

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28 ]

TORONTO, CANADA, THURSDAY, MARCH 20, 1902.

[No. 12.

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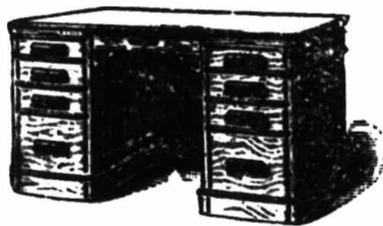
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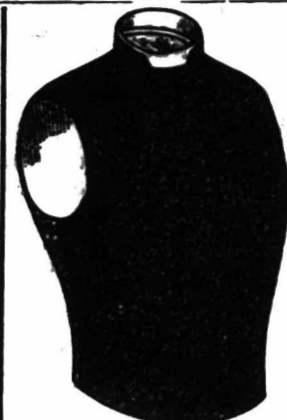
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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 20, 1902.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### SIXTH SUNDAY IN LENT

Morning—Exod. IX; Matt. XXVI.

Evening—Exod. X or 11; Luke XIX., 28 or XX., 9 to 21.

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

### SIXTH SUNDAY IN LENT.

(Palm Sunday).

Holy Communion: 127, 128, 133, 316, 497.

Processional: 130, 134, 232, 497.

Offertory: 131, 135, 136, 137.

Children's Hymns: 132, 329, 335, 336.

General Hymns: 138, 140, 498, 499.

### EASTER DAY.

Holy Communion: 127, 321, 323, 555.

Processional: 130, 134, 136, 302.

Offertory: 135, 138, 503, 504.

Children's Hymns: 197, 329, 340, 561.

General Hymns: 132, 498, 500, 502.

## A Lenten Study.

The Weekly Scotsman has opened a column to which, as to a secret friend, readers could confess their wants. A large number did so. Some noble desires, such as a young girl typist, whose father died in debt, and whose one longing was to pay the tradesman's bills. Of the very large number of contributors, it is surprising (or perhaps it isn't), to see how many desire wealth for the sake of the good they could do their fellowmen. They are quite convinced that were they freed from the sordid necessity of earning a living, they could do unheard of things for the upraising of humanity. They

have an itch to do something startlingly great, unmindful perhaps of the infirmities of their own nature or of the deceitfulness of riches. One would imagine, to read their letters, that millionaires are perennially happy, and are all just men made perfect. Quite a number of women, forced to live out of their native land, desire nothing more than to be able to return to Scotland and never to leave it again. Scores ask for wisdom to govern their lives aright. Others ask for the smallest pittance, so that it be a certainty to keep them from the poorhouse in old age. There are legions who groan under a load of debt, and who declare that the first condition to happiness is to be free from that burden. Many girls long to see foreign countries; with most of them Italy is the land of their dreams. Some contributors want to be recreated; they want new natures, to be sunny-hearted, contented, more considerate to others, to be more stable in character. But their wants are numberless. In a word, each one thinks he could do better, be better, if he were some other person.

## Books for South Africa.

We despatch our men to South Africa, and do not consider what sort of lives they are living there. Many of the troops are living in block houses, from seven to fifteen men in each. The life is deadly dull and monotonous. To make their lives a little clearer they should be supplied with papers, a liberal supply of illustrated papers and magazines and good novels would be exceedingly welcome. It would facilitate matters if the officers of the Militia Department would arrange for the reception and transmission of parcels and papers to our men on active service.

## A Catching Title.

May be quite unoffensive, but the desire to attract attention by such a device may lead to what is reprehensible. Among the Lenten notices, we have seen "personal interviews with Christ" announced. This was not in Chicago, or any part of the United States, but in that erstwhile model of quiet decorum and good taste, the Episcopal Church of Scotland.

## Trinity Settlement.

We recently inserted a notice showing how a good Denver Churchman had aided the provision made for consumptives in Colorado. From a far different part of the States, Southern California, we hear from our old friend, Dr. A. G. Trew, of provision made in a novel way for aid to a needy class of such sufferers. It is a very sad fact that the poorer patients, too often when too late, get together their own and their friends' money to assist them to some favoured

spot where purer air, it is fondly hoped, will work a miracle. This experience is not confined to the States; we, in this province of Ontario, have heard pitiful tales of such improvidence. Dr. Trew tells of the foundation of Trinity Settlement in Redlands, San Bernardino colony, by the Rev. F. L. Johnson to aid such people. The Settlement was opened on November 25th, 1901. Its purpose is to provide a suitable home for needy tubercular invalids at prices which they can afford to pay, under conditions offering the best possible opportunity for the arresting of disease. It has been found that fully one-half of the patients are not able to pay anything. They are practically penniless. This is a charity of a kind needed elsewhere.

## Prayer.

Canon Wilberforce, in St. John's Parish Magazine, London, has an article of suggestive interest. He says that intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn, and creates a meeting-place in God for sundered hearts and lives. He suggests that intercession is a current of the breath of God, setting free secret spirit influences. "Why should not intercession be part of God's regularized workings? Why should it not be a natural law, and none the less spiritual because natural? Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?"

## The Need for Definite Instruction.

One great reason why the progress of the Church in Canada is so strangely slow and unsatisfactory (as revealed by the late census), lies in this, that too little definite information is disseminated in regard to the position and usages of the Church. The attraction of other communions is so strong that unless our people are built up in the truth of their Holy Faith, many are inevitably drawn from their allegiance, and all unknowingly surrender for "a mess of pottage," the glorious inheritance which belongs to them. Those on the other hand, who realize their God-given privileges, what the Church is, whence she comes, and what she does, can never leave her and must bring a churchly influence to bear on those outside. It is for the clergy, then, to instil these great principles deeply, especially during preparation for confirmation, when, perhaps, the most valuable opportunity is given. Oral teaching should be supplemented by the use of pointed manuals, such as Gwynne's "Way of Life," or "Our Mother Church," by Mrs. Mercier. Among the cheaper

manuals (which should be distributed by the hundreds) are "The Kingdom of God," by Rev. Wemyss Smith, or "Features of our Faith, Position, and Practices," by Rev. J. C. Davidson, sold by "The Review Printing Co.," Peterborough, at two cents per copy. While useful to all candidates, these should be given particularly to those unable to attend classes regularly. Let our clergy see to it that their confirmands are definitely and thoroughly instructed, and it will be well both for them and the Church.

#### The Bishop of Worcester.

It is fortunate for Bishop Gore that his consecration was delayed. It has brought him before the country, and his manly bearing during his period of trial has made him friends among those who would otherwise have been hostile or at best indifferent. His enthronement was attended by a very large congregation, including the Lord Lieutenant, the High Sheriff, the Mayor and Corporation. Afterwards in the Chapter House the clergy presented an address of welcome and a pastoral staff, and Lord Coventry, an address from the laity. Later the Bishop attended at the Guild Hall, to receive an address from the Mayor and Corporation of Worcester. Few bishops have been so warmly welcomed. The Bishop very wisely asked for no expression of opinion on local questions until he had time to study them.

#### Westminster Abbey.

The charge of £201 for the erection of a monument to John Ruskin in the Abbey has drawn from Canon Armitage Robinson a letter showing that the guinea was a fee to the Clerk of Works, a very moderate one, and the £200 a sum on a basis settled in Dean Stanley's time to preserve the fabric. He adds: "The rapid deterioration of the fabric which is caused by the atmosphere of London throws a burden upon the funds at the disposal of the chapter which is all too heavy for them. This is patent from the fact that a canonry has been suppressed for the last eleven years in order that the income attached to it, and the rent derived from letting the canon's house may be applied to meet the great debt with which the Fabric Fund has long been saddled. The stall held by Dr. Westcott, before his promotion to the See of Durham, has never been filled. Our powers are taxed to the utmost to meet the annual cost of necessary repairs. It must be 30 or 40 years before we can hope to regain our legitimate number of canons, unless some great benefactor should arise who should remove what, speaking entirely in my own name, I cannot but call a standing discredit in the case of a Church which is of imperial interest and importance.

#### European Chaplaincies.

Bishop Wilkinson, at one time of Zululand, but for the last fifteen years the Bishop charged with the oversight of Northern and Central Europe, has held his annual meeting at St. Petersburg. Dr.

Wilkinson was appointed coadjutor by the then Bishop of London with this episcopal charge. The successes and difficulties of the chaplains were discussed. One difficult question was work among English people living at a distance from these clergy. The appointment of assistants was recommended, whose special duty would be to travel among them, and it was recommended that all Church notices should be sent to them. Dr. Wilkinson has the oversight of about ninety permanent British chaplaincies and some two hundred summer and winter stations. The permanent chaplaincies are spread over ten different countries; a large portion of the churches are in France and Germany, and a great many of the season chaplaincies are in Switzerland. It is calculated that some two millions of travelling English visit the ten countries every year. The resident English in these countries number about 75,000. The Bishop frequently travels from 12,000 to 15,000 miles upon his yearly visitations.

#### Death of the Rev. Wm. Jupp, M.A.

This probably occurred on the same day as the death of Canon Osler. Mr. Jupp was living at Thorne Hill, the hermitic life to which he had long been accustomed. There was no one in the house with him. He had been complaining of not feeling well, and intimated his intention of going into Toronto for treatment. The neighbours supposed that he had gone, but not seeing him about the house for several days, and observing that there was no fire going, they burst the door open, and to their dismay found him lying dead upon the floor. As the door was locked, it is inferred that he died at night, and some days before he was found. Mr. Jupp was connected with the Lady Dufferin Hamiltons, and was a gentleman in all his instincts. He was, however, very eccentric. After his arrival in this country, he spent some time in Collingwood, where a branch of the Hamilton family was living. He was always a zealous, and somewhat narrow High Churchman. Expressing a desire to enter the ministry, he studied Greek and Latin for some time under Dr. Langtry's supervision. The death of his father left him without means to pursue his studies, and he taught school for several years in the neighbourhood of Penetanguishene, living in a kind of hermit's cell, which he erected for himself, and pursuing his studies all alone. This self-denying life was continued until he had saved enough to carry him through Trinity College. After his ordination he settled in Midland, then only a small pioneer village. Through bequests from English friends he had now become possessed of considerable private means; and in his liberal zeal, he built the beautiful brick church in which the people of Midland now worship, and a little later, the brick parsonage in which the rector of Midland now lives, and paid for both entirely out of his own pocket. Shortly after this, deeming that the interests of the Church could better be

served by someone else, he resigned the living, and moved into Parkdale. He finally made his home at Thorne Hill, where at the age of 65 he died in his hermitage all alone. Mr. Jupp never held any other charge after leaving Midland, but he was always ready to render unremunerated assistance wherever help was needed. Mr. Jupp never married, and his life, from the world's point of view, was a sad one; but his work will abide, and God will not forget him.

