retary, Miss Car Literature, Miss Mrs. Hoskin (re tary-treasurer, M Miles; convener Howard; conven Davidson; secret syth Grant; trea Blake.

### Home & I

FROM O.

HOLLINGWORT

Fredericton.—Fred. Blair, of ed organist of his new duties

WILLIAM BENN

Montreal.—D The annual me of the Montreal held in the coll afternoon, 24th being also pro michael, the Ven. Archdeacon Mills, Johnson and George E. Dr White and Geo Very Rev., the son: "That th tendered to M and Mr. Geo providing th annum, each for public con nized univers

largely to their success. His Lordship told how his diocese is at the same time poor and rich. It is poor because it is sparsely settled in a territory five times as large as Toronto diocese; only one-fifth is populated at all. One may travel over six hundred miles and come upon not more than four villages. The living expenses are 10 per cent. greater than in the East and money vastly more scarce. Its resources are its riches, good openings are there for men who want to work, even agricultural work may be satisfactorily carried on in parts, particularly about Sault Ste. Marie. Some of the towns are growing and can support the Church, but as a whole the diocese cannot be independently maintained. If it is to be preserved to unite the Church of Eastern and Western Canada it must for a time at least be helped by outside supporters. The living of the missionaries must be provided, and funds procured to replace the fast withdrawing grants of the English societies. It is generally felt that no more suitable memorial could perpetuate the life and work of the late Bishop than a fund which would maintain the missions in the diocese where he laid down his life. The Memorial Sustentation Fund has reached \$6,325, an eighth of what it is hoped may be raised during the next five years. Rev. Dyson Hague followed with a stirring address, in which he told of the first woman's missionary society ever established. Only twenty-eight years ago the work which is now so vast began in the United States, and the year 1875 marks the date of the first woman missionary going to the foreign field. The meeting concluded with a reception given by the diocesan officers in St. James' schoolhouse. The following is the result of the election of officers: President, Mrs. Williamson (re-elected); 1st vice-president, Miss Tilley; 2nd vice-president, Mrs. W. Cummings; recording-secretary, Miss Cartwright (re-elected); secretary of Literature, Miss Laing; secretary-treasurer P.M.C., Mrs. Hoskin (re-elected); Dorcas Society, secretary-treasurer, Mrs. Banks; treasurer, E.C.D., Mrs. Miles; convener Dorcas Committee, Mrs. McL. Howard; convener Literature Committee, Mrs. Davidson; secretary junior branches, Mrs. Forsyth Grant; treasurer junior branches, Mrs. E. F. Blake.

**Home & Foreign Church News**

FROM OUR OWN CORRESPONDENTS

**FREDERICTON.**

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

Fredericton.—Christ Church Cathedral. — Mr. Fred. Blair, of Chatham, N.B., has been appointed organist of this cathedral church, and assumed his new duties therein on Sunday last, April 30th.

**MONTREAL.**

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Montreal.—Diocesan Theological College. — The annual meeting of the Board of Governors of the Montreal Diocesan Theological College was held in the college, University street, on Monday afternoon, 24th ult., Bishop Bond presiding, there being also present the Very Rev. Dean Carmichael, the Rev. Canon Norton, the Ven. Archdeacon Evans, the Ven. Archdeacon Mills, the Rev. Principal Hackett, Dr. Johnson and Messrs. A. F. Gault, Chas. Garth, George E. Drummond, James Crathern, Richard White and George Hague. It was moved by the Very Rev., the Dean, and seconded by Dr. Johnson: "That the sincere thanks of the Board be tendered to Mr. A. F. Gault, Mrs. A. F. Gault, and Mr. George Hague, for their generosity in providing three scholarships of \$200 per annum, each tenable for two years, and offered for public competition to graduates of any recognized university. The Board cannot sufficiently

express to these devoted friends of the college how deeply its members feel this renewed endeavour of their deep interest in the welfare of the college." This resolution was unanimously carried. An announcement by Mr. James Crathern that he would give a hundred dollars a year for five years, to the Endowment Fund, was received with applause. Resolutions of thanks were also passed to the donors of the following prizes, recently given to the college, and added to the prize list for 1900: The Renouf Prize—Twenty dollars in books. The prize is given for apologetics. The Mills Prize—A prize of twenty dollars given by the Ven. Archdeacon Mills, for dogmatic theology. The Hague Prize.—A prize of twenty dollars, given by Mr. George Hague, for knowledge of the English Bible. The Leonard Prize—A prize of twenty dollars, given by a friend of the college, for liturgies; open to students of the third year. The Lobley Prize—A prize of twenty-five dollars, given by the Alumni Association in memory of the late Rev. Joseph Albert Lobley, M.A., D.C.L., first principal of the college. The Bancroft prize—A prize of fifty dollars, given in memory of the late Rev. Canon Bancroft, D.D., LL.D., by members of his family. The prize is offered for an essay on some subject connected with English Reformation History. It is open to all matriculated students, and to graduates of not more than two years' standing, but cannot be obtained by anyone more than once. Essays must be sent in on or before March 1st. Subject for 1900—"The place and work of Richard Hooker in the English Reformation, with special reference to the controversy that gave rise to his 'Ecclesiastical Polity,' and his own views on the Church, the Ministry and the Sacraments." The "Gault" Gold Medal—The gift of Mr. A. F. Gault, for the highest general standing in the final year. The Rev. Prof. Steen, of the Diocesan Theological College, who has been spending the past five or six months in Egypt and the Holy Land, and who was expected to reach the city on his return during the present week, will remain away for another month or more. He will pass the whole of the month of May in England, where he now is, and will reach Montreal some time during the first fortnight of June.

Valleyfield.—St. Mark's.—On the occasion of Mr. and Mrs. Archibald Gault leaving the parish in order to reside at Cornwall, the ladies of the congregation took the opportunity of showing the regard in which they are both held, although they have been but a short time in Valleyfield, by giving a social in their honour, and they also presented Mrs. Gault with a very handsome Bible as a further mark of their esteem and regard. Mr. Gault, to the disappointment of all, was not able to be present, and so Mr. D. F. Smith, the rector's warden, returned thanks on Mrs. Gault's behalf, in a few well-chosen words. A verse of the National Anthem brought the evening's entertainment to a close.

St. Jude's.—At the Easter vestry meeting of the congregation of this church the following resolution was unanimously passed: "That a hearty vote of thanks be tendered to the officers and members of the 'First Montreal Company of the Boys' Brigade for their very valuable aid and assistance in the work of the Church during the past year." The First Montreal Company was organized in 1892. Since that time boys, who are now young men, have become useful in various ways in the church, and numbers have joined the volunteer corps of our city. At their seventh annual concert on Tuesday evening, April 25th, in the lecture hall of the church, their friends, and those who wish them well, were present in goodly numbers. This is the oldest company in the city. A good programme was provided, consisting of tableaux, dialogues and vocal and instrumental music.

The Andrew's Home.—This institution is just

now in the midst of a very busy season. With the opening of the immigration season, the place is sought by large numbers of English immigrants, who are pleased with the accommodation afforded them. This institution has no thought of pauperizing any person, and, except in cases of absolute need, it charges regular prices (though always reasonable), for board and lodging. In addition to the material comforts of the place, there is always advice given, communication is established with the clergymen of the districts in which the immigrants will find their final destination, and their connection with their Church (that is, such of the immigrants as belong to the Church of England), is continued. Of course, the institution is not denied to the members of other Protestant bodies, but its main object is to provide a temporary home for Anglican people. Bishop Bond has made earnest endeavours to have the various societies on the other side send Church of England people directly to the home, or provide the authorities of the same with at least a list of the people coming out, so that upon landing in Montreal such people could be attended to. The Bishop has partially succeeded, but some societies are still indisposed to recognize the work of the home, and in this way members of the Church of England are frequently lost to that Communion once they reach this country. It is hoped that this discouragement will eventually be overcome, and all Church people passing through be able to enjoy the advantage of a rest and advice from those who are bound to them in bonds of religious fellowship.

**ONTARIO.**

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

Kemptville.—Church work in this parish is marked by its quiet, steady growth. Lent was better observed, and Easter was more emphasized by heartier services, larger congregations and an increased number of communicants. At the time of offering the oblations, the rector dedicated to the service of the altar, an exquisitely embroidered chalice veil, presented by Mrs. A. A. Bowen, and also a handsomely embroidered white corded silk stole, presented by his friend of long standing, the Honourable Mrs. Henry Lambert. On both these faithful daughters of the Church he invoked God's blessing. The children's service on Low Sunday was unusually bright. On the second Sunday after Easter five boys were promoted by the rector into the choir. The annual vestry meeting was well attended. New plans were added to the old for Church work. A fair surplus was found after the current expenses were met. During last summer a handsome and commodious rectory, with modern conveniences, was erected on the same spot occupied by the house built by the first rector of the parish, the late Venerable Archdeacon Patton. An extension kitchen and summer kitchen were added. The buildings are of brick and covered with the best iron and shingles. A small debt has been incurred, which will soon be cleared off. The good old Scotchman, Mr. Sanderson, who built the first rectory seventy years ago, had the pleasure of attaching his name to the new rectory by driving in a nail.

