

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, APRIL 4, 1895.

[No. 14.]

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CANADIAN CHURCHMAN,
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Canadian Churchman.

TORONTO, THURSDAY, APRIL 4, 1895.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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Lessons for Sundays and Holy Days.

April 7.—SIXTH SUNDAY IN LENT.
Morning—Exodus ix. Matthew xxvi.
Evening—Exodus x; or xl. Luke xix. 28; or xx. 9 to 21.

APPROPRIATE HYMNS for Sixth Sunday in Lent and Easter Sunday, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SIXTH SUNDAY IN LENT.

Holy Communion: 111, 312, 324.
Processional: 99, 108, 467.
Offertory: 98, 104, 367, 494.
Children's Hymns: 98, 107, 332, 340.
General Hymns: 100, 102, 114, 118, 496.
Good Friday: 101, 105, 108, 110, 113 to 122, 625.

EASTER SUNDAY

Holy Communion: 127, 134, 499, 555.
Processional: 125, 131, 136, 392.
Offertory: 130, 133, 497.
Children's Hymns: 136, 140, 341, 565.
General Hymns: 126, 135, 140, 498, 504.

OBITUARY.

ROBERT H. BETHUNE.

It was with sad surprise and deep regret that we learned of the death of Mr. R. H. Bethune. For some time back his health has been anything but what his friends wished for, but few were prepared to receive news of his death. It is with pride that we read the eulogiums passed upon the character and conspicuous ability of this son of the Church. His career as a bank manager is spoken of as a record "of splendid financial achievement," and the secular papers all point to the Dominion Bank, which from its inception to the present time, has been under his control and management, as a magnificent monument to his sound judgment and wise policy in husbanding and investing the funds of the institution. He proved himself in many respects the shrewdest bank manager in Canada. The *Globe* tells us: "Mr. Bethune's policy was to build up a strong, compact banking institution, conducted on safe, sound, well-approved lines," and ends its acknowledgment of his great worth by saying: "His work was, indeed, well done, and the best praise

that can be accorded the deceased is the fact that the business has attained such stability and has been so splendidly systematized that he leaves an easy task for his successor." The Church looks back with proud satisfaction to the honourable and successful career of one of her members such as this, and rejoices when she can point to the exemplification and practical application of the principles of religion as taught by her in a life so energetic, so full of responsibility, so capable, and yet so honourable and upright. Mr. Bethune was a living example to many who find the claims of business so absorbing. He ever evinced the keenest interest in the Church and its affairs; he did not neglect social duty, or fall out of touch with the enjoyments of his friends, while he was ever ready to stimulate manly sports and recreation. A devout Churchman, with a liberal hand, he devoted both time and money to her interests. For many years he worshipped at Holy Trinity, and for a time performed the duties of Churchwarden. His great interest in the educational enterprises of the Church was soon recognized by those in authority, and his assistance sought for. He was elected member of the Corporation and a trustee of Trinity University; also a member of the Councils of Bishop Strachan School and Trinity College School. He took a special interest in St. Alban's Cathedral, and was a member of the Chapter and treasurer of the funds. In connection with this grand work he ever showed an unhesitating confidence as to its ultimate completion. The Chapter will feel severely the loss of his advice, the advantage of his great financial experience, and the inspiration given by his cheerful hopefulness, no matter how great the discouragements might be. We shall ever remember the quiet humour, the gentle courtesy, the manly friendliness—graces and virtues worn humbly and without ostentation by one who was every inch a man, whether engaged and overburdened with the responsibilities of business, or partaking with his fellow-men in the enjoyments, the amenities and recreations of social life. At the close of his noon-day address in St. James' Cathedral, Thursday morning, Canon DuMoulin referred briefly to the death of Mr. Bethune. He said: "I and a large number of the citizens were surprised to learn this morning of the sudden death of a man so prominent in business circles as the late Mr. Bethune. He was a man of retiring disposition, unobtrusive, of rare integrity, and, above all, a sincere Christian. Brethren, let your life be like his, so that when you die you will be missed. In his own quiet way he was extremely benevolent, and he will be greatly missed not only in business circles, but in the church where he regularly worshipped. Mr. Bethune was a good example to all in the daily walks of life. The bereaved family have the sympathy of all friends and of the citizens generally."

THE PROVOSTSHIP OF TRINITY COLLEGE.

The large number of letters concerning the appointment of the future Provost, which have appeared in the public newspapers, whether we approve of them or not, bear witness to the gratifying fact that Trinity College is more than holding her ground in public interest, and that Churchmen are becoming more alive to the prime necessity of a Christian education for the youth of the Church. We have always felt that Trinity Col-

lege is intended to play a large part in the future triumphs of religion in this country. Definite Church training imparted to the men who leave her walls to enter into all the professions and influential callings of the country, must in time bear splendid fruit. So far the Archbishop of Canterbury and the Bishop of Durham, to whom we understand was entrusted the choice and task of finding a successor to Dr. Body, have failed in their efforts. The Archbishop of Ontario, while in England, though not sent for the purpose, placed his valuable assistance at their disposal, and co-operated with them in their endeavours, yet without success. The Bishop of Toronto has now been requested to go in search of a suitable person willing to take the position. It seems strange to us that such a position should be so hard to fill, and it is a most undesirable state of things that our Bishops, with all their work, should be compelled to leave their dioceses on such a bootless task. We ask what is the cause of all this? Are the learned clergy of the Church in England so little moved by the great work that may be done for God and His Church in this young Dominion, and is the spirit of sacrifice so non-existent in them, that such a position offers no inducements? Surely not. But if this is the case, we can tell them that we Canadians, looking to the future of this country and of the Church, deem the educational work here as worthy of the most heroic self-sacrifice, and want nothing to do with men who cannot look at it in that light. If a man from England comes here he must be enthusiastic, energetic and zealous, able and willing to adapt himself to the ways of the country, and make it his adopted home. We believe that this going to England is a deplorable mistake. We run a great risk of having given us some one who will only be a half-hearted worker, who may judge everything by a false and foreign standard, and never be anything else than an exotic. We believe that while there are admitted difficulties as to scholarship, still advantages ten-fold more would accrue from making the institution distinctly Canadian with a Canadian Provost at its head. We are justly proud of our judges, but what sort of a bench or bar would we have if our judges were imported from England? Again, Trinity has sent out medical men who have attained eminence in their profession equal to any in the world. Why should the difficulty be insuperable in connection with university and theological work? If Trinity University cannot produce a man suitable to be her Provost after forty years of work done by English Provosts, she pays but a poor compliment to their labours, and it seems a strong argument in favour of giving up this sending to England for her Provosts forever. The truth is we can produce the sort of men we want. At first there may be evident disadvantage. The learned clergy here, with no prospect of such advancement, have perhaps not kept up as they otherwise would have done the scholarly life. Intellectual pursuits have been sacrificed to more practical duties. Let us begin, for a beginning must be made, and we feel confident that in time we shall have men to fill such positions of whom we may feel proud. Give the spur, create the object of noble ambitions, and men will rise to the occasion. In the meantime, find a Canadian of good executive ability: supply in the best way possible members for the professorial staff, and trust to Providence and the native pride of Canadians for the accomplishment of the best and most desired results.

THE RIGHT REV. ANDREW HUNTER DUNN, D.D.,
FIFTH BISHOP OF QUEBEC.

The Right Rev. Andrew Hunter Dunn, D.D., fifth Bishop of the Diocese of Quebec, P.Q., was born at Saffron Walden, Essex, Eng., on Oct. 16th, 1839. He is the son of Hannibal Dunn Esq., Town Councillor and Mayor of Saffron Walden, Essex, and Mary Ann Hunter, eldest daughter of the Right Honourable William Hunter, Alderman, Sheriff and Lord Mayor of London, England. After leaving school he spent nearly two years at Heidelberg, Germany; after which he returned to London, and after a year's experience in business life, he felt drawn towards taking Holy Orders, and proceeded to Corpus Christi College, Cambridge, where he obtained a Mawson Scholarship in 1860 and a Manners Scholarship in 1861, and eventually graduated as 29th wrangler in January, 1863, when he also obtained his B.A. degree. He became an M.A. in 1866, and in May, 1893, his university honoured him with his D.D. He is also an honorary D.D. of Bishop's College, Lennoxville, P.Q. He was ordained deacon in St. Paul's Cathedral, London, by the Right Rev. Archibald Campbell Tait, Lord Bishop of London, on Trinity Sunday, 1864, and ordained to the priesthood on the same day in the following year. He was appointed curate of St. Mark's, Notting Hill, London West, in 1864, and held this post till 1870. During the whole time that he held this post he was also engaged, in conjunction with the Rev. H. A. D. Surridge, scholar of Hertford College, Oxford, in preparing candidates for the various departments of the home Civil Service, from which he derived a very handsome income; but he gave up all this in 1871 to accept, at the invitation of the rector of Acton, the Rev. C. M. Harvey, the charge of the large and rapidly growing mission among the Jews in the district of South Acton, in which noble and self-denying work he was for seven years greatly assisted by his friend, the Rev. Canon Maclean, D.D., now Warden of St. Augustine's College, Canterbury, and then Head Master of King's College School. In 1872 Mr. Dunn was appointed vicar of All Saints', South Acton, which he retained till he was, in June, 1892, unanimously elected by the Diocesan Synod to be the fifth Bishop of Quebec. During the 20 years he was at South Acton he laboured incessantly to meet the wants of a great working-class population, and with this view he promoted the erection of two handsome permanent churches, and also one large temporary church, six mission churches, besides schools and a parsonage. All these churches, in 1892, were well-filled on Sundays with large and attentive congregations, of which a prominent feature was the hearty congregational worship, of which the late Bishop Williams, on the occasion of a visit to preach for the S.P.G., in All Saints', South Acton, in 1888, said "he had never seen or heard anything exactly like it in all his experience." So that in 1892, in contrast to the 30 or 40 people gathered together in a school-room in 1871, with only 14 communicants on Easter Day, there were worshipping in the different buildings at the same hour on Sunday 2,500 people, with 844 communicants on Easter Day at All Saints' Church alone, and about 1,350 communicants in

all on the one day. In order that he might be able fully to carry out his plans at South Acton, Mr. Dunn has on several occasions during his stay there declined preferment, and when in 1886 he was offered the important living of Great Yarmouth, his parishioners and other friends gave him a handsome testimonial, amounting in value to several hundred pounds.

He was also, in 1888, offered by the Archbishop of Canterbury, the Bishopric of Nova Scotia, but felt called on for the same reason as before to decline the offer. However, when the call came from Quebec he felt that his work was in such a state at South Acton that he would be able to hand it over to a successor without in the least interfering with the good work going on, and which was so splendidly organized, and that he might devote his energies to the larger sphere in the Diocese of Quebec. He arrived in Canada on Sept. 11th, 1892, and at once proceeded to



ANDREW HUNTER DUNN, D.D.

Montreal for the Provincial Synod on the 14th of that month. He was consecrated in Christ Church Cathedral, Montreal, on Sunday, Sept. 18th, and was enthroned in his cathedral at Quebec on the following Friday. The preacher on the occasion of the consecration was the Lord Bishop of Toronto, and His Grace the Archbishop of Ontario—then Bishop of Ontario—was assisted at the consecration by most of the Canadian Bishops and the Bishop of Milwaukee. By his zeal and activity in the cause of the Church he has well sustained the name which he had made for himself, and he is known and loved by his people throughout the whole diocese, with the greater portion of whom he is personally known, as he makes a practice to go over every portion of his vast diocese—except Labrador and the Magdalen Islands—at least once a year. His visits are not merely formal ones, but he makes it a

point to meet and know all his people, without any distinction, and has a pleasant word for all who meet him. In many of the more important centres of the diocese, Bishop Dunn has, during the past year, delivered illustrated lectures on the "History of the English Church," doing a vast amount of good in the way of making the people better acquainted with the early history of their beloved Church.

