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Canadian Churchman.

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"LANTERN SERVICES"—wherein the use of a magic lantern is had to project hymns as well as illustrative scenes upon a white screen—are becoming somewhat in vogue. It is a decided advantage to have a whole hymn in view of everybody, even though the light is made necessarily of the "dim, religious" kind.

"ANGLICAN MISSION."—The widespread influence and activity of the Church of England has become a serious factor in the management of the affairs of Christendom. What is her "office and work" in regard to those parts of the Church Catholic—such as Spain and Mexico—where intercommunion is impossible? That is a very serious question, and requires regulation.

THE FAIRBAULT PLAN—for bringing the public schools of the United States under the management or influence of the authorities of the Roman Catholic Communion—is being jealously watched by the other religious bodies of the Republic. The Protestant Episcopal Church is especially keen in the contest.

NEWSPAPER CONTROVERSY has reached a high pitch of development, when Archbishop MacLagan and the Bishop of Exeter are found pitted against one another in the columns of the *London Times* on the subject of "Evening Communion." The *Guardian's* remarks are not complimentary to the one who is responsible for this Episcopal exhibition.

AURICULAR CONFESSION is another subject which occupies of late much space in the correspondence columns of the *London Times*. The idea of voluntary confession seems no longer so abhorrent to the general public, but they ask for "safeguards"—for the appointment or authoritative designation of specially qualified, "sober and learned ministers," for this very difficult and important duty.

EX-NONCONFORMISTS.—The ever increasing number of these accessions to the ministry of the Church of England has suggested the formation of an association of these recruits or converts—to facilitate and justify the process by which such conversions are brought about.

GLOBE REPORTING.—A recent sensational article in the *Toronto Globe*, headed "St. Augustine Secedes!" is one of the most extraordinary pieces of mis-reporting that one has ever seen. The simple fact is that the Anglican congregation of St. Augustine has not "seceded" to the "Reformed Episcopal," but retreated from a building too

costly to keep. The building may have joined the R. E.—or anything else!

USED TO ANYTHING!—The capability of the human body for adapting itself to circumstances is well illustrated by the case of an old gentleman, who has bathed in the Serpentine—breaking the ice on winter mornings—for 85 years: and he is still at it, with quite a number of admirers and imitators, forming the "Serpentine Swimming Club."

DEPTHS OF SPACE.—Astronomy teaches that some of the stars are so far away from earth that an electric despatch sent off in the year 1 A.D. would not yet have reached the ears of the inhabitants—if there be any—of those distant orbs.

TOO MANY MINISTERS!—The competition between ministers of the various denominations has become a "crying evil" for a long time past. Now, the evil has, so to speak, "gone in"—competition between ministers of the same denomination has been busy producing "heart-burnings" and bickerings. Some chosen spots are so crowded with competitors that rather loud and sensational self-advertising has come into vogue.

CLERICAL EXCHANGE-EXTRAORDINARY.—New York newspapers report a very unusual proceeding in one of the uptown churches, of which the eloquent Dr. Adams, lately of Buffalo, was appointed Rector recently. The Rector and his assistant have exchanged places, because the latter was possessed of more executive ability than the former. The question of dignity or emolument does not seem to have arisen.

RELIGION AND WEALTH.

The question as to the proportion of tribute which earthly riches should be made to pay to the purposes of religion must always be open to variable answers, according to circumstances. There are, however, somewhere certain great principles which would serve, if duly considered, to guide individuals and communities to a right decision upon this subject. There are extremes, on both sides, which serve as beacons or warnings as to where danger lies and the line should be drawn. Perhaps the most remarkable phenomenon of wealth in relation to its uses, at the present day, is that conspicuous absence of great wealth among the adherents of the Roman communion—the notorious paucity of great millionaires among Roman Catholics. Closely corresponding to this deficiency among the Roman laity is found a plethora of wealth in certain portions of the Roman hierarchy and institutions. The inference is obvious.

ROMANISM SEVERELY TAXES ITS SUBJECTS.

The authorities of that communion—wisely, or not—have a policy of tracking and dogging the footsteps of business success among its adherents, and levying what some would call "black-mail," at every stage of their career. The effect, apparently, is (1) to enrich the church authorities, and (2) to keep the taxpayers in comparative poverty. The wisdom of the policy is at least questionable. One may safely say that the policy is certainly carried to an extreme, if the source of wealth is so crippled by exactions as to become enfeebled in its powers of getting and giving. Certainly, so far as

one can judge, the people who suffer in this way are greatly discouraged in the efforts to accumulate the fruits of their business successes. Their energies appear to flag, and to compare very unfavourably with rivals belonging to other and less exacting systems of religion. It seems clear that the policy is overdone.

PRINCELY DONATIONS.

—the gifts of Araunehs—are seldom noticed in that quarter of Christendom. The hierarchy, indeed, accumulates wealth by keen attention to the secular condition and interests of the various institutions under its control and direction; and the Church becomes aggrandized in many localities. They are not wanting in large bequests—post mortem beneficence! This is hardly the most desirable form of religious liberality. Death-bed liberality is open to just suspicion of motives more selfish than generous, and reaching to another world's arena. Far better, one would think, to see such magnificent donations as those of the Astors, and Rochefelders, and Vanderbilts, during life, than a late—probably too late—remembrance of this duty, when the world is slipping away from human grasp, and we cannot "take with us" any longer what we have been greedily appropriating.

ANONYMOUS GIFTS

are, unquestionably, the best of all. One would rather hear of a \$100,000 in the open offertory, than a million after a millionaire's name. All suspicion or appearance of ulterior motive is then removed. "Not to let the left hand know what the right hand doeth" is a most divinely wise principle of giving. It secures the presence—as far as "church authorities" are concerned—of due proportion in the gift, and ensures the absence of undue exaction. God Himself becomes the receiver and the arbiter of the donation. Still, even without this best of characteristics, we prefer to see our millionaires accumulate their millions—giving only as they feel disposed, when and where they like, willingly, cheerfully, eagerly at least. It is the most satisfactory—the most "paying" in the long run—this voluntary system, if accompanied by observance of reasonable proportion.

DEVOTIONAL STUDIES FOR LENT.

"Let this mind be in you, which was also in Christ Jesus."

In all these studies "we would see Jesus," gazing upon Him as the Pattern for our own imitation, and drawing lessons for our own Silence, Detachment, Obedience, as we contemplate the dignity and the sufferings of His Passion Who has left us an "example that we should follow His steps." The lessons are merely suggested in order to show that our studies must bear fruit in some definite act. Souls and their needs are widely different, and unless we each strive to catch the Voice of our dear Lord Himself, speaking through the mysteries of His Passion as though to us alone, our study and meditation may be in vain. "Speak, Lord, for Thy servant heareth," should be our continual prayer, followed when the answer comes by the reply of faith and courage, "Lord, what wilt Thou have me to do?"

I. CHRIST OUR EXAMPLE IN SILENCE. "He opened not His mouth."

i. *The Silence of Forbearance from all Reproach.*

1. To the Disciples in Gethsemane.

2. To Judas and St. Peter.

3. To the multitude in the Arrest.

4. To the populace in their revilings.

"In Whose mouth are no reproofs," even under desertion, betrayal, and the deepest ingratitude.

ii. *The Silent Dignity under all false accusations and misconception.* "He committeth Himself unto Him that judgeth righteously."

1. Under false witness. "He held His peace."

2. Before Pilate. "He answered nothing."

3. Before Herod, and under the soldiers' mockery.

4. Under the Chief Priests' accusations.

5. In the derisions of Calvary.

"Consider Him that endured such contradiction of sinners against Himself;"—the tranquillity and severity of His Silence before unjust judges and idle curiosity. "I kept silence, yea even from good words."

iii. *The Silence of Patience under Pain.*

1. In Gethsemane's Agony and Bloody Sweat.

2. Under the Buffeting and Scourging.

3. The suffering of the Cross.

4. In the last pains of Death.

"He was oppressed, and He was afflicted, yet He opened not His mouth." The cry, "I thirst," showing us that His Sufferings were not merely borne in stoical silence, but in a perfect acceptance of the Cup of Agony.

iv. *The stillness of complete self-surrender.*

1. "I became dumb, and opened not My mouth, for it was Thy doing."

2. "Not My Will, but Thine."

3. The silent offering on Calvary.

"All Three Hours His silence cried For mercy on the souls of men."

4. The stillness and silence of death, in the garden grave.

Lessons.—Where are the silences of Forbearance, tranquil Trust, Patience, Self-Surrender, in my life? and how are they broken? Practice Love, Simplicity, and Self-Restraint in word; speaking to God more than man: "I poured out my complaint before Him, and showed Him of my trouble."

II. CHRIST OUR EXAMPLE IN DETACHMENT. "I have trodden the wine-press alone."

i. *Detachment from Home and Kindred.*

1. "I am become an alien unto My Mother's children."

2. "The Son of Man hath not where to lay His Head."

3. "Where wilt Thou that we prepare the Pass-over?"

4. "Woman, behold thy Son." "Behold thy Mother."

The weary, wandering Life, the absence of rest, the voluntary deprivation of His Blessed Mother's presence in Death.

ii. *Renunciation of apparent success, popular following.*

1. "Perceived that they would . . . make Him a king, He departed again into a mountain Himself alone."

2. "From that time, many of His Disciples went back."

3. "All the Disciples forsook Him, and fled."

"He is despised and rejected of men . . . we esteemed Him not:" the solitude of perpetual misunderstanding; jealousy and hatred surrounding Him; "they cried out the more exceedingly, Crucify Him."

iii. *The Restraint of all power.*

1. "Suffer ye thus far."

2. "Took Jesus, and bound Him, and led Him away."

3. "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me . . . twelve legions of Angels?"

4. "If He be the King of Israel, let Him come down."

5. "Yielded up the ghost."

Laying down His Life, emptying Himself of all apparent power; "I am become like a broken vessel."

iv. *Deprivation of all Comfort.*

1. His Passover, marred by the strife "who should be the greatest" and by Judas' presence.

2. His loneliness in the agony. "Could ye not watch?"

3. His submitting to be betrayed and denied by Apostles.

4. His Refusal of the Women's tears for Him. "Weep for yourselves."

5. His Refusal of the narcotic on the Cross.

6. His Desolation in the Great Darkness, "My God, My God, why . . ."

7. His Thirst in Life and Death, suffered in extremity.

No solace in His bitter Passion; the human nature stripped of all consolation; "neither found I any to comfort Me."

Lessons.—Loneliness endured patiently, where God sets barriers or limitations; self denial as to popularity or affections, where God's claim demands a higher truth at any cost.

Renunciation for His sake, or at His call, of certain powers or pleasures, even breaking our alabaster box, our choicest treasures, that all the precious spikenard may be poured forth upon Him. Depriving self of certain lawful consolations when right to do so, choosing to lean only upon God. "Forsaking all other, keep only unto Him."

BROTHERHOOD OF ST. ANDREW IN CANADA.

The third annual Convention of the Brotherhood of St. Andrew in Canada, held at Kingston on 3rd, 4th and 5th February, was attended by nearly 200 members from all parts of the Dominion, exclusive of the Kingston Chapters. It was preceded by a "Quiet Day," on Thursday the 2nd, in St. George's Cathedral, which was conducted by the Rev. W. J. Muckleston, of Christ Church, Ottawa, from 2.30 till 5.30, and by the Bishop of Nova Scotia in the evening; the earnest addresses of the three hours service were followed attentively by a large number, and it was a noticeable fact that hardly a man left the Church from commencement to finish. The eloquent address of the Bishop in the evening was most helpful, and the Thursday services, although hardly part of the Convention proper, were attended by a greater number of Brotherhood men than had been expected, and struck a key note which was not lost during the succeeding days.

On Friday morning, at ten o'clock, the charge to the Brotherhood was delivered in St. George's Cathedral by the Bishop of Nova Scotia; there was a large congregation, and as the grand strains of "The Church's one Foundation" fell upon the ears of those present, and one looked around upon the earnest faces of some 250 young men, one realized the power for good these men might be, and the strength in aggressive Church work they represent. The Bishop took for his text, "Rejoice evermore, pray without ceasing, in everything give thanks;" such a grand sermon had been listened to by few, and no one who heard it can ever forget the ring of the conclusion, "God is on His throne, all is right with the world."

After the organization meeting in St. George's Hall, the President of the Council of the Brotherhood delivered his opening address, which was inspiring and full of hope for the future; reports of work from different sections were given, and at 2 p.m. the first conference was held on the Rule of Prayer, under the leadership of the Rev. J. C. Roper, of St. Thomas' Church, Toronto, and the advantages of the careful observance of this rule were laid stress upon from various points of view by A. B. Wiswell of Halifax, the Rev. Cecil C. Owen, of St. Peter's, Toronto, and by Spencer Waugh, general secretary.

The chair at the succeeding Conference ("on appropriate work of the Brotherhood") would have been taken, but for his much regretted illness, by Mr. R. V. Rogers, Q.C., of Kingston; in his absence

his place was filled by Mr. Frank DuMoulin, of Toronto, the sections being handled by the chairman, and Major Maynes, of the Royal Military College, and by Mr. Harry Davis, of Philadelphia, who most happily treated of "What Chapters should not do."

In the evening a mass meeting was held in the City Hall under the presidency of his Lordship the Bishop of Ontario, and after singing of the hymn "All people that on earth do dwell," a scholarly and eloquent address was given by Dr. L. H. Davidson, Q.C., of Montreal, emphasizing the responsibility of membership in the order, and the necessity for self-denial in the work. After a few happy words from the Rev. J. de Soyres, of St. John, N.B., a splendid address was given by Mr. Davis, of Philadelphia, who played upon his audience as a skilful musician upon his instrument, moving them alternately to laughter and tears; but invariably pressing home some truth or teaching some lesson. After singing "Fight the good fight," the Benediction was given by Bishop Lewis, and the most enthusiastic audience ever gathered together for Church purposes in Kingston dispersed.