Lombardy.—The funeral of the Rev. R. D. French, M.A., took place recently at Market Weighton, in Yorkshire, of which parish he had been vicar since 1886. The large gathering of all classes at the funeral, and the great number of the neighbouring clergy, who also attended, testified to the universal esteem and respect in which the deceased gentleman was held. The Rev. R. D. French was also rural dean of Market Weighton in the archdiocese of York. His youngest brother is now the rector of Lombardy, and to him we beg to extend our sincere sympathy in his bereavement.

## OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Cornwall—Trinity Church (Bishop Strachan Memorial). Large congregations attended the Easter services in this church. There were 200 communicants at 8 a.m., and over 150 at 11. The rector, the Rev. Rural Dean Houston, was assisted by the Rev. Dr. Barthwick, of Montreal. The revenue for the year exceeded the sum of \$3,000 from all sources. The Churchwardens were enabled to report a balance on the right side after all liabilities had been paid. The Churchwardens were reappointed, and C. W. Young and R. P. Horsman elected delegates to Synod.

## TORONTO.

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

The Rev. Dr. and Mrs. Lewis, of New York, have been spending a few days with friends in the city.

Deer Park—Christ Church. The Bishop of the diocese held a confirmation service in this church on Thursday, April 27th, when he admitted 27 members of the congregation to the Apostolic Rite. The Rev. T. W. Patterson, the rector, sang the service, which was fully choral. The church was crowded with a reverent and interested congregation. The altar of the church was most beautifully decorated with white flowers, and the service throughout was of a most impressive nature.

St. Martin's in the Fields. — A conversazione, under the auspices of the Ladies' Aid of this church, was held on the evening of the 25th ult., at the residence of Mr. Ira Doane, 152 Franklin street, city. The entertainment was got up for the purpose of introducing the new rector, Rev. Canon Macnab and his estimable wife, to the members of the congregation, the greater portion of whom assembled to meet them. A most enjoyable evening was spent, a good programme having been provided for the occasion, composed of songs, recitations, and instrumental music. The rector delivered a most instructive address. A collection was made at the close of the entertainment for the purpose of reducing the debt on the church, the result of which was most satisfactory. Coffee, sandwiches, cakes, etc., were then served, after which the National Anthem was heartily sung, and the proceedings were brought to a close.

Mimico.—The chapter of the Rural Deanery of Peel met here on Wednesday and Thursday, April 19th and 20th. Proceedings were begun with a service on Wednesday evening in Christ Church, at which the Rev. Provost Welch preached a most helpful sermon. On Thursday, Holy Communion was celebrated at 7.45 a.m., and matins said at 9.30, after which the chapter met at the rectory for the transaction of business. Several matters of interest and importance to the deanery were disposed of, and arrangements were made for the next meeting of the chapter to be held at Weston in October. The chapter recommended the Rev. Canon Tremayne, of Mimico, to His Lordship, as rural dean for the ensuing term, in succession to Rev. W. F. Swallow. The Rev. J. Hughes Jones, of Streetsville, was elected secretary-treasurer in the place of the Rev. H. O. Tremayne, who resigned. At the afternoon meeting a paper by the Rev. J. McLean Ballard on "The Support and Extension of the Episcopate, by the Tithes of the Clergy," was read by the Rev. J. R. H. Warren, and generally discussed. A resolution of thanks to the retiring rural dean, the Rev. J. F. Swallow, who has held office for over twelve years, was adopted by a standing vote, after which the chapter adjourned.

Peterborough. St. John's.—The adjourned vestry meeting was held in the church on Monday evening, April 17th, when the principal question dealt with was the important one of meeting the pews of St. John's, which was proposed in an effective address by Mr. John Bell. He declared that as perfect freedom was the glory of the British Empire and of the Gospel, so also it should be of the Church in every particular. The pew system tended to develop selfishness. He also read extracts from Toronto papers showing that Toronto churches were making an effort to free themselves of this system, where it yet prevails. There is no doubt that the free seat system is now general in the Church of England, and the pew system is out of date. Mr. Bell had canvassed a number of the congregation and found them to be with him with two exceptions, and in favour of a system under which the expenses of the church would be met by a general fund, in which each parishioner would take as many shares as he could afford, the shares being placed at eighty cents per quarter, the rate now charged for each sitting. The discussion upon this motion was interesting, and it was evident that the whole sympathy of the meeting lay in favour of the free seat system. Mr. Poussette was the seconder of the motion. It was felt, however, that the measure was not one to be hurriedly adopted, and it was referred to the Advisory Committee to consider with a suggestion that the views of pew holders be ascertained, together with probable subscriptions. A proposition was made by Miss Ferguson and Mrs. Clementi to hand over their freehold pew to the church for one year. This was gratefully accepted, on motion of Dr. Boucher and Mr. R. H. Kells. Reports were read of the past year's work, which were all of a satisfactory nature, and the usual votes of thanks passed to officers of and workers in the congregation. There was a large attendance of parishioners at the meeting, and very considerable interest was manifested in its proceedings.

Cobourg.—St. Peter's.—The Rev. Canon Sprague, the rector of this church, has returned here after having spent a few weeks in Toronto and Lakewood, N.J., recuperating. He has recovered sufficiently from his recent illness to resume his duties as rector of the parish.

## HURON.

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

Woodstock.—Old St. Paul's.—The members of the congregation intend to proceed shortly with the building of a new rectory, which is to be erected on the lot recently purchased from new St. Paul's church.

Sarnia.—St. George's.—At the adjourned vestry meeting, which was held on the 24th ult., it was reported by the Churchwardens that the total amount which was raised for all purposes during the past year was \$3,468.28. The Finance Committee recommended a change in the method of raising the revenue of the church. It was proposed to introduce the envelope system as far as possible, thus substituting weekly payments for the collection of pew rents. By the adoption of this change it was the belief of the committee that the church revenue would be considerably increased without excessive pressure upon any member of the congregation. After discussion of the report, it was moved by R. Kenny, seconded by Mr. Almas, that the Finance Committee be authorized to proceed with the substitution as far as practicable of the system of payment by weekly envelopes for the collection of pew rents. The vestry then adjourned.

Preston.—St. John's.—The adjourned Easter vestry meeting was held Tuesday evening, the 18th April. The Churchwardens' report showed that the finances were in a satisfactory condition, the

receipts for the year being \$1,073.10, and the expenditure, \$1,003.66. A. D. Pringle was appointed rector's warden, and C. Dolph was elected people's warden; lay delegate, C. R. Hanning. It is intended to carry out sundry improvements in the church and churchyard during the coming year.

Mitchell.—The Rev. J. T. Kerrin has preached some sermons against "Christian Science." A little plain talk of this sort from the pulpit might open people's eyes, in many places, to the delusions and evil tendencies of this popular fad. It has been aptly described as neither Christian nor scientific.

Parkhill.—This church has shown progress of a very marked character during the last eighteen months, since the Rev. C. R. Gunne took charge. It may be seen by such evidences as these, new sheds, new stable, improved rectory, church renovated and decorated, stipend substantially increased, increased offertories, large congregations, generous gifts to the rector, etc. This is one of the many instances that show the life of the Church in the west to be much more vigorous than the reports of some newspaper correspondents make it out to be. Huron diocese shows as faithful and progressive work as any other diocese in Canada.

Deanery Meetings. Waterloo deanery meets at Waterloo, Tuesday, May 16th. Perth deanery meets at Atwood, Tuesday, June 6th.

## ALGOMA.

GEORGE THORNTON, D.D., BISHOP, SAULT STE. MARIE.

Finsdale.—St. Mark's.—The death took place on Thursday, April 20th, of the Rev. A. W. H. Chowne, incumbent of this parish, and rural dean of Parry Sound. The deceased gentleman was formerly rector of Rosseau. He came to this country twenty years ago, and worked faithfully and effectually in this diocese during the whole of that period. Mr. Chowne was a little over fifty years of age, and leaves a widow and children to mourn his loss.

## British and Foreign.

The Codrington College (Barbadoes), Fund is making satisfactory progress, and now amounts to £830.

The Bishop of Ripon has re-opened the parish church of Bradford, which has been restored at a cost of about £10,000.

The Bishop of Bristol has obtained £30,000 towards the £100,000 which he appealed for in June last for the purposes of Church extension.

There are 132 branches of the G.F.S. in the diocese of London; 2,441 associates, working and honorary; 3,045 enrolled candidates, and 12,013 members.

The new English church at Lucerne, erected by the Colonial and Continental Church Society, was dedicated on the 14th ult. by the Lord Bishop of London.

In the church of Ramworth, Norfolk, now undergoing repair, is a magnificent rood screen, said to be unequalled by anything of the kind now existing.

A very handsome memorial cross, erected by Mrs. Basil Jones, has just been erected over the grave of the late Bishop of St. David's, in Llangynfelyn churchyard. The cross is a Celtic one.