#### Paulist Priests.

Among the schemes which we have recently noticed was one with the above heading. We are indebted to the Rev. W. M. Purce, rector of Grace Church, Osceola, Ill., for the following interesting amplification of the suggestion: "In regard to the order of Paulists, of which I wrote in the Living Church, the idea was not original with me, but was first suggested by the Rev. C. R. Birnbach, rector of St. Stephen's Church, Pittsfield, diocese of Quincy. The reason for calling the proposed order Paulists is that like St. Paul they would earn their own living while doing the work of the Church. It is true that St. Paul says: 'The labourer is worthy of his hire.' It is also true that he boasted, in a certain sense, to the Corinthian Christians that he had not been a charge upon them, but that he had supported himself while preaching the Gospel to them. The question now is, why cannot men do the same thing at the present time? As to the training of men for this order, it need not be so elaborate as is generally considered necessary for the priesthood. The study of Latin and Greek and of Hebrew could well be dispensed with. There are few men who keep up their classical studies after they are in the ministry, especially if they are engaged in active missionary work. They should, however, have a good education in the English branches. The preparation and delivery of sermons should be another point on which special stress should be laid. Lawyers learn to speak without manuscripts, and so should the Paulists. The doctrines of the Church should be firmly and clearly presented. Church history is another point on which they should be well grounded. Familiarity with the Bible should be the prime requisite. Many young men on graduating from our high schools go directly to the law schools and to the medical colleges, and on graduating from these enter on the practice of their chosen professions. If some of these desire to go into the ministry, and to become members of the order of Paulists, let the Bishop of the diocese in which they propose to make their home give them a list of the theological studies necessary, and then appoint certain times when he himself, or some priest appointed by him, will examine them on certain subjects. When that examination is passed let them take up another, and so on, until they have completed the required course. Then let them be ordained to the diaconate, and in course of time to the priesthood. Attendance at a

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seminary would not be essential. I am aware that there would be objections made to this plan, principally on the ground that we would in the course of time have a ministry which was not, in point of education, up to the high standard which is now considered so essential. That might be, but on the other hand thousands who now do not know of the Church would be loyal members of her and thus the kingdom of God on earth would be growing and doing the work which the Master has set her to do. Which is the more preferable, a ministry composed entirely of men of the highest education and the Church unknown in so many places, the Gospel not preached or a ministry composed of men of the highest education and labouring in the centres of population, and of men, who for the love of God and His Church are labouring in the other parts of the country, supporting themselves, either in some business or profession, while preaching the Gospel, and the Church influencing the lives of thousands instead of hundreds?"

TOO MANY SEMINARIES.

Under this suggestive heading the New York Churchman frankly discusses the seminary system, as it exists in the American Church. It criticizes them separately, and collectively, and in the latter feature contends that there are too many of them. It urges concentration on these institutions, which by reason of their history and representative character, must remain. It wisely remarks that "the genius, and the best genius of our age, whether it be in the handling of labour or capital, is to be found in the economic utilization of all opportunities, and this can be accomplished only by concentration and perfect organization. In this way, the Church would not only increase the efficiency of her ministry, but she would have a more representative priesthood." The present system is wasteful, wasteful of men, money, effort and an enormous waste of opportunity and scholarship. It has grown up, as the result of local and party interests, which have by no means the force they had when party strife and feeling were stronger, and means of communication were less numerous and frequent. Circumstances which formerly made for division now tend towards unity. The age demands men of scholarship and high attainments, as teachers and preachers, and these small institutions, with limited resources, cannot supply them. Those institutions that were founded from merely partisan and local considerations must in time give way to those whose history and representative character will be given the preference by the student, as well as by the wise and liberal benefactors of the Church. The day for small colleges, theological or otherwise, has passed away, and no student of any ambition will attend them, when schools affording greater privileges are within his reach. In this, as in other matters, the law of the survival of the fittest must and will

prevail. It will take time to overcome local traditions and interests, as well as special devotion to a school of theology or thought, but eventually large institutions will absorb the smaller ones, with corresponding advantages in breadth of view, and range of scholarship. It appears there are no less than eighteen seminaries in the American Church, and in the upbuilding of the General Theological Seminary, the Churchman seems to hope for the best results to the Church in the United States. It says: We believe in the future of this general institution of the Church, and therefore we have called upon the board of trustees and those in administrative control to build largely, to build fearlessly, and with a view to all the needs of all the people of this great nation to which the Church is sent by her Master. The above is as applicable to the Church in Canada, if not more so, than to our Southern neighbours. We have seven seminaries which relatively is more than their eighteen. In Ontario alone we have three. We believe the unification of Trinity, Wycliffe, and Huron College would be an unspeakable gain to, as well as a great economy of, the resources of, the Church in this province. We must have men of high intellectual and moral power, if the Church is to hold its own, and feeble little colleges can neither attract or train them. Why cannot the professors of Trinity and Wycliffe work as well together, and more effectually than they can apart? Why should the resources of the Church be wasted in divided, rather than in united effort? Trinity College is on a basis broad enough to include all classes of Churchmen, and in unity and concentration, not in narrow partizanship and division, is our true strength and progress to be found. One cause of our weakness, and by no means the least, is too many seminaries; let us reduce their number, and at the same time increase their influence, power and scholarship.

ECCLESIASTICAL PATRONAGE.

The administration of ecclesiastical patronage is a vexed and difficult question, one on which much may be said from many standpoints, and one which has to do with the claims and interests of individuals, separate places and positions, and indeed the whole Church. There is no system of patronage which can be devised, that will not be open more or less to hostile, or even to friendly criticism. Broadly speaking, there are three systems of Church patronage in our Communion, the English, the American, and the Canadian. The English method of appointment by the patron, or some corporation, or individual in whom the gift of the living is vested, would seem theoretically to be indefensible, but like much that in England has grown up out of the circumstances and conditions of former times, it is found practically to work as well as systems more ideally perfect. The patrons, whether they happen to be a private individual or an official like the Lord-Chancellor, are often sincerely conscientious, make themselves

acquainted with the needs of the place, and select someone who seems well fitted to satisfactorily discharge the duties pertaining to it. Another advantage is the width and variety of the selection. The patron may live in one diocese, the vacant living may be in another, and the appointee may live in a third. By this diversity of patrons, and the unlimited power of choice they possess, a greater variety is secured in the personnel of a diocese, and of schools of thought, than would be possible, perhaps, under any other mode of appointment. No doubt many objections can be, and are made, to the style of appointment which generally prevails in England, and on the whole the trend of opinion there is towards giving more power to the parish in the matter, than has hitherto been the case. The patronage in the Church in the United States is entirely in the hands of the congregation, and is usually exercised on their behalf by the vestry, generally composed of twelve or a less number of men. The qualifications of members of the vestry vary in different dioceses, and in many cases the members of vestry are men but little qualified spiritually, or even intellectually, for the delicate and difficult duty of choosing pastors of the flock of Christ. Some one man oftentimes, in virtue of his wealth or local influence, may virtually control the vestry, and be practically the lay patron of the parish for the time being. It is well known that in the United States the Bishop of the diocese has no voice and little influence in appointments to parishes, and the whole power in the matter is in possession of the vestry. The Canadian system is one in which the Bishop of the diocese and representatives of the congregation confer, and after conference the Bishop appoints. This method, however, only partially prevails here, and in some dioceses the parishioners elect their rectors, and practically to large and important parishes the right of choice of their rectors is generally conceded. Those parishes that are self-supporting might choose their rector, the Bishop of course having a veto for assignable causes, so that no improper person might slip into the position, without time being allowed for further investigation as to his fitness legally or otherwise. In all appointments, a Bishop would have an influence, if he desired to exert it, and that influence would be greater if only moral, than were it legal or coercive. His influence would not be so much official as personal, and would result from his wide acquaintance with clergyman, and also from confidence which people might have in his judgment and a desire to avail themselves of it. In all our dioceses, however, there is a large number of small parishes that are more or less dependent on the diocesan funds for the support of their pastors. In some instances they pay perhaps less than half the stipend, and in these cases, we think, the diocese should have a voice, as well as the congregation concerned. For the aided parishes of a diocese we would advocate that the patronage be vested

in a board, consisting of the Bishop, a certain number of clergy and laity to be elected by the Synod, and of which representatives of an interested parish should be members with power to speak and vote. Such a plan would lead to a fair consideration of the claims of the clergy, and the needs of a parish, and would result much more favourably for both clergy and parishes than the present system, when none can tell where the power of appointment rests, and where often a selection is made, which is satisfactory neither to the Bishop nor the congregation concerned. In many of our dioceses, the whole system of patronage is unsatisfactory, and to any method that can be suggested, no doubt objections can be raised, but many difficulties will be overcome by frankly giving it to those who by their standing are entitled to it, and by limiting it, as above indicated, in the case of those who have not attained to a position of independence and self-support.

#### THEOLOGY IN SERMONS.

The Substance of a Paper Read at a Meeting of the Rural Deanery of Toronto, March 10, 1902.  
By Rev. Canon Welch.

The reader explained that he started with two assumptions: 1st. that there must be and ought to be some theology in sermons; 2nd. that among lay people, i.e., among those to whom the sermon is addressed there is a very general, though not universal, demand for the smallest possible amount of theology, preferably none. "If this is the case," the paper continued, "there are three courses open to us. We may either (1) disregard the demand entirely, or (2) we may acquiesce in it, and give our hearers less, or (3) we may neither disregard the demand nor acquiesce in it, but give them more. And, paradoxical as it may seem, I believe that this is the course which will best satisfy them. They ask for less, but they need more and they need it better. When, however, I say that I venture to think that we should give our hearers more theology in our sermons, I do not intend the remark to apply either to those preachers who know so much theology and have such difficulty in keeping it in that their sermons are little else than theological disquisitions, or to those who put all they know into every sermon they preach, and would have to learn more before they could use more than they do, but to those who know more than they ever think of using in sermons. Most of us would be surprised, I fancy, if we were carefully to examine our preaching for (say) a year, to find how many articles of the Christian Faith we have not even referred to. Some preachers omit such reference, perhaps because they agree with the laymen, and others surely because they do not see and realize the practical bearing of the doctrines which they omit from their public teaching." The reader then suggested three questions for discussion, the answers to which, he said, would vary according to the different experience of those taking part.

"I. The first question is 'What is the exact position of laymen in reference to the subject of theology in sermons?' The answer to this will practically depend upon the number of classes into which laymen who go to Church may be divided." The reader described the position of a lay friend of his in England, who remarked of the sermons of a certain preacher, "Those are sermons of the sort that educated men will listen to—polished in style, thoroughly to the point, with very little theology in them, and what there is very broad." He was a little vague in the use of terms, and it was difficult to find out either what he meant exactly by theology or what he really

believed. Apparently he regarded the Resurrection of our Lord as unimportant, and never took place, about which he was not prepared to express an opinion. And his attitude with regard to the whole doctrine of the Incarnation and all that belongs to it seemed to be that it does not much matter whether what the Church holds is true or not, because nothing is involved which touches the real issues of life. To a remark to the effect that no one had a right to condemn sermons for containing theology when he did not know anything about the theology, he replied that laymen knew so little about these things because they were not worth knowing.