Saturday, February 4th, was commenced with a celebration of the Holy Communion in St. George's Cathedral at 7.30; about 150 Brotherhood men communicated, the Bishop of Niagara being celebrant. It was a most impressive sight, those 150 men thus receiving their Brotherhood vows, as it were, in the most solemn service of the Church, partaking together of the most Blessed Body and Blood, and seeking strength therefrom for their battle with sin and darkness in the world.

At 10.30, Mr. A. N. Bunnell, of Brantford, took the chair in the Conference on "Diversities of Chapter Work," and good and practical addresses were given on hospitality, visiting, hotel work, Chapter meeting, etc., by Mr. J. R. Code, and Horace J. Webber, of Toronto, S. Fenn, of Halifax, and James Fletcher, of Ottawa. A general discussion took place at the close of this Conference, and much good in definite work is likely to result from it.

The final Conference was held at 3.15, under the chairmanship of Judge Macdonald, of Brockville; it was on "Special Opportunities for Influencing Young Men," and was, as it were, the climax towards which the Convention had been working for the past two days. Addresses were given by Messrs. N. F. Davidson, of Toronto, "On Leaving Sunday School"; G. Harry Davis, "On Leaving Home"; A. B. Wiswell, "In Time of Sickness," and T. R. Clougher, "In Time of Temptation." Each section was handled most impressively and with a sense of the serious importance of the topic, and the Conference formed a fitting conclusion to the practical side of the Convention. It was attended by the largest audience seen in the Hall, and was characterized throughout by much earnestness and depth of feeling. The President's address "On Leaving Sunday School" touched on perhaps the most difficult work Brotherhood men have to face.

At 8 p.m. a service was held in St. Paul's Church, when the Rev. Dyson Hague preached specially to the members on "Personal Religion and Personal Dealing with Men;" the sermon was an ideal one, simple and practical, full, at the same time, of deep spiritual insight and showing forth the love to the man next to us, as our brother, that should animate all our work.

On Sunday, at 9 a.m., Mr. G. Harry Davis and Major Mayne conducted a Brotherhood service at the Penitentiary, which was attended by some twenty members, and at 11 the anniversary sermon was preached in St. George's Cathedral by the Bishop of Niagara.

A discussion on Bible class work was held in St. James' Church, under the leadership of Mr. Frank DuMoulin, of Toronto, in the afternoon, and services were conducted by brotherhood men in the Kingston churches, at Portsmouth and Barriefield, and at the Y.M.C.A.

In the evening St. George's Cathedral and Chapel were filled to overflowing by the largest congregation ever seen there, when the Rev. Canon DuMoulin preached, taking as his text, "The Man Christ Jesus," and showing to the Brotherhood how the two rules of prayer and ser-

vice were shown forth in all perfection in the life of our blessed Lord.

Afterwards a farewell meeting was conducted by the Rev. J. C. Davidson, of Peterboro, when short addresses were given by members of the Brotherhood in Canada and by Mr. Davis of the Brotherhood in the United States, and a Convention was over, which must, by God's blessing, result in doing much to forward the cause of His kingdom amongst young men, and must also be a source of strength and hope to members of the Brotherhood who were privileged to attend it, and through them to the order at large.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

The annual meeting of the Church Society was held at the cathedral church hall on Wednesday, the 1st Feb., at 2 p.m. The Lord Bishop of Quebec in the chair.

After prayer the minutes of the last meeting were read and confirmed. The report of the Central Board, Diocesan Board and Clergy Trust Committee were presented, adopted and ordered to be printed. The report of the Deanery of St. Francis was also read, received and ordered to be printed in the annual report.

The financial accounts of the Church Society, Diocesan Board, Clergy Trust Fund, Bishopric Endowment Fund and Local Endowment Fund were presented, adopted and ordered to be printed.

A number of new members were then elected. The vice-presidents were re-elected. The following gentlemen were elected to serve on the Cathedral Board, viz.: Messrs. C. Judge, W. H. Carter, H. J. Pratten, R. Campbell, T. H. Morris, J. C. More, G. R. White, W. H. A. Eckhardt, T. A. Young, J. Burs-talls, sr., E. A. Hoare, E. J. Hale, R. R. Dobell, E. H. Wade, H. Young and H. T. Mackin. The following were elected members of the Diocesan Board, viz.: The Very Rev. the Dean, Rev. G. H. Parker, Rev. A. J. Balfour, Messrs. R. Hamilton, W. H. Carter and C. Judge. The Clergy Trust Committee were then elected, viz.: The Very Rev. the Dean, Revs. T. S. Chapman, F. Boyle, Canon VonIffland, Canon Richardson, A. J. Balfour, L. W. Williams, and Messrs. R. Hamilton, W. G. Wurtele, C. Judge, E. J. Hale, George Veasey, R. H. Smith and John Hamilton.

The thanks of the society were given to the Hon. Geo. Irvine, Q.C., James Dunbar, Q.C., and George Lampsen, Esq., B.A., the honorable counsel, for their services during the past year, and also to the auditors for their services. Several alterations were also made to the by-laws.

The Diocese of Quebec, while territorially large, is numerically small and comparatively poor, yet it is safe to say that few dioceses in the Anglican communion rejoice in so solid and satisfactory a financial superstructure as does this one; the various funds under the Church's control, including those for aged and infirm clergymen, and the widows and orphans of clergymen, aggregating \$500,000. For this gratifying and thankworthy fact the Church is indebted, under God's kind providence, largely to the wisdom and forethought of the late Rev. Bishop of Quebec, and especially to the generous dedication through half a century of their money, business talents and time on the part of the Church's many loyal and devoted laymen.

This year is the centenary of the establishment of the See of Quebec. Through that long period the noble Society for the Propagation of the Gospel liberally fostered the Church in this diocese, and even now gives \$5,800 per annum. A portion of this is to be withdrawn this year, to be given to younger and more needy mission fields. The Church Society proposes to commemorate the centenary by offering to relinquish the balance within the present century. As the whole interest upon her invested capital is now used for missionary work—a revenue which is materially decreasing as old investments mature and new ones have to be made—it remains to be seen how the Church Society will rise to the just and laudable task assumed, and at the same time meet the fresh demands constantly being made for the Church's ministrations in districts now unoccupied. The number of clergy on the roll is larger than ever before; yet there is room and work for more, and appeals for ministerial aid come that one regrets to turn a deaf ear to. The last business meeting attended by the late good Bishop had this matter for its object, when it was proposed to raise a large fund, \$25,000, if possible, to meet it. After the Bishop's death the idea was taken up as a sacred legacy, the fund so established to be called the "Bishop Williams' Memorial Mission Fund," this at once in loving memory of the deceased prelate, and

at the same time to meet the approaching withdrawal of the S.P.G. grants. Towards this object already more than \$20,000 have been subscribed.

In addition to this special appeal every congregation in the diocese sent an offering, in the aggregate \$1,549.91, to the Bishop of Newfoundland, to aid in restoring the churches recently destroyed by the terrible fire at St. John's.

Two "life members," the Lord Bishop and the Rev. T. L. Ball, were elected, in addition to new names.

The reports of the various boards and committees already referred to, together with a synopsis of the extensive and important work accomplished by the Ven. Archdeacon Roe, a list of donors to the Bishop Williams' Memorial Mission Fund, and of the contributions to the St. John's Relief Fund, will appear in the forthcoming annual reports of the Church Society. Sincere regret was expressed at the absence, through illness, of the faithful and popular secretary of the society, the Rev. Canon Thos. Richardson, and a resolution of deep sympathy with him unani-mously passed.

Arrangements are being made by the Lord Bishop and a special committee for the suitable celebration of the centennial of the diocese in June next, and it is expected that a number of prominent bishops and clergy from Canada and the United States will take part.

The Approaching Mission.—In connection with the mission to be held in Lent in the city of Quebec by the Rev. Canon Bullock, of Leeds, Eng., one of the most noted mission preachers in England, the Lord Bishop of this diocese has issued a pastoral letter which was read on Sexagesima Sunday in all the city churches. The prayers of the congregation of St. Matthew's Church were also asked for the missioner, who is now in Toronto holding a mission.

The Lord Bishop.—Immediately after the annual meeting of the Church Society, His Lordship started on another confirmation tour in the country districts, and will return again on Ash Wednesday. During the severe weather of the past six weeks His Lordship has been travelling in the country most of the time, visiting the various missions, sometimes driving 35 and 40 miles in a day, and holding as many as four services at as many different places. Since his arrival in this country he has shown himself to be a hard worker, finding nothing too difficult to do for the good of the Church.

MONTREAL.

MONTREAL.—The thirty-seventh annual meeting of the Church Home, Guy street, was held last Thursday afternoon, 26th ult.

His Lordship Bishop Bond, who presided in his usual most acceptable way, briefly expressed the pleasure which it gave him to be present, and his interest in the Home, which was doing so commendable a work.

The annual report of the secretary, Miss J. Botterell, was read by the Rev. L. N. Tucker. It commenced by expressing thankfulness for a year unclouded by the death of any of the permanent residents in the Home. It paid a high tribute to the late medical adviser, Dr. George Ross, also to Dr. Finley, his successor, and Dr. John J. Gardner. Of the Home itself the report said: "The Home during the year has been always full, and at the close of the year we are glad to report that all the rooms are occupied; there have been frequent changes among the transient, but none among the permanent residents. The committee of management and the executive have met regularly through the year, and great interest has been manifested in the welfare of the Home. Our thanks are due to the city clergymen who have so willingly responded when called upon to minister to the spiritual wants of those under their care. We also desire to thank the circle of King's Daughters for the musical portion of the services which have been held every Wednesday evening." Gratitude and appreciation were expressed towards Miss Dunning, for her excellent management; to the nurse, Miss Comrie, and to the collectors, who have met with greater encouragement than usual.

About half the receipts of the general fund are derived from payment for board; the other half from the charity of the Church. The Home has been the recipient of many donations in kind during the year, including:—A carpet from Mrs. H. M. Gault; wood from Mr. Carsley; apples from Mr. Crawford, of Verdun, Canon Fulton and Mr. Broughton; screen, lamp shade and hymn books from Mr. A. F. Gault; china tea cups, etc., from Mr. H. A. Brown; provisions from Mrs. Thos. Wilson; coal, etc., from Mrs. G. W. Simpson; illustrated papers from Mrs. Bagg, Mrs. Hector Mackenzie and Mrs. Simpson; fruit, flowers, etc., from many friends.

The report of the treasurer, Mrs. G. W. Simpson, read by Dr. Davidson, was a most encouraging one. It showed that not only had the deficit of some three hundred dollars been wiped out, but that the receipts,

\$4,787.06, left a balance at the end of the year of \$71.15. The deficit was cleared off by the kindness of Mr. R. Reford, who gave a fourth of the amount himself and collected the remainder. In addition to this Mr. Reford only yesterday handed the treasurer, Mrs. Simpson, \$275, his subscription and collections for 1898, so that the general fund is in a very fair condition. The legacies of the year amounted to \$300, against \$500 in the former year. The receipts from the paying inmates, who are all ladies in the same rank of life, were \$2,237.47, so that half the receipts were subscriptions. The permanent inmates of the Home number twenty, and whether they pay the full board rates or nothing, all are treated exactly alike. The treasurer asks the friends of the Home to make up an additional donation of \$1,000 this year, for repairs to the building and to fence in the grounds.

The following were the officers nominated for the current year:—President, the Lord Bishop of Montreal; 1st directress, Mrs. Waddell; 2nd directress, Mrs. M. H. Gault; 3rd, Mrs. Bagg; secretary, Miss Botterell; treasurer, Mrs. G. W. Simpson; committee of management, the former and Mrs. J. S. Allan, Mrs. Bond, Mrs. Chisholm, Miss Dunford, Mrs. Fairbanks, Mrs. A. F. Gault, Mrs. Hague, Mrs. A. Henderson, Mrs. Hemsley, Mrs. Dr. Johnson, Miss Kirkman, Mrs. Kerry, Mrs. Loverin, Miss Ludington, Mrs. Leach, Mrs. Mulholland, Mrs. Parker, Mrs. Reford, Mrs. E. Shelton, Mrs. Stancliffe, Miss Shepherd and Mrs. Torrance.

The meeting closed with the usual votes of thanks to friends of the Home.

"Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches."—Prov. xxiv. 3, 4.

St. Thomas' (Jan. 23rd).—The children of the above Sunday school met at six o'clock, on Monday evening, for the purpose of celebrating their anniversary, and they were sharp on time, without a single exception. The good things provided by the promoters were at once in harmony with the palates of the youngsters, and to show their appreciation the plates, at the conclusion, bore a very forlorn appearance. After tea, the children adjourned to the church, while Mr. Spence prepared the magic lantern, which proved a source of great amusement and profit. Mr. Spence having shown views of London, Liverpool, Rome, Venice and numerous comic pictures, which brought forth loud exclamations of pleasure, Mr. Renaud, the rector of the church, then read the report for the year, which was a satisfactory one, after which the prizes were awarded to the best and most diligent scholars. After this the children gave a very creditable entertainment of songs, readings and recitations. Each child was presented with a bag of candy and an orange on leaving. A hearty vote of thanks was passed to Mr. Martin for his earnestness and zeal in the school for the past year as secretary and librarian and treasurer.

Rev. and Mrs. J. F. Renaud sailed from Portland by Dom. Line S. S. Vancouver for Liverpool on the 25th ult. Rural Dean Renaud has gone to England in the interests of Church Immigration, and he hopes to return before Easter. "God be with you till we meet again" was the choir's farewell to the rector, sung after the Wednesday evening service, on which date he left Montreal.

St. Jude.—Wednesday (February 1st).—A parochial mission, beginning to-day, is being held in St. Jude's Church. The services on Sunday were of an introductory character. In the morning Dean Magill, of Rhode Island, preached a very impressive sermon from the text, "Jesus of Nazareth passeth by." At the evening service Bishop Bond preached from the second lesson for the day, and at the close of his sermon pleaded earnestly with the people to do all in their power to render the forthcoming mission a success. The Rev. Rural Dean Forneret, of All Saints, Hamilton, is the clergyman whose services have been retained to act as missionary.