The appointment of the Rev. J. T. Kerrin as rector of St. John's, Cambridge, University, will be a great loss to the University.

Calcutta has just held its annual examination. The results are twenty-four schools in all.

Miss Bardsley, a brass band leader, has just recovered from a severe illness. The gratiae, Asson:

The general election of South Africa, the result of which is £159,000,000, half of the grant to St. Hilda's mission.

On Easter Sunday, Brechin, dedicated to the memory of the thirty-two year old died last June.

At the recent meeting of the Medical Society, it is stated that the country, no help to the poor and.

Her Majesty's Commission on the Irish church to the churchyard, the soldiers buried in the century and i petition.

At the annual meeting of the Medical Society, the present time employs 96 women, etc., the schools; at the society.

The parish of St. Peter's, probably the largest vestry meeting, nominated a vicar, appointed a pastor in which one.

The schola Cantabrigie Church House, to be carried out, erected in the tower, will be finished to complete the required.

The British Museum, 500,000 square feet, is a population of increased. Soudan were fourth of the population speech and.

The report of the Church of St. David's, shows a decrease in resources, as the preceding year.



The appointment of the Rev. Dr. Moule to the Norrisian Professorship of Divinity, at Cambridge University, will, it is understood, entail his resignation of the post of Principal of Ridley Hall, Cambridge.

Calcutta has the largest number of colleges of any city in the world. The University of Calcutta examines over 10,000 students annually. There are twenty-four colleges and seventy-four high schools in all.

Miss Bardsley has presented to Carlisle Cathedral a brass altar desk as a thankoffering for the recovery of health by her father, the Bishop of Carlisle. The desk bears the inscription, "Deo gratiae. Assonan, 1898."

The general secretary of St. Paul's Guild, diocese of South Tokio, Japan, has received a donation of £150 from a member of his guild, on behalf of the general fund of the St. Andrew's and St. Hilda's missions, Tokio.

On Easter Eve the Very Rev., the Dean of Brechin, dedicated the new reredos, which has been erected in St. Mary's, Montrose, to the memory of the late Dr. Woodward, who was for thirty-two years incumbent of the parish. He died last June.

At the recent annual revision of their grants, it is stated that the Additional Curates' Society allocated, out of £56,000 distributed through the country, no less a sum than £6,160 to Wales for helping to maintain 146 additional clergymen in 166 poor and populous parishes.

Her Majesty, the Queen, has intimated her intention to the churchwardens of Dovercourt parish church to erect a lych gate at Dovercourt churchyard, to the memory of the many gallant soldiers buried therein, at the beginning of the century and immediately after the Walcheren expedition.

At the annual meeting of the Zenana Bible and Medical Mission, just held, it was stated that at the present time the society has 32 stations and employs 96 missionaries, and 310 assistants, Bible women, etc. Last year there were 6,551 pupils in the schools and Zenanas, and 60,000 attendances at the society's hospitals.

The parish of Great Staughton (Hunts), is probably the only one in England which can boast of two lady churchwardens. At the recent vestry meeting the Hon. Mrs. Duberley was nominated vicar's warden, and Miss Murfin was appointed parish warden. There are several cases in which one of the churchwardens is a lady.

The scheme for the erection of a Diocesan Church House, in Lord street, Liverpool, is soon to be carried out. It is decided that it is to be erected in three sections. The first, including the tower, will cost about £15,000, which it is hoped will be finished by the opening of the year 1900. To complete the design an additional £15,000 will be required.

The British Empire is now a territory of 11,500,000 square miles, or 13,000,000 if we include Egypt and the Soudan, and in this territory there is a population of about 407,000,000, which would be increased to over 420,000,000 if Egypt and the Soudan were included—a population about one-fourth of the whole population of the earth. Of the population, about 50,000,000 are of English speech and race.

The report of the Representative Body of the Church of Ireland, just issued, for the past year, shows a decrease in the receipts from voluntary sources, as compared with the receipts of the preceding year, of £6,068, while the assessment ac-

count for stipends shows a falling off of £436. The total assets of the body on the 31st December last amounted to £8,070,240, as compared with £7,973,976 at the end of the year 1897.

A report has been presented to the Newcastle-on-Tyne Society of Antiquaries of the recent examination in Durham Cathedral Church of the remains of St. Cuthbert, taken there from Holy Island in 1104. Canon Greenwell, of Durham Cathedral, described the coffin as being covered with figures of Christ and of angels cut in the wood, and as one of the most interesting relics of the Anglo-Saxon period in Europe. He described also the skeleton of the saint, which was that of a man five feet ten inches in height, in the prime of life, and well developed.

The Council of the Queen Victoria Clergy Fund have distributed block grants of varying sums, amounting in all to £25,000, to thirty affiliated dioceses. Norwich heads the list with £2,100, and Sodor and Man concludes it with £100. Some dioceses have got more than, perhaps, might have been anticipated, but the allocations were, no doubt, justified by the details before the Council. London, by-the-by, gave nearly £650 to the Central Fund, and did not ask for a block—a good example which will, we hope, be followed by some other fairly well-to-do dioceses later on.

An ancient chalice, belonging to St. Mary's church, Goathland, Yorkshire, has just been restored at considerable cost and trouble, under the supervision of Mr. C. Knight Watson, for twenty-five years secretary of the Society of Antiquaries of London. The date of the chalice is about 1400. In several respects it is unique. The bowl is shallow and conical, and unlike any later examples. The stem is hexagonal, but unusually massive, while the knob, also six-sided, is perfectly plain. The foot is mullet-shaped with blunted points, and a double band of cross beading on its vertical edge. It is a peculiarity of this chalice that the spread of the foot commences just below the knob instead of at the base of the stem. The device in the front compartment is the monogram, "I.H.S.," a rare one on existing chalices, that at Combe Pyne being the only other-known English example.

The Church Family Newspaper says: "It is a relief to turn from the jarring ritual controversy to the splendid work of Church extension, which is in progress at Leeds. Like so many other great and prosperous towns, Leeds has outgrown its church accommodation. It has spread with remarkable rapidity in all directions, so that whole districts find themselves with scarcely any opportunities for obtaining the ministrations of religion. The clergy are overworked, and the churches are too far away. To make up this deficiency, at least in part, a great effort has been set on foot. Not less than a hundred thousand pounds has been asked for, and there seems no doubt whatever that the total will be soon forthcoming. At a great town's meeting, held recently, £20,000 was subscribed as a start, and since then donations and subscriptions have flowed in so rapidly that the total is now between £40,000 and £50,000. This achievement is a splendid reply to those who are pretending to think that the Church's energies are being paralyzed with dissensions. The dissensions are certainly disturbing the surface of the Church's life, but beneath that surface the great work of ministering to all classes is going steadily and prosperously on. The great mass of the clergy and laity are not extremists in any direction, but sane, sensible Englishmen who are quietly doing their duty."

"Illustrated Church News" says: "There is much cause for thankfulness that the public have been forced, by the extent of the interest aroused in the discussion, to study for themselves many of

the problems affecting the constitution, the doctrine, and the discipline of the National Church. For that reason, if for no other, the so-called 'crisis' has been valuable. But it would be difficult to imagine a more misleading description of recent events than is implied by the term 'crisis.' The enthusiasm of earnest devotion had led a very small number of the clergy to overstep the limits of ritual allowed by the Church. The attitude of the Episcopate from the first was dignified and reassuring. They at once acknowledged that certain irregularities existed among the clergy, in the direction of excess of ritual, as well as of omission of important observances. They explained that if these evils were to be corrected, it could only be done by personal influence and fatherly admonition on their part, which was being consistently applied. So strong and convincing was their attitude, that the 'Protestant' anti-Church agitators were furious, and demanded that they should be swept away! From that moment the character of the movement was manifest, and the sympathy extended to it in its initial stages by thoughtful Church people, who had been honestly persuaded that a pro-Roman conspiracy was on foot, was soon withdrawn. The only practical result of the agitation has been to increase the number of members of the English Church Union by thousands. This unexpected and unprecedented accession to the ranks of the society has been attended by a corresponding want of unity among its adherents. The vast majority are in favour of maintaining and extending the catholicity of the Anglican Church, but are strongly opposed to any approximation towards the doctrines and practices of Romanism. They view with disfavour the manifest leaning, on the part of their president, towards some closer understanding with the Vatican, and in this they are supported by the vast preponderance of national opinion."

Correspondence.

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

CORRECTIONS.