"Not worth knowing"—here it seems to me, lies the secret of the whole matter; here is suggested the answer to the second question. II. What is the duty of the preacher in view of the position taken up by many laymen? His duty, surely, is to make them see that the things he wants them to know are above all others worth knowing, that they do touch the real issues of life, that they have the most vital bearing on life and conduct. The intimate connection between the doctrinal and the moral teaching is one of the most obvious characteristics of St. Paul's writings. Where will you find more earnest and more practical exhortation on matters relating to daily life than in the Epistle to the Romans, in which he discourses so fully on justification by faith. So in the Epistle to the Ephesians the exposition of the doctrine of the Incarnation and of its natural corollary the doctrine of the Catholic Church is followed—not arbitrarily, but because it grows naturally out of what has gone before, by the most practical instruction on personal holiness and on various domestic relations. Nor are there many facts more clearly written in the history of the Church than that error in doctrine has been followed nearly always by error in life. It is, as has often been said in one way or another, it is by his conduct in temptation and in trials, in cares and anxieties, in recreation and in worry, in joy and sorrow, in worship and in work—it is by his conduct in all these things that the Catholic Christian says his Credo. It is only the historic faith that can train sinners to sanctity. Every article of the Apostles' Creed is instinct with practical meaning, and we ought to do our best to make our hearers feel that the subjects with which it deals are most worth knowing. I do not, of course, mean that we are to confine our efforts to the head without attempting to touch the heart. Henry VIII. had the reputation of being one of the best read theologians of his day. But at the same time, as Dr. Liddon has remarked, "education which begins and ends with the heart is in all ages—in our day especially—full of grave risks to the heart's best interests." What, after all, are the dogmas, the doctrines, which we have to teach? They are nothing if they are not the expression of facts. If we do not believe them to be this, then in God's name let us not teach them. But if they do express facts, then they express facts than which there are none more momentous. And if they are really accepted as the expression of facts then they ought to be full of influence. For what should influence us if not facts?

III. The last question is, of course, how are we to fulfil our duty? And the answer is contained in two words so obvious that I am almost ashamed to suggest them. The first is learn; and the second is teach. 1st, learn. Every priest of the Church is bound by his ordination vows to be a student of theology. "Will you be diligent . . . in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same?" In answer to this plain and simple question, put to him in the most solemn manner at the supreme moment of his life, he has distinctly promised, "I will endeavour myself so to do." He is solemnly bound to be a life-long student, as he is to be earnest in work and constant in prayer. Life-long students—for we are to be always dili-

gent in study, and not content with the infinitesimal minimum of knowledge with which examining chaplains have perforce to be satisfied.

And, secondly, teach. A secularist lecturer was delivering a lecture on the subject, "What would happen should Christianity be effaced?" The Christianity the effacement of which he contemplated was, as usually perhaps is the case on such occasions, the merest caricature of the Faith. But in all the teaching that has been given for the last fifty years from the pulpits of the Church had been careful and accurate, it would hardly have been possible for an honest man, such as this lecturer was to have said, under the impression that he was correctly representing one of the doctrines on which the vast majority are agreed, that "the devil was supposed to have a co-existence with, and power almost equal to, the Creator;" or this, that "in a scoundrel committed a murder, and then professed his repentance he was in the sure and certain hope of a glorious resurrection;" or again this, that Christians proclaim that of the thousands of little children born into the world, at least one-half must go to eternal perdition. But when I say that we must take care to teach, to give our hearers more theology, I must also venture to suggest two cautions which most of us might perhaps with advantage bear in mind.

(a) We have to teach dogmas, and dogmas are the expression of facts. We should then use the utmost care to teach as facts only those things which the Catholic Church has declared to be facts. We do want facts, and not either figments of the middle ages or fictions of the sixteenth century. We have to teach theology, but let it be the theology of the Nicene Creed rather than that of the Council of Trent or the Westminster Assembly. And when we come to details, let the particulars of our teaching on which we dwell most frequently and with most force be the topics of the Church Catechism rather than those of the Thirty-nine Articles, or the Answers to Correspondents in The Church Times.

(b) And again, while the subject of our teaching, which we believe to be truth revealed in and by Him Who is Himself the Truth, must remain always unchanged and unchangeable, yet it may be, it must be, presented in different ways at different times. Divine truth is so vast, so many-sided, that no one form of human words can ever enshrine the whole. And while there is in human nature a constant factor which answers to the unchangeableness of truth, yet there are countless variations in needs and circumstances which render necessary at different times and in different places different presentations of the one unchanging Gospel of Christ, if that Gospel is, as we most surely hold it to be, the one religion which will satisfy all human needs whatever, and adapt itself to all possible circumstances. If the theology in our sermons is concerned above all things with the Person of our Lord, if it consists for by far the most part of teaching about Jesus Christ Who is the same yesterday and to-day and forever, then surely the more there is of it, the better; and men will not cry out for less. He is the same, and He is the exhaustless source of life. And because He is both, His Gospel is the Eternal Gospel, a Gospel for to-day no less than for the men of eighteen centuries ago. "All very well," said the skeptical surgeon in Tennyson's poem, "but the good Lord Jesus has had His day." You remember the answer—"Had!—has it come? it has only dawned; it will come by and by." Yes; "That One Face far from vanish rather grows, Or decomposes but to recompose, Become my universe that feels and knows."

Concerning the chief secretaryship of the Church Missionary Society, a London Church paper says that "from its earliest years the society has never failed to find a clergyman of private means and suitable attainments to hold the reins of its vast activities without receiving for his pains a penny-piece.

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MISSIONS TO JEWS IN THE BIBLE LANDS.

Letter From the Bishop in Jerusalem.

Reverend and Dear Brother.—With more than usual earnestness I must this year commend to you the present urgency of work, connected with the influence of the Anglican Communion in the Bible Lands, for two reasons: First, the increased opening and prospect connected with it, which I cannot at all adequately meet for want of the aims and prayers of many who owe so much to the work of the first missionary of the Gospel in those lands with regard to their own spiritual and temporal blessings; and next, because the strain at home by war and taxation may cut off some of the help of our individual supporters. I have been warned that I must give up some of our work, rather than extend it; my remittances do not nearly meet our current expenditure; the decision must in great measure rest with you. Yes, it is to the clergy of our Communion that I must look, whose interest in the mother-city of the faith I represent here. If you will bring my appeal before your people, and ask their prayers with their sympathy, I feel sure you will not be refused. Then, no work that is in hand will languish, and it will be possible to develop and extend our enterprise, even in these days of financial pressure. The decision in great measure rests with the individual clergy. It is, I repeat, to the clergy that I must trust. Is it too much to ask of any congregation that does not already support missions to Jews, that they will allot one offertory in the year for work in the Holy Land? I cannot ask it except through you. "Blessings out of Zion" will surely rest upon yourselves, and upon your own work, if you help the dawning revival of Christ's cause in His own land. I appeal at a moment of unusual anxiety. I am, very truly yours, G. F. Popham Blyth, Bishop in Jerusalem. Jerusalem, Epiphany, 1902.

REVIEWS.

A Manual of Instruction on the Prayer-Book. By the Rev. George W. Shinn, D.D., Newton, Mass. 18 mo. 169 pp. 25 cents, boards; cloth, 50 cents. New York: Thomas Whittaker; Toronto: Upper Canada Tract Society.

Dr. Shinn's manuals are always to be commended, as giving in a few words clear and honest statements of fact. The popularity of this one is shown by its being the fiftieth edition of one thousand copies. The instructions are sound and seasonable.

Magazine.—"The Cosmopolitan" for the present month contains a number of interesting articles on a variety of topics. J. B. Townsend writes about the great southern exhibition which has recently been opened at Charlestown, Ga. "The Making of a Sun-God" is an African tale by Kenneth Brown. W. A. White contributes an article on the late President Harrison, and G. B. Ferriss discourses on "The New Shakespeare-Bacon Controversy." Miss L. Hart writes on the subject of "Motherhood," and there is also a story entitled "My Tattooed Friend," by Miss Morris. The fifth instalment of "The Story of Theodore Roosevelt's Life," dealing with his first public service, which is written by Julian Ralph, will also be found herein. The magazine is well illustrated throughout, and is well worth perusal.

One of the most precious possessions of the University of Pennsylvania is a fragment of a vase which was smashed in a raid by the Elamites upon ancient Nippur. The invasion took place in comparatively recent times, as archaeology goes, but the inscription on the vase dates back to the time of a king who lived 4,500 years before Christ.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

AN OLD AUTHORESS.

It must interest the elderly ladies to know that the authoress of "Amy Herbert," Lanetdn Parsonage," "Ursula," and other Church tales is still alive. Miss Elizabeth M. Sewell was a name dear to young readers half a century ago; her books appealed to their higher and holier thoughts, and practically created a new school in the training of young minds and hearts for this world and the next. Unlike the late Charlotte Yonge, she ceased writing, and so was out of the public eye, yet Miss Sewell's has been a very busy and useful life. She was seriously impressed by the utterly insufficient education which children of the middle classes received to be of real use to them in after life. In a practical way she set to work in Ventnor, in the Isle of Wight, to establish a school with three resident pupils in 1866. Through many ups and downs St. Boniface School has gone on, and at the present time Miss Sewell occupies, in her 88th year, the honoured post of visitor. Her strength has now entirely failed, and her letter at the last break-up, which she was able to send, is a fitting close to an active life: My Dear Children,—Old age prevents me being with you to-day; I could not bear the fatigue, but I have been asked to give you a motto for the year, and I have chosen: "Onward, Upward, Forward!" Onward! Never to stand still and think you have learned enough or done enough. Forward! To make each day a decided step in advance, being more diligent, more careful, and, above all, more constant in your remembrance that God's eye is upon you, and that you are working for Him. Upward! Looking up to God in all that you do, and asking Him for His blessing, His guidance, and cheered by the blessed hope of His eternal reward. May He in His mercy grant it to us all. This is the earnest prayer of your affectionate old friend, Elizabeth M. Sewell.

Ashcliff, July 27th, 1898.

TORONTO WOMAN'S AUXILIARY.

St. Margaret's Sunday school on Spadina avenue was crowded recently, about 300 members being present, when the Diocesan Board of the Woman's Auxiliary held the monthly meeting. The president, Mrs. Williamson, was in the chair. The platform was decorated with bases of roses and tulips and with handsome parlor lamps, rugs and banners. The formation of a new branch of girls in the parish of St. Mathias was reported, and also the addition of six life members to the list. The treasurer's receipts for the month amounted to \$870.68. During that time eight bales of warm clothing had been sent to needy missions. The extra cent a day self-denial fund for the month, amounting to \$62.69, was afterwards voted towards the furnishing of a church at Wapuskaw. The parochial missionary collections for the same period amounted to \$403.98. The junior branch had sent in \$133 for various missions. The noon Bible reading on "Thanksgiving" was given by the Rev. Mr. Brain, and a very interesting paper on mission work in Africa was read by Mrs. Patton. Letters from missions in the far north at Hay River and Lesser Slave Lake and also from the Blackfoot Reserve, from the Zenana Society in England and from Japan were read, and after luncheon the Rev. Mr. Weaver, of Wapuskaw, gave a short and most interesting address on work

in his distant field in the far north. The details for the annual meeting, which will be held on April 22, 23, 24 and 25, were discussed, and the parochial treasurers were asked to send in all their moneys before March 31. Resolutions of sympathy with Mrs. Banks, Dorcas Secretary, in the death of her father, Canon Osler, and with Mrs. Allen, president of St. Matthews' branch, in the death of her husband, ex-Ald. Allen, were carried by a standing vote.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

H. Jones, D.D., Bishop, St. John's.

Bonne Bay.—Church of the Good Shepherd.—This church, which has been recently renovated, has had several gifts presented to it lately. A font has been presented by the children of the settlement. The lectern and altar desk, made of oak, were given by Commander Teppinge, R. N., of H.M.S., "Buzzard." A prayer-desk is a present from Commander Saville, R. N., of H.M.S., "Alert." The Holy Bible, prayer-book and altar books were presents, and the American organ was purchased with funds procured by the women of the congregation.