St. Simon's.—The Temperance and Band of Hope meeting, held on Friday in the hall of St. Simon's Church, St. Henri, was well attended, and quite a success in every way. The programme was well rendered by the students of the Diocesan College, who greatly pleased the audience by their recitations and songs. A very hearty vote of thanks was given to them at the close of the meeting, and the people will be glad to see them again. The Rev. Mr. Massey occupied the chair, and gave the young people some wise counsels concerning drink, and strongly advised them to never touch, taste or handle intoxicants of any kind. The National Anthem brought the meeting to a close.

Anglican Missions.—Bishop Bond called a meeting of Churchmen in the Synod Hall, on Tuesday, February 7, at 8 o'clock, for a service of solemn prayer, on behalf of missions and the mission fund. The

suggestion emanated from the Rev. G. Osborne Troop, who, in an open letter to the Bishop, recently published, on the debates in the Synod about grants from the mission fund, pointed out that the fact that the missionaries were underpaid did not result from any neglect on the part of the executive committee, but from a want of money. The fund could be doubled if every Churchman would simply do his duty in the matter. United prayer was the means required to put "the Lord in touch with the money for which He asks."

Election of Metropolitan.—The Right Rev. J. Travers Lewis, D.D., Lord Bishop of Ontario, will, no doubt, be the next Metropolitan of the Anglican Church in the ecclesiastical province of Canada. The House of Bishops met yesterday to elect a Metropolitan and agreed that the voting should be taken by ballot. The result was that four votes were cast for the Bishop of Ontario and four for the Bishop of Montreal. A voting paper of the Bishop of Algoma, who was absent in France, was cast in favor of the Bishop of Ontario, but as this paper had not the episcopal seal affixed, as required by the canon governing the election, it was not counted. It was resolved to return the paper to the Bishop of Algoma for the remedy of this defect. The vote of the absent Bishop will, when perfected, decide the election of Dr. Lewis. The Right Rev. John Travers Lewis was born in the year 1825 at Garry Cloyne Castle, County Cork, the country seat of his uncle. He was educated at Porter's School, Cork, and Trinity College, Dublin. He won the Primate's first Hebrew prize on matriculating there and graduated as senior moderator and gold medallist in ethics and logic in 1847. He was ordained deacon in 1848 by the Bishop of Chester, and priest by the Bishop of Down in the following year. In 1849 he came to pay a visit to his family who had settled in Canada, and accepted from the Bishop of Toronto the post of missionary at West Hawkesbury. In 1854 he was promoted to the rectory of St. Peter's Church, Brockville. In 1861, after the division of the diocese of Toronto was effected, he was elected first bishop of the new diocese of Ontario. He was consecrated at St. George's Cathedral, Kingston, on March 25, 1862, being then only in his 37th year. The Bishop has contributed largely to the *Journal of Sacred Literature and American Quarterly Church Review*. Bishop Lewis was the original promoter of the meetings of the Lambeth conferences of all the Bishops of the Church of England both at home and abroad, including those of the Protestant Episcopal Church of the United States. In November, 1885, by the order of His Excellency the Governor-General-in-Council, the bronze medal struck in commemoration of confederation in 1867 was presented to the Bishop as an expression of the appreciation of his services in the cause of literature and science.

ONTARIO.

OSNABRUCK AND MOULINETTE.—A Women's Sewing Guild has been formed in connection with St. David's, Wales, and they held their first sale of work in the basement of the church on Thursday, Feb. 2nd. The weather being favourable, the attendance was large. A very good assortment of plain and fancy articles was tastefully displayed for sale, and everything was cleared off. Nothing of an objectionable character, such as raffling, etc., was permitted. Refreshments of a most excellent character were served during the afternoon and evening. A "Fine Art Exhibition" afforded some capital fun. The financial result exceeded the expectations of the most sanguine of the fair saleswomen, \$180 being netted. Part of this sum will pay for the new chandeliers provided for the church.

At Moulinette, a Church Improvement and Missionary Association has been formed, its chief object being the promotion of direct systematic giving for the purposes mentioned in the name of the Association.

On Feb. 1st the Rev. R. W. Samwell celebrated the Holy Communion in the quaint little "Episcopal" chapel on Barnhart's Island. It is seven years since the Holy Communion was last celebrated there.

BATH.—*St. John's Church.*—The annual missionary meeting took place on Tuesday evening, 31st Jan., and was much more than usually successful. The congregation was the largest known to have assembled in this church since the occasion of the feast of dedication, June, 1888. They joined very generally in the preceding service, and listened with rapt attention to the exceedingly able and practical addresses of the deputation, the Rev. J. H. Nimmo, M.D., and his Honour Judge McDonald, the Revs. Messrs. Tighe, of Amherst Island, and Dibb, of Odessa; the rector, Rural Dean Baker, assisted in the service, which was hearty in the extreme, as the choir was in full force, and sang with unusual spirit the chants, hymns and amens. The offertory reached the handsome sum of \$27, double that of last year, while in addition to

this, the Sunday school made their annual offering for Algoma mission work, amounting to \$5.50.

ADOLPHUSTOWN.—The parishioners of Adolphustown and Fredericksburgh, who last summer gave their clergyman, the Rev. R. S. Forneri, a new buggy, and on Christmas day a fine new horse, have more recently added to their gifts a new harness and all the oats and hay his horse can require for the winter. Such liberality speaks volumes for both priest and parishioners.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts, for Rev. J. G. Brick, Peace River, Athabasca: Strathroy Ladies' Society, per Miss M. Stevenson, \$10; Mrs. Seymour, Montreal, per Rev. S. Massey, \$15; All Saints' S.S., Whitby, per Miss C. W. Fraser, \$4.50.

Holy Trinity.—A concert was given in the school-house, under the auspices of the male members of Grace Church choir, Thursday evening, in aid of the free reading room. The following ladies and gentlemen took part: Misses Pringle and Staneland, Mrs. Titus, Messrs Williams, Ferguson, Hoggs, Starrock and the Jordan family.

Theological and Missionary Society.—Rev. J. Senior assisted at Grace Church on Sunday last, and Rev. A. U. DePensier at St. Anne's; Mr. Dwyer, B.A., LL.B., took duty at St. Jude's; Messrs. J. H. H. Coleman, B.A., at Springfield; C. W. Hedley, B.A., at St. Cyprian's; F. DuMoulin, B.A., at Islington; J. R. Dumbrille, at Bullock's Corners; Mr. McTear assisted at St. Matthias; Messrs McCallum and Fletcher, at the Sunday school of the Orphans' Home, and Mr. Baynes-Reed at West Toronto; Ashburnham was supplied by Mr. J. A. Ballard; Bradford by Mr. Paine; Eglington by Mr. Little; Cannington by Mr. Spencer; St. Clements by Mr. Madill; Messrs. J. G. Carter Troop, B.A., assisted at Whitby; T. Chilcott, B.A., at St. John's; Thomas Powell and Thomas Leech, B.A., at St. Mary's, Dovercourt; Mr. Jno. Mockridge at St. Stephen's Church; Mr. Ruth-erford at St. Jude's, West Hill.

HURON.

PAISLEY—Church of the Ascension.—On Sunday evening, January 29th, a large gathering assembled at the above church to hear the annual temperance sermon by the rector, Rev. A. Corbett. The rev. gentleman founded his remarks on 2 Cor. vi. 16—"Ye are the temple of the living God"—in the course of which he submitted that members of the Church were by virtue of their baptismal vows—reiterated at confirmation—already pledged to a life of temperance; pledged in all its fulness to "fight against sin—in its varied forms—the world, and the devil." That the Christian, by reason of his union with Christ, is "kept by the power of God." The sermon, which was delivered by request of the I.O.G.T., was listened to with earnest attention. At the close of the services a Temperance Mission service was held; and a "Gospel Temperance Band" formed in association with the church. On the whole the history of the church here has been one of progress during the past year. The church fabric has been renovated thoroughly and improved in many important respects, at a cost of about \$280, which sum has been paid off with the exception of some \$40; in the same time a debt of \$300 on the rectory has also been liquidated. A fine new organ has been placed in the church recently. In the matter of real church work our Sunday school has more than doubled; the number on the roll twelve months ago being only 30, is now 74, with a good average attendance. Five families, some from the ranks of non-conformity, have connected themselves permanently with the church, in order to strengthen and build up more effectually the church here; the incumbent has recently organized the communicant members and the non-confirmed into an organization called the "Apostolic Church League and Communicants' Union," having for its motto the words, "For His Body's Sake," and as a watchword, "One Catholic and Apostolic Church." Its line of operation consists of the three departments—devotional, educational and practical. The young people's branch meets weekly, and is a source of real help to the incumbent. The object of the organization is to promote loyalty to the Church by educating the young in its history, doctrine and worship, as well as to avoid the necessity of forming organizations extraneous to the Church, the aim being to organize the church itself parochially into a compact body, and so go forward with real solid work. The incumbent will be glad to give all information relative to the Apostolic Church League and Communicants' Union, its object, mode of working, &c., to any communicating with him.

ALGOMA.

SEQUIN FALLS.—*St. Paul's* has undergone a considerable change in the interior during the past few weeks, by the replacement of old plain lumber furniture with a complete set, consisting of a new pulpit, prayer desk, lectern, font, and communion rails, all of plain but substantial workmanship, together with a large, well-toned Karn organ, making the church appear more adaptable for divine service, and by the latter addition affording a greatly felt want towards the musical portion of the services. All these improvements have been effected through the voluntary sacrifices of a poor congregation, and reflect great credit upon the devoted band. A lady, Mrs. Julia Grant, of St. Alban's, England, an untiring friend of the mission, has generously forwarded \$24 towards providing new seats, which will be taken in hand immediately. But few things now are required to complete the wants of this church: a set of communion vessels, a communion cloth and frontals. Could a few of Algoma's many friends kindly assist towards the providing of these necessary articles, they would very greatly encourage a congregation, at once willing and true church goers, but taxed to their utmost through the providing of the former mentioned improvements. The tattered rags now doing service as communion cloth and frontals have been in the church since its erection, being at that time second hand, so are now by no means fit to find place in God's house. Donations, however small, would be willingly received either through the diocesan treasurer, D. Kemp, Esq., Synod Office, Toronto; or by the Incumbent, Rev. A. J. Cobb, who will acknowledge them through the Church papers.

RUPERT'S LAND.

TREHERNE.—The Bishop of the diocese paid us a visit on Sunday, the 22nd ult. for the purpose of opening our new Church of *St. Mark's*. The building, though small, is very prettily fitted up, the churchwardens and vestrymen having worked very hard; around the walls are banners, each with an appropriate text on, and over the east end two specially designed and painted by a Mr. T. W. Palmer from England, father of one of our settlers; they are, "I am the Bread of Life," done in a scroll among corn-cobs, and "I am the True Vine," also in a scroll amidst the grape vine. The communion table cloth was worked by one of our ladies, and the reading desk, lectern and table a gift from friends belonging to the first Sunday school the curate-in-charge worked in, in England. The church was crowded on Sunday morning, when the curate-in-charge, Rev. George Gill, read the prayers, and a splendid sermon was preached by the Bishop from 1 John i. 7. The Church still has a little debt, which we hope will soon be cleared off.

RATHWELL.—Sunday afternoon, 22nd ult., this little town was all alive and people were all wending their way towards one building, and that the new Church of *St. Paul's*, just erected, and which was on that afternoon opened by the Bishop of Rupert's Land, before a very large congregation of people. The curate-in-charge (Rev. George Gill) read the service. The church is a very fair size and complete, with the exception of plastering and painting; the members have subscribed well, and that with donations from members' friends in England, has enabled it to be built; there is still, however, a small debt which we sincerely hope to get wiped off very quickly. The interior is fitted up very prettily, the communion cloth, banner and fall being worked by ladies of the congregation, and the reading desk, lectern and communion table are a gift of some English friends and fellow-workers of the curate-in-charge. To complete it, it now wants a communion set, font or baptismal bowl, a bell, and organ. The choir from *St. Mark's*, Treherne, helped at the opening services, and the Bishop preached an eloquent sermon from S. John iv. 4.

CALGARY.

The Rev. Charles Herbert Rich, late curate of Dibben, Southampton, England, and who has since October been in charge of Lethbridge, was instituted and inducted into the rectorship of *St. Augustin's*, Lethbridge, on the 25th ult., by the Bishop of Saskatchewan and Calgary.

BRIEF MENTION.

Fire destroyed *St. Jude's* Anglican Church, St. John, N.B.; loss \$10,000.

The word "girl" occurs but once in the Bible.

Dogs barking on the earth can be heard by balloonists at the height of four miles.

The number of deaths in the entire world in a century is estimated to be 4,500,000,000.

There are 110,000 species of flowering plants on the globe.

The Norman armor had breeches and jacket in the same piece.

Austria announces an electric locomotive which is to travel 125 miles an hour.

False teeth are coming into wide use for horses in France.

The platinum beds in the Ural Mountains are the only ones where the metal is found in grain.

The receiving reservoirs of the Croton aqueduct have a joint capacity of 1,180,000 gallons.

The census of India, just completed, shows that country to have a population of 280,000,000, a gain of 11 per cent. over 1881.

Rev. W. J. Mucklestone, Kingston, has just returned from South Carolina, whither his son has removed for the benefit of his health.

The government labour bureau established at Sydney has proved a success. The number of unemployed there has diminished from 13,000 to 3,000.

Communication by land and sea was established between London and Constantinople in 1858.

Rev. R. S. Locke, M.A., St. Catharines, discharges occasional or temporary clerical duty.

The largest horse car line in the world is in Argentina, 50 miles.

A total of 6,254 books were published in England last year, being an increase of more than 500 over the production in 1891.

The Rev. W. Creswick, incumbent of All Saints', Cannington, has been appointed to the charge of *St. Saviour's*, East Toronto.

Jane Austin's home appears as she left it when her work was ended, seventy-five years ago, in England.