Bishop Dunn is a member—Vice-President—of the S.P.G., S.P.C.K. and the Church of England Waifs and Strays Society, and was a member of the Committee of the London Diocesan Lay-Helpers' Association. He is the author, among others, of the following works: "Our Church Manual," "Holy Thoughts for Quiet Moments," "Helps by the Way, or Prayers for Children," and "Our Only Hope," for those who have been confirmed. He was married in 1866 to Alice Hunter, only daughter of William Hunter, Esq., of Purley Lodge, Croydon, Surrey, Eng. His family consists of five sons, one of whom—the Rev. E. A. Dunn—is curate in charge of St. Paul's Church, Quebec, and two daughters.

GETHSEMANE.

The last discourses had been spoken, the last prayer, that of consecration, had been offered, and Jesus prepared to go forth out of the city to the Mount of Olives. Passing out by the gate north of the Temple, He descended into a lonely part of the valley brook Kedron, at that season swelled into a winter torrent. Crossing it He turned somewhat to the left, where the road leads towards Olivet. Not many steps farther he turned aside from the road to the right, and reached "Gethsemane," the "Oil-press." It was a small property enclosed, "a garden" in the Eastern sense, where probably, amidst a variety of fruit-trees and flowering shrubs, was a lowly, quiet summer retreat, connected with or near by the "Olive-press." We love to think of this "garden" as the place where Jesus "often"—not merely on this occasion, but perhaps on previous visits to Jerusalem—gathered with His disciples. It was a quiet resting-place, for retirement, prayer, perhaps sleep, and a trysting place where not only the twelve, but others also, may have been wont to meet the Master.

PRAYER IN SORROW.

The hour of crucifixion was near at hand. He that was to bear all that weight of human guilt, though sinless, withdrew to the lonely garden and knelt in the most earnest prayer, the depth of which we cannot conceive. The horror that oppressed him, and that sorrow, nigh unto death, is past human thought. We will not attempt to dissect such anguish. Let us simply bear in mind His absolute submission to the Father's will, and remember in all our sorrows and troubles His example of prayer. Prostrate upon His knees, He looked for power from above to enable Him to put aside the temptations of the enemy. Three times He thus knelt, and victory resulted. Manfully and apparently fearlessly He entered the path of suffering and death. Thus will it be with every true disciple who is called upon to tread where He trod. Learning, then

from whence cometh the power to overcome all doubt and the fiercest assaults of Satan, let us watch unto prayer, so will we obtain the victory and the crown that fadeth not away.

THE EXTENSION OF THE EPISCOPATE.

We have now reached the last article of this series, and in it we shall discuss the question as it affects the individual member of the Church and his duty in regard to it. Since we last wrote, the Conference again met and arrived at a result which now has to be considered by the respective Synods interested. We cannot, therefore, at present consider its details; but one point can be dwelt upon, and that is that it is recommended that a new diocese be created in the northern part of the peninsula of Ontario. The question of Episcopal extension to this degree is, therefore, a living issue to be decided now, and a decision in the affirmative means a call for the necessary resources to be provided for its establishment. A mistaken idea exists in regard to Episcopal endowments. The call for providing them is superficially stated to be want of faith, and the necessary Bishops required should be supplied and left to trust that all will be provided in some way that their support demands. Now we are emphatically told that the Gospel has to be preached everywhere, and also that they who preach the Gospel should live off the Gospel. A Bishop is the chief pastor in a certain defined district, and if those over whom he is set cannot contribute what he requires, the Church that sent him there must see to it. That is our position at present in Canada. We are not yet ready for congregational assessments for Episcopal support. The system of creating endowments means that for the large work of the Church payments are made a long way in advance. But this works both ways. It is one of the effects of the system that practically the Churchmen of this generation have never given anything towards Episcopal support. They have had all this provided for them by the piety and liberality of the past, and they can only discharge their obligations in the matter by providing for the future when the call for more Bishops comes. Church extension and progress can only go on by having a proper supply of Church parsons. Are the Churchmen in Western Ontario prepared to do their part towards making this possible in the present instance? The great law of the Church is that those who have received freely should give freely. Are the Church members who have directly enjoyed Episcopal ministrations without paying for it, prepared to assist others in getting it in sufficient measure who cannot provide it for themselves? Those belonging to the Anglican communion have to see to it that the Church they profess to love is capable of growing in a new country and in the rural districts of the same. The eternal principles of the Church are the same here as in the Motherland, but the environment is different, and an adaptation of methods is required to suit the altered circumstances. Yet, even more, the ministrations are the same; and as the foundation of all Church growth is the proper supply of all Church ministers, if the ministry were not required it would not have been instituted; but we find it of such exceeding importance that the apostle declares it to be a gift to man from the risen Lord in heaven. Churchmen here have very much to be thankful for. In many districts they in their parishes enjoy liberal endowments inherited from the past. They have a system of worship which recognizes no distinction amongst the worshippers,

but rich and poor, learned and unlearned, high and low pray alike to our Father which art in heaven. All the specialties of gift and acquirement that the human race has can find use in her service. Religious feeling, learning and culture can all be harmonized in her atmosphere, while she has kept alive the spirit of reverence in a way no mere Protestant body seems to be capable of doing. This new country requires the Church system applied to its life in its fullest development, but census returns and the published statistics of other religious bodies seem to show that Church growth in Canada is not going on as we may fairly expect it to go. What is the cause? One great cause we believe to be that the individual member does not sufficiently recognize the duties of his connection—the obligations on him as a member of the Body of Christ. The feeling corresponding to that in other bodies has been nursed and developed by the necessities of their position, and their members contribute more liberally to the great wants and work of their bodies than ours do. This ought not so to be. The life of the Church, with the quality in it got from the national life and character of England, ought not to languish in Canada. But this life can only be nourished by the individual member going beyond his own parish, with all its restricted interests, and considering what the Church's great work in the world is and what he must do to help it on. If the average power of the Church in Canada in this regard were only put forth, the result would be surprising to all. We know the power is there, but everyone has to exercise it as God hath prospered him. A call is made involving financial contribution for the extension of the Church's work in the Church's own way, and all past history and experience show us that if Paul plants and Apollos waters, God will give the increase. We shall be glad to publish any correspondence in regard to this exceedingly important movement before the Synods meet. It should receive as much press discussion as possible.

BISHOP BLYTH.

We have received the sixth annual report for the year ending June 30th, 1894, of Bishop Blyth's work in Jerusalem and the East. The whole report is full of interest and amply demonstrates the wisdom of the Church at home in sending a Bishop of our own to represent our Church in the East; to superintend our scattered churches, and to fulfil the duty of the Christian Church towards the Jews in the East, which the Eastern Church is not allowed to do by the Turkish Government. When the Bishop entered upon his work he found twenty-five clergy within his jurisdiction; there are now forty-seven, with whatever work that increase may indicate. And the work is ever increasing. About 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years. Here is the Church's opportunity. "A great door and effectual is opened" to her, and Bishop Blyth is most anxious to take advantage of it. Increasing work demands increased aid. The Bishop needs imperatively men and buildings, and without money he cannot obtain either. One marked feature in the work under his charge is that it is so largely educational. Thus most wisely is the foundation being laid on which the Church may be firmly built up hereafter. Jewish parents seem very willing that their children should attend Christian schools, and thus an opportunity is afforded of reaching their parents, which the missionaries are not slow to use. There can be no

doubt as to the duty of the Church to support Bishop Blyth in his work. Year by year this duty is becoming more widely recognized, and every year there is some increase to the aid afforded. In 1889, the first year of Bishop Blyth's episcopate, the total income of his Jewish Mission Fund was less than \$5,000. Last year it was more than \$20,000. The Bishop is most thankful for the support given to his work by the Canadian Church. The report for 1894 says, "The Church in the Province of Canada has taken this year a still greater interest in helping on the Bishop in his work, and its large block grants have enabled him to develop new work on every single occasion that they have been sent." We trust that on Palm Sunday the clergy will earnestly plead with their congregations for generous offerings on Good Friday towards Jewish work in Jerusalem and the East. Who can estimate the greatness of the debt which we owe to the Jewish race? How infinitely poorer the world would be if the memory of all that they have done were wiped out! The whole world are their debtors. How much more are we, for they were our schoolmasters to bring us to Christ. The more deeply we value our Christian privileges, the more thankfully shall we recognize our obligation. Last year we gave some account of Jewish work at Haifa. This year we quote from the report some details of the Mission to Jews at Cairo, which was begun in 1890: "For rather more than four years now the Rev. N. Odeh has carried on the work of our mission at Cairo; and since September of last year the school for young ladies, till then managed by Miss Allen, has been carried on in the mission house. The work at Cairo is educational, and though Mr. Odeh has had the encouragement of baptizing adult converts, the real fruits of his work are to be looked for in the future. It is a common experience that those who have been educated in mission schools are glad to send their children to them; and the good feeling that is engendered brings, we believe, many of the first generation of scholars 'not far from the Kingdom of God.' The daily services of the mission chapel, at which attendance is voluntary, are frequented by the majority of the children. Such a practice must go far to make all other worship unsatisfying in after time, and with the religious teaching in the schools, to store the minds of our children and young people with memories that will certainly speak in time of need. Educational work has much the same appearance all the world over, and, even when combined with plain, definite religious teaching and chapel services, it has not the special character that is usually associated with missionary work abroad; but no work is more truly missionary, more spiritual, or more worthy of the ordained priest, than that afforded by a school where definite religious instruction is the foundation of the system of education. Our schools here and at Haifa are day-schools. These have certain advantages over boarding schools for our work. First—and it is a very important point—the missionary is brought into more constant intercourse with the parents than would be the case were the children boarders; then the parents must hear from time to time from the children of what they learn of the Christian faith; and at last, when the pupils leave school, they are not suddenly moved away from Christian influences and training, before they can legally decide for themselves on a change of faith, to unchristian homes where sudden reconforming to their parents' wishes must kill what spiritual life has been quickened in them. Under the day-school plan

the parents know what is going on and become consenting parties to the influence we gain. The result of the work is not so apparent in the school-days of the individual child as in boarding schools, but we hope it will be more lasting, since they are not liable to the trials of which we have spoken.

(Continued.)

REVIEWS.

THE FITNESS OF CHRISTIANITY TO MAN. By the Right Rev. Dr. Huntington, Bishop of Central New York. 8 vo., pp. 127. 25c. (paper covers). New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The mind has many aspects, and we welcome every attempt to approach it in a new way. Bishop Huntington reverses the usual process and shows how much the Faith is required for the perfection of man. His own words are concise and clear: "The proposition is, 'The Christian Faith is found to be true by its adaptation to mankind.' Man wants it in his constitution, grows and ripens in every faculty by its supplies, and comes to the measure of the stature of his perfection only by the working in him of its power. If man is authentic, so is the Christian revelation. If man has a legitimate place in the universe, the Gospel has a place there with him by the same right." Needless to say, the Bishop is fully able to establish his claim, and his four *Bohlen Lectures of 1878* are worth our deepest thought.

THOUGHTS ON GREAT MYSTERIES, from the writings of Frederick William Faber, with an Introduction by J. S. Purdy, D.D. 8 vo., pp. xiii., 229. 50c. (paper covers). New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Dr. Purdy deserves our thanks for this selection from Mr. Faber, whose hymns we sing, and yet whose memory we do not quite esteem on account of his having lapsed into Romanism with Newman and others. In this volume there is no trace of the papacy, but every evidence of beauty, power and strong poetic feeling. The luxuriance of the style might easily become almost oppressive, but this is prevented by the practical force that is felt to underlie it all. Faber's teaching might be taken as the complement to our popular theology. His central thought is God and man in God, and the world in both. The Cross is subordinate to the Incarnation, and this again proceeds from the love of the Eternal God, so that it was not an after thought to give a sacrifice for human sin. Part III. on "Redemption through the Precious Blood," is full of most genuine pathos, and the opening words of the selection upon Thanksgiving will show how practical Faber can be: "If we had to name any one thing that seems unaccountably to have fallen out of most men's practical religion altogether, it would be the duty of thanksgiving. It would not be easy to exaggerate the common neglect of this duty. There is little enough of prayer, but still less of thanksgiving. Alas! it is not hard to find the reason of this. Our own interests drive us obviously to prayer, but it is love alone which leads to thanksgiving. A man who only wants to avoid hell knows that he must pray: he has no such strong instinct impelling him to thanksgiving."