Harbour Grace.—St. Paul's.—A very handsome gift has been donated to this church by the members of the rector's family, as a memorial of their three brothers, deceased. This has taken the form of a brass lectern, which was manufactured by the Pritchard-Andrews Co., of Ottawa, Canada. The design is chaste and ecclesiastical, and the workmanship quite as good as that produced in the Mother Country. Supporting the lower portion of the stem is open foliated work; above it the stem is spiral, terminating in a boss; from this spring three spandrels of passion flowers to support the brass book rest on which is neatly engraved the following inscription: "To the glory of God, and in loving memory of Frederick W., Herbert LeM., and Frank, sons of Rev. John Monk and Eliza Noel. A tribute of affection from their brothers and sisters.—Feast of All Saints, 1901." The whole is of burnished brass, and weighs about fifty pounds. It is admired by all who have seen it.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Que.

Quebec.—The following are the Bishop's engagements for the remainder of the month: Thursday, March 20th.—Address and meditation at Bishop's Chapel, Bishopsthorpe, 11 a.m. Sunday, March 23rd (Palm Sunday).—Celebration of Holy Communion at Cathedral, 8 a.m. Confirmation, St. Peter's, Quebec, 10.30 a.m. Confirmation, St. Matthew's, Quebec, 3.30 p.m. Confirmation, Trinity church, 7 p.m. Monday to Saturday, March 24th—29th.—Assist at Cathedral at the daily special services of the Holy Week and preach on Good Friday, 11 a.m. Sunday, March 30th (Easter Day).—Celebrate the Holy Communion at Cathedral, 11 a.m., and assist at Evening.

Church Society.—The annual meeting of this society was held in the Cathedral Hall on the 5th ult. The Lord Bishop presided. There was a fair attendance of clergy, but the laity attended in smaller numbers than usual. All the funds of the society, with one exception, witnessed to increased support more or less; but this one, the Mission Fund, showed a serious falling off. The increase in behalf of the Clergy Pension Fund amounted to \$700. The threatened reduction of the scale of pensions necessitated by the decreasing revenue from invested capital and increasing de-

mands upon the fund's resources had aroused an excellent spirit, an esprit de corps, on the part of the entire body of the clergy, and a sympathetic spirit on the part of the laity, which gives promise that the necessity of a reduction of the scale will be obviated. In this connection the Central Board's report made grateful reference to the receipt of a bequest of £1,000 sterling in aid of their fund, from the late Mrs. Plees, of England, widow of the Rev. R. G. Plees, in his lifetime of this diocese; and to the further fact that although separated by the broad Atlantic, this good lady and her sister had never forgotten, through thirty years, to contribute most generous offerings, annually, to the funds of the society, aggregating more than \$2,000. During the past year the diocese, it was stated, had contributed the sum of \$8,500 towards the general cause of missions, as compared with \$4,170 in the year previous. Thirty-two new members were elected members of the corporation of the Church Society. Twenty gentlemen were elected members of the Central Board, and six members of the Diocesan Board.

Church Hall.—The eleventh annual meeting of the Association of Church Helpers took place in this hall on Wednesday, January 15th, the following members being present: Mrs. Dunn, Mrs. Sewell, Mrs. Boswell, Mrs. Carter, Mrs. E. L. Sewell, Mrs. J. T. Ross, Mrs. Bigg, Mrs. J. Winfield, the Misses Irvine, Mrs. J. Moore, Miss Von Iffland, Miss Burstall, Miss L. Carter, Mrs. Forsyth, Miss Price, Miss Mabel Sewell, Miss E. Patton and Miss Boswell. The following officers were elected for the ensuing year: President, Mrs. Sewell; treasurer, Miss E. Patton; secretary, Miss Boswell; assistant secretary, Miss Mabel Sewell. Vice-presidents—Cathedral, Mrs. J. Cape More; St. Matthew's, Mrs. Charles Sharples; St. Peter's, Mrs. Elliott; St. Michael's, Mrs. G. G. Stuart. Committee—Mrs. Forsyth, Miss B. Irvine, Mrs. Winfield, Mrs. Aylwin, Mrs. Carter, Mrs. J. T. Ross. The secretary's report, which was presented at this meeting, was of a very satisfactory character. The treasurer's statement showed the total receipts to have been \$575.12, including a balance of \$283.34 brought forward from the previous year. The expenditure amounted to \$302.17, leaving a balance on hand of \$273.95.

St. Peter's.—The rector of this church, the Rev. A. J. Balfour, M.A., was, on the 10th inst., made the recipient of a purse of \$400, and a complimentary address at the annual meeting of the Church Society. This presentation was made in order to show the appreciation in which Mr. Balfour is held by the Church people of Quebec on account of his zealous efforts, not only on behalf of the Church Society, but also in the interests of missions in the North-West and elsewhere. The reverend gentleman is both rector of St. Peter's church, and also secretary of the Diocesan Church Society.

#### MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—It has been definitely decided that the consecration of the Very Rev. Dean Carmichael, as Bishop-coadjutor of the diocese of Montreal, shall take place on April 25th next (St. Mark's Day). The service will take place either in Christ Church Cathedral or St. George's church; the latter will, in all probability, be ultimately chosen.

Lachine.—St. Stephen's.—Much interest was aroused by the visit of the Very Rev. Dean Carmichael, Bishop-designate, to this church on Sunday, March 9th, where he acted as commissary of Archbishop Bond, in the induction of the Rev. W. Percy Chambers, B.A., into that living. The fact that it was the first public appearance of

the Dean, since his election to the position of assistant Bishop, lent additional interest to the occasion, the congregation present being very large. The service of induction was the form appointed by the Provincial Synod; the warden, Messrs. R. C. Thorneloe and A. Parr handing the keys and sacred books, as people's and rector's wardens, respectively, to the Bishop elect, for commitment to the new rector. The sermon was a most masterly drawing out of the spirit of the Divine command: "Occupy till I come." Any synopsis of the eloquent, fervent and affecting words of the preacher must fail to convey any correct impression of what was, under the special circumstances alluded to, evidently the delivery of his very soul. There was a fervid glance at the long past wherein, in spite of varying circumstances, and human imperfections, the Church has, in some sense, obeyed the command of the text. Especially did the preacher dwell in triumphant tones upon the last century's record which has seen Englishmen, and England's branch of God's Holy Church spread itself most wonderfully over the world. The command to individuals in the Church was dwelt upon fearlessly, the very highest ideal being held before Christians as occupying for Jesus Christ their positions in life, and on His behalf until He comes. And the relations between people and clergyman were vividly depicted, a touch of native humour appearing in the description of flocks, which, unlike the sheep of the East, "run along before the shepherd, who is supposed to follow in the rear lost in the dust of the progress of his sheep which he has really been sent to lead." The picture of the tremendous responsibility of the clergyman, who must give account for his own soul, as well as for the souls of those committed to his charge, was thrilling in the extreme, and his concluding words to the rector, which were received by him standing in this place, were surcharged with solemnity, encouragement, and pathetic appeal, born of a rich and ripe experience and passionate Catholicity, which gives grand promise to the Church of the valuable work which will be done by him in the high position to which he has been called. It will be a long time before the first sermon of the designated assistant Bishop of Montreal will be forgotten in this place.

#### TORONTO.

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

St. James' Cathedral.—At the last meeting of the members of the Toronto rural deanery, which was held in the school-house on Monday, the 10th inst., a resolution, relative of the death of the late Canon Osler, was passed, as also one of sympathy for the Rev. Septimus Jones, ex-rural dean. The Rev. Canon Welch read a paper on the subject "Theology in Sermons." The Rev. Dr. Langtry, rural dean, presided.

The death occurred on Saturday morning last at an early hour of Mrs. Osler, the wife of Mr. Justice Osler, at the family residence, 125 College street. Deceased had been ill for two months and her death was not altogether unexpected. She was a daughter of the late Capt. Henry Smith of the East India Company's Service. Mrs. Osler leaves three sons—Henry Osler and Britton Osler, Toronto; Glyn Osler, Ottawa; and four daughters—Mrs. Abbott, Philadelphia; Mrs. Ferrar Davidson, Mrs. Fitzgerald, Toronto; Mrs. Mackenzie, Detroit. The funeral took place on Monday at 3 o'clock p.m. to St. James' Cemetery.

York Mills.—St. John's.—The late Rev. Canon Henry Bath Osler was laid to rest in the graveyard of this church, of which he had been for so many years rector, on Tuesday, the 11th inst. So large was the number of old parishioners and friends of the deceased attending the service,

that the church was unable to hold them all. The funeral cortege left the family residence in Eglinton shortly after 2.30 o'clock in the afternoon, and reached the church an hour later. The service was participated in by the Bishop of Toronto, Rev. Dr. Langtry, rural dean; the Rev. T. W. Powell, of St. Clement's, and the Rev. Richard A. Ashcroft, the rector of St. John's. The chancel of the church was decorated with lilies, and the floral offerings laid on the casket were exceptionally beautiful, prominent among them being a large wreath from the parishioners. The honorary pall-bearers were the Rev. Canon Sanson, Rev. Canon F. Tremayne, of Mimico; Rev. Canon A. W. Spragge, of Cobourg; Rev. Alex. Williams, Rev. A. J. Fidler, and the Rev. Canon Cayley. Among the mourners were Mrs. Osler, Mr. Henry Osler, and Mr. A. E. Osler, of Toronto, sons; Messrs. John Boswell, of Sherbrooke; J. Banks and Horace Thorne, of Toronto, sons-in-law, and E. B. Osler, M.P.; Mr. Justice Osler, H. S. Osler, Harry Osler, Cobourg; W. T. Boyd, Frank Darling, N. F. Davidson, F. B. Osler, Dr. Harold Parsons, Charles Parsons, Sr., Charles Parsons, Jr., and William Parsons, nephews of the deceased. At the close of the first part of the Burial Office, which was held in the church, the Bishop gave a short address on the words: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." In the course of his remarks the Bishop said that the late Rev. Canon Henry Bath Osler had been one of the pioneer missionaries of the diocese, who had borne the burden and heat of the day when the seeds of the Church were being planted. His Lordship described the beginning of the work of the deceased at Lloydtown where Mr. Osler had a parish comprising 240 square miles, and told of his earnest and successful efforts in building up the work over a territory in which nineteen churches were now situated. At his death, the Rev. Canon Osler was the second senior clergyman of the diocese. For his great work he had been endowed by God with the special gifts of a sound constitution, an active, wiry frame, and an indomitable buoyancy of disposition. Among those present at the church were the Rev. Arthur Baldwin, Rev. J. Pitt Lewis, Rev. Provost Macklem, the Rev. Canon Sweeny, Rev. C. E. Thompson, Rev. T. W. Paterson, Rev. A. J. Broughall, Rev. John Farncomb, Rev. W. I. Baynes-Reed, Rev. John Pearson, Rev. W. Creswick, Rev. W. E. Cooper, Rev. G. I. Taylor, Rev. W. H. Clarke, Rev. C. L. Ingles, Rev. John Gibson (Thornhill), and Mr. S. H. Cameron, Mr. Lawrence H. Baldwin, Mr. R. W. Perry and Mr. Ferrars Davidson. Memorial services were held in this church last Sunday, both morning and evening, when Rev. C. E. Thompson and the Rev. Canon Tremayne, of Lambton Mills, preached the sermons.