A valuable collection of Wagner manuscripts was recently bought in Berlin by the German Wagner Society for 85,000 marks.

Mrs. Gladstone is eighty-one years old and as remarkable as her husband for physical and mental strength.

The first place of meeting of the Dissenters in England was established by the Presbyterians at Wandsworth, near London, November 29, 1572.

Rev. James Roy, LL.D., formerly curate of *St. Peter's* Church, Cobourg, has been appointed rector of the Church of the Epiphany in the city of Niagara Falls, N.Y.

Emperor William's singular Christmas present to the little Queen of Holland was a box of toy soldiers representing all the regiments of the Prussian army.

The French propose to span the English channel with a bridge 34 miles long, at a cost of \$165,000,000. About 2,000,000 tons of metal would be required.

The pulpit of *St. Paul's* English Church, Glanford, has been filled for the last two Sundays by the Rev. Mr. Wright, of Hamilton, owing to the illness of Rev. C. R. Lee.

It is said that in no three cities in the world have greater advances in sanitation been made during the last twenty years than in Bombay, Madras and Calcutta.

The population of London now exceeds that of New York, Brooklyn, Philadelphia and Chicago combined, and these four are the only American cities having 1,000,000 or more inhabitants.

Rev. R. S. Forneri's Fredericksburg parishioners have sent him a fine set of harness and filled his oat bin with oats. Allen Neilson also forwarded a ton of hay.

Oregon will send to the World's Fair a number of shingles that have been doing service on a roof in Whatcom for over 25 years.

M. Eiffel, the distinguished French architect and engineer, has completed the plans for a magnificent bridge over the Neva river, in Russia, to cost \$14,000,000.

The largest cantilever bridge in America is to be constructed over the Mississippi river at New Orleans. It will cost \$5,000,000.

The congregation of *St. Thomas'* church, Belleville, gave Rev. Canon Burke a valuable fur coat and cap. He was absent on a mission tour; the gift was procured and sent after him to Brockville.

St. Helena, Napoleon's prison place, is not prospering. The revenue of the island decreased \$75,000 in the past year, and immigration has fallen off, while emigration has increased.

Valerian's book on "Beards" was written to pass the time while the author was making a long journey in a stage coach.

There are seventy-two places called *St. Etienne* in France and thirty called *Washington* in America.

The religious census of Australia just completed, show 1,485,066 members of the Church of England, 80,118 Catholics, 493,869 Presbyterians and 384,594 Methodists. These are the four most numerous denominations.

The Crown Prince of Roumania's allowance has been fixed at \$120,000 a year, half of which is to come from his country and the other half from his uncle, King Charles.

The Rev. James H. Cloud, missionary among the deaf mutes of St. Louis, and himself a mute, was advanced to the priesthood recently by the Bishop of Missouri, in Christ Church Cathedral.

To guard against poisoning, a law has been passed in Germany that all drugs intended for internal use must be put in round bottles, and those which are only used externally must be placed in hexagonal bottles.

The Rev. W. B. Belliss, formerly Curate of Saint George's Church, Halifax, is now in charge of the parish of Clementsport, N. S. Before leaving Halifax he was the recipient of many valuable gifts.

Mrs. Edward Lloyd, who died in London the other day at the age of 90, when a girl helped to entertain Blucher on his arrival in England after Waterloo, and was present in Westminster Abbey at the coronation of George IV., William IV., and Queen Victoria.

British and Foreign.

The Earl of Airlie has just sent £100 to the special Distress Fund in connection with the Church Army Social Scheme.

Canon Knox Little has been elected one of the clerical representatives of the Diocese of Worcester on the Central Council of Diocesan Conferences.

A woman has been elected Assistant-Sergeant-at-Arms for the House of Representatives of the State of Arkansas.

The Pleasant Sunday Afternoon movement which was so popular in Liverpool last winter is said to be losing its popularity, and in many cases is being superseded by Bible classes.

The annual offertory for foreign missions at the church of the Holy Trinity, Philadelphia, the Rev. Dr. McVikar, rector, was made on Sunday, 15th ult., and the generous sum of nearly \$9,000 was given.

An *International Theological Review* will shortly be issued from Bern, under the editorship of Professor Michaud. It will represent the Old Catholics, and articles can be written for it either in German, English, or French.

The Rev. R. Owen has undertaken to write the life of his grandfather, the late Professor Owen. The work, which Mr. Murray is to publish, will be based on Sir Richard's correspondence, and also on his wife's diary.

The Bishop of Lincoln has been enabled to return to the English Church Union a balance of about £1,000 out of the sum subscribed in aid of his legal expenses. This sum is to be divided as follows: £500 towards the endowment of a Coadjutor Bishop of Capetown, and £500 to Bishop Smythies for the Central African Mission.

The Bishop of Chester has enforced the law of the Church as to divorce, in the case of the earl and countess of Shrewsbury. The latter is a divorced woman. They are forbidden to receive the Holy Communion, by the vicar of the parish church of Shovington, as directed by the Bishop.

Bishop Smythies' party, with the newly consecrated Bishop of Nyassa at its head, left England for central Africa. In the six months of his visit to England, Bishop Smythies has succeeded in raising £10,000 for the endowment of the new bishopric, and has secured the voluntary services of nine missionaries, five laymen, and two ladies. Bishop Smythies is, we are glad to hear, much better.

A new departure has been made by the well-known architects, Messrs. Ernest George and Peto, who have received into their London offices two American ladies as articulated pupils. Americans, as a rule, go to France for their architecture, and in Paris there is quite a school of architectural students from across the Atlantic.

Mr. Gladstone has just made a gift to the Bayonne Library—namely, one of his own books on Homer, another on Holy Writ, and a pamphlet on the Irish question, the whole accompanied with an autograph letter, which is so beautifully written that the calligraphy draws forth the admiration of a local scribe, who alludes to the Prime Minister as "that indefatigable Ancient."

Mr. W. Earl Hodgson, who edited the first volume of the late Bishop Wordsworth's *Reminiscences*, has

received from the relatives of the Bishop the note-books and all the MSS. left for publication. Sufficient MS. for the second volume is in a completed state. It will embrace the controversial and historical incidents of the Bishop's career. A third volume may be issued partly from notes. The second volume will be issued by Messrs. Longman in March.

Cloyne Cathedral is to be restored, but the work has not yet been commenced. A good deal more will have to be done than was at first contemplated. The lath-and-plaster ceiling must be removed, and will be replaced by handsome pinewood work. A heating apparatus has also to be put in, and the old stoves removed. The Dean has collected about £1000, including £60 from the Beresford Fund, but the winter must now pass before anything else can be done. This is to be regretted, as the damp tends much to injure the Berkeley Monument. It is hoped, however, that funds may come in sufficient to do all the work in the approaching summer. The nave also is in want of some repairing, but it is feared that this must wait until some indefinite future time.

Writing in a Chicago paper, a clergyman of that city says: "The Roman Catholics certainly never had a better opportunity than they have to-day to execute their plans. Both the great parties flatter them; few secular papers dare to criticise their schemes; the politicians are either mute or their willing servants, secretly or publicly; even the few statesmen in the country are dumb; the flags are raised in our city hall in honour of their denominational days; they are as keen, calculating, and patient as Jay Gould; and they believe whatever helps their church is right, and whatever hinders it is wrong; their priests, bishops, and cardinals, unoccupied with domestic cares, have nothing to do but undermine and reconstruct."

The Rev. Dr. Vaughan, who is by courtesy allowed to assume the title of Roman Catholic Archbishop of Westminster, has just been made a Cardinal by the Pope. Cardinal Vaughan, speaking upon the occasion, dilated upon the great love which the English people for a thousand years have showed for St. Peter and his See, by pilgrimages to Rome, the institution of Peter's Pence, and by other things. The faith and love of Catholics in Great Britain at the present day, says the Cardinal, are the same as those of their forefathers. If Cardinal Vaughan thinks that England as a whole has any deep love for Rome, he had better consult his statistics. Half an hour with the figures will very quickly undeceive him.

We understand that a large number of the Scottish clergy do not regard the proposed election of Bishop G. H. Wilkinson to the See of St. Andrews, Dunkeld and Dunblane, with approval. They have no objections to Bishop Wilkinson personally, and it is generally acknowledged that if he should be elected, and be willing to accept his election, the Church in Scotland would gain a 'strong spiritual personality, a vigorous ruler, and a most effective preacher'; but, on the other hand, it is strongly felt that the new bishop should be a Scotsman, and familiar with the traditions and needs of Scottish episcopacy. The *Scottish Guardian* declares that Bishop Wilkinson's election is a brilliant experiment, which cannot bring disaster, but, at the same time, does not hesitate to say that 'we must be allowed to express our strong personal disappointment at the choice of another Englishman for a Scottish bishopric. The folly and almost suicidal character of such a course is in the abstract so generally admitted, that we confess we had high hopes that in this case the result would have been different, and that St. Andrews would have been sufficiently above petty jealousies to place over it a priest serving in Scotland, whether within its own bounds or outside them.' We hope that all jarring notes may be extinguished by the larger feeling of satisfaction at the willingness of such a man as Bishop Wilkinson to give himself to the Church in Scotland.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Athanasian Creed—Baptizing in the Name of the Lord Jesus.

SIR,—In your paper of the 19th ult., were several letters on the Athanasian Creed, and in the Queries,

"Baptizing in the name of the Lord Jesus." The following is from the MS. Lectures of Dr. Williams, the present presiding Bishop of the Church in the U. S., one of the most learned prelates in the Episcopal Church, which I heard him deliver to the theological class of Trinity College, Hartford, in 1851, and who was at that time president of Trinity College.

THE TRINITY.

It is the subsistence of the three divine persons in one and the same nature, or briefly, three persons—one God. A belief in the Trinity is *de fide*. Error 1st, The Sabellians, who admit one person only, which, according to its various offices and works, they call, as the case may be, Father, Son or Holy Ghost. Error 2nd—The Arians, who deny the Divinity of the Son and his consubstantiality with the Father. Error 3rd—The Macedonians, who deny the Divinity of the Holy Ghost. Error 4th—The Socinians or Unitarians, who with the Sabellians, admit only one person, God; with the Arians, deny the Divinity of the Son, and with the Macedonians, deny the Divinity of the Holy Ghost, making it only the power of God. In the explanation of this mystery we shall treat of, 1st, the processions; 2nd, the relations; 3rd, the persons—because the persons are distinguished by real relations and real relations have their origin in divine processions. 1st. Processions—a procession is the emanation of one thing from another, as a river from its fountain. There are two processions—1st, *ad extra*, when the produced term passes and remains without the principium. 2nd, *ad intra*, when the term produced is immanent in the principium, or beginning. *Ad intra*, one's hold only of the Trinity. There are two *ad intra* processions: 1st—By the intellect, by which the Son proceeds from the Father. 2nd—By the will, by which the Holy Ghost proceeds from the Father and Son. The reason is, that there are as many divine processions as there are immanent actions in God, which acts are only two, to know and to will. The procession of the Son is called His eternal generation. The Holy Ghost cannot be called the Son, nor the Son the Holy Ghost, and so among the divine persons. 1st, The Father; 2nd, the Son; 3rd, the Holy Ghost, for the Father by knowing Himself begat the Son—like to Himself—the very Word—and the Father and Son breathed the Holy Ghost. 2nd. Relations—relation is the order or reference of one thing to another, or *unius ad aliud*. It is divided into, 1st, *Ratio Realis*; 2nd, *Relatio Rationis*. The second is that attributed to God, with reference to a work *ad extra*. A real relation is the respect in which the divine persons bear reference to each other through the procession *ad intra*. There are four real relations in God. 1st, paternity; 2nd, filiation; 3rd, active spiration; 4th, passive spiration. For there being two processions, and each procession involving two relations, there must be four relations. Of these four relations, three only are personal, because active spiration does not constitute a person, as it is common to the Father and the Son. 3rd. Persons—a person is the individual substance of a rational nature. We say substance, meaning something existing *per se*. We say individual, meaning singular, complete and incommunicable. We say rational nature, for substances that want intellect are called beings and not persons. There are three persons in the Godhead, and in these three persons is unity of essence. This mystery is arrived at only through revelation. Notions—A divine notion is the mode of conceiving one person as distinct from another. These notions are: 1st, innascibility; 2nd, paternity; 3rd, filiation; 4th, active inspiration; 5th, passive inspiration. The 1st, 2nd and 4th belong to the Father, the 3rd and 4th to the Son, the 5th to the Holy Ghost. The four last are real relations. 1st, Names importing essence are spoken of the whole Trinity—the Father is eternal, so the Son, so the Holy Ghost. 2nd, Works *ad extra* are common to the whole Trinity, as the Father created the world, so did the Son, so did the Holy Ghost. 3rd, Some essential names are distinctly appropriated to the different persons, not thereby meaning absolutely to imply that they do in no manner belong to the others. This power is appropriated to the Father by reason of its similitude to the divine essence, by reason of dissimilitude to created things; that we may not think that God grows weak by age, as earthly fathers do. Wisdom is attributed to the Son, by reason of similitude, because He is the *verbum intellectus*; by reason of dissimilitude, that we may not think the Son to resemble earthly children. Goodness is ascribed to the Holy Ghost, by reason of similitude, because He is love, and the object of love is goodness; by dissimilitude, on account, lest any one should think the Holy Ghost to be violent and impetuous like the created souls of men. These things explain why certain great works *ad extra* are attributed to the different persons, to the Father creation and governance, because of power; to the Son, redemption, because we see the Word, and the Spirit, sanctification. 4th, Substantive names importing essence are only used in the singular. 5th, Adjective names importing essence are predicated in the plural of the persons. 6th, Concrete names importing essence are some-

times used for the person. 7th, Abstract names importing essence, cannot be used for persons. Persons—1st, the Father. The name of Father is used in a two-fold way. 1st, personally; 2nd, essentially. Personally it is applied to the first person in the Trinity only. Essentially it is attributed to God in respect of creatures, and so is common to the whole Trinity. God is our Father by reason, 1st, of creation; 2nd, conservation; 3rd, government; 4th, regeneration in baptism; 5th, of adoption in grace; 6th, of beatification in heaven. 2nd, The Son. The second person in the Trinity is called, 1st, the Son; 2nd, the Word; 3rd, the image. We believe concerning Christ—1st, that He is the second person in the Trinity; 2nd, that He is the Son of God eternally begotten of the Father, co-equal and consubstantial with the Father, and with the Father breathing the Holy Ghost in the unity of the divine essence; that He is very God and very man, having two distinct natures, divine and human nature in the unity of the divine person; 4th, that in His human nature he suffered for us, &c. 3rd, The Holy Ghost, the third person in the Trinity, is called, 1st, Holy Ghost; 2nd, love; 3rd, gift. The order among the persons. There is an order among the divine persons, though there is no priority among them of time or duration. Circumcession is the mutual intimate existence of the divine persons among themselves. Mission is the proceeding of one person from another, with connotation of a temporal effect. Two things are required for mission, 1st, the person sent must proceed from the sender; 2nd, the person sent must exist in a new mode in relation to the term to which it is sent, hence the Father can be sent by no one, the Son can be sent by the Father, the Holy Ghost by the Father and the Son. Mission is two-fold visible and invisible.