MAGAZINES.—*Scribner's Magazine* for April abounds in Easter features. The cover itself is a very striking arrangement of lilies. The frontispiece is a particularly excellent engraving by Closson of a painting called "The Worshipers." Then follows a striking series of Easter pictures by four of the best illustrators of our day—Smedley, Lynch, Abbey and Weeks. These illustrations represent Easter scenes in New York, Paris, old England and Jerusalem. Another original feature of the number is an Easter hymn (written many years ago by Thomas Blackburn), interpreted in a series of six full pages by Henry McCarter. These pictures are of remarkable decorative value.

Harper's New Monthly for April offers a rich and varied feast of good things to its readers. A score of known and approved authors are the

sources of its supplies. Another sketch from the pen of Julian Ralph deserves mention; not only because it illumines a dim line in the social spectrum, but as a pathetic piece of realism is well worth reading, and is not easily forgotten. The magazine is profusely illustrated and with its usual ability.

One of the best manuals of *Family Prayers* is that compiled by His Grace the Primate, and published as a new edition (1895) by Russell & Co., Main street, Winnipeg. Price 15 cents.

MISSIONARY NEWS FROM MOOSONEE.

Another year has passed and I almost now give you an epitome of our, or rather would I say, the Lord's work in the Churchill district. I am now literally alone in North Moosonee, and the work is quite beyond any man's power and very much beyond mine. Besides my own work here, I am supposed to work York Factory, superintend our native pastor at "Trout Lake" and a catechist at Severn; that means a district of over 1,000 miles long, and the only means of getting from one place to another is on foot in winter or along the coast by boat in summer. The former is hard, but I think preferable to the latter, for the N. W. coast of Hudson's Bay is simply fearful for boating. I do trust something will be done to set me free from the South, that I may devote my whole time and energy to the Eskimos and Indians of Churchill and the North. We have one consolation, and that is God only wishes us to do our best; this we are trying to do, and if we cannot reach all the work, He can add and will in some way. The day after our annual ship left last year I started for York Factory and did not get back home until the first of October, when our winter had already set in. I sent Mr. Fenn an account of that trip, so need say nothing more of it here. About a fortnight after my return we were somewhat startled by the news of a party of surveyors about 25 miles north of Churchill in a starving condition. They had been beset by ice and could not come away further by canoe; relief was at once sent off by the Hudson's Bay Co. and the whole party of eight were brought in by sledge; they were in a very feeble state—one man had his feet badly frozen; they were obliged to stay here nearly three weeks, waiting for the Churchill River to freeze over. The rest did them all good. J. B. Tyrrell, of the Canadian Geological Survey, the head of the party, with his brother J. W. Tyrrell, took much interest in our work, and seemed greatly pleased with what they saw. They have interested some of their friends in the mission here, so that we seem at last to be beginning to belong to Canada. I do trust the Lord's people there will stretch out a helping hand to their poor brethren of the far North. Early in December, a party of five Eskimos came in with venison (here let me say last winter we were well off for fresh food, the first time since we came to Churchill in 1886); they only stayed two days, but during that time listened often to the "story of the Cross," and went away saying, "We believe, teach us more." Our Christmas passed off much as usual, but we had very few visitors from the woods. On December 23rd we had our "Annual Prize Day," and the children showed that the time spent in school was not in vain. I trust many of them are learning to live for Jesus and may be useful in bringing others to know and love Him. Another party of Eskimos came in early in February, and I hope carried away some truths to those who never visit here. On the first of February, our winter packet brought us the sad news of the death of my wife's mother and also of our dear friend Mr. Spencer; for more than twenty years he was master here, and the mission is greatly indebted to him for much kindly assistance and friendly advice. On the 12th of February, I started for a round trip of 200 miles (as usual on foot) to visit a band of Cree Indians. The weather was bitterly cold and travelling through open country we felt it very much. Late on our third day we reached the camp and were sorry to find that a short time before their tent had taken fire and destroyed many of their goods. There were only two young children in the tent at the time; they, however, managed to crawl out and escape. We were only able to stay one night with them; we had, however, two hearty services, and the Indians seemed greatly pleased with my visit. Our return home was very nasty; we had on the last day a severe gale, the thermometer being about 30° below zero. We pushed on and got home late on Saturday night, having covered the 200 miles in little over five days. My legs were frozen, but not badly. On the 12th of March I started for York Factory. We had very nice weather for travelling, about 4° below zero, and we reached York Factory easily on our fifth day. I spent a pleasant ten days with the Indians there; not so many as usual came in, but on Easter Day we had about thirty communicants and two baptisms. I started back home on Easter Monday and arrived safely early on the Friday morning.

I was very sorry to find a party of Eskimos had been in during my absence and were much disappointed not to find me at home. Another party of six came in a few days after, only one of whom I had seen before. An old man and his wife listened most intently to the "good news" and kept uttering "silseak," i.e., "good," every now and again. About the middle of April our people began to come in and we had a busy time with Chipewyans, Eskimos and Crees. More Chipewyans came in this year than I have ever known before. Some of them were Roman Catholics, but they attended all our services, accepted books, and most of them learned to read. They have remained at or near the Fort much longer than usual, and we have been much pleased with the manner they have kept the Sabbath and attended service. They were scattered all round us, and any one would have found full employment and a splendid work in visiting and spending a week or so at the various camps. I could not possibly do this, as the Eskimos (about 100) at the Old Fort required all my time. On Sunday, July 15th, I baptized 21 Chipewyans, 9 adults and 12 children. All the adults can read fairly well and have a good grasp of the truths of God's Word. May they prove indeed good soldiers of Jesus Christ. On 12th August, I baptized four more, a widow and her two children and a young woman who has shown great zeal in learning to read and whom I believe to be a real, true-hearted Christian. On 16th of July, two boats started for Marble Island, taking off all our Eskimos and most of the Chipewyans; altogether there were over 150. I went with them in another boat with the Company's men. Our crew was rather mixed, being two Eskimos, two Chipewyans, one Cree and one native of Churchill. On the morning of the 17th we stood out from the river, but had not gone more than six miles when we came to a complete barrier of ice and had to put back. Next morning, by working close in shore we got on about forty miles, when we came to a solid wall of ice packed close in shore. A large party of Eskimos were staying here and those with us landed, also the Chipewyans, so there was quite a large party (over 200). We stayed here three days, then the ice opened a little and we started again, but only got some twenty-five miles when we were again beset with ice, and for awhile our boats were in danger of being crushed; here we stayed until the 28th of July with no prospect of getting on. I never saw so much ice before; in fact, it was more like May than July; as there seemed no chance of our getting back to Churchill before the ship came, I determined to return and got two Eskimos to take me back on their kayaks to the point we left the week before; one kayak carried my provisions, blanket, etc., and I sat on the back of the other bolt upright, with no kind of support for the back and afraid almost to move a muscle of my body, for the water (fathoms deep) was within two inches, and oftentimes washed right over my legs; in this way I travelled a day and a half, and when we landed at "Long Point" was so stiff that for some time I could not walk. I had hoped to find a boat here, but it had left the day before; about thirty Eskimos were staying here and I stayed in one of their tents two days; they were not days of pleasure to the body but they were to the spirit, for I had grand opportunities of preaching to and teaching the people. I had some difficulty in getting two of them to come on with me, and as there are two large rivers impossible to cross on foot, I was in doubt about getting home, but at last two of them promised to put me across both rivers, so we started, and I had part of three days again on a kayak; the Eskimos landed me about twenty-five miles from Churchill; they would not come on any farther. Next morning, at 4 a.m., I started out alone, carrying all my goods, about thirty pounds; the day was hot, walking very bad, mosquitoes and sand flies fearful; in the evening a heavy thunder-storm came on, and I reached home about ten p.m., amidst a deluge of rain and drenched to the skin. The annual ship did not reach us until the 19th of August, having met with much ice off Churchill; she only stayed four days, and when she left we seemed very desolate indeed, our only child returning to England in her; Churchill is a dreary place at any time and under any circumstances, but it will seem more so than ever now to us, yet it is for His sake and He knows what is best for us. A few Chipewyans still remained at the Fort, and with these we had some very hearty services, meeting with much encouragement. I baptized two women and two children after my return. A schooner came in from Y. F. and the Indians wished me very much to go on there, but I could not see my way clear to do so this fall, having very much work to do here before winter sets in. From "Trout Lake" I had a very interesting letter from Rev. W. Dick; he is, I believe, doing a good work amongst the Indians of that district. He writes: "Thank God I have been enabled to do more work for Christ this year than ever before since I came to Trout Lake. I have had two trips amongst the Indians during the winter and hope to visit Severn in the fall." He reports 53 baptisms at T. L. and 22 at Severn. Services are conducted three

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times each Sunday and three times during the week in summer when the Indians are in. I had also a very nice letter from Joseph Kichekeshik, who has been appointed by Bishop Newnham catechist at Severn. The Bishop wrote me that he was to be stationed either at Y. F. or Severn, as I thought best, but this letter did not reach me until the middle of August, at which time J. K. had been to Y. F. for supplies and returned to Severn, so that for the coming winter he will be obliged to remain there. During the past year we have had a Chipewyan youth staying with us; he has proved himself a worthy lad, and made good progress with his books; now he has gone off with his people, and will, I trust, teach many others the truth. The boats from Marble Island did not return until the 29th of August, having been over six weeks away; they did not meet so many Eskimos as usual, owing to two American vessels having wintered at Chesterfield Inlet, but they saw the Eskimo youth "Thomas Kirkut," whom I baptized last year; he wrote me a very long letter in Eskimo (very well written). I am thankful to say he is standing firm in the Faith and teaching others; he wished to return for the winter, and would have done so, but was afraid we could not do without him, as another Eskimo, "Powow," is staying here with his family for the winter. Kirkut, however, says he will come in early in the winter and stay until summer. Work amongst the Fort people goes on much as in former years; many of them are, I am sure, growing in grace and knowledge, though they have many faults and failings, but, if the tempter tries to lead them astray, they are, I trust, led to depend more on Christ than on human aid, and if so must prevail. In closing, I cannot but thank God that He has permitted us to continue to labour another year for Him; we are tempted and tried in various ways, but He is with us daily and His work is, I believe, prospering. To Him be all the glory. Yours faithfully, in Christ Jesus.

STATISTICS FOR THE YEAR ENDING AUGUST 31st, 1894

Churchill.—Clergy, 1; lay teachers—male, 1, female, 1; native communicants, 15; baptisms—adults, 11, children, 17; schools, 1; scholars—boys 30, girls 15.

York Factory.—Native teachers, 1; baptisms—children, 14; communicants at Easter, 30.

Trout Lake.—Native clergy, 1; baptisms—children, 49, adults, 4.

Severn.—Native catechist, 1; baptisms—children, 20, adults, 2.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—The Lenten services are being well attended, especially the mid-day services on Wednesdays and Fridays, at which the rector has been giving a series of addresses on the Being and Attributes of God. Large congregations also attend the Wednesday and Friday evening services, which consist of a metrical litany, sung kneeling, addresses, and latter part of communion service. On Friday, March 15th, Stainer's Crucifixion was sung by the choir, which gave a most admirable rendering of the beautiful music; the solos were sung with great feeling and expression, and the choruses were almost faultless. The service was most solemn and devout throughout, the hymns being heartily and fervently sung by the congregation and choir. The Crucifixion will be repeated on April 5th. The Bishop is expected home by the "Parisian," and it is hoped he will take some of the addresses in Passion week and Holy week. The new organ will probably not arrive until the end of April or beginning of May; it is hoped that it will be ready for use by Ascension or Whitsuntide.

ONTARIO.

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

Men's Help Society.—The Archbishop of Ontario has become President of the "Men's Help Society," and Rev. T. J. Stiles, rector of Iroquois, has been appointed Diocesan Secretary by the English Council. This society, which is similar in its object to the Brotherhood of St. Andrew, but more comprehensive, is admirably adapted for parochial organizations, and when its aims and methods are made known, as we understand they will be shortly, will no doubt receive the attention of the clergy, and be of real value in their work.

TORONTO.