#### NIAGARA.

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

Georgetown.—On Sunday, the 9th inst., after Evensong, Mr. Allan Embury, Inspector of Schools in the County of Peel, delivered an interesting address on "The Significant Life." There was a large audience present. The address was listened to with the closest attention.

#### HURON.

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

Galt.—Holy Trinity.—Through the generosity of Miss Wilks, this attractive church has received another valuable and useful gift, presented in memory of her parents, in the handsome brass pulpit, which has taken the place of the old one, so long in use. It is an exquisite piece of church furniture, beautifully wrought and of artistic design and finish. Standing as it does on the massive base of finished white oak, it is set off to

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great advantage. The handsome brass standard, also presented by Miss Wilks, which with its seven lights, is not only symbolic but thoroughly in keeping with the whole design, is also a valuable acquisition to the church. The brass panels of the pulpit, three in number, are exceedingly appropriate, the centre one bearing the Greek monogram (Christ), and the two side ones, respectively, the letters I. H. S. and Alpha and Omega.

## Correspondence.

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

### TITLES.

Sir.—Your correspondent "W. A. N." in his letter of your issue of 6th inst., gives "one" to the despisers of titles. It is always easy to make little of what is not ours and is never likely to be. When a certain lady of Artemus Ward's acquaintance tried to restrain that gentleman's enthusiasm over the arrival of twins in the family, he gave her a pain by asking the simple question: "Miss Jones, were you ever a parient?" The lady, conscious of never having had a chance, answered in the negative, and he followed up his cruel enquiry by a prophecy, "and you never will be." The ermine, or the magpie, or the mallet, or the thirty-three degree, or the clerical oversight of a certain district, are all marked by special titles. It is well that it should be so. How would poor mortals know the fortunate ones from other people if there were no distinction in name and dress? Worshipful Sir, is a much greater word than My Lord. The general superintendent is still more complicated. It is said that no good horse ever was a bad colour; and no good Bishop ever was spoiled by his leggings, apron or title. In fact we have known some who were much improved in Churchmanship, and general character either by the clothes or the office or both. Even in the great American Republic, gold braid and cocked hats are not despised. We in Canada may therefore, be permitted to amuse ourselves with a few frills until our resources are more fully developed, and some of us have made enough to purchase titles and frills of our own design. When you cannot purchase an automobile or bike, it is a good plan not to make little of the spring wagon or wheelbarrow; only give some of the humble-minded ones an opportunity to put on side—and you will find it on both sides and back and front. There was a gentleman named Heep, with a Scriptural name, who was "very humble, sir." He lied to get over his humility and to rise to the occasion when the opportunity presented itself. It would be difficult to say whether the man who makes much of a title for its empty sound alone, without any appreciation of the office which went with it, is not as great a fool as the would-be reformer who attacks all titles alike without regard to the inherent qualities of the wearer.

HAYSEED.

### THE DECLINE OF THE CHURCH.

Sir,—So far as numbers are concerned the recent census shows that we are not only not advancing in Ontario but positively going back. We may try to excuse this, to explain it away by the acknowledged defects of the census, and the injustice that it has done to the smaller towns, but admitting all that, at the best we are stationary. To what shall we attribute it? This is an open question. I think that it is greatly owing to our want of machinery in the rural districts, to our

failure to utilize the religious lay element, which drifts to some other body which does so. I have long felt that a frankly increased use of this element, the establishment of small meetings about three miles apart, and especially of Sunday schools under an organization suited to the country, and similar to the St. Andrew's Brotherhood, is the most practical and inexpensive course. These would have to be under the clergy. But we need no new organization; the archdeacons and rural deans, if provided with a missionary, whose duty should be to travel outside of the parishes, and to see systematically that the country needs were filled up; to hold services, to catechize and obtain the aid of, and in turn to relieve the neighbouring clergy, is sufficient.

But as you suggest, our archdeacons must be real ones, not superannuated men, who cling to an office, but comparatively young, and as able to rough it as any missionary. More especially we need all their time to the work.

WM. D. PATTERSON.

### COLONIAL CLERGY ACT.

Sir,—May I ask what authority "Presbuteros" has for stating that a priest in colonial orders may officiate for one Sunday in each diocese in England without obtaining permission from the Archbishop of the province. Of course men do so officiate without any notice being taken of their act, but I contend that it is contrary to the Colonial Clergy Act, which distinctly states, "No person who has been or shall be ordained priest or deacon, as the case may be, by any Bishop other than a Bishop of a diocese in one of the aforesaid churches (England or Ireland) shall officiate as priest or deacon without written permission from the Archbishop of the province. And the fine for each offence is ten pounds." And the incumbent or curate of any church or chapel, who shall knowingly allow such offence to be committed therein, shall be subject to a like penalty. If we were allowed as "stranger clergymen," to officiate for one Sunday, surely the S.P.G. would be aware of the fact, yet in my own case last summer the secretary of the S.P.G. was urgent that I should get the Archbishop's permission before the following Sunday, as he wanted me to preach for the society on that day. I think the Archbishop of Canterbury would claim that we had no right to perform a single ministerial act without his sanction. However, if "Presbuteros" has any authority that overrides the Colonial Clergy Act we shall be glad to hear it.

JAMES SIMPSON.

### PROVINCIAL SYNOD DIVINITY EXAMINATIONS.

Some of their Inconsistencies, Omissions and Irregularities.

Sir,—The writer, in continuing his criticisms of these examinations, draws attention to the great amount of bungling regarding only one department, i.e., that of the eight papers of 2nd B.D. Greek Testament. What are we to expect from the rest of the papers? The synopsis of the syllabus put forth by the Rev. Dr. Mockridge, and still followed, brackets three authors for one paper, viz., Lightfoot, Lechler and Meander, while another author, Ramsay (2 vols.), is used in connection with the paper, "Acts to Hebrews." But, behold, the papers of 1900! Lechler and Meander are omitted from the examination altogether, Ramsay is irregularly transferred from the "Acts," etc., and the "Lightfoot, Lechler and Meander paper," actually headed "Lightfoot-Ramsay," etc. Further, in 1901, Meander is again omitted altogether, while there is next to nothing from Ramsay's two volumes to be found in the whole examination. If examiners cannot accurately follow out the programme agreed upon among themselves, and placed in the hands of everyone concerned, will they be able or willing

to pronounce accurate judgment upon the work of the candidates? Again, it leaves the board and the different colleges open to suspicion. Certain college authorities, who are anxious to advertise themselves by showing the proficiency of their alumni, may manipulate papers over which they have control and privately advise their friends that certain authors will be very easy or omitted altogether. This would of course be of very great advantage to certain candidates. Now, sir, these examinations are meant to encourage reading amongst the clergy. Trinity men go over this course for the sake of the benefit they derive from such reading. They care comparatively little about the mere degree, but they do want their work and the work of their university properly judged and recognized. In the light of these irregularities, can we have any confidence in any judgment, favourable or unfavourable, that these examiners pronounce? Ought not Trinity to revert to her former procedure, and as a chartered university confer her own degrees?

H. J. LEAKE,

Rural Dean of Wellington.

### SANTA CLAUS.

"One of the Former" is perhaps better informed about "the other Christian bodies," than myself, but as regards the different branches of the Catholic Church, the main army of Christendom, it has for ages been the custom to attend service on Christmas Day, the only difference between now and sixty years ago being the smaller number of children now present at public worship generally. As to my statement that in the minds of a great and increasing number of children, the idea of Santa Claus predominates, and relegates the real Lord of Christmas to a subordinate position, I cannot help saying that your correspondent should change his name to "Behind the Times," if he has not noticed such a glaring and obvious fact. As he ignored my main contention, I will repeat that it is a pity, if not a sin, that all the vast aggregation of childish love and gratitude, year by year, should not be centred upon the Saviour Himself, instead of being wasted upon any other personage whatever, whether he be real or fictitious. It is shocking to think that thousands die whilst still children, their young hearts having often thrilled with gratitude to Santa Claus, but never to Jesus Christ, who was the author of all their Christmas joy. I would ask "One of the Former" to weigh the following words of Ruskin, which deal with the root of the matter: "With these, as the bond and guardian of them we are to teach primarily, truth of spirit and word, of thought and sight. This teaching of truth as a habit will be the chief work the Master has to do, and it will enter into all parts of education. First, you must accustom the children to close accuracy of statement. Never teach a child anything of which you are not yourself sure; above all, if you feel anxious to force anything into its mind in tender years, that the virtue of youth and early association may fasten it there, be sure that it is no lie which you thus sanctify. There is always more to be taught of absolute incontrovertible knowledge, open to its capacity, than any child can learn; there is no need to teach it anything doubtful. Better that it should be ignorant of a thousand truths, than have consecrated in its heart a single lie." To which I might add the words of St. John, "No lie is of the truth." With regard to my own experience, it is a source of intense happiness for me to recall that my parents never told me any lie; sometimes the answer would be, "You are too young yet to understand, some day I will tell you all about it," and we were perfectly satisfied. Of one thing I feel quite sure, and that is, that no reader of The Canadian Churchman ever was more merry, or took more happy delight in Christmas Day than I have done, although Santa Claus and his sleigh were only "make believe," and although I am still able to

say: "Thank God, in matters either great or small, my parents never lied to me!"

NOEL.

#### JERUSALEM AND THE EAST MISSION.

Sir.—Allow me to call attention to the letter of Bishop Blyth, in another column, in which he appeals to our Church for aid to carry on the work which the Church of the Mother Land has placed under his oversight in Jerusalem and the East. Our Church people in this country are very deeply interested in the Domestic and Foreign Missions to Gentile races, and there may be some danger of forgetting the strong claims which Missions to the Jews have upon our prayers and interest. In pleading for offerings on Good Friday, Bishop Blyth has backed up his appeal for sympathy and help by the following considerations. 1. It is clearly the will of Christ that the Missionary efforts of His Church should "begin at Jerusalem"—that the presentation of the Gospel should be made "to the Jew first." 2. From the Jews shone the light which has guided us to Christ, while the veil is yet upon their own faces. 3. That "Our Lord sprang from Juda," and was Himself, as to His humanity, a Jewish maiden's Son, is a further constraining motive for the endeavour to make Him known to His brethren. 4. The door is wide open to our Church in Jerusalem for Mission work among the Jews. This work, forbidden to the Eastern Church under Moslem rule, is permitted to us, and thereby becomes a sacred obligation, the Patriarch of Jerusalem himself giving the hand of fellowship to our Bishop. At the beginning of this year the Bishop finds himself sorely straitened in his work for lack of larger sympathy and help. "It is distressing," says the Bishop, "to all who are working in the Holy Land, and with so much that is bright and encouraging and with so much success meeting our efforts, we are terribly cramped for want of means. It is a most severe strain to maintain our present work; new openings are inviting us, but they are entirely beyond our power. In every part of the bishopric there is hope, and the call of Christ is loud and clear. We can only tell the Church of it." Trusting that the Bishop's letter may, at this sacred season, win the sympathy and interest of all your readers, I am, faithfully yours, J. D. CAYLEY, Hon. Sec. St. George's Rectory, Toronto, Lent, 1902.