Sir,—Once more I find myself compelled to dissent from an opinion you express editorially, and on very incomplete information. It is with regard to Mr Hoare's resolution. You have apparently not remarked the fact, 1st, that Mr. Gedge's resolution, which you say was withdrawn, was never even moved; the opposition to it being altogether too strong to permit any chance of its passage. 2nd, The resolution moved by Mr. Hoare was accepted by both sides, and was at first reported by the cables to have been passed unanimously. This cablegram is pretty strong evidence that an agreement had been entered into to raise no opposition to its passage, and this would account for the very small vote, 214 out of 670, and the remarkably small government support. But, as has happened before, Mr. Bartley, seeing that very few of his opponents were present, disregarded the agreement and forced his amendment by a snap vote. Under these circumstances, the significance of the small minority is absolutely nil. On the other hand, the E. C. U. is increasing its membership at the rate of 1,000 communicants per month, and the Archbishops have quietly ignored the P. W. R. Act, and restored the old Court of Arches by the appointment of Sir Arthur Charles as Dean of the Arches and Official Principal. These are far more significant facts than the one you comment upon, yet I do not see them more than mentioned, and even that

chronology. There is no "Official Principal" of Canterbury, the title is "Dean" or the Archdeacon in that province. In York province the title is "Official Principal." Now, sir, I am quite sure you do not intend to convey false impressions in your columns, but I must point out that on the two occasions I have recently criticized, you have done so. The fundamental basis of all the ritual disputes for the last 60 years has been the status of the Church courts. This status was inadvertently vitiated in 1833, and has been made worse by all the legislation which succeeded, until 1874, when the Public Worship Regulation Act put the crowning touch to the encroachments and usurpations of the Crown, or rather of the Parliament. That Churchmen are right in resisting these encroachments was first admitted by Archbishop Benson, through his action in the Lincoln case. It is even more fully recognized by the action of the present archbishops in personally hearing ritual disputes, in promising to approach the hearing with open minds, and in the appointment of Sir Arthur Charles, who was the leading counsel for the Ritualists in the seventies. In justice, also, it should be remarked that the Bishop's wishes, with regard to distinctly doubtful forms of ritual, have been loyally submitted to by Ritualists in every instance, while leading Evangelicals have set a very contrary example. The cases of Canons Fleming and Armitage Robinson are examples. In the one case, although the clergy obeyed, the people were encouraged to disobey the Bishop's ruling. In the other the Canon deliberately taught that the Athanasian Creed might be "historically sung," whatever that may mean, "without pledging ourselves to the literal meaning of every phrase." Yet the article says it "ought thoroughly to be received and believed; for (it) may be proved by most certain warrants of Holy Scripture."

ROBT. W. RAYSON.

Sir,—I find I was misled on one point by an abbreviated despatch. Kindly correct my letter, as follows: For passage "Mr. Gedge's resolution was never even moved, etc." read "Mr. Gedge's resolution, though moved, was withdrawn, evidently because the opposition was too strong to allow of its passage. An opposition of only 14 members would scarcely have effected this."

ROBT. W. RAYSON.

[We have commented upon these letters in another column. Ed. C. C.]

#### THE NAME OF OUR CHURCH.

Sir,—In your issue of April 6th "Skull" desires further particulars from me on this subject: (1) The meaning which I took from The Church Times' quotation was that if the colonial churches called themselves "the Church of England in Australia," etc., they would be undermining the basic principle of Anglicanism, which is the independence and autonomy of national churches. (2) "Skull" cannot see that the title "Church of England in Canada" is a contradiction in terms. Well, I cannot make him see it. To me it is simply a self-evident fact. (3) The colonial churches have not lost their parentage, and are not ashamed of it. But when a daughter marries, or sets up house-keeping for herself she does not say of her house, "This house is the house of my mother in my own house." If I am not mistaken, Christianity was first introduced into Britain from Gaul. But we have never heard anything of "the Church of Gaul in Britain." At that rate all the churches in the world should be called "The Church of Judea," in such a country, for the Holy Catholic Church began in Judea. Jerusalem—not Canterbury or Rome—is the mother of us all. (Gal. iv.) (4) "Skull" goes on to say that "the present Church in Ireland is a daughter of the Church of England." This is news to me. But if true it only strengthens my plea for the name Church of Canada; as the Irish daughter (?) is called the Church of Ireland, and not the Church of England in Ire-

land. I do not know what "Skull" means by "the present Church in Ireland." The present Church in and of Ireland is the old original Catholic and Apostolic Church of Ireland, the Church of St. Patrick. (5) He also says that the name "Church of Canada" would imply that we have severed ourselves from our mother, the Church of England. Of course it would. So we have. If not, what is the meaning of our having Provincial and General Synods, and Metropolitan, and a Primate? We are absolutely autonomous, and independent. Just as much so as the American Church is. The Archbishop of Canterbury hath not, nor ought to have any more jurisdiction in Canada than the Bishop of Rome, or the Patriarch of Constantinople. All this is simple matter of fact, though it does not seem to be generally realized by Churchmen in Canada. (6) It is true we still use the Book of . . . of Prayer, . . . Sacraments and other rites . . . of the Church (i.e. the Catholic Church), according to the use of the Church of England, but this is only to save the expense and trouble of getting out a Prayer Book of our own. (7) Our friend asks whether a person baptized and confirmed in England is admitted to Church privileges in Canada only on sufferance? Of course not, but as of right. Any confirmed person is entitled by right to the privileges of Churchmanship in Canada, whether he was confirmed by a Bishop in England, or in Italy, or in Russia. We are Catholic, and therefore have no sectarian terms of Communion. Is a man who comes to Canada from England allowed the privileges of Canadian citizenship only on sufferance? No, but by right, because he comes from a part of the British Empire. Well, the Canadian Church is a part of the Catholic Church, therefore any person coming from any other part of the Catholic Church is entitled to the privileges of Canadian Churchmanship if he deserves them. I entirely agree with "Skull" that it should be called the Catholic Church of England, the Catholic Church of Canada, etc. But that goes without saying. There is and can be only one Church—the Catholic Church. So the Church of England must of necessity be the Catholic Church of England, and so on. I offered up a Eucharist when I heard that our Japanese brethren in Christ are organized under the title of the Holy Catholic Church in Japan. All of which is humbly submitted, and is not ex cathedra. F. T. DIBB.

#### CARDINAL VAUGHAN'S LETTER.

Sir,—Church Bells, in its issue of the 30th March, published the following remarkable letter to which special attention was drawn in the hope that some formal repudiation or denial would be published. In the issue of the following week, it was stated that the utmost efforts had been made by leading Churchmen to have it noticed, but it was totally suppressed in the leading dailies by the influence of Romanists on their staffs. If you publish it, it will be interesting to see what notice is taken of it on this continent. Church Bells characterizes the letter as insulting to the Queen, the nation, and the Church of England, and adds that a Church which teaches that souls need an intercessor with our Lord should not accuse others of blasphemy or apostasy: A. B. "To His Eminence, the Cardinal Primate, to the Very Reverend Archbishops, and to the Reverend Bishops of the Spanish Church, and all the constituted authorities in union with the holy Apostolic seat: "The bearer of this letter is my brother, the Rev. Kenelm Vaughan. I send him with the object of co-operating with Catholic Spain, in a work whose object is the honour and worship of our Lord Jesus Christ in the Holy Sacrament. The Westminster Cathedral, now in course of construction, will be an efficient means of presenting to the minds of the English people the solemn worship of the Church. There is, besides, a special reason for which the worship of the most Holy Sacrament ought to occupy the most im-

portant place in Metropolitan Cathedral. England, as my illustrious predecessor, Cardinal Wiseman, wrote, is the only country which has repeated and renewed, in every generation during three centuries, the formal act of apostasy—exactly from every sovereign, in the name of the nation, an especial declaration that certain Catholic beliefs are superstitious and idolatrous. This has taken the form of a national sin of blasphemy and heresy; and the dogmas against which they have been directed principally are two: Transubstantiation, and the worship of the Most Holy Virgin. These, therefore, ought to be the objects of the devotion of the Catholics of England. The Rev. Kenelm Vaughan has laboured incessantly to foment a special devotion for the most Holy Sacrament, in expiation of the national apostasy and of the sins of men; and his great desire is to obtain the worship and perpetual adoration, praise, and thanksgiving, of expiation in the Metropolitan Cathedral of Westminster. The exceptional devotion given by the Church of Spain to the most Holy Sacrament, especially in the Church of Lugo, inspires us with the desire of soliciting the help of Spanish Catholics for the conquest of England to the love and devotion of our Lord Jesus Christ. Spain, at the time of the Reformation and of religious persecution, made every kind of sacrifice for sustaining the faith and the dogma of the real presence of our Lord Jesus Christ in this country. To Spain, therefore, we turn again, that there may be kindled among us the flames of love and devotion for the Sacrament of Jesus, and that they may unite with us in offering to God the only expiation that can blot out the three centuries of blasphemy and heresy against the Divine Majesty. It is proposed, therefore, that the consecration of the Cathedral of Westminster should be the work of the Spanish nation. With sincere affection I present this project for the consideration of my most reverend brethren, the Cardinal Primate, and the Archbishops and Bishops of Spain, and of all civil and ecclesiastical authorities. I earnestly beg for the intercession of Catholic Spain for England, so that God may be glorified and the good of souls fomented by her conversion to the only one Church—true, Catholic, and Apostolic. Given in Westminster at the Feast of our Lady of Mercy, Herbert Cardinal Vaughan."