The bishop says: In Acts x. 48, it is said Peter commanded persons to be baptized in the name of our Lord Jesus Christ; comp. also xxi. 38, viii. 12, xix. 5. The question is, did or did not the apostles baptize in the name of Jesus Christ, substituting that formula in the place of the Father and of the Son and of the Holy Ghost. Some have supposed a temporary dispensation granted to the apostles permitting them to use the formula in the name of Jesus Christ; but there is no record of any such dispensation, there can be imagined no necessity for it, and in the absence of any distinct statement of it, it is too dangerous in its consequences to be admitted. The text may be explained—1st, The mention of the name of Christ does not necessarily exclude the other names; 2nd, The purpose in the objected texts is to distinguish John's baptism from that of Christ, which would alone account for the explanation; 3rd, The name of Christ here may mean the authority and power; comp. Matt. xxviii. 17. 4th, The expression may refer to the profession made of faith in Christ.

I know of no better exposition of the doctrine of the Trinity than the Athanasian Creed. On the revision of the Prayer-book after the American Revolution, the Athanasian Creed was expunged, but I understand it has recently been restored. In the revision of the Prayer-book of the Irish Church after disestablishment, what was called the "condemnatory clause" in the creed was left out.

John Wesley says: "I am far from saying, he who does not assent to this, shall without doubt perish everlastingly. For the sake of that and another clause, I, for some time, scrupled subscribing to that creed—till I considered, 1. That these sentences only relate to wilful, not voluntary unbelievers, to those who having all the means of knowing the truth, nevertheless obstinately reject it; 2. That they relate only to the substance of the doctrine there delivered, not the philosophical illustrations of it. . . ." Constantius' successor was a zealous Arian, who used every means to promote his bad cause, to spread Arianism throughout the empire. And he so far prevailed that the age in which he lived is commonly styled *Seculum Arianum*, the Arian age; there being then only one eminent man who opposed him at the peril of his life. So that it was a proverb, *Athanasius contra mundum*; Athanasius against the world."

PHILIP TOCQUE.

Jan. 22nd, 1893.

The Church in California.

SIR,—Thinking that it might interest your numerous readers to hear something about the Church and her work in this distant State, in which I am sojourning for the winter months, I have waited to send you some particulars which might be of the greatest interest, because connected not with the ordinary routine of Church life, but with a convocation of the parishes and missions which belong more particularly to the southern portion of this immense State. The convocation was held in St. John's Church, Adams st., in the beautiful and rapidly growing city of Los Angeles, about 40 miles from this mission, which I am serving as Locum Tenens. This church, not a very large one, but exceedingly church-like, both outside and in, under the Rev. B. W. R. Tayler (a Canadian, by the way), is doing good work for the cause in the west end of the city. The rector, as secretary

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of convocation, surrendered the building for the purposes of the gathering, which began on the evening of Jan. 23rd, at 7.30 o'clock, with choral evensong; about 150 were present, and manifested the keenest interest in the proceedings of the evening. The service over at 8.15, was followed by an open meeting of both orders, the Asst. Bishop Nichols occupying the chair placed at the foot of the chancel. If it be the duty of a chairman to elicit an expression of opinion from a gathering over which he presides, then Bishop Nichols knew and performed his duty admirably; whenever there was a lull in the proceedings or interest seemed about to flag, a summons from the chair to an individual in the audience met with a ready response, and saved the debate from dullness. The first paper on "The Layman and the Kingdom," a most expressive title, was read by Mr. John Sherman, of San Diego, who presented his subject in a most earnest manner. This was followed by numerous short speeches by those present; a bank manager, a judge, a medical man, several clergy contributing thoughts to the discussion, during which many testimonies were borne to that admirable agency which has already roused this great church into splendid enthusiasm, the St. Andrew's Brotherhood, as affording ample scope for lay energies.

The next discussion was upon the "Dissemination of Church Literature," led by Rev. B. W. R. Taylor, who, in a forcible speech, moved a lengthy resolution to the effect that the medium of the secular press should be more utilized than in the past, and that every legitimate use that printer's ink could be put to should be pressed in the service of the Church. In the spirited debate which followed, it came out that this southern population from the standpoint of the Church was made up principally of three classes—those who came in from other places without any Church preference, and who were therefore open to invitation to come into the Church; those who were only partially instructed in Church principles, and those who were its firm adherents. Many pertinent suggestions were offered, such as the distribution of the P.Bk., as a tract, of Little's "Reasons," of Randall's "Why I am a Churchman," of "The Church and her Ways," "The Spirit of Missions, &c., &c." The proceedings of the evening were brought to an end by the touching reference of the chairman to the irreparable loss of Massachusetts' great bishop, the terrible suddenness of whose demise sent a thrill of sorrow throughout the Church of this land. On the next day one of the earliest actions of the convocation was to pass a standing resolution of feeling sympathy with his bereaved diocese. The next day (Tuesday, Jan. 24th), the convocation opened with divine service, consisting of a celebration of the Holy Communion, the Assistant-Bishop being celebrant. A sermon on St. John viii. 12, was preached by Rev. Dr. Wyllys Hall, rector of All Saints', Pasadena, one of the more thriving towns 8 miles from Los Angeles. The sermon was an excellent appeal to all present to be the means of spreading the true light, which in its divine qualities brought men nearer to the standard of the perfect. After the service and calling of roll, the meeting adjourned for lunch. The first half of the afternoon was taken up with hearing the verbal reports of the various missionaries in their different fields of labour, which proved a very interesting feature in the proceedings, and called forth the sympathy of the audience when whatever was worthy of this sweet commodity was described. This was the only occasion on which the voice of this Canadian Churchman was heard, and then only for a few moments, in which to give an account of the stewardship of the little field which he fills as Locum Tenens. It was but the story of three months, telling of the Church's extension into new portions surrounding the mission, of early and more frequent celebrations of Holy Communion, of the formation of a boys' choir, a branch of the W.A., confirmation classes, and the prospect of the erection of a stone font in memory of a former benefactor of the church, and of a belfry. When the reports were over, the general missionary of the convocation, Rev. Mr. Cowie, read a paper on the question of "Retreats," which was deeply spiritual in tone, and evoked the warmest praise of the bishop and clergy present. They have a fearless way here of debating topics that in Canada we seldom hear discussed, which indeed it would seem could not be discussed with any profit under our home conditions. It is the American spirit, strange statements in sermons, the handling of *quaestio vexata*, an application of a truth such as one would hardly dream of, that strike one who is conservative in doctrine and debate, as, to say the least, surprising, yet it is that same spirit which when applied to practice in originality of methods, &c., shows the wonderful aggressiveness of the P. E. Church in this land. In the evening the church was filled with an attentive gathering to hear the missionary addresses of the Rev. the Dean of the convocation (Restarick, of San Diego), who took the position on the resignation of Dr. Trew, so well known in our own church, who left San Gabriel to fill the position of assistant rector of St. John's Oakland; the Rev. I. D. K. Browne, of Pomona, formerly editor of the *Church Guardian*, Nova Scotia,

and Rev. Mr. Cowie, the general missionary. It was a great surprise to hear during the course of the evening that a comparison between now and 10 years ago showed 41 churches now, as against 6 then, nearly 7 times as many; 35 clergy to 5 then, 7 times as many, while the contributions were over 18 times as much, being \$56,000 this year as against \$3,000 then. It was further shown that in the city of Los Angeles 10 years ago there was but one small brick church, St. Athanasius which a year or two later gave way to the parish church of St. Paul, of which the Rev. G. F. Bugbee is the efficient and beloved rector, which has since been followed by the erection of 4 more new parishes, Christ Church, St. John's, Epiphany and Ascension. The Church has, therefore, according to statistics, more than kept pace with the increase in the population, whether of the city or of the 7 counties which comprise the southern portion of the State. While there went up a "Laus Deo" from many a heart present at the good news thus presented, still from the earnest speech of Mr. Cowie it was very evident there remaineth yet very much land to be possessed. In a diocese 600 miles long, comprising small settlements and vast areas of ranches, miles apart, which have never had a clergyman, it must be evident there is a good deal of home work yet to be done, and this in short was the final appeal made to all present, let us hope not without good result. The convocation closed the next day at noon, and in a neat speech by the president was congratulated that the members had brought to bear upon the discussions that constructive spirit which was visible to one who had just visited (as he had) the parishes and missions. All had passed off satisfactorily. The proceedings concluded by singing the hymn "Blest be the tie that binds," prayer, and the benediction. After the convocation the president and members adjourned to the beautiful memorial church at Gawanza, 6 miles north-east of Los Angeles, where a "quiet day" was held for the clergy, a programme of which I enclose. The deeply devotional and helpful addresses of the Bishop upon the subjects therein named were found most quickening to the spiritual life of all present; there were great searchings of heart, and everyone felt it good for him to have been there.

J. FIELDING SWEENEY.

Rector, St. Philip's, Toronto.

Acknowledged with Thanks.

SIR,—Will you kindly allow me a space in your columns to thank most sincerely all those who kindly responded to my appeals for assistance in building and starting a Home for Indian children at St. Peter's, Lesser Slave Lake? Many of them I have not been able to write and thank personally, but their kindness was none the less appreciated, and our thankfulness none the less sincere. Having contributed to the work, I feel sure they will be much interested to hear of its progress.

Being too far advanced in the season on my return last summer, to begin and finish the building I proposed to raise before the winter set in, we had to devise other means of accommodation for our boarders; so after some little trouble I succeeded in renting a good sized new house as boys' home, which will entail an additional expense of about \$100; but there was no other alternative, only to postpone the opening of our Home for another year, which would have resulted in losing a good many of our scholars. In this house, Mr. Muller, our new teacher, has 10 boys under his charge. In the mission house, Mrs. Holmes has 8 girls, who demand her constant attention. To accommodate the girls we had to build a small dormitory, and give up our own little sitting room. Mr. Muller is a general favourite with the children, and I think they are making satisfactory progress under his tuition. It is astonishing the change which three months indoor training has made in these poor children. All who attended our Xmas festival were quite surprised, and said it was difficult to realize that such a marvellous change could be wrought upon such rough material in two months. Though a blessed work, it is hard, trying work, and from our brief experience we already see that it will be quite impossible for Mrs. Holmes to do all the work in connection with the Girls' Home, together with all her other household duties, single handed, especially when the girls are removed into a separate building, as we hope (D.V.) they will be next fall. We shall be thankful if our Christian friends will help us in raising the salary for an assistant.

I am happy for this privilege of expressing our most sincere thanks to the Women's Auxiliary for all their valuable help in sending us so much nice warm clothing, etc.; in fact, I don't know what we could do without it. Apart from it we would not have been in a position to take in a single child this winter. Besides clothing all our scholars, we have been able to pay for all the fish required for the Homes out of the bales, which in cash would have cost little short of \$100. For the guidance of those who desire to help us in any way, I may say that we are always short of boys' clothing, owing, I suppose,

to the difficulty ladies find in gathering boys' clothing, but as I stated last year, where ready-made clothing is not available, the raw material is all we require. Knitted jerseys (blue) are very serviceable either for summer or winter.

To start a Home of this kind, we found it no easy matter, for besides provisions and clothing we needed the hundred and one other things, such as cooking utensils, dishes and plates, knives and forks, soap and towels and tinware, of all descriptions.

For the support of children I find we shall need about \$25 per head, apart from clothing, which we hope to find in the bales. As our friends are aware, we have no grant whatever to meet this need, but are entirely dependent upon contributions. We have already reached the limit of our means of accommodation and support. On the roll we have 18 boarders and 2 day scholars. I have now two men in the bush getting out logs and boards for our new Home, which by the time we can place them where we intend to build, will cost \$250. I shall then have in hand a balance of \$200, out of the \$450 collected for that purpose, to do the building and furnishing. This sum will be insufficient for both, but we trust that the rest will be forthcoming by the time it is needed.

We are much in need of a good sized bell for the school. At present we have no means of calling our scholars to meals, prayers or school.

As regards more direct missionary work, I am thankful to say God is still blessing our feeble efforts. Within the last four months, other three have come out on the Lord's side, and a few weeks ago joined us around His table. May the Lord grant them to grow up to the full stature of manhood in Christ, and become bright and shining lights to their fellowmen.

GEO. HOLMES.

P.S.—Contributions may be forwarded to the Rev. W. A. Burman, St. Paul's Industrial School, near Winnipeg. G. H.

Appeal.