#### British and Foreign.

The Rev. H. V. White, M.A., chaplain to the Lord-Lieutenant of Ireland, has been appointed treasurer of St. Patrick's Cathedral, Dublin.

The Rev. Walter S. Hildersley, of St. Dunstons, Liverpool, has been appointed rector of St. Margaret's, Aberdeen, of which church, some ten years ago, he was curate.

The new Dean of Bangor is brother to the Dean of St. Asaph. The fact of two brothers being at the same time deans in contiguous dioceses is probably a unique event in Church history.

The old parish church of St. Cuthbert, Edinburgh, was recently presented with a peal of eight bells. The total cost of the bells and a new clock for the tower to strike the chimes will be a little over £1,500.

One of the candidates for ordination by the Bishop of Ripon, recently, was the Rev. T. Walton, who was until quite recently minister of a Baptist church in Preston, but resigned in order to enter the ministry of the Church of England. He is to be appointed to a curacy at Hunslet, Leeds.

The living of St. Paul's, Brighton, vacant through the death of the Rev. Arthur Wagner, has been conferred, by the Trustees, upon the Rev. J. E. Halliwell, who has been on the staff of St. Paul's since 1874.

An organist, who died in Sweden recently, had held the position of choirmaster and organist in one church for 72 years without missing a service. He and his ancestors had played the organ in the same church for 200 years.

The late Canon Dickerson, of Selby Lodge, Cambury, Cheltenham, who died in December last, left, on the decease of his sister, £1,000 each to the S.P.G. and the S.P.C.K., and £1,000 in trust for the support and maintenance of the bishopric of Bloemfontein.

Two interesting ceremonies took place in Beverley Minster lately. One was the starting of a new clock and great bell, the latter the gift of the vicar (Canon Nolloth), and the other was the unveiling of a brass tablet memorial of the local volunteers who have fallen in the war.

It is stated that the parish church, Islington, is to be built at a cost of £35,000, on account of the present dangerous state of its walls; but, architecturally, Islington will be much benefited by the change, the present building being one of the worst specimens of Georgian design.

A beautiful but incomplete chapel has been erected in the grounds of the Norwich and Ely Diocesan Training College at Norwich as a memorial to Canon Hinds Howell. The chapel, which is dedicated to St. Etheldreda, has been officially opened by the Bishop of Thetford, acting for the Bishop of Norwich.

Recent converts to the Church include the Rev. Dr. Fawcett, a Methodist minister, uncle of the rector of St. Bartholomew's, Chicago; Rev. Dr. Hartwell, a Congregationalist minister in Missouri; the Rev. Mr. McGivern, a Wisconsin Baptist minister; Rev. W. Fitzimon, a Presbyterian, in Delaware. An entire congregation of Methodists in Watertown, N.Y., have recently made their submission.

The Ven. C. T. Boyd, who had been Archdeacon of Colombo since 1891, having resigned the archdeaconry, the Rev. F. R. de Winton was installed in his place as Archdeacon by the Bishop of the diocese on Monday, January 20th, when many of the clergy were present. Mr. de Winton is a son of the late Archdeacon of Brecon, and a Missionary Fellow of Jesus College, Oxford.

The old part of the parish church of Llanfairfechan, Carnarvonshire, has been reseated, and a beautifully designed memorial window erected to the memory of the late rector, the Rev. P. Constable Ellis. Mr. Ellis was one of the pioneers of the awakened Church life in the principality, and for thirty-nine years ruled prudently with all his power in this one parish. They were years which were eventful in the history of the Church in Wales, and especially in the diocese of Bangor.

The late Bishop of London (Dr. Creighton), used to tell the following story, which went against himself. In the course of a conversation, His Lordship laughingly remarked that he and two colleagues were often called Faith, Hope and Charity. "I," explained the Bishop "represent Faith, Marlborough, Hope, and Bedford, Charity, for he is always begging wherever he goes." The Bishop of Bedford, who was present, thereupon remarked, "Then, my Lord, you know that the old Book says: 'The greatest of these is Charity.'"

The Archbishop of Canterbury has conferred the Lambeth degree of D.D. *jure dignitatis*, upon the Lord Bishop of Tinnivelly, the Right Rev. Samuel Morley, M.A.

The Bishop of Madras has executed a deed creating, with the consent of the Government of Madras, a chapter for the cathedral church of St. George. Six clerks in priest's orders are to be appointed honorary canons.

The Very Rev. H. Dickinson, dean of Chapel Royal, Dublin, was recently presented with £750 by his fellow Churchmen on the occasion of the completion of the fiftieth year of his ministry. The Lord-Lieutenant made the presentation.

The Bishop of Bloemfontein, the Right Rev. Dr. Chandler, was consecrated in the Cathedral at Capetown on February 2nd (the Feast of the Purification). Six bishops belonging to the province assisted the Archbishop of Capetown at the time of the consecration. The sermon was preached by the Rev. Father Bull, S.S.J.E. Since the consecration took place, one of the bishops, the Bishop of Pretoria, who read the gospel, has joined the great majority.

The Bishop of Toronto has offered a living in his diocese to the Rev. Arthur Gadd, curate of St. Paul's, York Place, and priest-in-charge of St. Barnabas' Mission, Greenside, Edinburgh, who has decided to accept it. Mr. Gadd was ordained by the Bishop of Toronto, and worked for the first few years of his ministerial life in Canada. He has since held curacies in England, and came to Edinburgh in 1900, where, for the past fifteen months, his labours at St. Barnabas' mission have been much appreciated. He expects to leave for his new sphere of work about the middle of May.

The consecration of the Rev. Canon Gore as Bishop of Worcester took place in the chapel of Lambeth Palace on Sunday, February 23. The Archbishop of Canterbury was assisted at the consecration by the Bishops of Winchester and Rochester, Bishop Johnson, late of Calcutta, and Bishop Barry, late of Sydney, N.S.W. The Rev. Canon Moberly, of Christ Church, Oxford, preached the sermon from the words of St. Paul, "The care of all the churches," II. Cor., xi, 28. On the following Tuesday, the Bishop of Worcester was duly enthroned in his Cathedral by the Archdeacon of Canterbury (the Bishop of Dover).

There is a movement for the creation of a new diocese for West Norfolk, with King's Lynn for the episcopal seat. A meeting will shortly be held there with a view to form a committee to draw up a definite scheme. There are counter proposals from other parts of the diocese, however, one being that the whole of the County of Suffolk which at present is partly in the See of Norwich and partly in Ely, should be created a diocese, with Ipswich or Bury St. Edmunds as the cathedral town. The Bishop of Norwich is most anxious that his unwieldy diocese should be sub-divided.

The new Bishop of Likoma has just been presented by the past and present students of Ely Theological College with a ring which is composed of a large amethyst set in gold and engraved with the Bishop's arms impaled with those of his See. The presentation was made by Canon Randolph in the library of the college. It was mentioned that it had been proposed to present a ring also to Dr. Chandler, Bishop of Bloemfontein, who had also been a student at the college, but since some of his old parishioners at Peplar had given him one, it had been decided, at the express desire of the Bishop, that the Ely present should take the form of a collection of the theological and liturgical books. This gift will be forwarded to Bloemfontein shortly.

The new Bishop-designate of Calcutta, Dr. Copleston, is 57 years of age. He is the senior Bishop of the Province of Calcutta.

The spire of St. Bride's Church, Fleet St., London, owing to corrosion of the stonework, is to be partially rebuilt, and it is said that the work will occupy nearly a year.

A Liverpool clergyman, the Rev. J. Francis, has arranged the words of the National Anthem for use in church, with a memorial verse for the late Queen and six additional verses.

The late Mr. R. R. Green, who was for many years Dean's Verger at St. Paul's Cathedral, has left a sum of a little over £18,000 for division amongst the members of his family.

Dr. J. C. Bradshaw, F.R.C.O., of All Saints' church, Scarborough, has been appointed organist and director of the choir in Christ Church Cathedral, New Zealand.

The Ven. Archdeacon Thomas H. Armstrong, Archdeacon of Gippsland, has been appointed first Bishop of Wangaratta. He is Australian born, and has never been outside of Australia. He is 46 years old.

The Ven. Archdeacon H. A. Langley, Archdeacon of Melbourne, has been appointed the first Bishop of Bendigo. He is 60 years of age, and was ordained a priest at Sydney, N.S.W., in 1866. He is an Australian born and has never been in England.

The Church of the Good Shepherd, at Chard, has been presented with a chalice and paten of beautiful workmanship and design by some members of the congregation and friends, as a memorial of the jubilee of the Rev. C. R. Elrington in the ministry. It was the wish of the reverend gentleman that any gift which might be made on the occasion should be presented to the church, and not to himself personally. The chalice is a copy of the famous Nettlecombe chalice with a few modifications, and, together with the paten, cost about £60.

The Bishop of Chichester has appointed to the vicarage of Brighton, vacant by the preferment of Prebendary Hannah to the Deanery of Chichester, Canon Hoskyns of Truro and Diocesan Missioner. He is a son of the Rev. Sir John Leigh Hoskyns, Bart., and a brother of the Bishop of Burnley, formerly rector of Stepney. As vicar of Brighton, he will be patron of eleven benefices, and of three others in conjunction with the Bishop of Chichester and trustees—the appointment is consequently of no small importance. Canon Hoskyns may, perhaps, be best described as a High Churchman of the Truro school, of which Dr. A. J. Mason is the best exponent.

'TIS TRUE.

'Tis true that these forty days of Lent, To each and all of us are sent. To fit us for the world above Of perfect peace and of perfect love.

'Tis true that we are very weak, And every means of grace should seek To make us noble, true and kind, Beauty in every virtue find.

'Tis true that we must be forgiven Or enter not the gates of heaven; Each one an account of his life must give; Each one repent and his soul shall live.

'Tis true we on the Eucharist must feed; 'Tis true that Christ alone can lead Us safely up life's steep ascent And help us rightly to keep Lent.

'Tis true that we shall lie cold and dead; 'Tis true that then our souls shall have fled To the world unseen, both I and you Shall surely go, 'tis true.

And what shall be our welcome there We know it not but do we care? If so let us both praise and laud, And seek to be at peace with God. —Alice Irene Sangster.

AN OPEN LOOK.

Keep your inner self so free from thoughts that need covering as to be able to look clearly and unflinchingly out upon your daily life. A clear, outreaching look, bright and unsullied, is a good recommendation. Some boys and young men get so steeped in hidden sins that they can keep this open look even after the waters of their soul are stirred by dark wings, but this is possible only by long and careful tutelage. Do not try your hand at it, for ten to one you will fail, and the ones you try so hard to have think differently will think the exact truth, and set you down not only as a wrong-doer, but a deceitful wrong-doer, who, everyone knows, is still more despised by honest people.

A PARROT AT BREAKFAST.