#### AN URGENT APPEAL.

Sir,—Your readers will doubtless recollect the dreadful hurricane of September last, which passed over the West Indies, and made its presence more particularly felt in the islands of Saint Vincent, Barbados, and Saint Lucia. In the first-named island, nearly every building was wrecked or damaged to some extent, crops of all kinds destroyed; there was an appalling loss of human life, and falling, as the hurricane did, on several years of financial depression, the survivors are, for the most part, ruined. The loss to the Church is irreparable, as out of 17 churches, 13 are destroyed, the others damaged, only one remaining intact, and parsonages and schools shared the same fate, the loss amounting to some \$90,000. The large majority of the population consists of negro labourers and artisans, and in their impoverished condition little, or indeed, no help can be looked for from them. A touching appeal has been written, endorsed by Archdeacon Turpin, on behalf of the island, but specially for the united parishes of Saint Patrick and Saint David, of which the late Rev. Canon Morgan, before his residence in Canada, was rector. The hope is expressed that fellow-Churchmen in our prosperous Dominion, to whom the Church is something more than a parish, a diocese, or even a country, may be willing even with the many and urgent calls on them, to help their destitute brethren, who are, in many places, without a roof under which to worship God. Subscriptions will be thankfully received and acknowledged by His Honour, Judge Morgan, Toronto; or the undersigned, by

whom they will thank you for space in your appeal may meet

Barrie P.O.

BAPTIST

Sir,—One terminology of ment of the te ready been reb C. C. correspo Sunday to tou ventured to pr manner: Reg three-fold deve a man be born not enter the generation. 2r say: "Do ye h this congregat vow that was r etc. Answer: 3rd—In Worl Thee, O heav Thy grace, th lowship, and d prepared for u

THE COMM

Sir,—In a f of Huron wi business of th decisions of Executive Co that some ind selves to be put right up it is thus tl suppressed or which would and the prin lar-a-family a electing meml The distribut 1. Now, I ca Bishop hims system has n One cause o clergy to tr: the rule is w misapprehens until this is grow less e in a letter was \$12,630, 97, the sum lected was \$11,666, result of th of those who only 67 last tion, some clerical men the congreg cluded in tl as if the cl found inter- eries of 18 year, Brant Lambton, sessments i and Waterl Huron and the others the church Committee, we find th llection by Thomas (T also reduce

whom they will be sent to Archdeacon Turpin. I thank you for granting me the courtesy of a space in your columns, and hope that the appeal may meet with a generous response.

I. C. MORGAN.

Barrie P.O., Co. Simcoe, Ont.

BAPTISMAL REGENERATION.

Sir,—One cannot fail to note the different terminology of theological teachers in the employment of the term "Regeneration," which has already been referred to from time to time in the C. C. correspondence. Having had occasion last Sunday to touch on the subject in my sermon, I ventured to present the subject in the following manner: Regeneration may be viewed, under a three-fold development: 1st—In water—"Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God"—Baptismal Regeneration. 2nd—In Will—"Then shall the Bishop say: "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism," etc. Answer: "I do," (Confirmation Service). 3rd—In Work—"And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works, as Thou hast prepared for us to walk in." (Communion Office).

L. S. T.

THE COMING HURON DIOCESAN SYNOD.

Sir,—In a few weeks the Synod of the diocese of Huron will meet, ostensibly to transact the business of the diocese, but really to register the decisions of a small junta formed out of the Executive Committee. It is to be hoped, however, that some independent spirits will not allow themselves to be dismayed because they have to be put right upon some petty point of order. It is thus that any serious discussion is often suppressed or evaded. There are several matters which would be all the better of being ventilated, and the principal ones are these: (1) The dollar-a-family assessment scheme; (2) The plan of electing members of the Executive Committee; (3) The distribution of the funds among the missions. 1. Now, I cannot do better than repeat what the Bishop himself said at the last Synod: "The system has not been found to work satisfactorily." One cause of this is the apparent inability of the clergy to translate the rule. The sooner, then, the rule is worded in such a way as to justify no misapprehension of its meaning the better; and until this is done, the collections will continue to grow less every year. To repeat what I stated in a letter last year—the sum asked for in 1895-96 was \$12,630, the sum collected was \$9,042; in 1896-97, the sum asked for was \$12,149, the sum collected was \$8,613; in 1897-98, the sum asked for was \$11,666, the sum collected was \$8,297. The result of the system should open the eyes even of those who framed the rule. Out of 275 churches, only 67 last year came out ahead in this collection, some only a few cents. There are thirty clerical members of the Executive Committee, and the congregations of only eleven of them, included in these 67, came out ahead, which looks as if the clergy themselves did not take any profound interest in the matter. Taking the deaneries of 1897-98, as compared with the previous year, Brant, Bruce, Elgin, Essex, Grey, Huron Lambton, Middlesex and Perth had their assessments increased; while Kent, Norfolk, Oxford and Waterloo had theirs reduced. Elgin, Grey, Huron and Kent returned increased collections; the others returned smaller collections. Taking the churches of clerical members of the Executive Committee, which ought to show a good example, we find that Brantford (Grace), reduced its collection by \$54; Walkerton had sent in none; St. Thomas (Trinity), had its assessment reduced, and also reduced its collection; Windsor (All Saints'),

had its assessment reduced by \$17, and increased its collection by \$1.91; Owen Sound had its assessment increased by \$4.33, and reduced its collection by \$4.11; Chatham (Christ Church), had its assessment reduced by \$18, and increased its collection by 78 cents; Sarnia (St. George's), reduced its collection by nearly \$14; Warwick (St. Mary's), reduced its collection from \$40.90 to \$6.44; London (St. Paul's), had its assessment increased, and also increased its collection by nearly \$80; London (Memorial), reduced its collection by \$27; London (Christ Church), had its assessment reduced \$34, and increased its collection by \$39; London (St. James'), had its assessment reduced \$28, and reduced its collection by about \$11; Woodhouse (St. John's), had its assessment increased by \$2.33, and reduced its collection from \$17.40 to \$1.82; Waterford (Trinity), had its assessment increased 33 cents, and reduced its collection from \$11.75 to \$1.80; Stratford, which is assessed at \$376, reduced its collection from \$160 to \$120. 2. Now, with regard to the mode of electing the members of the Executive Committee, there is one point to which strong exception should be taken, and that is the putting on the voting paper the names of the members of the committee in italics. This is evidently meant as a suggestion as to how the delegates should vote; and that it is regarded in that light is proved by the fact that some of those never consider it worth their while to attend, or who do so perhaps only once, are re-elected. Of the present Executive Committee there are five lay members who have not attended one single meeting; two who have attended only one (and this meeting was the one on the day preceding the meeting of the Synod); five who attended only two meetings; twelve who attended three meetings; and only six who attended all the four meetings. If the voters are so meek as to do what they are told, it is not to be wondered at that the junta hold them in such slight estimation as to ignore their opinions when expressed. The Executive Committee has been a sort of close borough for a sufficient number of years, as to justify a change, and no change can be for the worse.

A. BISSET THOM.

Aylmer, Ont.

THE CHURCH OF CANADA.

Sir,—A Canadian Churchman does not appear satisfied with my allusion to history re "The Church," but wants Scriptural proof. In Scripture, in history nor in the Book of Common Prayer is proof wanting. 1. The Church. 2. The Ministry. 3. The Sacraments. 1. The word "Church" is a corruption of the word "kuriakē" from "kuriōs" (Lord), and is applied (a) to the whole body of Christ, (b) a particular congregation, (c) the building in which the congregation meets. It is used as a translation for the Greek "ekklēsia," which signifies "a calling forth," and is generally used in Scripture for those called out of a state of sin into the covenant of God. "Ekklesia," for which "church" is a translation, is used for those under the old form of the covenant, I. Sam., xvii. 47 (lxx), etc., also Acts vii., 38. And for those under the same covenant made new in Christ, Acts xx., 28; Col. i., 18, etc. It is applied to the covenant in Christ in the New Testament, as follows: (a) Spoken of by our Lord to exist in the future, Matt. xvi., 18. (b) Recognized as actually existing for the first time on the day of Pentecost, Acts ii., 41. (c) Defined in its essentials in the same chapter (especially verse forty-two), "And they continued in the teaching of the Apostles and in the fellowship, in the breaking of the bread, and in the prayers." (Greek). These are the four marks of the Church, and where all four are not, the Church is not. This is made by the Church a matter of faith in the Nicene Creed, "I believe in one Catholic and Apostolic Church." This does not mean "univer-