SIR,—Before all those who are already interested in our Indian work and homes, and those who desire to become so, I lay the following appeal. In the far North-West, in the province of Alberta, lies the Blood Reserve. This reserve is inhabited by some 1,800 Indians, who, but a few short years ago, were a fierce and warlike tribe, among whom a white man dare not venture without endangering his life. Now, owing largely to the hard work and self-denying efforts of four missionaries, this fierce tribe is becoming civilized, and we trust ere long will be Christianized. Those who know something of the character of this people, and their wild, romantic ways, will read a hopeful sign in the fact that their chiefs are waiting on our missionary, and asking him to take their children into the Homes, and teach them in the white man's ways, ways not always the best, but we know that under the instruction of the missionary these children will be well grounded in Christian truths, and prepared to resist the temptations of the world, which sooner or later they cannot fail to come in contact with. Already, in connection with the Mission Home, there is a large Girls' Home, which was formally opened and dedicated by the Bishop of Saskatchewan and Calgary, on the 24th Jan., and named the "St. Paul's Home for Indian Girls." There are already fifteen in the Home, and ten more will be admitted as soon as funds will allow. One hundred dollars has still to be raised before the building will be out of debt, and then means are required for furnishing. A Boys' Home is sadly needed, and the government have promised a grant of \$750 towards the building of one, provided the other \$750 required to complete it can be raised by the end of June. The Rev. F. Swainson, missionary, hopes to be able to get \$250 of this from friends in England, and he appeals to Eastern Canada, asking that she will do all she can to raise the \$500 that will still be required. But to return to the Girls' Home and its needs. We all know, at least housekeepers do, that to cook, bake, wash, etc., for from 20 to 25 people, you must have a good store, and that to do successful work without one is impossible. Besides the cookery for the Home, there are the Indian feasts that are given at certain seasons of the year, and if you ever saw what an Indian can dispose of at a meal, you would wonder how one stove, be it ever so good, could cook the needed supply. During my stay on the Sarcee Reserve, for a small feast we baked fifty loaves of bread, four hundred buns, fifty pounds of meat, and made, I should not like to say how many gallons of tea. Now here is a description of the stove the mission party have been trying to struggle along with. Across the oven is a chasm; the front and grate are burned out, there is one lonely leg left. It takes three hours to bake a loaf of bread, and when it comes out of the oven those who have to eat it can only say, we asked of it bread, and it gave us a stone. Much suffering has been caused by partaking of this kind of food.

On the trip the diocesan secretary and treasurer made two years ago to these centres of mission work in the N. W., we saw and learned much of what has to be endured by those who are working in this

part of the Master's vineyard, and we felt that a Christian women we were bound to do all we could to help, and to interest others in this great work. Therefore this appeal is laid before you, and you are most earnestly asked to do what you can in the matter. We know that badly cooked food is injurious to health, and that deprived of health, the workers cannot successfully carry on this great work. It is the old proverb once again, "for want of a nail the shoe was lost, and for want of a shoe the horse was lost." Kind friends have already helped us, but \$25 is still required to meet the cost of a new stove. Any contributions towards this object, no matter how small they be, will be thankfully received and gratefully acknowledged by

L. PATERSON, 48 St. George street, Toronto

Gifts to Poor Missions.

SIR,—Will you allow me to make a suggestion to generous people, who, in reply to appeals, both in England and here, send gifts to poor missions.

First, gifts of altar vessels, money, pocket communion sets, frontals, &c., of value, should be sent through the bishop or churchwardens. Missionaries may have a confusion as to what is a personal gift and what is for their mission.

I have charge of a mission popularly supposed, and from the accounts which reached us it ought to be well furnished with ecclesiastical furniture, yet on enquiry I find little, and the wardens say they miss much, among other things a pocket communion set, which were asked for as the fruits of Lenten self-denial, for use when the clergyman had to travel so many miles; it came and is acknowledged, yet it is regarded as a personal gift, and the mission is no better for it.

Papers, magazines, clothing for distribution, books, &c., should be addressed to the Priest in charge of the mission, Ont., not to the clergyman by name.

My predecessor has for months been receiving mail matter, directed to him here, and I know not what else, every particle of which is intended for this poor mission, but goes instead to the Rev. _____, rector of a rich parish, where really much will be useless to him, and where people certainly are not entitled to gratuitous help or want it. Here it would be thankfully received, and the poor isolated people miss the literature which was so bountifully supplied, and which from the day my predecessor departed, has never dropped here in the shape of one single copy of a magazine, so clean is the sweep.

A MISSIONARY.

National Independent Churches.

SIR,—The great need of Western Christendom is an aggregation of National Independent Churches. When are we going to have on this continent a Church of Canada, a Church of the United States of America, and a Church of Mexico? When? How long are we to wait? I extract the following from page 40 of the *Guardian*, London, England, of 11th January, writing of the Archbishop's Mission to the Assyrians, that paper says:—

"Mr. Athelstan Riley said that some idea might be formed of the Holy Orthodox Eastern Church by remembering that its adherents numbered something like a hundred million (vide *Guardian* of June 27, 1888). There was one peculiarity common to all Eastern Churches—they were all national in the strictest sense, and had kept the Apostolic ministry of bishops, priests and deacons." Well would it be for the world if Mr. Riley could have said they were nationally independent. The curse of the East is political servitude; that of the West, a politico-religious kind of congregation—*independence*, which is a church sham.

C. A. FRENCH.

Notes and Queries.

SIR,—Why are the words Priest and Minister both used in our Church of England Prayer-book? There is a great deal of prejudice against the word Priest, and would it not be better to have it left out?

M. F.

Ans.—These words are not by any means equivalent, and so long as the ordinal remains we can never lose the word Priest or the office to which it belongs. The word Minister has two conceptions: the technical one, as denoting the person who performs any special office; the general and colorless one of any clerical person. It is this last that is sought so much for, because no prejudice can be excited where no truth is expressed. But there is more than a prejudice in favour of the word Priest felt by those who have been trained in the Church's principles, and we cannot forsake its use although the Romanists employ it. Those who object to it are only requiring a little information, and they may be allowed to enjoy their prejudice, if they are so inclined. There are

many persons in this world like the old lady who was always open to conviction, "but where is the person who can convince me?"

Sunday School Lesson.

1st Sunday in Lent. February 19th, 1898.
THE COMMINATION SERVICE.

Wednesday last being the first day of Lent is commonly called *Ash Wednesday*, and on that day a special service is appointed to be said. It is called "a Commination," or "Denouncing of God's anger and judgment against sinners."

By "commination" is meant threatening or warning; and this leads us to see that the object of the service is to publicly proclaim the punishment with which God threatens and warns us; He will punish impenitent sinners.

THE COMMINATION ITSELF. The introduction refers to the discipline which was maintained in the Church in primitive times, when persons guilty of notorious sin were put to open shame and punished in this world; that they might be brought to repentance, and that their souls might be saved; and that others warned by their example might be more afraid to offend. To this end, notorious sinners were required to appear on the first day of Lent in garments of sackcloth; ashes were sprinkled on their heads, and they confessed openly their sins and were then solemnly put out of the congregation to the end that by repentance and amendment of life they might fit themselves to be restored again to Communion on the Thursday preceding Easter Day. By degrees, however, this public confession of sin ceased to be required, and instead thereof, private confessions made to a priest became the rule, and the public service on Ash Wednesday at the time of the Reformation had degenerated into an office to be used by all the congregation whether penitents or not, consisting of the recital of the seven Penitential Psalms and certain prayers, and of the blessing of ashes, with which, mixed with holy water, the heads of all present were marked in the form of a cross. The service of Ash Wednesday had consequently lost its reality and significance, and degenerated into a formality, and at the Reformation it was deemed better to substitute the present service until the time when the primitive discipline of the Church could be restored.

The *Commination sentences*. These, as the introduction tells us, are taken from Deut. xxvii. 15-26, and other places of Scripture. The eighth, against leading a mere worldly life, and forgetfulness of God, is from Jer. xvii. 5; and the ninth is directed against the various sins of the flesh condemned everywhere in Holy Scripture.

We must remember that though the minister utters these solemn warnings or curses, they are not his judgment upon impenitent sinners, but God's; and that he is merely declaring God's will. When we say *Amen*, the word is here used in the sense "So it is," or "Truly it is so"; and not in the sense "So be it," or "May it be so," in which it is used at the end of prayers or thanksgivings.

The objection sometimes made to this service on the ground that we are therein called upon to curse our neighbours, arises from a misconception of its true meaning, which is to warn us of the terrible danger we incur by persistent and unrepented sin. But while God's judgments on sin are proclaimed, the only means by which those judgments may be averted are also pointed out.

THE EXHORTATION, composed principally of quotations from Holy Scripture, opens first with the declaration of the sure and searching character of God's judgments, and the danger of putting off repentance until it is too late (S. Matt. iii. 8, 10; Ps. xi. 7; S. Matt. iii. 12; 1 Thess. v. 3; Prov. i. 28-30; S. Matt. xxv. 10, 11, 31). Next a call to penitence, *Therefore, brethren, etc.*, and a recital of God's gracious promises of forgiveness taken from Holy Scripture: See 2 Cor. vi. 2; S. John ix. 4, xii. 36; Isa. i. 18; Ezek. xviii. 30-32; and lastly, although we have sinned, etc., a call to faith in the Lord Jesus Christ, our Advocate, as ready to receive and pardon us; and calling upon us to take His yoke and follow Him and find pardon for sin, and at the last a place on His right hand, and His Blessing at the Great Day: See 1 S. John ii. 1, 2; Isa. liii. 5, 6; S. Matt. xi. 29, 30; xxv. 33, 34.

The *prayer of penitence*. Then follows the service of supplication in which we implore God's pardon and mercy. This part of the service is adapted from the ancient Ash Wednesday service which was in use prior to the Reformation. The Benediction is taken from Numb. vi. 24, 26.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

Family Reading.

Thoughts on Lent.

Lent is now rapidly approaching; and, as Ash-Wednesday will have come and gone before the end of February, it may be interesting to describe how that solemn season arose which is then ushered in. When the Pharisees objected that our Lord's disciples did not fast as they themselves did, He replied, "Can the children of the bridechamber fast while the Bridegroom is with them? But the days shall come when the Bridegroom shall be taken away from them; and then shall they fast in those days." In the early days of the Church, when Jesus had been taken from them, these words of His were remembered. And accordingly between Good Friday and Easter Morning, strict fast was kept for forty hours, in preparation for the joyful Easter Communion. After a time these forty hours were extended into forty days, in commemoration of our Lord's Fast in the wilderness. This then was the first "Lent," or Spring-tide fast. And what is the object of such "fasting" or check upon mere bodily enjoyments? In our Lord's own case, it was a preparation for a great work, a solemn, tranquil pause in His life before His public ministry. And surely it is well in our own lives, when some great decision has to be made or before the beginning of some new work, to follow His example, and to withdraw from the world and secure a quiet retreat before an answer is given, or the new work is begun.

But besides these special occasions when it is well to go into the solitude with God, it is also good to retire sometimes from the frivolities and busy cares of life, for the purpose of examining the course of our lives more closely, and seeing what progress we are making on the upward path. It may be said, perhaps, "Well we can do that at any time." But there is an old proverb that says, "Who goes the road of *By* and *by* arrives at the house of *Never*." It is therefore a very good arrangement of the Church to set apart these six weeks in the early spring of the year, when our hearts are usually full of life and open to impressions, for special examination of the past and new resolves for the future. The Ash Wednesday service—the *Commination*—differs from all other services in being entirely composed of addresses and prayers. On that day, it seems, we are to humble ourselves before Almighty God, and to implore His pardon for our own sins and for the sins of others. No one is too young to keep Lent; no one is too old; and no one too busy. A few extra minutes given every day to quietude and prayer before God, to get help in the great battle with the world and the flesh and the devil; a few good resolutions made to keep the heart free from impure thoughts, the tongue from impure words, the hand from unkind acts; these things are no hardship to any one. Indeed they may pave the way for good religious habits throughout life. And so the forty days of Lent may set us well forward on our Christian course; and teaching us how to follow our Lord through His days of suffering, may help to make us fit to take our share in the glory of His resurrection. For "no cross, no crown."

To Prevent the Grip

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have "that tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

The English Speakers of the World.

In a conversation with Dollinger shortly before his last illness, Professor True, of Rochester University, New England, reports that the venerable doctor spoke with much anxiety about the tone of modern English literature. He explained his anxiety by expressing his belief that at no distant time the English tongue would be pre-eminently

the language works of ever population about the interest. the present people with French-speak about 31,500,000. ly 31,000,000,000. large a Chinese there or therea using these English; the Spaniards 18-9 population; the English 125,000,000 to 31 per by 50,000,000,000. by 70,000 and the English many people growth is taken as and near America lish-speakers in Great and India.

Harry a

Days determined had thro out for attack th to be we walls we the attended was at l expectat Who w enter th talked o share in I have sadness fickle st anxiety geant, he coul he was "I de ing to h less abe to feel don't kn sin late "Th not joir next S man he see any receive "I w depress self. thing v take av "Th may y lad," f which; One with so It was opposit the to threw round

the language of all civilized nations. The greatest works of English literature were worthy of being ever popular. From a German, this opinion about the spread of the English tongue was full of interest. It is computed that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese three-eighths. Of the 162,000,000 people, or thereabouts, who are estimated to have been using these seven languages in the year 1801, the English speakers were less than 13 per cent., while the Spanish were 16, the Germans 18.4, the Russians 18.9, and the French 19.6. This aggregate population has now grown to 400,000,000, of which the English-speaking people number close upon 125,000,000. From 13 per cent. we have advanced to 31 per cent. The French speech is now used by 50,000,000 people, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own the North American Continent, and nearly the whole of Australasia. North America alone will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending.

Harry and Archie; or, First and Last Communion.

Continued.

Days and weeks went by, and at length it was determined to attack a town into which the enemy had thrown themselves, and where they had held out for several days. The power which was to attack them was not large, and the town was known to be well walled and well supplied with food. The walls were strong and fortified, and it was known the attempt to take the town by assault would be attended with very great danger and loss. But it was at length determined on, and all were in full expectation of the siege being brought to an end. Who was to be in the forlorn hope? who should enter the breach? and many other questions were talked of among the men. Archie did not want his share in the excitement and interest. The events I have just mentioned had cast a deep shadow of sadness over his spirit and face; his unprepared, fickle state had been a cause of great grief and anxiety to him. He often talked with the sergeant, who was a kind friend to him, and did all he could to urge him on in the good path he saw he was inclined to follow.