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

The Bishop of Toronto proposes, D.V., to hold his next ordination on Trinity Sunday, June 9th.

Candidates for either the priesthood or diaconate are requested to communicate at their earliest convenience with the examining chaplain, the Rev. A. J. Broughall, St. Stephen's, Toronto.

Trinity College.—The annual general meeting of the Theological and Missionary Society of Trinity College was held on Monday, 25th March. Satisfactory reports were read by Prof. Cayley (*re* Sunday duty), the Secretary and the Treasurer. During the year the following missionaries have addressed the society: The Rev. L. Byrde, M.A., (Cantab) on his way to the Sandwich Islands; the Rev. H. P. Lowe, M.A., late of Apsdin, Algoma; and the Right Rev. the Bishop of Moosonee. There have also been numerous addresses on various subjects by different clergymen and students, and a number of devotional meetings have been held in the chapel; most of the members have been engaged in Sunday work during the year. It was resolved to take steps, if possible, towards reducing the railway expenses of students taking Sunday duty. All the colleges in the city will be asked to co-operate in doing this. Prof. Clark has kindly consented to lecture on behalf of the society next fall. The following were elected officers for the ensuing year: President, the Rev. the acting Provost, D.C.L.; First Vice President, the Rev. R. Seaborn; Second Vice President, the Rev. G. L. Starr; Secretary, Mr. Rounthwaite; Treasurer, Mr. Fenning; Executive Committee, the Revs. Prof. Cayley, H. H. Bedford Jones, H. P. Lowe, H. M. Little, A. U. De Pencier, J. C. H. Mockridge, and Messrs. Gwyn, B.A., Johnson, B.A., Seager, Bushell, Dymond and Swayne. The society suffers a great loss in losing Mr. Davidson and Mr. Baynes Reed. The former has been a most indefatigable secretary and a hard worker generally. The latter has been an efficient treasurer, and an enthusiastic member for some time. They will be greatly missed, but "our loss is others gain."

The Woman's Auxiliary.—The Holy Trinity branch of the W.A. held their annual meeting in the school-house at 2.30 p.m. on the 26th ult. The chief business was the election of officers; but even access to the oft desired ballot box had no charms for the women present, who, with one voice, declared the very efficient officers re-elected by acclamation. They are President, Mrs. Thompson; Secretary, Mrs. Holmstead; Treasurer, Miss Selby; Vice-Presidents, Mrs. Fletcher and Mrs. Hammond, with Mesdames Sullivan and Blatchford as delegates to other branches. The secretary then read her report of the year's work, which proved that much had been accomplished by the faithful band of which the writer is an inactive member. Those present were amazed at the statement made by the secretary of the considerable amount which the cent-a-day offering from communicants at Toronto would give into the mission treasury. At the conclusion of the most interesting report, a vote of thanks was tendered to the ever zealous secretary. In earnest converse on the work of the W.A. generally, the time sped quickly until the arrival of the rector. After prayers and the inspiring notes of a hymn, Rev. Dr. Pearson said he would give the branch a few suggestions *re* requirements of missionaries in the diocese; drawing a graphic picture of parish needs as felt by the clergy, showing the branch the need of supplying suitable vessels and linen for the holy table; and indeed in many instances a baptismal font; as also surplices, etc. "By all means," said the rector earnestly, "let everything be done decently and in order." The writer was sinful enough to mentally smile at any mythical idea that might be in the air relative to the purse of Fortunatus being in the possession of this busy branch; indeed, were it so, in common with their good rector, they would know naught of having and not giving. The rector next introduced Mrs. Hodgins, who is well-known for the deep interest she takes in the work of the W.A. Mrs. Hodgins read a timely little paper entitled "A woman of no importance," picturing a drone in the busy life of a W.A. branch, also showing how prone we are with one consent to make excuse when duty calls. Rev. Mr. Lowe, curate of St. George's, then addressed the branch on the needs of parishioners, more especially those at Muskoka, where he has resided from childhood to manhood. In feeling terms he pictured the somewhat dead level of their lives, while resenting as one of themselves, so to speak, all idea of their craving charity, all idea of pauperism, showing clearly that sympathy—thrice blessed balm for many ills—and brightening, is what their lives require; also telling the branch of what would cause the generous bale sent at Christmas to bring forth for the inhabitants of the lake region to the north of us, in deed and in truth, a merry Christmas. Watchful of his tone and words lest even in their absence he should wound the feelings of the people he knows so well, he conveyed the idea that as members of one large family, the Church of England, the branch should make up the Christmas bale in the same spirit as though being transmitted to well beloved kindred in lonely

lands, out of reach of shops, out of reach of attractive toys for the wee tots, out of reach of skates, of story books, of bright wall pictures for the girls and boys, of caps with ears, and wristlets of artistic colouring, out of reach also of warm flannel suits and pretty woollen shoulder capes, for weary mothers and for the dear old grand parents, and not forgetting a dainty candy package for all. Mr. Lowe's suggestions were well received, all expressing the hope that the next Christmas bale to Muskoka may be a bale of bright and vivid colouring. The musical clatter of china now made itself heard, the branch, with generous hospitality, having provided delicious cake and tea, which was partaken of ere those present departed, each making new resolves for earnestness in the work of the W.A.

The Bishop of Moosonee has returned to Montreal. Before leaving, he appointed Canon Sweeney as his commissary for Upper Canada, to receive subscriptions, and to furnish information about Moosonee. Canon Sweeney's address is St. Philip's Church, Spadina Ave., and he hopes shortly to have further items of interest about Moosonee.

HURON.

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

Glencoe and Appin.—At the time of the laying of the corner stone of the new St. John's Church, Glencoe, a brief history of the mission from the beginning of its earliest struggles onward was published by Geo. M. Harrison, Esq., one of the prominent and active laymen of the congregation. The present writer is indebted to this historical sketch for much of the information herein contained. Before giving a description of the new church, it may interest your readers to find some account of the early labours of the missionaries in the CANADIAN CHURCHMAN. The author learned from fragments of old records and the recollections of old settlers, that the Western Peninsula, including this district, was supplied with a number of missionaries from the motherland. Among those "stalwart Christian heroes," as he calls them, were the Rev. Mr. Flood, the Rev. Mr. Gunne, the Rev. Mr. Hughes, and the Rev. Mr. Sandys, of the town of Chatham, who was subsequently made Archdeacon, but is recently deceased, gone to join his earlier contemporaries who have long since entered into their rest. Their field of labour extended from London, on the East, to the St. Clair and Detroit rivers on the West. Mr. Harrison tells us that in dividing up the work it fell to the lot of the Rev. Mr. Gunne to minister to the people inhabiting a large district in the neighbourhood of Glencoe. Messrs. Hughes and Flood and Sandys were appointed to similar districts in connection with Dresden, Delaware and Chatham respectively. In 1846, the Rev. Mr. Gunne settled in Florence and made it the centre of his labours, whence he established missions in Bothwell, Wardsville and Newbury, as well as Glencoe, the services of the Church being performed for the most part in private houses. In regard to the condition of the country, and the hardships of the missionaries of those days, one cannot do better than to transcribe Mr. Harrison's own words. He says, "We may be able to form some idea of the hardships of those faithful missionaries by simply recalling to our minds the state of the roads in this part of the country only a few short years ago. How much more difficult must travelling have been in those early days when the whole mission field, as above described, was all but one unbroken forest!" Speaking of Rev. Mr. Gunne, he says: "The ministry of the Rev. Mr. Gunne is within the recollection of quite a number, now living, who can testify to his many acts of kindness and generosity as well as to his faithfulness in the service of his holy calling. He laboured earnestly among his people up to the time of his death, and many evidences remain to this day testifying to his great usefulness in those primitive days. His name became a household word in many families. His cheerful demeanour and his wise and loving counsel rendered him at all times a welcome visitor among his scattered parishioners." After the Diocese of Huron had been created out of the old Diocese of Toronto, and the elevation of Bishop Cronyn to the new see, missions began to be sub-divided, and Wardsville, Newbury, Bothwell and Glencoe became a separate mission. In this new mission the Rev. Mr. Gunne was succeeded by the Rev. Mr. Clotworthy, who occupied the mission only about two years and was succeeded by the Rev. J. T. Wright, the present rector of Norwich. At first the services of the Church were conducted in an old frame school house, but afterwards, during his incumbency, a church was built in Glencoe. He was also instrumental in causing the erection of churches in Newbury and Bothwell. The church in Glencoe was built in 1869, and was but recently taken down to make room for the present fine new brick structure. Some of the materials of the old building were still so well preserved that they were utilized in the new. The church ground is a plot 10 rods square,

the free gift of the late A. P. McDonald, Esq., who also gave the church bell, which has summoned the worshippers to God's House for a quarter of a century. The Building Committee of the old church consisted of the Rev. J. T. Wright, Chairman; John Walker, Sr., Sec.-Treas.; Nathaniel Currie, James Gardiner, Geo. Young, Angus McDonald and John Simpson. The total cost was about \$3,000. After nine years of active service, the Rev. Mr. Wright was succeeded in the incumbency by the Rev. Geo. W. Wye, in whose time Bothwell was detached from the mission and annexed to Thamesville, enabling Glencoe to receive a weekly service instead of a fortnightly, which had hitherto been given. The change was very much appreciated by the congregation, who increased the clergyman's stipend; and to use Mr. Harrison's own words, a marked improvement was soon manifested in Church work. In 1878, Rev. Mr. Wye resigned his charge, and was succeeded by the Rev. Wm. Hinde, now rector of the Church of St. John the Evangelist, St. Thomas, the latter resigning in turn in September of the following year. During this short period, our historical sketch says, "he made many warm friends, and his departure was much regretted." In Oct., 1879, the Rev. W. J. Taylor, now of St. Mary's, entered on his incumbency of the mission, which continued until May, 1888. The work of these nine years was earnest and active, and was marked by a steady substantial growth in every department. Before the close of his labours in this mission, it was sought to re-arrange the several mission stations so as to give Glencoe two services a Sunday, but these efforts were ineffectual, and the matter remained in abeyance for some years. In May, 1888, the Rev. Mr. Taylor resigned and was succeeded by the Rev. Wm. Lowe, the present incumbent. In 1890, the subject of re-arranging so as to permit Glencoe to have two services each Sunday was again revived. The Executive Committee was memorialized. The Bishop's commissioner was sent down to make an investigation as to the feasibility of the proposal, and reported adversely, difficulties appearing in the way. In November, 1892, at a special vestry meeting of this church, a deputation, consisting of Dr. Lumley, Messrs. Mark Walker and Geo. M. Harrison, was appointed with instructions to attend the next meeting of the Synod and submit a proposal to guarantee the sum of \$500 per annum towards the clergyman's stipend, and furnish him with a free house on condition that Glencoe and Appin be set apart as a parish, and two services be held in Glencoe every Sunday. To this proposition the Synod assented and the change was accordingly made, and now continues in force.

(To be continued.)

PAISLEY.—Church of the Ascension.—Many years have elapsed since such a large attendance has been seen at the Annual Missionary Meeting, which was held on March 21st. The chair was taken by the rector, the Rev. J. R. Kennedy Bell. The Rev. James Ardill, rector of Owen Sound, was prevented by illness from attending. The speakers were the Rev. S. R. Asbury, late of Chesley, who confined himself specially to foreign missions, describing in a most interesting manner some of his own experiences in India. The Rev. Jeffrey Hill, rector of Southampton, dwelt on home mission work. His lengthened experience in this field helped to impress upon the minds of his hearers the paramount importance of supporting our own missionaries. Mr. D. W. Collins, student of Huron College, also addressed the meeting. The collection amounted to \$6.35. Your correspondent is happy to report how much Church work is progressing in Paisley, and the rapid strides it is making in the direction of being a self-supporting parish. The time is evidently fast approaching when the vestry will be in the proud position of informing the Synod that it can dispense with the annual grant. The Young People's Guild, under the able presidency of Mr. J. M. Hargreaves, is doing exceptionally valuable work for the Church. Although quite a young society, the average attendance is between forty and fifty, many young people driving in four or five miles.