sal" in the sense of including all, but the Church established everywhere by the early Apostles, and continuing to the present. "That which ye have heard from the beginning," I. John ii., 24. "Ubique, semper, ab omnibus" (everywhere, always and by all)—Vincent of Lerins. "Extra ecclesiam nulla salus" (other than in the Church there is no salvation)—Cyprian. Dissension from, or schism in, the Jewish Church was sin, Num. xvi.; I. Kings xii., 27, etc.; John iv., 22. And no less is the sin in dissenting from, or causing schism in, the Christian Church, I. Cor. xii., 25; xi., 18, 19; i., 10-14; Jude, 17-19; Gal. v., 20; Titus iii., 10. Christ promises to be with His Church, Matt. xvi., 18; xxviii., 18-20. And we know we belong to it if we, 1, "continue to hold the Apostles' creed; 2, (are) obedient to the Apostles' government; 3, receive the Holy Communion from the hands of the Apostolic ministry; 4, join devoutly in that liturgic form of worship which has been the common worship of the Church from the beginning." See also Art. XIX. 2. There was an established ministry in the Jewish Church—High Priest, Priests and Levites. (a) God required it, Exodus, Leviticus and Numbers. (b) Opposition to it was sin, Num. xvi. (c) "Unworthiness of the ministers, which hinders not the effect" of the sacrifices, I. Sam. ii., (God did not visit the Priests' sin on the people but on themselves). And Christ established a ministry in His Church—Apostles (or Bishops. See Acts i., where "minister," "apostle" and "bishop" are applied to Judas Iscariot), priests and deacons. (a) Christ requires it, Luke vi., 13; John xx., 21; Matt. xxviii., 18-20 (R.V.); Acts i., 2, 3. The commission, Matt. xxviii., 18-20, was given to the eleven Apostles (not to the 120 disciples), and they handed on the authority to other bishops (sometimes called Apostles also, e.g., Paul, Barnabas, Andronicus, Junia, Epaphroditus, James, Silvanus, Timothy, etc.) And in the office of bishop was vested all authority for laying on of hands—whether consecration, ordination or confirmation. From the first these officers gave a certain part of their work and authority to the two other orders, presbyters (priests, elders in A.V.), Acts xiv., 23; Titus i., 5; and deacons, Acts vi., I. Tim. iii., 8. "And of the rest durst no man join himself to them," Acts v., 13. These orders continued uninterrupted down to the time of the Reformation. And where did the dissenting bodies get authority to create new ministers and form new churches? As for them being a "section" or "branch"—when a branch is in any way cut off it is no longer part of the tree—and they cut themselves off from the Apostolic ministry. (b) Opposition to it is sin, Jude, 17-19. (c) "Unworthiness of the ministers, which hinders not the effect of the Sacraments, Art. XXVI. A person who has not authority has no right to usurp it notwithstanding his goodness. 3. "A Sacrament is . . . thereof," Catechism. There are two parts in a Sacrament: 1. "The outward and visible sign," and 2, "the inward and spiritual grace." Christ promises the latter on condition that the former be given and taken according to His commands. In the Church then there is no doubt whatever, but in lay administrations there is no positive certainty, and no promise whatever. For further proof refer to the "St. Paul's Series of Manuals of Christian Doctrine," senior grade, and Bishop Randall's, "Why I am a Churchman."

GEORGE McQUILLIN.

Courtright, April 13th, 1899.

—A faithful servant of the Lord gone to his reward. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (Rev. xiv., 13).

—The blessedness of God's house is that there men praise Him. This it was that made that house so precious to the Psalmist. And what Christian man can climb higher than this—to find in the praise of God the greatest joy of his life.—J. J. S. Perowne.

## HE KNOWETH OUR FRAME.

God pours His soul in different moulds,  
And none may choose the form or size;  
One but a scanty measure holds,  
Another, all infinities.  
This is the fire hot, and that dew cool;  
And one seems empty, one seems full.

All are of Him—the scant, the frail,  
Know their own limits, nor repine.  
The coarser shape and clay avail  
For use as though of finest line.  
The mould the potter cast askew  
May duly still a good work do.

Let us accept, then, as we must,  
Our limitations, since we know  
That God, Who framed us out of dust,  
For His good pleasure made us so,  
And measured our capacities  
According to His just decrees.

Failure is harder in ourselves  
Than 'tis to watch another fail,  
To know, however hard one delves  
A thin soil is of no avail;  
To see another lightly do  
The task impossible to you—

All this is bitter-hard; and yet  
Take courage soul, accept your lot,  
And take this comfort—nor forget  
God made us Who mistaketh not  
And every soul He shaped and willed  
May be with grace and glory filled.

## INWARD PEACE.

"Peace I leave with you, my peace I give unto you," not as the world giveth, give I unto you," John xiv., 27. All men seek peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace; that is the gift of Christ alone, who reconciles man to Himself, subdues the passions, sets bounds to the desires, inspires the hopes of eternal bliss, and gives the joy of the Holy Ghost; such a joy as persists in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt or diminish.

True peace is not to be found but in the possession of God; and the possession of God cannot be attained but by faith and obedience; remove all forbidden objects, renounce all unlawful desires, cast off all earnest care and anxiety, desire only God, seek only God, and then you shall have peace, such a peace as the world shall not be able to disturb. For what can trouble you? Is it poverty, disgrace, disappointments, outward or inward crosses? You should see all these in the hand of God, as real favours, which He vouchsafes to give you a share in. Then the world will have a new appearance to you, and your peace will prove inviolable.

## WHAT GRACE IS AND DOES.

Within my imperfect life there is not lack of longing, but lack of power. I want my will braced with the energy of the Divine life, and here it is. That is just what grace is. Grace is the communication of the life of God to the spirit of man, but the special part on which it acts is his will. It nerves him to assert his liberty against the power of sin; it nerves him to go forth and reach towards increasing conformity to the character of Jesus, it nerves him for courageous and influential Christian life, it nerves for endurance, for patience, for suffering, the cross-

bearing followers of Christ. Grace it is that does it all; and this wonderful gift of grace up to the measure of our necessity, up to the power of our capacity of obtaining it, this gift of grace is ours in Jesus Christ. Believe it. The first condition of really using this gift of grace practically is believing that it is in me. Capacities unrecognized are practically, though not actually, non-existent. So it is here. Believe that God in Christ has given to thee this gift of His own imparted life, and in the strength of that grace rise and co-operate with it. Wonderful it is in its working. As prevenient grace, it comes to move us to right conduct; as co-operating grace it assists us when we respond to these movings; as renewing grace day by day it keeps us up in the strength of spiritual health and vigour; as persevering grace it enables us to hold on our way, and day by day wax stronger and stronger, until it consummates its work within us, when grace blossoms out in the fulness of glorification. From its very beginning to its very end all this work of building up of the Christian character is wholly Thy work, O God, in the power of the grace Thou gavest me through Christ by Thy Spirit.—Canon Body.

## RIGHTLY TO KNOW, AND FITLY TO NAME.

Rightly to know, and fitly to name denote wisdom. It is the foolishness of science, not wisdom, to give names that perplex men in general. Common sense, science, philosophy, are based on nations being intelligible, and when interpretations make things plainer, the music of God's name enters our mind as the spirit of universal harmony. Then we shall be rid of philosophers who deny all they have not seen, and will not see that which they resolve to deny. Words are taught rather than noblest science.

The first question in the Catechism drawn up in 1674 by the Westminster Assembly of Divines, is: "What is the chief end of man?" and the answer is: "Man's chief aim is to glorify God and to enjoy Him forever." We miss the chief aim and end if we reduce the divine inspiration of Scripture to a vanishing-point. We cannot find an infallible Church; every Church has gone astray, and that most of all which claims infallibility. It is certain, however, that nature and its laws, with the exceptions and contrarities, with uniformity and catastrophe, are in unity. Not less truly does Holy Scripture accord with that unity, by bringing the common sense and philosophy of belief, the routine of daily life and its marvels, into science of the divine will; to show that despite cross-purposes of evil creatures, the triumphs of eternal wisdom are secured.

Moses was commanded to make the Tabernacle and its furniture of the pattern showed to him in the Mount. Was not this the meaning! Earthly things are representative of the heavenly. Creation is a visible picture of invisible powers and purposes. Religion, in ritual and doctrine, if true; symbolizes the spiritual and supernatural! The ancient forms were figures for the time being, of the great Sacrifice, in and by Christ for the sins of the world, and Christ's works are patterns of our works. So did God ally creation and its works to Himself; religion and its ordinances to the spiritual realities in heaven. It was a grand revelation of God in nature and of God in man. It gave a divine meaning to the dust beneath our feet, and declares that man's homage, in true-heartedness, ascends beyond all visible forms to the invisible and spiritual around the Almighty's throne. The essence of meaning is, God helps us, not by forcing, but by win-

ning our will with love. Rightly to know, and fitly to name, is part of that higher wisdom revealed in the work and word of our Father in heaven.

## HIDDEN TREASURES.

The treasures of the Bible are like all other treasures worth having—they are to be found only by searching for them. The promise of the Bible is to him who seeks and knocks. No one can seek for you.

It is generally true that those who say that they "cannot understand the Bible," have not made an honest effort to understand it. They have searched for its treasures steadily doubting that they would find them. They have not gone to the Bible seeking inspiring and helpful truths and profiting by them when found. They have sought, rather, things to criticize and cavil over.

There are things in the Bible too profound for the ordinary understanding to comprehend, but its sweetest and most helpful truths are the simplest, and a child may read them aright. If you will read your Bible reverently, prayerfully, and trustingly, its hidden treasures and truths will be revealed to you.