A funny parrot lives in Brooklyn, and is very fond of the lady she lives with. When the breakfast bell rings in the morning, she will push open the door of her cage, with her bill, fly down to the breakfast table, take her own chair, which she always knows and occupies at each meal, and wait till the family assembles. If should not gather as quickly as she thinks they ought, she will call out, "Hurry up, folks, hurry up!" and at the same time hop over to the oatmeal dish and attempt to lift the cover; for she is very fond of oatmeal, and will make her entire breakfast of it. She would not touch the oatmeal, even if she were able to lift the cover, for she is a very good Polly. After finishing her breakfast, she flies right back to her cage.

OUR SURROUNDING TENDENCIES.

The outward features of our life may not be all that we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, He has ordered them with a view to our entire and final, not only our immediate, happiness; and wherever we can be safely trusted with pastures that are green, and waters that are still, in the way of earthly blessing, the Good Shepherd leads us there.—Right Rev. Dr. Thorold.

—A minister had travelled some distance to preach, and at the conclusion of the morning service waited for someone to invite him to dine; but the congregation dispersed without noticing him. When the church was nearly empty, the minister stepped up to a gentleman and said: "Brother, will you go home to dinner with me to-day?" "Where do you live?" "About eighteen miles from here." "No, but you must dine with me," answered the brother, with a flushed face, which invitation the clergyman gravely accepted.—Church in Georgia.—Does this apply in Canada?

—"Stop a minute. My shoestring is untied." "Oh, dear! What a nuisance! Your shoes are always untying, and there's our car coming." Result, fuss and bad temper. Though a shoestring is a very easy thing to tie, not one person in a hundred knows how to do it. We all know how to tie a bow and of what a bow consists, two loops and a knot in the middle. Now, suppose before you tighten your bow, and when you still have a loop in each hand, you take the loop in your right hand and pass it through the knot in the middle. Now go your usual way and give both loops a good, hard tug, to tighten them, and there you are! No more untied shoestring. No more lost cars. When you want to unfasten it, take one of the tag ends in your hand, give a good pull, and the thing is done, or rather undone.

—The following anecdote is one which the late Bishop Whipple told to illustrate the calmness and self-control that his Indian friends made it a point of honour to exhibit on all occasions. Some Indian chiefs were dining at a Washington hotel, and one of the number, seeing a white man using cayenne pepper took the bottle and shook it generously over his plate. After the next mouthful though he kept a composed countenance, the fiery pepper caused tears to flow down his cheeks. His neighbour, noticing this, said, "Why do you weep?" The answer was, "I was thinking of my dead grandmother." The next moment the second Indian took the pepper castor and used it, with a like lachrymose result. The first man looked keenly at him, and said, "What are you weeping for?" "I am weeping," was the answer, "because you didn't die when your grandmother did."

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## THE MIND OF CHRIST.

Back to the depths beyond the birth of days,  
Ere the world was, and earth's created things,  
Faith flies on reverent Fancy's eager wings;  
And marks heaven's glassy sea with mirrored rays  
(Where the great throne of God in glory stays).  
Stirred as by warning breeze or bursting springs,  
When turned to man with sympathy's far gaze,  
The loving mind of the blest King of kings,  
From that eternal moment ever near  
And nearer drew that strange entrancing fear:  
The lowly birth life's emptying glory's loss,  
Gethsemane, the Passion and the Cross!  
To-day He reached, touched, passed the solemn  
goal.

And He shall see the travail of His soul!

—A. E. M.

## FAITH AND LIFE.

You may have seen the story related of the famous artist, Gustave Dore. He was travelling from one country to another on the continent of Europe, and had lost the passport which was required to be shown by every traveller. He was exceedingly anxious to cross the border that day. So he said to the police:

"I am very sorry, but I have lost my passport. I hope that you will let me pass without it. All that I can say is that I am the artist, Dore."

"Oh," was the reply, "you cannot deceive us. We have a great many persons trying to pass on the claim that they are some distinguished character."

But the artist entreated and insisted, and so an officer finally said:

"Well, we will very soon see whether you are Dore or not. Take this pencil and paper, and sketch the group of peasants standing there."

It took but a few moments for the artist to make the picture, and in such a masterly manner was it done that the official was at once convinced.

So to-day, when men profess to be Christians, the world says: "Let us see whether you are or not. What do ye more than others? By your fruits we shall know you."

Some men say: "The doctrines of the Gospel we preach deserve men's confidence, and ought to affect them, aside from the character of those who profess to be Christ's followers."

Very true. But the world has a right to reply: "If the Gospel is Divine, it must sanctify in some measure the lives of those who really embrace it; it must sweeten the earthen vessels which bear it."

## GOOD ADVICE.

On a memorial tablet in an English church are engraved the following suggestions:

On your way to the Lord's house be thoughtful, be silent, or say but little and that little good.

Speak not of other men's faults—think of your own—for you are going to ask forgiveness.

When you reach the church never stay outside; go in at once. Time spent within is exceedingly precious. In church, bow down at once, very humbly, and pray. Spend the time that remains in holy thought. In prayer remember the presence into which you have come! Never look about you to see who are coming in, or for any cause whatever. It matters nothing to you what others may be doing; attend to yourself; fasten your thoughts firmly on the holy service! miss not one word. This needs a severe struggle, so you have no time for

vain things. The Blessed Spirit will strengthen you if you persevere.

When service is over, remain kneeling and pray. Be silent and speak to no one until you are outside.

Do not cover your head until you are outside—the church is God's house, even when prayer is over.

On your way home be careful of your talk; the world will too soon slip back into your mind.

Love prayer and praise best; preaching is but the help to that heavenly work.

## THE EVIDENCE OF GOD IN SORROW.

Let us steadfastly believe that God is never hard; never afflicts willingly, or grieves the children of men; never deals with us after our sins, or rewards us according to our iniquities. Does not our own experience tell us this? Heavy as may be our trials, do not we secretly feel we want them all, and that less would not do? Our sorrow is not to atone for sin, only to help to deliver us from its power; yet it must be sufficient to effect this; and, therefore, to touch the edge of the wound instead of probing it would be but to trifle with our disease and prolong our pain. For, once more, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." When there is sorrow upon sorrow, there is strength to strength; and those who know most about affliction will be the readiest to confess what lessons it has taught them of the tenderness and faithfulness of God. He knows exactly how far it is safe to go with us; and He watches over us in the furnace, waiting for the moment when He may bring us out. Our powers are never really over-taxed, for "they that wait on the Lord shall renew their strength." Our patience need never be exhausted, if we remember in whose hand our times are. Our resources are never dried up, for the fulness of God is at our disposal. Our faith cannot fail while we look up to Christ.—Rt. Rev. Bishop Thorold.

## LIFE'S LITTLE DAY.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life, as a whole, running on for us. We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this living day by day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.

## PRAY AND WAIT.

Pray frequently, wait quietly, and the Lord will make your way plain. Jesus trains up all His servants to waiting; and if you are called to the ministry He will exercise your soul beforehand with sharp conflicts. Joseph must first be cast into a pit by his own brethren, then into prison by his master, before he rules the kingdom; and David must be hunted as a hare upon the mountains before he gets the sceptre. How can you tell what others feel unless you have felt the same yourself? Undertake nothing without first seeking direction from the Lord; and when anything offers that is plausible and inviting, beg of God to disappoint you, if it be not according to His mind. You cannot safely rely on your own judgment after God has told you. "He that trusteth in his own heart is a fool." (Prov. 28: 26.) "The steps (and the stops also) of a good man are ordered by the Lord." "The meek will He guide in judgment, and the meek will He teach His way." (Psalm 37: 23; 25: 9.)

## HINTS TO HOUSEKEEPERS.

**Fruit Cake.**—One pound flour, one pound butter, one pound sugar, twelve eggs, three pounds raisins, two pounds currants, quarter pound each of orange, lemon and citron peel, one glass of brandy, one ounce cinnamon, one nutmeg, one teaspoonful cloves, one pound walnuts (or any kind of nuts), one teaspoonful of soda, extra flour for fruit. Bake three hours or more if very thick cake.

**Baked Macaroni.**—Boil the macaroni for twenty minutes, drain and throw into cold water; cut into half inch pieces. Put two tablespoonfuls of butter and two of flour into a saucepan and add one pint of milk. Stir until boiling then put in a cupful of cheese chopped or grated, stir for a moment, then mix this with the macaroni; put into a baking dish and cover the top with bread crumbs and bake in a quick oven until the bread is slightly brown.

**Tapioca Cream.**—Soak a teacup of tapioca over night in milk. The next day stir into it the yolks of three eggs, well beaten, and a cupful of sugar. Place a quart of milk on the fire, let it come to the boiling point and then stir in the tapioca and let the whole cook until it has thickened, then take it off the fire and stir in the whites of the eggs beaten to a froth. Flavour to taste. Save a small portion of the whites to decorate the top. Stir into the butter a little sugar, put it into a paper, press it out over the top of the pudding according to fancy and place it in the oven a few minutes to colour.

**Lemon Jelly Cake.**—One and a half cups of sugar, one and a half cups of butter, a half cup of sweet milk, two and a half cups of flour, three eggs beaten separately and two teaspoons of baking powder. The jelly filling—One cup of sugar, one egg, grate the rind and juice of one lemon, one tablespoon of water, one teaspoon of flour. Put your dish in a kettle of boiling water and let it come to a boil. Have the cake ready and put together.

**Celery Sauce.**—Thirty large ripe tomatoes, four large ripe onions, four heads celery, three small red or green peppers, three tablespoonfuls of salt, sixteen tablespoonfuls of white sugar, seven cups of vinegar. Boil tomatoes and put through a cullander to strain out the peelings. Chop onions, celery and peppers and boil all together until thick, say three hours or more.

**Cookies.**—Half pound butter, half pound lard, two large cups of sugar, two eggs. Beat butter, sugar and lard together, then add eggs and flour to make thick enough to roll. The dough needs to be pretty stiff. Bake in a quick oven.

—Cleanse us from folly and self-seeking and let us draw back from no experience that shall be needful for thy purposes of help through us.

THE STAR

"Please tell me about it, sister—  
That big, bright star, you know,  
Which moved in front of those wise  
men.

And showed them where to go.

"Was it truly bigger, bigger  
Than any of those up there?  
And did it shine way down on the  
ground.

And make light everywhere?

"Please tell me about it, sister;  
Did God make it shine so far?  
Oh, I wish I had seen it moving out,  
That wonderful, big, bright star!"

Then his sister told him, truly.

All about the one bright star,  
Which God once put in the sky, to  
lead

Those wise men from afar:

To lead them where the Saviour  
In a manger lay and smiled;  
The Lord and Saviour of us all,  
A little gentle Child.

—The Shepherd's Arms.

BE ON THE WATCH.

A gentleman stopped suddenly  
before a sign that told him mes-  
senger boys were to be had in-  
side. He hesitated, and then  
went in.

"How many boys have you in  
just now?" he asked.

"Six," was the reply; "it's dull  
to-day."

"Then they're all here," said  
the gentleman, looking round,  
while the boys themselves were all  
attention, wondering "what was  
up."

"Boys," said the gentleman,  
eyeing them scrutinizingly. "I  
suppose you know there is an ex-  
hibition of trained dogs to-  
night?"

The faces of the boys showed  
that they were perfectly aware of  
that fact, and that they might  
give him some points in regard  
to it.

"Well, I'm looking for a boy to  
take a blind man to see it."