CRUMLIN OR DRANEY'S CORNERS.—This new mission, distant about five miles east from the centre of London, was commenced November, 1893, and has since been carried on by Messrs. T. H. Farr, Geo. Abey and other students of Huron College. Services have thus far been supplied gratuitously. The mission is thriving, and there is an average attendance at public worship of about 75. The services are held in the Orange Hall, there being no church yet. Mr. Cyril Anderson is at present preparing a confirmation class and his instruction is awakening a lively interest.

LONDON.—St. John's.—Special and well attended Lenten services have been going on in this church as follows: Tuesday evenings, 8 p.m., preacher, Rev. J. Farthing, of Woodstock; Thursday evenings,

8 p.m., preacher, the Lord Bishop; Wednesday and Friday afternoons, at 5 p.m., litany and silent prayer.

Christ Church.—Under Rev. Mr. Moorehouse's earnest ministry, this parish is making very real and healthy progress.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

Manitobans are greatly agitated over the Separate School question. The latest news is that the Federal Government has "commanded" the Manitoban Government to grant Separate Schools to the Romanists. But the Local Government will refuse, and probably appeal to the country, only to be sustained with an overwhelming majority. I am afraid the end of the struggle will be not Separate Schools for Romanists, but godless schools for the province. This will do away with the Romanist's plea that the present national schools are Protestant. Churchmen should prepare to resist godless schools. The cry just now is "Provincial rights—no interference."

WINNIPEG.—The Rev. H. E. Haweis, "author and prominent divine," lectured for the Methodists, during Lent, on music and Tennyson; he also preached in Holy Trinity and Christ Church.

Parish Schools.—I will now give further extracts from the Bishop's charge of 1869. Dealing with parish schools, His Grace said: "Schools have been established in every parish, but the effort to maintain them has been a difficult one, from the larger amount now required to obtain the services of a schoolmaster, and from frequent resignations. The whole question must, however, soon be grappled with. There must be some distinct regulations laid down, defining the conditions under which grants from the Diocesan Fund are to be given, and some plan of diocesan inspection will be necessary. But before we can obtain all we could wish with our schools, I feel we must be able to provide still larger salaries, and have trained teachers. How to receive such a training has been a good deal in my mind, but I do not yet see my way to the accomplishment of what I wish." In 1889, His Grace said: "The day was when we had a church primary school wherever we had a clergyman. That was our position when the province was transferred to Canada, and it seems probable that the Dominion intended to recognize such efforts in the past, and to protect the school interests that then existed. But our Church saw such advantages in a national system of schools, and such reason to have confidence in the administration of it, that it went heartily into it, trusting that the schools would be worthy of a Christian people, and give an education in which the first, namely the religious, interest of the children would not be lost sight of. If Separate Schools are aided by the State, I think the State should have the same securities for a sound secular education as in its other schools. Although there are Separate Schools in England, there is only one Council of Education; there are common qualifications for all teachers; there is one system of inspection and one body of inspectors—there is one course of education. Further, in England, Separate Schools only receive the share of the Government grant. They get nothing from the rates. This part of their support has to be supplied by voluntary contributions. . . . However desirable one system of national education may be, I think the system of Separate Schools, as it exists in England, assures to the State the education it should require, and is, at the same time, eminently just, and one that should be open to any religious body. At the present moment the members of the Church of England in England are paying yearly three million dollars (£600,000) in voluntary subscriptions, to support 11,890 Separate Schools for 2,606,880 children in schools built by voluntary subscriptions, to the amount of 70 millions of dollars (£14,000,000). The members of our Church here have not much of this spirit at present, or, if they have, may not be able to show it, but the day may be expected to come when they will." [Italics mine—your correspondent.]

The rural deans of Brandon and Selkirk will probably call chapter meetings in the near or far future.

BRIEF MENTION.

A new English Church will be erected at Appin. Every tiny protuberance on a branch of coral represents a living animal, which grows from it like a plant.

The Rev. G. A. Frankland has accepted the incumbency at Tilbury Church.

The Marquis of Lorne has written the libretto of a new opera composed by Hamish McQueen.

"Mrs. Wales and family" was the entry once

made by the Princess in the visitors' book at a country hotel.

The Mint can turn out 170,000 coins of any denomination in a day.

The largest landed proprietor among the peers is the Duke of Sutherland, who owns more than a million acres.

The London Hospital trustees talk of buying the Hellmuth Ladies' College, for hospital purposes, at \$25,000.

Archbishop Lewis has now celebrated the 33rd anniversary of his consecration.

The Vatican contains 208 staircases and 1,100 different rooms.

The Rev. F. W. Dobbs, of Portsmouth, completed his 80th year last month.

The Red Sea takes its name from the presence of great numbers of animalculae of that colour in the water.

A monument to the memory of Robert Burns will be erected at Winnipeg.

Little oak trees an inch and a half high are grown by Chinese gardeners. They take root in thimbles.

The Chinese Emperor is small and delicate. He looks like a lad of 16 or 17, and speaks like a youth of that age.

The Rev. H. Gahan, B.A., who was ordained to the diaconate by the Primate of Canada recently, has been appointed to Carman, Man.

At one of the largest London hospitals upwards of 5,000 applications have been made to enter the Nursing Training Home during the last year.

A panel is to be placed in the chancel window of the new Episcopal church, Wingham, in memory of the late Rev. W. Davis, who was for nine years pastor of that parish.

Prof. Henry Drummond is suffering from severe nervous exhaustion caused by overwork. He is in the hands of a specialist at Edinburgh.

Emperor William of Germany has come out in yet another character, that of an artist. The library of the Reichstag has just received a series of drawings by His Majesty. They represent vessels of the most recent construction, selected from the navies of the United States, France and Japan.

Through increased postal facilities a letter posted in Paris at mid-day can be delivered in London at 8 p.m. by means of an "express messenger" arrangement.

The Rev. E. M. Skagen, of the Snowflake mission, has sent his resignation to the Archbishop of Rupert's Land. He goes to the Diocese of Milwaukee, where he has been offered a parish.

The Prince of Wales last year received \$340,000 from the Duchy of Cornwall estates. The property has been well managed since Prince Albert took it in hand 50 years ago, and the income from rents and from royalties from mines has greatly increased. Over a million dollars has been put by and invested.

Bishop Potter's daughters were all educated with a view of doing at least one thing well. One girl became an expert pianist, another is an artist, and a third has trained herself to the duties of secretary.

A butterfly supposed to be thousands of years old was found dormant under a rock in California, and removed to the Smithsonian Institution. When discovered its wings were growing shrivelled and there were wrinkles in its antennae.

The Empress Eugenie paid a visit recently to Queen Victoria at Windsor. She is said to have looked with almost envy on the comparatively small number of appeals for assistance which come into Her Majesty's hands. The enormous post bag which reaches Farnborough is filled week after week with appeals of all sorts, mostly from France and mostly in the name of religion.

The Rev. R. Walter Colton, M.A., late of the Diocese of Quebec, has been elected rector of Douglas and Bright, in the Diocese of Fredericton. Mr. Colton was for some time missionary at Portneuf, P.Q., and afterwards at East Angus.

A peculiarity of the rooks of England is that, while those of other parts of Europe retire to the wildest solitude when the time comes to build their nests, the former gather round the stateliest of human habitations to rear their noisy squabs.

Dean Fremantle, of Ripon, who died recently at 87, was a famous oar in his college days. He rowed on the Oxford crew of 1831 with Wordsworth, Bishop of St. Andrews, and Garnier, Dean of Lincoln. In the opposing Cambridge crew were Bishop Selwyn and Dean Merivale.

Mr. Humphry Ward, art critic on the London Times, and husband of the novelist, who has been giving some art talks in Boston and New York, says with regret that he finds such great English artists as Burne-Jones and Millais little appreciated here, and that French pictures have a monopoly of our galleries.

Astronomers say that on Good Friday next, Apri

12th, the sun will be eclipsed in the cross. That was which d 11.20 p.m. Virginia an hour.

Lord I cession member Church against Parliament

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12th, the heavenly bodies which gravitate round the sun will be in exactly the same position they occupied in the firmament the day Christ died on the cross. It will be the first time such a thing has occurred since that great day, just 1,862 years ago. That was the thirty-third year of the Christian era, which dates from the birth of Jesus Christ. At 11.20 p.m. on April 11th the moon will pass before Virginis (Spica) and hide that constellation for over an hour.

British and Foreign.

Lord Northbourne, who from 1874 until his succession to the peerage in 1893, sat as Radical member for Gateshead, has joined the Central Church Committee for the defence of the Church against the Welsh Disestablishment Bill now before Parliament.

The Archbishop of Dublin is making another appeal on behalf of the Spanish Reformers, whom he has just provided with a Bishop. The Endowment Fund for the Reformed Churches in Spain and Portugal still needs about £3,000.

Bishop Wilkinson, of North and Central Europe, arrived in Geneva from Berne and Lausanne recently for confirmation and other work. The Bishop, who has been on a visitation of the Holland and German chaplaincies, has travelled as far as Munich and Meran in the Austrian Tyrol. At Gotha, where he stayed some days, the Duke of Edinburgh, Grand Duke of Saxe-Coburg Gotha, has kindly offered the use of the Thee Schlosschen, a pretty and very suitable little building in the castle grounds, for the English Church services and chaplain's place of residence.

South Africa, it would seem, is threatened with a new sect, and the Wesleyan body with a new schism. At the Colesberg District Wesleyan Conference the Rev. Mr. Franklin reported the action of a body calling itself the "Ethiopian Church," consisting of former members of the Wesleyan body who had been expelled for various reasons, and were now acting in opposition to the Wesleyans, and had achieved some success, but they had hitherto failed to obtain recognition by the Orange Free State authorities.

At the Grahamstown Synod the Bishop announced that in the past three years the number of Church adherents had increased from 22,000 to nearly 30,000, while the contributions for all purposes during the three years reached a total of £57,675, as compared with £42,266 returned at the Synod of 1892. Of this amount the increased sum raised for the support of the ministry of the Church is a healthy sign, and affords ground for the hope that the poverty of the clergy, so prominently brought to the notice of the Synod on more than one occasion may become less and less of a reproach to the Church of South Africa.

On the Feast of St. Thomas the Rev. Zachariah Maya was ordained deacon at Umtata by the Bishop of St. John's, Kaffraria. Canon Goodwin, presented and preached. The service was in Kaffir. The newly-ordained deacon was one of the party of five who went in 1872 with Bishop (then Archdeacon) Merriman to visit Dr. Callaway at Springvale, in Natal, before his election to be Bishop of the diocese. The present Bishop and the Rev. Zachariah Maya are the only survivors of this party. Two new priests have recently arrived from England to work in this diocese—the Rev. R. G. Ley, B.A., Cambridge and Wells Theological College, and the Rev. H. A. Tudor, M.A., Oxford and Wells Theological College. Mr. Ley has worked for three years at St. George's, Leicester, and has now joined the Rev. G. Callaway at St. Cuthbert's Mission. He is doing the European work in the Maclear district. Mr. Tudor has worked for several years in the Diocese of Qu'Appelle, and has now taken charge of the Mount Frere parish, which was worked formerly from St. Cuthbert's. Missionary priests are still wanted for work in Pondoland and among the Basutos.

The report for 1894 demonstrates the increasing popularity of the Mutual Life and the extension of the benefits conferred upon those fortunate enough to hold its policies. The assets now amount in the aggregate to \$204,638,788.96, and the liabilities to \$182,109,456.14. The surplus fund for the payment of dividends, and to insure the policy-holder against every possible future emergency, amounts to \$22,529,327.82, and is a sum which if added to the enormous amount paid out in dividends to policy-holders in past years, would largely exceed the surplus accumulations of any similar institution in the world.

Correspondence.

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

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

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

Manitoba Schools.

SIR,—I do not propose to discuss this question, which has unfortunately drifted into the political arena, any further than it concerns the Church. There were two actions and two appeals, which found their way to the Privy Council—that of the Romanists and another on behalf of the Church of England. The fate of the first is public property; the second was simply discussed, as the Church was part of the majority, and the only rights which were guarded by legislation were Roman Catholic claims. Prior to the change in the Manitoba School Law, there were Church, Romanist and Presbyterian schools which shared in the fund in the same way. I submit that it is unjust that one religious body should be singled out, and the others, which have equal claims for consideration, ignored altogether.