## HINTS TO HOUSEKEEPERS.

Chocolate Custard.—Three ounces of chocolate, three pints of milk, four tablespoons white sugar, two tablespoons brown sugar; prepare a soft custard of milk and the yolks of five eggs and the white of one; dissolve the chocolate in a cup of warm milk and heat it to boiling point; when cool, sweeten it with brown sugar and flavor with the extract of vanilla; pour the whole into a dish and cover with the whites of the five eggs beaten stiff, with a little sugar; brown slightly and serve cold.

Chocolate Frosting.—Whites of two eggs, one and one-half cups of fine sugar, six great spoons of grated chocolate, two teaspoons of vanilla; spread rather thickly between layers and on the top of cake. Best when freshly made. It should be made like any frosting.

Potato Biscuit.—One cup each of butter, sugar, milk, hot mashed potatoes (free from lumps), one cup yeast and two eggs; mix with enough flour to make a good batter; let rise, and add as much flour as can be stirred in with a spoon; let rise again, roll out to half an inch thick, cut in small round cakes, put two together and when light bake.

English Hotch Potch.—Put a pint of peas into a quart of water, boil them until they are so tender as to be easily pulped through a sieve. Take of the leanest end of a loin of mutton, three pounds, cut it into chops, put it into a saucepan with a gallon of water, four carrots, four turnips cut in small pieces; season with pepper and salt. Boil until all the vegetables are quite tender, put in the pulped peas, a head of celery, and an onion, sliced, boil fifteen minutes and serve.

Breakfast Coffee Cake.—Take a piece of bread dough, and add one-half cup of sugar and a tablespoonful of melted butter, then roll out an inch thick and put on a greased pie-pan, brush the top with melted butter and cover thick with cinnamon and sugar; let it rise and bake quick. Cut in long, narrow strips to serve. Eat hot or cold. It is nicely made Saturday with the other baking, to use Sunday morning for breakfast.

For the destruction of ants, spiders and cockroaches, a strong solution of alum in boiling water, poured over the infested parts, will be found excellent.

## Children

## CHILDREN

Be brave as I  
That come  
And pure as  
With their

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"Try to  
you, dear

"Well,  
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Pen.

Children's Department.

CHILDREN CAN BE LIKE THE FLOWERS.

Be brave as the little snowdrop  
That comes alone in the cold,  
And pure as the stainless lilies  
With their pensive eyes of gold.

Be bold as the honest sunflower,  
That stands so straight on its stalk,  
And lowly-wise as the violet  
That hides by the woodland walk.

Be gay as the golden buttercups  
That live but a summer's day,  
And simple-sweet as the daisies  
That grow by the common way.

Be true as the constant heather  
That clings to the moorland wide,  
And kind as the gentle moss, dears,  
That covers the rock's bare side.

And you shall be fair as the roses—  
For those who are kind and true,  
And brave and pure and lowly-wise,  
God makes them beautiful, too.

WHAT PENELOPE LOST.

"O, dear," said Aunt Penelope, looking anxiously across the table where her young nephew and niece sat placidly, and with excellent appetites, eating their breakfasts.

"Is you dot a pain?" asked Marshall, looking up from his oatmeal and cream.

"What is it, Aunt Penelope?" at the same time asked little Pen.

"I have to go to Boston on business," answered Aunt Penelope. "It is too cold to take you children with me, and I am sure I don't know what you will do without me, now that Susan is away. So unfortunate that she had to go away just now."

"I don't see," said Penelope, junior, drawing herself up, and looking injured, "what I have been through with eight birthdays for, if I can't keep house, and Marshall, too."

"Can you keep yourself?" asked her aunt, looking keenly at her niece.

Little Pen blushed. It was much easier she knew, to take care of others than herself. Pen knew how easy it was to lose her temper, but she thought it very unkind in Aunt Penelope to call attention to the fact; so she pouted a little, and made no reply.

Aunt Penelope, with many misgivings, got herself ready to go, and little Pen and Marshall followed her around the house, like two shadows; for it struck Pen at least that it would be very lonely without her aunt.

"Be sure to ask cook anything you do not understand about. And do not get into mischief," said Aunt Penelope, as she kissed them good-bye. "I will probably be back this evening, if nothing happens. Oh dear, if Susan were only here!"

"I'll be good," said little Pen in her aunt's ear, at the last moment, with her arms around her neck.

"Try to be, you mean, don't you, dear?" asked Aunt Penelope.

"Well, I guess anybody knows if I am good I have to try," said Pen.

They flattened their noses against the window, watching the sleigh, with Aunt Penelope half buried in furs, until it was out of sight.

"Dear me," said little Pen, looking around. "It's an awful emptiness in a house when your aunt is gone out of it."

"I am doin' to fess," said Marshall.

"Where, darling?"  
"In the hall, wiv a 'bwell a an' a tane," replied the young fisherman.

"All right, go on, dear, and have a nice time, till luncheon, and sister will read 'Alice in Wonderland.'"

Curled up in the big chair, before the fire, with her delightful book, time slipped by, until cook brought their luncheon into the library, and served it on their own little table before the fire.

"Which is lots nicer than the big, empty dining-room, when Aunt Penelope is gone," said little Pen.

"Shall I put the b'y to bed?" asked cook.

"No, thank you, Biggs," said Pen with dignity. "I put Marshall asleep now Susan isn't here."

"All right, thin," said Biggs, and gathering up the luncheon things she departed.

"I wish this house wasn't quite so big when it's empty of folks," thought Pen, as cook's footsteps died away.

But when she took Marshall upstairs into his little room, opening off from Aunt Penelope's big one, he shook his head.

"Me doesn't want to se'ep, me would raver fess," he remarked.

"Well, you have to take your nap, whether you want to or not; so you might as well make up your mind to it," answered Pen firmly, as she bumped him down in the pillows. "You can fish afterwards. What did you catch?" she added.

"My Aunt Pen's hat wiv feeders," said Marshall. "An' I isn't doin to s'leep. I'm doin to fess a whale like Jony." This he stuck to, and Pen, finally worn out with the struggle, walked out into her aunt's beautiful room, leaving Marshall very wide awake indeed, lying on his little brass bed.

It was snowing fast, and the short afternoon was slowly darkening into twilight. Pen stood by the window and tried to count the snowflakes, while Marshall kept saying over and over from the other room: "I aint a doin' to doe to s'leep! I'm doin' to fess a whale."

By and by it was quiet, and Pen, fancying that he had gone off at last, turned away from the window, and walked to her aunt's dressing-table, where, in a tray were "sparkling rings and pretty things." "Oh, dear," said little

Pen, "Aunt Penelope has left her diamond ring, that was her mother's, out here in this tray. Of course she forgot to put it away, 'cause she was in such a hurry, and of course she'd rather I'd wear it, if she remembered about it! it would be a much better plan." So Pen slipped it on her own little finger, where it fitted far too loosely. Then she walked over to the china cabinet.

"Aunt Pen's dishes are her joy, she says, and they are dreams, she thought. I'll c'lect china when I'm big, it's such pretty work. Oh, here's her blue delft set, up here, and it ought to be down stairs. I'll take it down I guess, for I know she'd rather. Perhaps we can eat dinner on it." So Pen picked up the tray, and started down stairs. The hall was so dark that she failed at first to see that Marshall with his line tied to

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a cane, with an umbrella for a hook, had stolen out to the landing, and was fishing, and when she did see him she started back with a little cry of astonishment, then her foot caught in the line, and down went the tray, with the pretty blue set broken into a thousand pieces.

"Dracious!" said Marshall, then he put his arms around his sister's neck. "Me is 'stemely sorwy, titter but me did want to fess a whale." But Pen was looking around her in great dismay.

"Oh, you naughty boy," she cried, shaking him hard. "You go right upstairs, and into your bed straight as you can. You've made me drop the tray, and lose Aunt Pen's dearly-loved diamond ring besides. It's all your fault, and she'll probably whip us both, you specially. Do you hear?"

Yes, Marshall heard, but when Pen's face was buried in her arms, he ran down-stairs instead of up, and out of the library door into the cold, snowy night.

"Cause me don't want to be hurted," he said, "an' me ain't a doin' to s'leep."

The horses were harnessed, and

standing at the block all ready to go to the train for Aunt Penelope. The night air struck cold on the thinly clad little fellow, so he crept into the sleigh, and curled down on the floor under the robes, where he very soon fell asleep. John came out presently, and drove off, quite unaware of his passenger.

But when Aunt Penelope stepped in, her foot touched the little sleeper, who drowsily said:

"Top, titter! me ain't a doin' to s'leep."

"What's this?" cried Aunt Penelope, aghast. "John, what do you mean by bringing this child out in this storm?"

"Child?" echoed John, craning his neck to see what she meant, "storm? Why I dun'no, I'm sure, mum."

"Drive home as fast as you can," said Aunt Penelope, getting in. At the avenue gates, they were met by a small distracted figure.

"Oh, Aunt Penelope," cried Pen, when they came up beside her, "Marshall is lost! so is your dearest diamond ring; and your blue tea set is broken to smithereens, cook says. She has swept it up."