"I don't know how it is," said Archie one evening to him, "but I seem to get very cold and careless about religion; I don't feel a bit what I used to feel when Harry used to talk to me, and yet I don't know that I have given way to any particular sin lately; I have tried to keep myself strictly."

"Then," said the sergeant, "why should you not join us who will receive the Holy Communion next Sunday; we have found an English Clergyman here who will administer it to us, and would see anyone alone, and you might see him too and receive it with us."

"I will," said Archie, sadly, for strange feelings depressed his mind, and he could not rouse himself. "I will gladly: oh, how I long to do anything which may fix me in the religious way, and take away my changeableness."

"The Lord grant it," said the Sergeant, "and may you be guided into the right way, my poor lad," for there was something in Archie's manner which struck him as having a peculiar sadness in it.

One night Archie returned to his rest as usual with some six companions who used the same room. It was a dark night, and the town lay exactly opposite, a wide ditch opened between them, for the town itself stood on a slight eminence. He threw himself on his bed with his cloak wrapped round him; having prayed to God earnestly to be

prepared to give himself to Him more than ever for the future. A strange boding filled his mind, he knew not why or of what. He had scarcely been asleep long, when a hurried footstep entered the room, and one man entered. "Up, my men," said he, "the assault is ordered immediately, and two in this room are ordered on the forlorn hope." In a moment all sprung up, and Archie was the first; his name was one of the two to serve in the awful assault. For a moment a feeling took hold of Archie's mind, he scarcely knew what it was; he knew he was no coward, and he felt the flush of pride rise into his face as he heard he had been appointed to the dangerous work. But there was something very awful to Archie's mind at the idea of perhaps so soon meeting the Eternal. There was, however, no time for thought, the summons was peremptory. All seemed on the move, still everything was silent and quiet; behind were placed the heavy guns, that a breach might be effected. Archie was soon in his place; a heavy mist lay on the town and the space between, so that they could scarcely even see the point of attack. At length there burst a long bright flame of yellow light which split the air like a tongue, a heavy cloud of white smoke, and a sudden whiz through the air of the balls, and in a second the roar of the volley rung through the air, which was made more terrible owing to the stillness of the night. The line of light showed clearly the little band who were drawn up under the guns, and immediately the wall which was struck by the roll of balls, sent out a cloud of dust, and scattered fragments into the air. Volley after volley resounded, and flash after flash showed in front the advancing band who moved slowly while the breach was being made. At length repeated firing effected the purpose, and a breach became visible in the wall, which in this part had been selected on account of its weakness.

Under the cover of the fire the little storming party advanced; Archie kept his footing. He was close to a man whom not long before he had heard swearing, and whom he had rebuked, but had ridicule in return: his own thoughts were fixed on the awful peril of his situation, when a sudden noise close by his side startled him, a voice behind said "Poor Eliot," and Archie looking round saw his companion in the act of falling back to the earth; a musket ball had struck his throat, and he was killed on the spot with scarcely a groan. Archie shuddered at the thought of his swearing the night before; but there was no time for thinking; on rolled the men, and on rolled volley after volley of musketry and canon balls.

They at length reached the breach; it was desperately defended. The breach bristled with bayonets, and the first five or six men among the foremost of Archie's column were instantly levelled with the earth by the musket balls or the bayonets. Archie was now nearly in front; he advanced boldly to the attack, when as he planted his foot on the wall, a man flung himself on him with his bayonet; the boy was brave and fearless; he rushed at the man amid the cheers of his companions.

The battle was over, the town was taken, and the stillness of an autumn afternoon had succeeded to the heat and confusion of the day; all around lay the dying and dead, and the stillness was the more striking by its being broken by the groan of some dying man, or the last sigh of some wounded warrior.

The setting sun shot its red slanting rays across the field of battle, and shone on many a face which lay cold and white with death, with the hand under the head, and the other hanging lifeless by the side. Here were two or three lying heaped on each other, with one scarcely gone, waiting for the last struggle of exhausted nature to end his agony and his thirst. There lay a wounded soldier with his pale face leaning against a stone to which he had crawled, struggling to draw the breath which fast ebbed from his breast. Close to him lay one whose spirit was fled, with his arm thrown across his face, cold and still: here and there were heavy groans and deep sighs, and quick breathings of men who were fast yielding their spirits to God Who gave them.

An officer had ridden out on the evening of the battle, and was deeply engaged among the multi-

tudes of slain and dying men; there were so many who needed aid, that he dismounted from his horse, and leaving it to graze on the grass of the common, proceeded to help some of the sufferers. He was engaged in this work of mercy, when a deep sigh struck on his ear, and a few faint words accompanying it, "Oh, Harry, Harry, how different is my last hour to yours!" Startled and struck by the earnestness of the cry, he turned to the direction from which it came. The sun was now reaching the horizon and over the rim of a dark cloud it was shooting its red rays across the plain, and sending the long shadows of objects far over the heath.

Leaning with his head against a stone, with his face turned towards the setting sun, lay a boy; he seemed wounded; he did not move on the soldier's coming up to him, but lay as if in deep anguish, gazing at the departing sun. His shirt and coat being torn open, a gunshot wound in the chest was shown by a small spot through which the blood was fast running, and against which the poor boy had in vain placed a handkerchief to stay the blood; his hair, which was long and dark, lay on the stone, and here and there was marked with blood; and his eye, in which still the expression of deep feeling lay, was fixed full on the departing sun; his hands were folded on his breast, his cheek was sunk, and his lips fast losing all the colour of life: his quick and heavy breathing, his look of anguish, his agonized expression showed he was dying. His expression of face and eye, his extreme youth, and the touching sorrow of his cry, drew the officer's attention to him.

"My poor lad," said he, "you are badly wounded."

The boy slightly turned his head, and fixed on the officer a look of deep anguish. "Dying sir," said he.

"You called just now for some one; you called for Harry, can I bring any one to you?"

"Harry's in heaven, sir," said Archie with a sigh which brought tears to the officer's eye.

The answer of the boy threw him back for a moment, and he scarcely knew how to proceed. "I thought you called some one."

"I said his name, sir, it's a name I love," said Archie. "I am fast going away."

"I hope you are going to meet him, if he is in heaven," said the officer, who was himself a good man.

"No, sir, never," said Archie, "I shall never see him again that I spoke of. Has the sun gone down, sir?"

"Not quite," said the officer.

"I thought I should have gone first," said Archie, "I have been watching it so long, my eye has grown dim."

"Can I do anything for you?" asked the other.

"A little water, sir," said Archie.

"There's some not far off," said the officer, "I will go and fetch some."

Archie was again alone, the sun was gone, and the cold, dull shades of evening were shed on the plain of dying and dead; he was very patient.

"Oh, Harry! Harry! how differently I die to you, no first Communion, no friend to close my eye," and the tear which fell gave the poor sufferer relief. "My first Communion, my neglected first Communion. Oh, my God, have mercy on a poor sinful boy!"

By this time the officer had returned; some water in a shell slaked Archie's burning thirst.

"Thank you very much," said he, turning his dying eye on the face of the soldier.

"Can I do anything more?" said he, kneeling down by Archie's side, and holding the handkerchief to the wound to staunch the still flowing blood.

"Oh yes," said he, "one thing if you would; oh, would you?"

"What is it?" asked the officer, "I will do it if I can."

"Could you find a Minister of God," said Archie, "who would give me the Holy Communion before I die?"

He spoke it so earnestly, and the request was so unusual, that the kind soldier was again a moment silent.

"Indeed, my poor lad," said he, "I will do what I can, but I much doubt if it is possible."

(To be Continued.)

How a German Train Started.

According to the *Railway Review*, an official of the Pittsburg and Lake Erie Railroad recently returned from Europe, referring to railway practice in Germany, says: "The roadbeds are about perfect, while the stations are simply magnificent, even in the most insignificant places being very fine. The roadbeds are quite rigid, but this is mainly due to the iron and steel cross ties that are used. The locomotives are fine pieces of mechanism, but their capacity is scarcely equal to those on this side of the Atlantic. Their entire passenger equipment is away behind that in use here. Their trains, however, run like clockwork, and the connections are perfect. The method of starting trains is altogether unique and peculiar, and will cause local agents and trainmen to smile. The agent is an imposing, dignified and solemn-looking official, attired in elaborate uniform, literally gilt-edged, and he acts as master of ceremonies on the imposing occasion. When the train arrives at a station he is standing bolt upright in an almost military position, and he is on dress parade. One minute before the train starts he reaches up and taps a gong three times. Then a strange scene takes place, and it would seem that he had pressed a button, for at the last tap the conductor, who has been in the rear car, comes galloping along the entire length of the platform, shouting in German the name of every station the train will stop at. When the engine is reached he reels about, and on his return quickly closes and locks the car doors, darts back to the van to his perch on the rear car, whistles thrice on a tin or metal whistle, which is instantly repeated by the brakeman at the front end, and the train starts.

The Sin of Fretting.

There is one sin which seems to me is everywhere and by everybody is underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably every one in the room, or in the car, or on the street corner, as it may be, knew before, and which most probably no one can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as sparks flying upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.

Ill Temper.

One fruitful cause of a vast number of the miseries of married life, of most of the divorce cases, and the majority of murders and suicides, is ill temper. And yet our spiritual guides do not seem to recognize bad temper as a sin, or if they do, they call it a "little sin," instead of which it is a very big one. Even parents will profess to admire what they call the "family temper" in their children, and there is not one in a hundred who ever points out to the boys and girls the folly and wickedness of giving way to it. "Better is he that ruleth his spirit than he that taketh a city" is a maxim of which but little heed is taken, and self-control, which is the real ruling of the spirit, is seldom taught or preached.

A girl condemns herself to a life of perpetual torture if she marries an ill-tempered man, a man who has no notion of controlling his tongue or his temper. It is frequently said that good words mean much and cost nothing. It may be just as well said that hard words cost nothing and sink deep. There is nothing that so surely alienates a

wife's affection as the hard words and crossness of a husband. It may be the woman's part to bear, and bear meekly, but she has the right to her own life, and better a quiet life than one of perpetual irritation and misapprehension.

A vast number of men marry apparently that they may have some one on whom to expend their spleen. Hard words to a wife don't count. She must expect them and make the best of them. That is the creed of the ages that profess to have raised woman's status and position. A girl has just as much right to decline the attentions of a man who shows her that he has a bad temper as she has to decline those of an impecunious or immoral man. She does the latter far too seldom and men would lead far whiter lives if they knew that women would not condone the shades and blotches for the sake of a home and position.

Not so very many years ago a good and gifted man lost the chance of wedded happiness through an exhibition of temper. He saw a girl to whom he was truly attached, in a time of political excitement accept the loan of a newspaper from a man who was a comparative stranger, in a railway car. He immediately rolled his own paper into a ball, stood up, and flung it out of the window. The girl, who was not engaged to him (though she felt intuitively he would ask her as soon as he was in a position to do so), argued, "If this man can behave in this manner now, what may I expect if I marry him?" He lived and died a bachelor for her sake, but it was entirely his own temper that came between them.

Special Observance of Friday.

It is asked by some why Friday, any more than any other day of the week, should be selected for special observance. The Church honors Friday because by the death of Christ on that day, He forever hallowed it; and because, in order to prepare for the weekly Feast of the Resurrection on Sunday, we need to watch by the Cross on Friday.

To be sure, the special way in which the day is to be marked, whether by absolute abstinence from food for a time, or from luxuries merely, is left to each individual conscience; but clearly, our Mother Church expects her loyal children to make it a day of preparation in some way.

By some unhappy fatality, many, even "good church people," select Friday for days of feasting, instead of abstinence; accordingly, dinner parties and balls, festivals and other things of a similar nature, fall on this day as though it were the most fitting of all the seven.

Let each thoughtful Christian take this matter home to himself; let him abstain from luxuries, at least, on that day; and let him use it solemnly, as a day for deepening his own spiritual life, and for loving meditation on the death and passion of Jesus Christ for us.

Good Associations.

Let no young man or woman go into a social circle where the influences are vicious or hostile to the Christian religion. You will begin by reproving their faults and end by copying them.

Sin is contagious. You are among those who are profane, and you will be profane. You are among those who use impure language and you will use impure language. Go among those who are given to strong drink, and you will inevitably become an inebriate.

There is no exception to the rule. A man is no better than the company he continually keeps. It is always best to keep ourselves under Christian influences.

It is not possible, if you mingle in associations that are positively Christian, not to be made better men or women. The Christian people with whom you associate may not be always talking their religion, but there is something in the moral atmosphere that will be life to your soul. You choose out of your most intimate associates eight or ten Christian people. You mingle in that association; you take their counsel; you are guided by their example, and you live a useful life and die a happy death, and go to a blessed eternity. There is no possibility of mistaking; there is not an exception in all the universe or ages—not one.

Hints to Housekeepers

TABLE LINEN.—The longer and drier table linen is ironed the better it looks.

LEMON MARMALADE.—The following is a genuine old grandmother's recipe: Boil the rinds of your lemons in water until tender, then beat them in a mortar; next boil up three pounds of refined sugar (loaf sugar) in a pint of water, skim it and add to it a pound of rind; boil fast till the syrup is thick, stirring carefully all the while; having removed all seeds, put the pulp and juice to it, with a pint of apple liquor. Boil all gently until well jellied, which will be in about thirty minutes. Pour into small pots. Oranges can be done in this same manner if desired.

SAFE AND SURE.—Not only safety from mineral poison (of which B. B. B. does not contain the slightest trace), but prompt and certain action in the cure of disease may be confidently relied on from the use of this unrivalled natural specific for Dyspepsia, Constipation, Bad Blood, Headache, Bilioussness and all diseases of the stomach, liver, bowels and blood.