It is impossible to foretell the ultimate result of a question of this kind, where so much passion and race and religious difference are involved. With the Romanists, like ourselves and other religious bodies, there seem to be two opinions—in their case arising through racial difference, the French insisting on Separate schools, the Irish following Cardinal Satolli's ruling in the States and being ready to accept the Public schools. Were the question looked into in this way it would be found that some schools of all the religious bodies desired to retain their individuality. If Separate schools are to be re-introduced, why not do so on that system which would be the fairest all round? The ultimate result would be better than dull uniformity. But the great advantage would be that true justice would be meted out to all, and not to one body only.

CHURCHMAN.

"Will be Well Bestowed."

SIR,—I trust you will be able to find space for this appeal, and that your readers will not stop short at the word "appeal," but read on to the end. During the last few years the good people of Stonewall have built a stone church and bought a large and comfortable vicarage. They have worked earnestly, and the property is free from debt. For nearly two years they have been endeavouring to build a parish-room to be used by the Sunday-school (over 60 scholars, at present held in the church), and St. Andrew's Guild, and also as a lecture hall and reading-room. They now feel that unless our more fortunate fellow-Churchmen help us with this good work it will never be accomplished. It is not a luxury, but a necessity; there are so many young men working in the quarries who have no other place to spend the evening except the bar-room, or a bed-room 6 ft. by 9 ft. Below I give an estimate and items. Perhaps some of your readers will undertake to collect or give the whole cost of the roof or walls. The building will be concrete and roughcast: Walls, concrete, \$71 25; rough lumber and scantling, \$190.75; shingles, \$116; flooring, \$60; doors and windows, \$80; plaster, \$108.80; roughcast, \$61.90; labour, \$110; partitions, etc., \$50; chimneys and extras, \$40; or total, \$888.70. I don't know how to beg; but, dear friends, do help us—even if ever so little. Address subscriptions, marked walls, roof, floor, etc., to W. Bell, Esq., Superintendent of Sunday-school, or to the

REV. HERBERT DRANSFIELD.

The Vicarage, Stonewall, Manitoba.
P.S.—Mr. Dransfield has charge of poor and weak Mission. He is making very laudable efforts to procure for his churches such equipments as are necessary. Any assistance that may be given him will be well-bestowed and greatly appreciated, not only by himself, but also by his struggling parish-ioners.
C. FORTIN,
Archdeacon of Winnipeg.

The Prayer Book and Shortened Services.

SIR,—I shall be much obliged if you or some of your readers would give a short abstract of the various enactments which make our present Prayer Book binding on the Church in Canada, and indicate how far and under what circumstances shortened services are permissible. It is a common, but I suppose altogether erroneous notion, that the English statutes regarding these matters apply here. I find the Act of I. Elizabeth (1559) repealed all

previous laws establishing other services and restored the 2nd Prayer Book of Edward VI., "within this realm (of England), or any other, the Queen's Majesty's dominions."

The English Act of Uniformity (1662), which authorized the book now in use, expressly limits its operation to "the realm of England, dominion of Wales, and town of Berwick upon Tweed," and does not in terms repeal the Act of 1559, but applies its penal clauses, etc., to the new book.

The English Act of 1872, which allows a shortened and altered form of service, expressly limits its operation to "churches, etc., in which the Book of Common Prayer is required, by the Act of Uniformity (1662) to be used," that is, this Act applies to the same territory as the Act of 1662. The three Acts above mentioned are the chief English Acts regarding the Church services. The two last cannot, by their terms, apply to Canada. The first is the only one of the three that could apply to Canada in any view; but that it does not so apply will, I think, appear from an attentive perusal of the Chapter "English Laws in force in Ontario," in Leith's Blackstone. Canada became a British possession by conquest or cession (it makes little practical difference which word we use, says Leith) and not by occupancy. English law must then be substantially imposed on us, and does not arise merely by virtue of our English connection. I don't suppose that the English Act of 1559 was introduced here by our own Act of 1792 or any other Act. I conclude then that the three English Acts above mentioned do not apply to Canada, and that the laws which govern the use of the Prayer Book here are altogether Canadian. I have had no opportunity to consult the Canadian law on the subject, and shall be glad if some one furnishes me with the desired information.

T. G. A. WRIGHT.

Mr. Snowdon's Dictation.

SIR,—I have read with much interest your editorial in last issue of your paper—21st ult.—on the subject of the trouble in Ottawa and the attempt of Mr. Snowdon and others to dictate to the Archbishop as to Mr. Gibson's going to Wycliffe College. I dare say you are anxious to write impartially, but on one or two points I think you mistake the real state of the case. I think the whole of the Ottawa affair—scandal we may call it—is the result of a plot to get Wycliffe men into Ontario Diocese, and to stir up strife and sow suspicion and distrust in every parish and mission where the evil seed can be cast. The Diocese of Toronto is suffering from the same state of things, and the object of the party seems to be to inflame the minds of the laity against the clergy, many of whom have laboured long and faithfully in their parishes, and are likely—should this attempt succeed—to be repaid with insult and contumely. They try to stimulate the hatred of the laity against everything Catholic and primitive, and teach them to regard the Church as nothing more than a Protestant sect, and who, while abusing Rome, will play into her hands by depriving our Church of her truly Catholic doctrine and ritual. We have what the teetotalers would call an "awful example" in the Irish Church—which I have no doubt Wycliffe College regards as a model—where learning is positively a bar to a clergyman being accepted by a parish; where wild fanatics are trying to stir up the whole country against a cross in a Dublin church, and where Plymouth Brethren and a dozen other sects and schisms find a congenial soil for the growth of noxious weeds, while Rome looks on and points triumphantly to the quarrels of Protestants. I think it was Lord James Butler, at one of the early Synods of the Church of Ireland, who thanked God "that he knew no 'theology'"; yet he wished to be one of the leaders of the Church on the road to ruin. And now, in conclusion, how shall we meet our opponents? I would say by prayer, fasting and charity. Let there be no "backing down," no watering down of true Catholic doctrine; but an increased devotion and a plain statement to our people of the machinations and designs of the agitators. I trust your valuable paper will do on the right side what your contemporary is doing on the wrong side, and that God will enable us to stand firm and be ever valiant for the truth. May I ask you in conclusion if it be true that the Bishop of Huron has ever refused to ordain men or accept them as candidates for ordination on the ground that they were from Trinity College or purposed to attend it?
A CATHOLIC CHURCHMAN.

Mr. Wm. D. Patterson versus "The Church."

SIR,—Permit me through your columns to thank Mr. Patterson sincerely for his advice given to me in your issue of the 28th Feb., where he attempts to reply to my communication of the 14th. I have no doubt that his effort was well and kindly meant, and I fully accept it in that spirit. I am, however, none the less disappointed that Mr. Patterson appears to rank himself with those who oppose "The Church"

in this day when "they will not endure sound doctrine." Mr. Patterson seems to think that the word "schismatic" is only to be included in the catalogue of "vile names." I wish he and his school thought so in the true sense, *i. e.*, in the Scripture and the Church's sense; but, alas! we are in a backboneless age, when a man prefers to temporize with the things of Christ for the sake of being thought a man of charity by those who decline to have anything to do with the meat of the Gospel. The one conspicuous feature of modern Christianity is its lack of definite teaching. Unconsciously—for I would shrink from saying consciously—this lack in teaching the principles of the doctrine of Christ is encouraged by the numerous denominations which surround the Church, as a close study of the same would inevitably lead a man into the arms of the Church. Party antagonism in ecclesiastical affairs has died out to-day, but its place has been taken by a jelly-fish creed which has the audacity to call itself "The Religion of Jesus." Disloyalty to the Church of Christ is disloyalty to Christ, since what affects one affects the other. In objecting to the use of the word schismatics, Mr. Patterson comes into conflict with the teaching of the Church itself. The Scripture warns us against schism, and in the Church's Litany we pray to God to be delivered from it. Further, the term schismatics is used by Archbishop Potter in his "Church Government," and in Archbishop Wake's "Principles of the Christian Religion," S.P.C.K., he speaks of "a Catholic Church," and calls it "a Church in communion with the Catholic Church, in opposition to the conventicles of heretics and schismatics." Space will not permit of my defending this use of the word under discussion, so I must rest satisfied with pointing out to Mr. Patterson that in objecting to its use by a Church clergyman, he is opposed to the Scripture, the Church, his Prayer Book and some of our most scholarly and devout ecclesiastical authorities; all these seem to think it a very accurate and proper appellation. Mr. Patterson "sighs" over the "clergy ever having, or rather showing, common-sense." He is very kind in taking so much interest on their behalf; but the sighing, I can assure him, which the majority of priests do for the lack of loyalty shown by the laity for the principles of their Church, far outweighs the sighing of the laity on account of the want of a manifestation of clerical common-sense. Mr. Patterson says, "Mr. W. will find the majority of congregations resent the assertion of the priest's power in absolution, and the necessity of weekly communion." I freely confess the truth of this statement, which only tends to mark the importance of my letter of the 14th. First, the majority of the Church's laity look upon the priest's absolution as a declaration by an authorized agent of what God will do. On the contrary, it is a declaration by an agent of what he himself can do upon the authority and power of the Second Person of the Trinity, who breathed upon the original agents a power which they convey to their successors, Bishops and priests, in perpetuity. This is the teaching of Scripture, of the Church in her liturgy, and by the voice of her greatest divines throughout the entire period of her existence. It is, of course, open to persons to reject this teaching, but in that case they are in opposition to Christ and His Church, and not the mere private opinion of a priest of the same. Again, Mr. Patterson and his school, in face of the Scriptural teaching and example of a weekly celebration (Acts xx. 7),—in face of the fact that in the early ages of the Church the Holy Communion was administered never less than weekly (see Freeman's Principles), and that the Reformers arranged the new service to that end, so that Wheatly adds, "If there be no communion on any Sunday . . . the people only are to be blamed. The Church hath done her part in ordering it," etc. To the same effect write Proctor, Barry, etc. In face of all this, these aforesaid gentlemen assert that the teaching of the necessity of a weekly communion is uncalled for, and that the majority of congregations will refuse to be thus instructed. Is it not time to call attention to this defiance of Church teaching on the part of the laity? Touching the opinion held by our forefathers with regard to the teaching of the Real Presence, Mr. Patterson seems to think they would be shocked at the language so commonly used, and asks, "Were they wrong?" and himself gives the answer, "Perhaps, and perhaps not." This is somewhat vague. What the language is which would have shocked these worthies we are left to imagine. I assume, however, that it is the term "Real Presence." But this is the teaching for which the great Reformers Cranmer, Ridley, Latimer, died, and which has been maintained by all the most noted divines of the Reformed Church of England down to the present day. I think I have said sufficient to show that the remarks of my good friend, Mr. Patterson—trusting that he will permit me to use that title—are more opposed to the Church herself than to the opinions of one of her priests. I will only add that he is wrong touching the growth of the Church in the United States, which he terms a "success."

Numerically it is growing in the cities, but not in country places. Besides, the growth in the cities is mainly owing to ritual, elaborate music, etc., but not to spirituality. I am growing sick of gorgeous ceremony which is made to do duty for heart worship. What the Church wants in the United States, and what she is languishing for, is an evangelical revival. She has had, and accepted to the full, the wave of ritualism; but she needs a baptism of the Holy Ghost, that she may awake to righteousness and true holiness in as great a measure as she has accepted the revival of a medieval ornamentation.

ARTHUR E. WHATHAM.

Rector of St. John's, Mount Morris, N.Y.

March 11th, 1895.

Mr. Mackenzie on Immersion.