A titter was the first response;  
then followed a variety of expres-  
sions, as: "A blind man!"  
"You're foolin'!" "What could a  
blind man see?" and "You can't  
guy us that way!"

"I'm not guying; I'm in earn-  
est," said Mr. Davis, and then,  
looking at one of the boys who  
had said nothing, he asked:

"Well, what do you think of  
it?"

"I think I could do it," was the  
reply. "Yes, I'm sure I could,  
sir."

"How do you propose to make  
him see it?"

"Through my eyes, sir. That's  
the only way he could see it."

"You're the boy I'm after,"  
said Mr. Davis, and he arranged  
for him to meet the blind man.

The exhibition was in a large  
theatre, and the blind man and  
his guide had a box to themselves,  
where they could disturb no one;

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but Mr. Davis, from his seat in  
the audience, knew that the boy  
was telling what went on so that  
the blind man could understand,  
and others in the audience be-  
came interested in the messenger  
boy and his companion, who,  
though carrying on an animated  
conversation, seemed absorbed  
and excited over everything that  
went on. Indeed, no one ap-  
plauded more heartily than the  
blind man himself.

The following day Mr. Davis  
again appeared among the mes-  
senger boys, and after a few  
words with the manager, said:

"Boys, there was a chance  
offered every one of you yester-  
day—a chance for lifting your-  
selves up in the world—but only  
one of you grasped it. My  
friend, the blind man, has felt for  
some time that he might get  
much pleasure out of life if he  
could find some young eyes to do  
his seeing for him, with an owner  
who would report intelligently.  
My stopping here yesterday was  
with the thought that possibly  
such a pair of eyes could be found  
here. It was an opportunity held  
out to every one of you, but only  
one understood and grasped it.  
For the rest of you it was a lost  
opportunity, for my friend is de-  
lighted with the experiment—says

he is sure I hit upon the one boy  
in town who will suit him, and  
has offered him a good position,  
with a fine salary. Messenger  
boys are easy to get, but a boy  
who can make a blind man see is  
at a premium. And yet you  
might—well, you see, that boy,  
although he did not know it, was  
on the watch for a good oppor-  
tunity, and when it came, he knew  
how to manage it. It is the only  
way to keep good opportunities  
from slipping away, boys; you  
must be on the watch for them."

RIGHT AND WRONG AMBITION.

"There!" said a little shoeblack  
boy to me one day, as he gave a  
last touch to my boots, and stuck  
his brushes into each other with  
a look of triumph, "there, they  
can't shine more." This boy had  
succeeded in life, and was at the  
top of his profession. Without  
striving to force himself into  
some position for which he was  
unfitted, he had aimed at succeed-  
ing in his own line. This is the  
right sort of ambition, and it is  
one that we can all gratify.

We may be sure that he who  
cannot play well a lowly part in  
the drama of life, will do no bet-  
ter if given a higher place. The  
great natural philosopher, Far-  
aday, who was the son of a black-  
smith, wrote, when a young man,

to Sir Humphrey Davy, asking  
for employment at the Royal In-  
stitution. Sir H. Davy consulted  
a friend on the matter.

"Here is a letter from a young  
man named Faraday; he has been  
attending my lectures, and wants  
me to give him employment at the  
Royal Institution. What can I  
do?"

"Do? Put him washing bot-  
tles. If he is good for anything,  
he will do it directly if he refuses,  
he is good for nothing."

Faraday washing bottles would  
be quite as successful a man as  
Faraday lecturing at the Royal  
Institution, if both kinds of work  
were equally well done. The car-  
penter who makes good chairs  
and tables better deserves a  
crown than a king who cannot  
govern. We must all admire and  
consider successful the crossing-  
sweeper, whose honest pride it  
was that he could do "a scien-  
tific touch round a lamp-post."

"If I were a cobbler, I'd make it  
my pride.

The best of all cobblers to be:  
If I were a tinker, no tinker be-  
side

Should mend an old kettle like  
me."

The late celebrated head-master  
of Uppingham School used to  
say that every boy is good for  
something. Probably we who  
are grown up are all good for  
something, and would excel if we  
would only try to do so in our  
own line. This, however, is what  
we do not do. Each man wants  
to boast in another man's line.  
He thinks that, in order to "get  
on" and be successful, he must  
leave that state of life into which  
he was called by God.

We speak of a man's "calling"  
in life, implying by our words a  
belief that God calls each of us  
to his own place; that is, to the  
place which he is capable of fill-  
ing with the greatest credit. By  
giving to us certain tastes and  
capacities, God calls us as cer-  
tainly as if we heard a voice from  
heaven. False ambition says,  
"Leave this calling as soon as  
possible, and force yourself into  
a position which is more 'gen-  
teel.'"

From this false ambition come  
jealousy, grief from loss of for-  
tune, all the torments of wounded  
self-love, and a thousand other  
griefs of a kind to which a man  
who is ambitious in the best sense  
of the word, should not fall a  
prey. There need be no disap-  
pointed ambition if we set before  
ourselves the true aim in life,  
which is to amend ourselves, and  
to do our "level best" in whatever  
sphere we are called upon to  
work.

LEFT TOO LONG.

"Oh!" The little syllable ex-  
pressed a great deal of surprise,  
and Rob's face showed more as  
he held up a foot-pump, whose  
dusty and cobwebby appearance  
seemed to indicate that it had  
been fished out of some out-of-  
the-way corner.

That was exactly the case, and its unexpected appearance aroused queer feelings in Rob. If only he had found it the week before, instead of to-day, a great deal of trouble would have been saved. You see, Rob had loaned the foot-pump to his friend, Harry Melrose, and then, not finding it in the basement when he wanted it, he had asked Harry, rather roughly, how long he intended to keep it. Harry had answered with a good deal of spirit that he did not keep borrowed things, that he had carried the pump back in the afternoon, when Rob was not there, and had put it in its usual place on a small table. Thereupon Rob had retorted hotly that he guessed Harry had made a mistake, and they had parted in anger.

And now here was the foot-pump itself! Rob saw in a moment what had happened, and how he had made his mistake. His cheeks flushed hotly, as he remembered some of the words that he had spoken to Harry. He must tell him of the mistake he had made, and beg his pardon. Rob made a wry face at the idea. He was no fonder than anybody else of confessing his own mistakes.

"I'll see him to-morrow," he said to himself, thinking that it would be much easier to do it another day.

To-morrow came, and Rob had a good chance when he saw Harry out in the back yard cleaning up his wheel. It would have been quite easy then, but something, perhaps it was pride, kept Rob's lips sealed. The next day came, and then the next, and still the confession had not been made. By that time Rob had begun to think that perhaps he need not tell after all. As long as Harry did not see him using the pump, he would not know that it had been found. So Rob pumped up his tires in the basement, with an uncomfortable feeling of secrecy.

One afternoon he had brought his wheel out into the back yard to clean it. Harry was nowhere in sight, and he worked away busily. When the cleaning was finished, he put his thumb on the rear tire.

"Soft," he said to himself, and he brought out the pump and adjusted it. He was working the rod vigorously when a voice from the other yard made him start suddenly. It was Harry's voice, though the old friendly ring was missing.


"Did you really have to get a new foot-pump?" it asked.

Rob's cheeks grew a dull red.

"N-no," he answered, briefly. Harry's eyes flashed.

"Is it your old one?" was his next question, and a third one followed fast. "When did you find it?"

How Rob wished that he had told at once! The look in Harry's eyes was not a pleasant one to face. "I found it a week ago," he said honestly. "I meant—I meant to tell—"



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He did not go any further, for Harry had turned away, and there was something about his face which made Rob feel that Harry would not soon forget what had happened.

It was in a half-hearted way that Rob put the pump back into its place and started off on his ride.

"Oh, dear!" he sighed. "If only I had told him right away, everything would be all right now. It was putting off telling that did the mischief."

A STORY FOR OUR BOYS.

The principal of a school in which boys were prepared for college, one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

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Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher, thoughtfully. Two of my pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a college education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar?"

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me and I will decide."

As before, at the closing examination, the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind, and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately, the chair she had selected was broken and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys before moving himself to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh.

Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks only served to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of

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"As the tablets are very pleasant to the taste I had no difficulty in persuading him to use them regularly."

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh."

"I have since met many public speakers and professional singers who use them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane, and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

attention, he escorted her to the door, and she departed.

Then he returned to the boys, and, after expressing pleasure, at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honour and influence as he who feels it his duty to help the humblest and the lowliest."—Our Dumb Animals.

THE RISE OF A BOY.

The boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains all his life long a drudge. But if he begins to see that business has a significance; that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view, and enters into it, life is enriched, and becomes itself the minister whereby love is enlarged and conscience is strengthened, the school wherein he is educated out of the lower into the higher. He has now risen, or is rising, from that which is mortal into that which is immortal and eternal.—Lyman Abbott, D.D.

ACTING A LIE.

Dolly had been told never to meddle with a beautiful vase on a bracket over the piano. "It will break easily," her mother said. Now, Dolly had an intense desire to take the vase down without breaking it; but on trying to put it back the bracket slipped off its nail and the vase fell to the floor, and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma, her kitten came into the room. "I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly: "and Spotty can't tell." So the kitten was shut up in the parlour, and when Dolly's mother came home she found Spotty there and the vase broken. "Do you s'pose Spotty did it?" asked Dolly. "I think she must have done so," answered her mother. "You don't know anything about it, do you?" Dolly pretended that she didn't hear the question, and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie, you acted one, and that is just as bad as telling one." Dolly stood it as long as she could. She got up and went to her mother's bed. "Mamma, I broke the vase," she sobbed out. "I thought, if I acted a lie, you wouldn't find out about it, but I can't sleep for thinking that God knows, if I don't."

Ah, that's it—God knows if no one else. We cannot deceive Him.

TRUE BRAVERY.

In the heat of passion Robert had done something he was ashamed of and sorry for after the excitement had passed away. "I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone." "But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart. "How?" asked Robert.

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"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right, and don't do it, I'm a moral coward. I'll do it!"

So he went to the one he had wronged, and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake, as there is in the performance of grand and heroic deeds the world will hear about.

ALFRED'S PRAYER.

"Mamma," said Alfred one night, as he was going to bed, "I prayed that God would keep us children from quarrelling, but He has not answered that as yet, for sister Daisy and I quarrelled dreadfully to-day."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

"He won't make you good against your will. It you choose to be a naughty boy, God will be sorry for you; and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and then fight like a good little soldier to keep down the naughty temper, then God will give you victory. But He won't do the work for you."

"Oh, I didn't understand," said the little boy.

"Yes, my dear," continued mamma, "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and pray, and fight against temptation; and if you do this, you will be able, by and by, to come and tell me that God has answered all your prayers."

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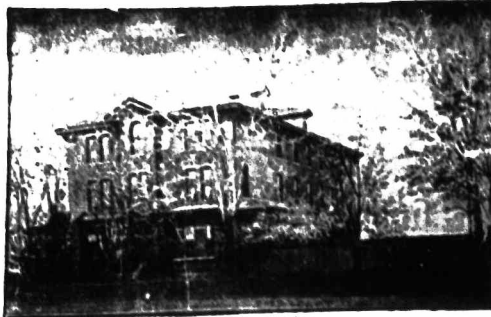
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