TO GROW MUSTARD SEED AND CRESS IN A SAUCER.—Fill a saucer with water, and stretch a piece of coarse flannel on the top; fasten tapes to the four corners of the flannel, and tie these across to keep them in position. Sprinkle mustard seed and cress seed very sparingly on the flannel (which must be kept moist, the water under it being renewed every day); put the saucer in the dark until the tiny shoots appear. In about a fortnight there will be a good crop of mustard and cress, which will furnish a delicacy for breakfast or tea.

BRONCHITIS CURED.—*Gentlemen,*—I suffered four or five years from bronchitis and a severe hacking cough, and could get nothing to do me any good. A friend told me to get Hagyard's Pectoral Balsam, and I did so with good results. Two bottles cured me and I hardly know what a cold is now.

ARTHUR BYRNE, Guelph.

COOKING MILK.—There are several reasons why milk burns. If the surface of the vessel in which it is cooked be rough, the milk will scorch more readily than if the surface be smooth. If the vessel be placed on a hot fire, that part of the milk which comes in contact with the greatest heat will burn before that in the upper part of the dish is even heated. The safest way is always to place the dish in which the milk is to be heated in another containing hot water. Double boilers of all sizes are for sale in the kitchen-furnishing stores; one or two of these will be found to be of the greatest value in the kitchen. If eggs and milk be cooked too long, the egg will separate from the milk. Watchfulness is necessary when cooking any form of custard.

STRONG PASTE.—A paste which will stick anything is said by Professor Winchell to be made as follows:—Take two ounces of clear gum arabic, one and a half ounces of fine starch, and half an ounce of white sugar. Dissolve the gum arabic in as much water as the laundress would use for the quantity of starch indicated. Mix the starch and sugar with the mucilage. Then cook the mixture in a vessel suspended in boiling water, until the starch becomes clear. The cement should be as thick as tar and kept so. It can be kept from spoiling by the addition of camphor or a little oil of cloves.

MAKE NO MISTAKE.—Make no mistake when buying a remedy for dyspepsia, headache, constipation or bad blood; be sure to get the kind that cures, Burdock Blood Bitters. "It is an excellent remedy for headache."—*C. Blackett Robinson, Pub. Canada Presbyterian.*

—Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils of our life.—*Spurgeon.*

—In the lottery of life there are more prizes drawn than blanks, and to one misfortune are fifty advantages. Despondency is the most unprofitable feeling a man can indulge in.—*De Witt Talmage.*

Children's

There is so much life of every man's walls, and this tense when all is glad with the Christmas time heavily on the getfulness of blessed boon memory is kept know with wh the time when happy.

The warden the following life-convict:

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"If you pl stopped, fing fringe of her glancing down

"What is i "Well, if y know if I can

my father, brung him in It ain't much mind any if Mister John

I recognize life-convict—I went back the child foll to my office I came, sullen was the look faces of pris The child sp the hot tears

Dy

Dr. T. H. cal College, I

Horsford

"A wonder most gratifying of dyspepsia

It reaches that no touch, assist and making natural and

Descriptive: Rufford Che

Beware of For Sa

Children's Department.

A True Heart.

There is something pathetic in the life of every man confined within prison walls, and this pathos grows more intense when all the free outside world is glad with the joy that comes in the Christmas time.

The warden of the State prison tells the following pathetic incident of a life-convict:

I was passing out of the prison yard one bitterly cold Christmas morning. Just outside the gate, and crouching close to the high stone wall, I saw a thinly-clad little girl of about twelve years, her face and hands blue with cold.

"If you please, sir," she said, and stopped, fingering nervously at the fringe of her old shawl, and timidly glancing down.

"What is it?" I asked. "Well, if you please, sir, I'd like to know if I can go inside and see my father. He's in there, and I've brought him in something for Christmas. It ain't much, and I didn't s'pose you'd mind any if he had it. His name is Mister John H—y."

I recognized the name as that of a life-convict—a man notoriously bad. I went back into the prison-grounds, the child following me eagerly. Going to my office I sent for the convict. He came, sullen and dejected; in his face was the look of utter hopelessness the faces of prisoners for life often wear.



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

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face. He stepped back, sullen and seemingly angry. No word of welcome came from his lips for the ragged, trembling little creature who stood crying before him with something clasped in her hand.

"I—I—came to—say 'Merry Christmas, father,'" she faltered. "I—I thought maybe you'd be glad to see me. Ain't you any glad, father?"

Christmas! Christ! Oh, what would that man not have given for freedom of body and soul.

The convict's head drooped. The hard look was going out of his face, his eyes were moistening. His little girl went on trembling and tearfully:

"And—I—brought you something, father. It was all I could think of, and all I could get. I live in the poorhouse now," her trembling fingers began unwrapping the bit of soft white paper in her hand, and she held out a short shining curl of yellow hair carefully tied with a bit of old ribbon. "I wouldn't give this to anybody on earth but you, father. You used to really and truly love little Johnnie, mother said you did—and so—"

The man fell on his knees, with both hands clasped over his face.

"I did love him," he said hoarsely. "I love him still; bad as I am I love him still."

"I knew it," said the child, going closer, "and I knowed you'd like this, now that Johnnie's dead."

"Dead!" cried the man, rocking to and fro, still on his knees, with his hands over his face. "My little boy!"

"Yes," said the child; he died in the poorhouse, only last week, and there's no one left but me now. But I ain't goin' to forget you, father: I'm going to stick right to you, spite of what folks say, and someday maybe I can get you out of here. I'm going to try, I don't never forget that you are my father, and so—"

He put out one arm, drew the child toward him and kissed her again and again. I silently left the room, and they were alone together for half an hour. Then the child came out smiling through her tears.

"Mind," she said, before closing the door, "I'll never forget you, father—never."

It was the voice of a free heart. May Christ give it the benediction of His peace.—Youth's Companion.

What the Bird Said.

"I wish I were a bird," said May, as she stood looking up at the robin on a branch above her head. Just then the robin broke out into a joyful song.

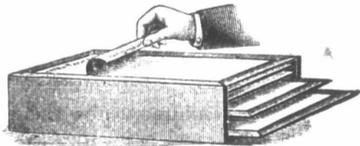
"Oh, little bird," exclaimed May, "how happy you must be to sing like that. I wish I were as happy as you are."

The robin held his head on one side and looked down at her a minute, as if he were thinking it over. Then he sang a song straight to May, and this is what he said:

"Little girl, why should I be any more happy than you? The same bright sun is shining on us both; the same blue sky is over our heads. Happiness is something that is in the heart, and not anything that is found in the things about us. If you are trying to make the best of what you have and are not thinking of how much more some one else has, you will then be happy, no matter how little you have. But if you are wishing something was different, instead of being thankful for the blessings you possess,

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Births, Marriage, & Deaths.

DIED. January 27th, 1898, at Granville, N.Y., the Rev. C. H. Lancaster rector of the Protestant Episcopal Church in that place.

you will never be happy, no matter how much you have."

Then the bird flew away, and May sat down on the grass to think it over. As she thought about it, the sky seemed bluer and the sunlight brighter, and the air sweeter; but she thought she had never seen so many golden buttercups growing in the grass.

But the only thing that was really changed was May's own heart. That now was filled with happy thoughts.

"I guess the robin was right," she said, getting up to pick a bunch of buttercups.

Then she went home singing a little song as sweet and joyous as was the robin's song.

The Strawberries and the Dying Child.

A little girl once had a bed of strawberries. Very anxious was she that they should ripen and be fit to eat. The time came. "Now for a feast," said her brother to her one morning, as he pulled some beautiful ones for her to eat. "I can't eat these," she said, "for they are the first ripe fruit." "Well," said her brother, "all the more reason for our making a feast, for they are the greater treat." "Yes; but they are the first ripe." "Well, what of that?" "Dear father told me that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give the first of my strawberries to God too." "Ah, but," said her brother, "how can you give strawberries to God? and even if you could, He would not care for them." "Oh, I have found out a way," she

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said. "Jesus said, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," (Matt. xxv. 40); and I mean to go with them to Mrs. Parkins' dying child, who never sees a strawberry, they are so poor.

Away went the children to give them to the dying child, and when they saw her put out her thin arms to take the ripe round fruit in her little shrivelled fingers, and when they saw her eyes glisten, and her little faded lips smile, they felt as if they had a far richer treat than if they had kept the ripe fruit for themselves: and something within them told them that God had accepted their little offering.

Mother Tucks me in.

When the sun calls home the day,
When the light has almost gone,
When there is an end of play,
And the birds to rest have flown,
Then my bed I climb within,
And dear mother tucks me in.

Oh, how sweet it is to see
Mother's face above my head!
Watch her loving look on me,
As she makes me snug in bed;
Ere the shades of night begin,
Gently thus she tucks me in.

Now I close my eyes to sleep,
Comfortable, happy too;
Safely, Lord, my spirit keep,
Make me loving, gentle, true;
May my prayers good blessings win
On mother dear, who tucks me in.

God Speaking to Us.

Oliver Cameron—"my big brother Nolly," as little Bess called him—was at home from school for a few days, and the children were delighted at the stories he told them of his school life and studies. One evening, after some lively games, they clustered around Oliver's chair to listen to a story before bed-time.

"Well, what shall it be this time?" said he; "a Bible story?"

The children liked Noll's Bible stories, and so they settled quietly into their places, and with bright-eyed Charlie on one arm of his rocking chair, little Bess on the other, and sober Fred at his feet, he began.

He told them the story of little Samuel, the boy who was given to God by his good mother, and who when a little boy, went to live with Eli, the priest, to wait on him and help him in the work of the temple. He told how one night he was wakened from sleep by the voice of God calling him by name in the darkness, and how Samuel thought at first it was Eli who had called him, and it was not till the fourth time that he knew it was God who was speaking to him, and then how attentively he listened.

As he finished the beautiful story, Fred asked thoughtfully, "Why don't God speak to people now as He did in those days?"

"Do you want Him to speak to you? Would you listen if He should?"

"I guess we would listen and do just what He told us to do; wouldn't we, Charlie?" said little Bess.

"But He does speak to us all very often," said Oliver; "only perhaps we don't know it is He that is speaking."

"Samuel didn't know it was the Lord, at first," said Fred. "But how does he speak to us, Noll?"

"He speaks to us in writing. When we read in the Bible, we can hear Him calling to us, and saying, 'Give Me your heart; Follow Me; Love Me and work for Me.' Then He has appointed His ministers to speak His

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words to us, and the Sabbath-school teachers, and in many other ways He talks to us."

"But if we could hear His voice directly, as Samuel did, it would seem more real," said Fred; "or if we could have lived in Jesus' time, and seen and talked with Him."

"He comes to us Himself and speaks to us in another way just as real as if we could see Him. It is by His Spirit, who whispers to us words that nobody else can hear, and we must listen to it and always try to do as God tells us to do."

Lenten Collection for Missions.

We hope all our young readers will be interested in helping forward the children's Lenten collection for missions. Do not be ashamed to give because you can give but little. Nobody knows how great things that little may accomplish. A bundle of picture cards given by some children opened a town in China to preaching of the Gospel. The son of a chief in Birdwan, India,

got hold of a Christian tract. He travelled two hundred and fifty miles to find a missionary and his wife, who taught him to read and understand the little book. The young chief was a man of action and influence. When he returned home he carried a basket full of tracts, and preached the Gospel among his people. The result was that, in one year, one thousand five hundred people were baptized into the Christian Church. That little book cost only a few cents, perhaps not more than one, and yet it will go on doing good to all eternity.

We hope, too, that as many of you as are able will attend some, at least, of the week-day services, and will try to take others with you. Most churches have a short evening service held after school hours. Your pastor will be glad to see you at these services, and you will gain nothing but good from them. And do not be troubled if some silly people laugh at you for keeping Lent. You cannot learn too soon to hold your own in all matters where you know yourselves to be in the right. You stand and fall to your own Master, Jesus Christ.

The Canary Bird.

Christina begged her mother to buy her a canary-bird. Her mother said, "You shall have one when you become always obedient and industrious, but especially when you give up your curiosity, which prompts you to pry into useles, or even hurtful things."

Christina promised she would. One day she came home from school, when her mother said, "There is a little new box on the table; on no account whatever open it, and do not even once move it. If you obey me, I shall soon give you a great deal of pleasure."

Her mother then went to visit her little sick god-child, William; but scarcely was she out of the door ere the over-curious girl had the box in her hand. "How light it is!" she said; and there are some little holes in the lid! What can there be in it?"

She opened the little box, and, behold! there immediately hopped out a most beautiful yellow canary, and flew chirping merrily about the room. As she was vainly pursuing the brisk little bird about the room, till she was out of breath, and her cheeks glowed, in walked her mother, and said, "You disobedient, curious girl! this beautiful bird I wished to give to you, but I wished first to put you to the proof whether you deserved it. But now I shall give it to good little William, who is more obedient, and not so curious, as you."

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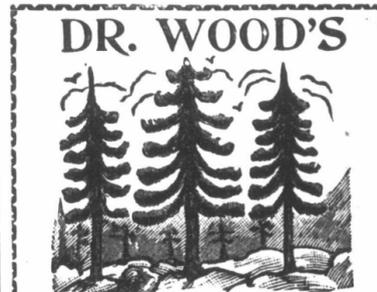
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Manners.

Emerson is credited with the following. There is always a best way of doing everything, if it be but to boil an egg. Manners are the happy ways of doing things; each one the stroke of genius or of love—now repeated and hardened into usage. Your manners are always under examination, and by committees little expected—a police in citizen's clothes—but are awarding or denying you very high prizes when you least think of it. Look on this woman. There is not beauty, not brilliant sayings, nor distinguished power to serve you; but all see her gladly; her whole air and impression are healthful. Manners require time, as nothing is more vulgar than haste.

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Oats.....
Peas.....
Hay, timoth
Hay, clover.
Straw.....
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Rye.....

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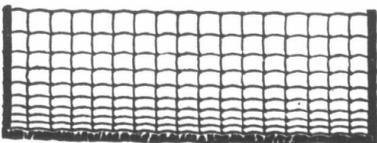
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