SIR,—I can appreciate Mr. Mackenzie's argument about Kephars, though I may not agree with him. But his letter on immersion to me is past a joke. He makes me say things and advocate things I never said or advocated. I have never taught, advocated or practiced immersion, and I am not going to try it now with any baby, supposititious or otherwise. Nor does the *Teachers' Assistant* advocate immersion. To repeat what I said in my first letter: "It explains the significance of immersion, and assumes that it is a proper and lawful mode of baptism." Then Mr. Mackenzie brings a whole battery of arguments and quotations to prove that *baptizo* does not necessarily mean immersion. That is exactly what I said in my last, that "any school-boy who can look up *baptizo* in the N. T. can show." Mr. Mackenzie has proved that he can do it also. Very excellent arguments they are, and I suppose that most of us who have had to do with Baptists have used the same arguments over and over again. They prove beyond question that *baptizo* does not necessarily mean immersion, and are therefore quite sufficient to rebut the Baptist argument. Prove that *baptizo* does not always mean immersion, and the Baptist case breaks down. But that does not content Mr. Mackenzie. He is not content even with an impregnable case. He wants to prove that *baptizo* never means immerse, so that, "to say the least, dipping and immersion are Scripturally and ritually incorrect." How extremes meet! My good brother, Mr. Mackenzie, and his good brother Baptist are equally absolute, only in opposite directions. The one will have it that *baptizo* always means immerse, the other that it never does so. The one will baptize only by immersion, the other will refuse to baptize by immersion. "Go to Mr. Cayley," he would say, "he advocates submersion in a tank!"

Certainly if Mr. Mackenzie's views prevailed generally in the Church, we should soon have a revival of the state of things in the time of the great rebellion when fonts were abolished, and basins were substituted. Wall says: "The use was, the minister continuing in his desk, the child was brought and held below him; and there was placed for that use a little basin of water about the bigness of a syllabub pot, into which the minister dipping his fingers, and then holding his hand over the face of a child, some drops would fall from his fingers on the child's face." For the *Directory of Publick Worship* says, very much as Mr. Mackenzie says, that it is "not only lawful, but more expedient, to use pouring or sprinkling." The *Directory* does not go so far as Mr. Mackenzie, but quite far enough to make basins more suitable for that mode of baptism than fonts big enough to dip a child in, when "filled with pure water," according to the rubric. As to the rubrics, Mr. Mackenzie says, "both rubrics use the word 'dip,' but only the second indicates how the dipping is to be done—placing the candidate conveniently by, not in, the font." Undoubtedly, the rubrics are drawn up with great care, and to get at their meaning in this matter, we must compare the rubrics of all three services. But that does not content Mr. Mackenzie. He wants to read the meaning of the rubric in the First Prayer Book of Edward VI. into our present rubric, which was deliberately substituted for it. The rubrics are our rules of order. A change of rubric means a change in rule. Now, comparing our present rubrics, I observe that the very expression "dipping in the font" to which Mr. Mackenzie objects, is the rubric at the end of the service for private baptism, and it implies that the same order is observed in public baptisms. Further, I note that while "dipping in the font" or dipping "in the water" is the rule when the child is baptized in church, a very different order is given for baptism in the house. In this case "the minister shall pour water upon it." This mode of baptism, which Mr. Mackenzie would make absolute in all cases, the Church prescribes only in private baptism. I observe further that the Puritans of the day very well understood what the Church meant by "dipping in the water," for it was they who procured the insertion of the words "if they shall certify him that the child may well endure it." The Puritans objected to "dipping" as strenuously as Mr. Mackenzie. They—not to say Mr. Mackenzie—follow Calvin, who

said that "the difference is of no moment, whether he that is baptized be dipped all over; and if so, whether thrice or once, or whether he be only wetted with the water poured on him." (Institutes, iv. 15, 19). Calvin's "rubric" reads: "Then the minister of baptism pours water on the infant, etc." To make this rubric entirely agreeable to my friend, the words "or sprinkles" should follow "pours." I note further, in these rubrics, what I would not venture to suggest has been overlooked, that both in infant and adult baptism there is a preparatory act before the actual baptism. In infant baptism, "the priest shall take the child into his hands, and shall say . . . name this child"; in adult baptism, the preparatory act is to take each person "by the right hand and place him conveniently by the font, according to his discretion, and ask the godparents the name." Then follows the actual baptism—in the one case, dip the child, if he can bear it; in the other, no preference is expressed; it is, dip the person or pour water upon him. Clearly, the standing by the font is the preparatory act; the rubric does not oblige us to understand that a person is still standing by the font when he is being dipped.

The conclusion of the matter is this: The Church has two modes of baptism; dipping and pouring. Dipping is always mentioned first, and agrees best with such Scriptural expressions as "Buried with Him by baptism into death"—"Buried with Him in baptism"—"Our bodies was'ed with pure water"—"The bath of water"—"The bath of regeneration." (Romans vi. 4, Col. ii. 12, Hebrews x. 22, Eph. v. 26, Gk., Titus iii. 5, Gk.). Mr. Mackenzie would shut us up to one only method, pouring, just as the Baptists shut us up to one only mode, by immersion. If the Baptist could see eye to eye with Mr. Mackenzie "the Scriptural and beautiful symbolic teaching by pouring," and if Mr. Mackenzie could see eye to eye with the Baptist the equally Scriptural and beautiful symbolic teaching of "being buried with Christ in baptism," then both would see the full truth as taught by our Scriptural Church. Meanwhile, one can easily see that Mr. Mackenzie's singular views are not likely to be accepted by the present generation of Churchmen. Most of the older men have been taught by Bishop Harold Browne, who says that "*baptisma* properly and literally means immersion," and that "the language of the N. T. and of the Primitive Fathers sufficiently points to immersion as the common mode of baptism." And the younger men are learning from Canon Mason, who says that "immersion is the normal and most instructive mode of baptism."

J. D. CAYLEY.

I throw into a note a quotation from Sadler on Col. ii. 12, which seems to be the source from which the writer in the *Teachers' Assistant* derived the remark to which exception has been taken. "The whole body is assumed to die and to be buried, and the whole body is assumed to emerge out of the water in a renewed state." "Though buried in the holy rite, we are not to continue buried, but are to be raised again out of the water as he was raised out of the tomb, or state of death." Baptism has a double significance. It represents a death and a resurrection, both of Christ—a death to sin by mystical union with His death in our being put under the water, and a resurrection to newness of life by mystical union with His resurrection."

Family Reading.

The Hidden Treasure.

CHAPTER IX.—CONTINUED.

"Another time—another time!" said the old man hastily. "But now tell me, what were you and your uncle talking about on that unlucky day—eh?"

"Of my sister, sir, who is ill, and the causes of her illness."

"And of what else do you talk? Not of heresy, eh?"

"Of nothing wrong I trust, sir!" replied Jack. "My uncle often tells me of his travels and adventures in foreign parts when he was abroad with his master, and sometimes we talk of things I have read in books."

"Well, well, I dare say there is no harm. I trust not indeed, for look you, my lad, you are a scholar, quick, too, for your years, and like to be taken with novelties, and I would not have any harm happen to you—though you did take me for an owl!" said the father chuckling. "I have no notion myself of peeping and prying into other folks' matters. If they be heretics, why so much the worse for them; but there is no need to blaze abroad the matter, and so make ten where there was one before. You don't know any heretics in

this parish now, I dare say?" said the old man, looking wistfully at Jack; as though begging him to say no.

"That I do not, your reverence!" replied Jack frankly, glad that the question was put in such an answerable shape. "You know I have been here but a little time and seen very few people—scarce any one but my uncle and the Knight's household."

"True, true! Your uncle is no ale-bench haunter, and you are more likely to be taken with some romance of gallantry and knight-hood, than with the talk of country clowns or with dry theology. Tell me now, can you construe Latin readily?"

"Oh yes, sir," replied Jack. "I have read Caesar his commentaries and Virgil, and a little of Horace, and I am to read more as soon as I can find a book; but good copies are hard to come by."

The old man rose and went to his cupboard, whence, after some shuffling of papers, he brought forth a letter sealed with a gorgeous coat of arms.

"See here!" said he. "The Abbot of Glastonbury has sent me this epistle all in Latin. As far as I can make out, it is concerning certain lands which the Abbey possesses in this village. But our Lady help me, I never was great at my Latin even in college, and I think I have forgotten all I ever knew, save so much as may serve me for mass. Do you think now you could read this letter into English for me, and keep your own counsel about it afterwards?"

Greatly delighted with the turn things had taken, Jack promised secrecy, and proceeded to translate and expound the Abbot's letter, not without sharply criticizing in his own mind the Latinity of the Reverend writer. "He writes like a booby of the fourth form!" said he to himself. "Would not old Master Crabtree give it him?"

"You are sure now that you have the right sense?" asked Father John.

"Oh yes, your Reverence. That is the whole of it."

"And now he will be expecting an answer in Latin!" groaned the poor father: "and how to compass that, I cannot guess. I might ask Father Barnaby, but then—he is a good man and learned, but he has short patience with the mental infirmities of other folks, in respect he hath none of his own. He would be sure to deliver me a lecture—and I don't like to be lectured by younger folk than myself!"

"So please you, if you will give me in English the substance of your answer to the Abbot, I will put it into Latin for you," said Jack, who began to feel a great kindness for the good-natured old man.

"Oh my dear son—but are you sure you can do it to the Abbot's satisfaction? He is a great man you know, is the Abbot of Glastonbury!"

"I think I can, your Reverence. I was accounted a good scholar in Bridgewater grammar school, where I took the gold medal last term;" said Jack, adding to himself, "I am sure I should never have had it if I had not written better Latin prose than the Abbot's secretary."

"Well, well. I will think it over and enquire about the land, and tell you what to say. And now see here!" Father John opened once more the cupboard where he kept his books and papers, and brought forth a book, carefully wrapped up, and beautifully bound and clasped.

"You say you want a Horace. Well there is one which was left me by an old college friend. But I cannot use it and you can, and it were better in your hands than mouldering away in this old nook. Take it then, my son, and the saints bless you. Surely I never thought to like you so well the day you tumbled me into the brook."

Jack could hardly believe in his good luck. Such a beautiful Horace—with illuminated initial letters and titles, with red edges and splendidly wrought clasps. Sir William had nothing like it in all his treasures.

"There, there!" said the priest, interrupting his thanks. "You are heartily welcome. Say no more, say no more. Who is this stopping at the door?"

"Ah, it is Father Barnaby as I think!" said Jack, looking from the window. Yes, it is he I have seen him in Bridgewater."

"Alack, what has brought him here just now?" groaned Father John. "He will see the pastry and

the spices, and then will come a lecture on fleshly appetites. Take the pastry into the next room—or say, you will meet him. Let it stay where it is, but hide the Abbot's letter and the bottle there in the cupboard. And oh, dear son, mind your manners to him! He is a hard man!"

Jack hastily arranged the room in order, put away the bottle and the letter, picked up the priest's breviary, which had fallen on the ground, and laid it open before him, and then assumed a respectful position behind Father John's chair, keeping his beloved Horace in his hand. Presently Father Barnaby entered. He was a tall, bent, thin-faced man, who looked indeed as though good eating had no charms for him. He returned Father John's meek and flustered greeting with a certain air of condescension, and Jack's scarcely not at all.

"Will you not take some refreshments after your ride, brother?" asked the elder priest. "I am better provided with luxuries than usual, thanks to the liberality of this good lad's father, Master Lucas, of Bridgewater!"

"Nothing for me, thank you, brother!" replied Father Barnaby. "I eat nothing between meals. To you, who live a life so much more laborious than mine, the case is different."

Jack saw the old man wince at the sarcasm, and resented it for him. "Whatever you know," thought he, "you have not learned one thing, and that is to respect your elders!"

To be continued.

The Measure of the Cross.

There stands the Cross, teaching us by its very shape, as it points upwards and downwards and to either side, "what is the breadth and length and depth and height" of the "love of Christ, which passeth knowledge." And there hangs the Redeemer, stretching wide His holy Arms, as though to gather the whole world in His all-embracing love. Did He not say, "I, if I be lifted up, will draw all men unto me?" Art thou drawn unto Him, O sinner, who gazest upon this wondrous spectacle? Is the Cross of thy Redeemer a magnet which attracts thee with irresistible power? Do those outstretched Arms gather thee close to thy Saviour's loving Breast? O cold, dull, stony hearts! how is it that ye can look upon this, and break not? The very picture of patient suffering, the very sight of dying Innocence might melt you. The piteous cry He seems to utter, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow"—even this might move you to tears. But Oh! when you know what this thing is which you behold, when you remember that the sight you are gazing on is none other than the Dying of the Son of God for you, then can it be that you remain unmoved? If *this* will not draw you nothing will.