Aunt Penelope reached forth a

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long arm and drew her niece and namesake into the sleigh. Then, with a glance at the chimneys, to see if the house was right side up, they drove on. "Marshall is found," she remarked, drily. "Did you lose anything else?"

Pen thought a minute. "My temper," she replied then, in a very small voice.

"Ah," said her aunt. "Well, here we are. Tell cook to bring hot water and blankets to the library. If you don't both have pneumonia before morning, I shall wonder."

They did not, however, and when cook gathered up the fish line, in the umbrella end was found the diamond ring, much to the fisherman's delight, to say nothing of Pen's.

"First I fished my Aunt Pen's hat, and then her wing," remarked Marshall, complacently. "It's better dan de whale wot Jony fished."

"It wasn't my real blue delft set," said Aunt Pen, after a talk with little Pen. "It was one I was intending to give you and Marshall for your very own, so you see the loss was yours, after all."

"Well, I'm glad of that," said little Pen. "But oh, Aunt Penelope, you don't know how scared I was, when I couldn't find Marshall, I thought I'd killed him. And I am going to keep a piece of that china to help me to remember to keep my temper, and not to touch people's things when they are not mine."

#### A STRANGE FRIENDSHIP.

Monkeys are looked upon by tigers as choice food, but "Miss Murphy," the little Brazilian monkey, that belongs to Mr. Dan Rice's circus, has struck up a friendship with "Minnie," the big tiger. She sits upon "Minnie's" back combing and brushing her head until the big cat purrs with delight.

From all the brushing and combing that "Miss Murphy" has lavished on "Minnie," the big tiger has the best groomed coat of any tiger in or out of captivity. It is curious the way this friendship started. The little monkey climbed into the tiger's cage out of pure mischief. The attendants waited, expecting to see her go at one mouthful, but the audacious Simian just went up to the tiger and began to scratch her head. The friendship was sealed, and Mr. Rice presented "Miss Murphy" with a comb and brush.

#### DISCOVERED THROUGH A CHILD.

When Sir Humphrey Davy was a boy about sixteen, a little girl came to him in great excitement:

"Humphrey, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphrey was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head, and said:

"I do not know, dear. Let us

see if they really do make a light, and then we will try to find out why."

Humphrey soon found that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason, and after some time, thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done, Humphrey Davy made the first of his interesting discoveries. Every reed, cane, and grass has an outer skin of flinty stuff, which protects the inside from insects, and also helps the frail-looking leaves to stand upright.

#### GAVE ALL SHE HAD.

In the beautiful island of Ceylon, many years ago, the native Christians, who had long worshipped in bungalows and old Dutch chapels, decided they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girls' schools at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village. Not only was it all she owned in the world, but far more, it was her marriage portion, and in making this gift, in the eyes of every native, she renounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria. "I have given it to Jesus; and as He has accepted it, you must." And so to-day the first Christian church in Ceylon stands upon land given by a poor orphan girl.

#### AN HUMBLE BEACON.

On the coast of one of the Orkney Islands, far beyond the north of Scotland, there stood out a rock, called the Lonely Rock, very dangerous to navigators.

One night long ago, Jean Inge-low tells us, there sat in a fisherman's hut ashore a young girl, toiling at her spinning-wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and the sea.

At last the morning came, and one boat, which should have been riding on the waves, was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed upon the shore. He had been wrecked against this Lonely Rock. That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on her bed and slept. When the night came she arose and set a candle in her case-ment, as a beacon to the fishermen, and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun.

As many hanks of yarn as she had spun before for her daily bread she spun still, and one hank over for her nightly candle. And from that time to the telling of this story for fifty years, through youth, maturity, into old age—she has turned night into day. And in the snowstorms of winter, in the serene calms of summer, through driving mists, deceptive moonlight, and solemn darkness, that northern harbour has never once been without the light of that small candle. However far the fisherman may be standing out to sea, he has only to lean down straight for that lighted window, and he is sure of safe entrance into the harbour. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered and saved.

Surely this was finding chance for service in an humble place; surely this was lowliness glorified by faithfulness; surely the smile of the Lord Jesus must have followed along the beams of that poor candle, glimmering from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea.

#### "NO ONE LEFT TO LOVE ME."

Such a tale of woe! It made me heartsick to listen to it, for the sorrows of others, whether real or imaginary, take a deep hold on my sympathies, especially when, as in this case, the existing state of things seems unalterable.

"In the days of prosperity, I did not lack for friends," said this lone one, bitterly. "But now most of my kindred are either dead or have become so estranged that they have lost all interest in me, while those who once pretended to be my friends have deserted me in my extremity."

Here the tears trickled down the face, which, in spite of its fretful expression and the marks of age, still bore traces of former beauty, as the speaker went on in a way so plaintive as to touch all listeners:

"And so I have no one left to love me now!"

The closing chapter of this life is a sad one. It depresses me to think of her loveless condition. Still, good may come of it if I hold her up as a warning to you, dear young people. For, much as I pity her, I am forced to admit that the friendless one is to a great extent responsible for her present loveless existence. Said one who has known her from girlhood: "She was one of the brightest, prettiest girls I ever saw, but as selfish as she was pretty!"

Then she gave me a sketch of her married life, telling how her husband and children were always obliged to yield to her selfish whims, until one after another died, leaving her to learn how miserable a life without love can be.

But though friend after friend has drawn away, she has never seemed to realize that the fault was largely her own. She did not see

—or would not admit it if she did—that complaints and reproaches, self and selfish aims, had estranged them. She thinks herself sorely dealt with in having no one to love her, but seems blind to the fact that she has from childhood to old age been too much absorbed in self to win and hold the love which her lonely heart now craves.

She is an object of pity. Selfish people always are, for they not only lose the joy that unselfish acts leave behind them, but sooner or later reap the sad harvest which this unloved one is doing. A selfish person has few real friends. Look about you for proof of this assertion. On the other hand, an unselfish person is always rich in friends. No matter how adverse his circumstances, he will never be without someone to love him. To be sure, time may hide from his view kindred and old-time friends, but unloved and friendless he will never be if his fleeting years are filled with the spirit of One who came not to be ministered unto but to minister.

Be unselfish; then, whatever your lot in this changing world, you will never have reason to utter the sad plaint: "I've no one left to love me now!"

#### SHE KNEW IT WAS GOD'S BOOK.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by, and she was startled by his question:

"What are you reading that interests you so much?"

"The Word of God, sir," she timidly replied.

"Who told you that the Bible is the Word of God?" he enquired.

"God told me Himself," she replied, with childlike innocence.

"God told you? That is impossible! How did He tell you? You have never seen Him, nor talked with Him. How, then, could He tell you that the Bible is His Word?"

For a few seconds the girl seemed confused, but she very soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked:

"Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me? Nobody; I did not need to be told. The sun tells me this about itself. It warms me, and I love its light. That is telling me plain enough."

"Sir," said the girl, with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this in His Book. I read it, and it warms my heart and gives me life. I love its light, and no one but God can give such light and

warmth through the book. It may want more light, sir, heaven, so through this.

The sleep earnest faith seller amaze adroitly insinuates into the minds of the given an int truth that th but the girl the power of evidence he

SWIS

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warmth through the pages of a book. It must be His. I do not want more telling; that is telling enough, sir. As sure as God is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who have only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart experience of the power of God's word was an evidence he could not shake.

SWISS HONESTY.

A young traveller, who was making a pedestrian tour through the Alps, tells a story of Swiss honesty that is well worth repeating. The Swiss friend, who was with the foreign sight-seers, observing they were weary after a six hours' march from the monastery of St. Bernard, said: "We shall soon reach my brother's house and you shall all have a hot cup of coffee and some food." But when they reached the farm-house it was closed—doors locked, shutters shut and the whole place deserted, for it was the time of vintage and everyone was in the vineyards.

Our young traveller was much disappointed, but the good Swiss friend said: "You will get your refreshment just the same, and reaching up towards a cross made of gay mountain flowers, which hung on the door, according to the pretty Valois custom, she pulled down a great key, and in another minute the door was open. Our friend quickly kindled a blazing fire of logs, hung the kettle over it, and in a short time we had a most excellent cup of coffee and some refreshing food.

All this seemed strange to the tourists, and they made inquiry as to how householders dare go away and leave the key in such a convenient place. "Oh," said the Swiss friend, in quite a shocked tone, "there is no fear of any of our people entering a house which does not belong to them, if the key is put under the cross, it is always safe there."

Another pretty story is told of the custom in some Italian villages on festival nights. The peasants illuminate the houses with lamps made of snail-shells. First each window-sill is covered with sand, then empty snail-shells are arranged on the sand in a row; and in each are put a few drops of oil and a tiny cotton wick. When all the little lamps are lighted, the cottages are quite brilliantly illuminated.

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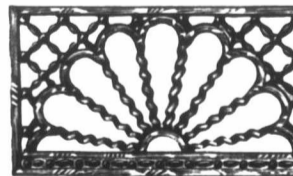
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