Sour tempers sweetened by the use of K.D.C

Through Death to Life.

Christ upon the cross stands forth as the all comprehensive symbol of Christianity.

The hands are nailed to the wood. The feet are pierced. The side is rent asunder. Every power of the body is restrained; all except the soul within, and that which makes up the thinking, feeling Man. These are free, but it is that they may more keenly be aware of the great restraint of the cross; that they may note the hands which move not, and the feet which are pierced. All is a symbol of what Christianity must effect in every life, for it is only through such death, experienced in the believer's own life, that he can truly live.

Man must be crucified with Christ in order to live with Him. Until his own will is really dead, in every relation of his being, he cannot really live. Hence the importance of regarding the cross of Christ and the Divine Sufferer nailed thereon as the great object lesson for mankind. That which they see, in all its detail, is for them to imitate. The Christian man must take up his cross daily; the Christian man must be crucified with Christ; the Christian man must be consciously partaker of the sufferings of his Lord.

To teach this truth to man is the great purpose

of the cross. That sacred sign is laid upon him, and it tells him that restraint and suffering are the ruling principles of the Christian life.

What is known as individual freedom is no part of true Christianity. "Ye are not your own, ye are bought with a price;" hence man is not at liberty to use body, soul, or spirit for his own pleasure, or for his own ends. He is to crucify the flesh with the affections and lusts, and hold all under subjection to that higher law which is revealed in Christ. Then does man indeed truly live, for the law of his members is the will of God, and the will of God is his sanctification, and the fruit thereof is holiness, and the end eternal life. The outlook is most glorious. Even in this life our vile bodies are changed and made like unto His glorious body, by the crucifixion of self and the consequent sanctification which ensues. It is so in every relation of life. The hands and feet may stand for the symbol of all personal energy and human intelligence. Great is the temptation to use their powers for purely selfish ends; to say to the world, I mean to seize your good and keep it for myself. I mean to pile up riches and enjoy the fruit of my labour, and if I must needs leave all behind me, I will so lock it up in entail and process of law, that the mighty force I have accumulated will remain with mine, whom I leave behind, an irresistible power in the world when I am gone. But let the nails of the cross pierce through such hands, and let the conscious mind feel the smart of self-denial, and soon the greedy fingers will relax their grip, and the thoughts will revert to Him who, though He was rich indeed, yet for our sakes became poor, and then the life thus crucified will learn liberality, will not dream of monstrous fortunes of untold millions, but will, before death, and in that great exit, give alms and oblations, and in some faint degree follow the example of Christ upon His cross, who gave Himself for us that we might live.

The whole idea of the cross will give a larger aspect to life. It is not for self that love exists, nor all the sweet amenities of home. All is a holy trust from God, and self must find its crucifixion in all the just restraints which heavenly wisdom gives. Heart, mind, and soul must learn to serve for higher purpose than that which purblind men would seek.—*The Churchman.*

K.D.C. Pills tone and regulate the liver.

A Thought by Dean Stanley.

Every one of us knows how painful it is to be called by malicious names, to have his character undermined by false insinuations, to be over-reached in a bargain, to be neglected by those who rise in life, to be thrust aside by those who have stronger wills and stouter hearts. Every one knows, also, the pleasure of receiving a kind look, a warm greeting, a hand held out to help in distress, a difficulty solved, a higher hope revealed for this world or the next. By that pain and by that pleasure, let us judge what we should do to others.

—The common saying, "Under the rose," means privately or secretly. The rose in olden times was, it is said, sacred to Harpocrates, the god of silence, and, therefore, was frequently placed on the ceilings of rooms destined for the receiving of guests. It meant that whatever was spoken there was not to be made public. When any one was desirous that her words should be confined to the breasts of those present, she would preface her remarks by the words: "Remember we are under the rose."

—Peter Lombard, in the *Church Times*, is at it again, and we copy from his last paper the following: "Protestant zeal is not yet extinct. The new incumbent of — read himself in, and next day a prominent member of the congregation sent in her parish books and keys with the intimation that she was giving up her seat and work in the parish. On enquiring he found that it was his reading of the Thirty-Nine Articles which had kindled her wrath. She left the church in hysterics, declaring she would never enter the church again where such Popery went on. The last vicar was bad enough, but this was downright Popery."

The Crucifixion.

'Tis broad noonday, yet o'er the earth there steals
A gloom, deeper and blacker than Egyptian night,—
As tho' the powers of darkness held full sway,
And earth in awe hath veiled her face, while God
Incarnate hangs upon th' accursed tree:
Oh, pause my soul, and gaze upon that Holy One,
Whose body, poised upon his pierced hands and feet,
Endured such untold pain for thee,—
Behold the death dew stands upon his thorn-crowned
brow:
Oh, hear the crowd, lashed into fiendish madness,
Mock His wild despairing cry. Behold the Blessed
One,
In speechless agony, a witness of the fearful scene.
Oh, see the loved disciple strain to catch his Master's
Dying words. Hark! "It is finished!" hear Him cry:
The temple's veil is rent, earth trembles at the sound,
And from their last long sleep the dead awake;
And men in quailing fear exclaim, "This truly
Was the Son of God."

The Immortal Thing.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly over these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her, "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing, the immortal thing."

Thought it was Cancer.

James McMillan, Esq., Helena Avenue, Bracondale, Toronto, Canada, writes: "I have been suffering from dyspepsia for over 20 years, and have tried every supposed cure, which in some cases gave me temporary relief, but the trouble came back again with renewed force, until I almost despaired of being cured, thinking that instead of dyspepsia it must be cancer of the stomach I had. For the last three years I have been in agony from pain in the stomach, beside other symptoms innumerable, until I could not even move about from pain and weakness. At last I saw your K.D.C. advertised and procured a free sample, which I found doing me good. I have used five packages and am free at present from pain or ache, although it is six months since I have been cured, I believe permanently."

Christ in Prayer.

Jesus Christ prayed in the midst of the busiest, the most laborious life that was ever lived on earth. He sought retirement for prayer; He continued whole nights in prayer. This is very wonderful. We might have thought that He needed not prayer. Certainly He had no sins to confess, no infirmities or weaknesses to commit to His Father's mercy, no graces or virtues to ask for. Therefore He needed not prayer as we do. Yet He prayed, and prayed as none other ever prayed. His prayers were, we doubt not, in a great part intercessions. He prayed for others—for us. This we can see from the marvellous prayer recorded for us in the 17th chapter of St. John's Gospel. Even here He began the great work, which, as our Great High Priest, He ever liveth to do for us in Heaven. Yet not this alone. Behold Him bowed down on His face on the ground in Gethsemane. For whom prays He now? This is no intercession for His beloved. It is for Himself He is pleading in such an agony of earnestness. It is the exceeding bitterness of the cup of suffering put to His lips that forces from Him the cry for escape. Oh marvellous sight! The Son of God prays! He who could say of Himself that "what things soever the Father doth, these also doeth the Son likewise,"—He prays! Oh, wonderful power and blessedness of prayer! The weapon is wielded by the Son of God Himself! And shall He who needed it so little, pray so much, and shall we, who need it so much, pray so little? True, we have not the power to pray as He did. But if our power is less, how much greater is our need! If His Divine nature enabled Him to hold such blessed and inti-

mate communion with His Heavenly Father, while our fallen humanity makes our prayers poor, weak, and faltering, shall we not seek that our necessities may do for us what His Divine freedom from all necessities did for Him—bring us more and more in deep, earnest, continuous prayer before the throne of our Father in heaven."

Another thought flows from the prayer of Christ. He is the Son. But we also are sons. Baptized into Him, we partake of His Sonship. If we realize this, should we not pray better? Our great Example prayed, holding blessed communion with His Father. Would not our prayers be far more blessed than they are if they were like His in this—if they were the communing of loving children with a loving Father.

A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

Hood's Pills cure nausea, sickness, indigestion and biliousness. 25c.

Good Night.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. Good night! The little one lips it, as, go'wned in white with shining face and hands, and prayers said, she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friends and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unexplored sea. Our barks of life set sail and go onward into the darkness, and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, it is the vigilance of One stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, are the same meaning. "Good-bye" is only "God be with you." "Good night" is really "God night," or "God guard the night." It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say, "Good night."

Self-Contemplation.

"Sift yourselves through and through, and so sift on," says a prophet alike of God's tender love and holiness, not looking at yourself superficially; but examining closely what you have been, what in detail you are; ask God for light to see yourselves, as you shall see yourselves at the Judgment-seat of Christ. Dare to behold yourselves as far as you can, as His All-seeing Eye sees you; in what way you first fell into any sin, which has since haunted you, what you should most fear if our Lord came suddenly to judge. To what end to hide your eyes from them now, and behold them if unrepented, at your condemnation at the Great Day? Do this, telling God that you desire to grieve, for love of Him, for whatever has offended Him, and then, if you have found it hard to carry on the strife by yourselves, if you would fain consult a physician who understands the sicknesses of the mind and their remedies, if you wish not to trust to yourselves, but to hear the absolving voice of Christ before you see Him on His Judgment-throne, if you wish not only to hear your pardon pronounced in His name, but to run the race Heaven-ward with increased strength and grace, you know to whom He the Truth has said, "Whosoever sins ye remit, they are remitted unto them."—Dr. Pusey.

Hood's Sarsaparilla acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Hints to Housekeepers.

Melted beeswax, turpentine, and sweet oil, well mixed together, are excellent for polishing furniture, stained floors and picture frames. It should be rubbed on with a piece of soft cloth.

LOBSTER CHOPS.—Take a pint and a half of cold boiled lobster picked to pieces, season with a tablespoonful of minced parsley, half a grated nutmeg, a little salt and cayenne. Put a cupful of milk on to boil, rub three heaping tablespoonfuls of flour and one of butter together, add to the boiling milk. Beat the yolks of two eggs, stir in the milk, take from the fire, add the lobster meat, mix well, turn out on a dish to cool. When firm, make into chops, roll first in beaten egg, then in cracker crumbs, put in frying basket and fry in boiling fat until brown. Drain, arrange on a heated dish, garnish with parsley, and serve hot.

SCOTTISH WAY OF COOKING HERRING.—After the heads, fins and tails have been removed, the herrings are split open and the bones taken out. The fish are well dusted on the inner side with pepper and salt, and laid flat against each other in pairs. They are then dipped in coarse Scotch oatmeal, and fried in boiling lard.

The clergy have tested K.D.C. and pronounce it the best.

FOR AN INVALID'S SUPPER.—Boil two calves' feet quite slowly, yet to rags, in three pints of water, strain through cheesecloth, season, and keep in a cold place. Serve this liquor as required, warmed up carefully, stirring in it one beaten egg and two tablespoonfuls of milk to every cup of broth; let it boil up once, remove from the fire, and serve quickly with thin, crisp toast. A few drops of lemon will be found an addition.

When a stain gets on a fresh dinner cloth, the easiest way to remove it is immediately after dinner to slip a bowl directly under the spot, thus raising the cloth from the table, and then to pour boiling water over the stain. Let the cloth remain stretched over the bowl until the wet portion dries.

To make a mustard plaster for a child, take one teaspoonful of ground mustard and three of flour, with enough water to make a good stiff paste. Spread between two cloths. For an adult, use one part of mustard to two of flour. Mixed with the white of an egg it will raise a blister.

For stomach troubles use K.D.C.

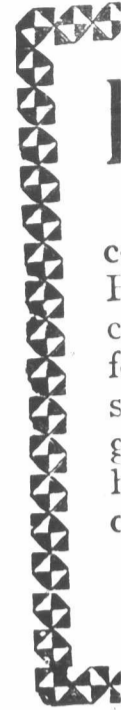
STUFFED BREAKFAST ROLLS.—Stuffed breakfast rolls may be somewhat novel. Take one for each person and remove every particle of the crumb. Have ready a cupful of cold, cooked and minced poultry or veal, with a trifle of ham mixed with it; melt in a stew-pan a little butter, and stir in a dessert-spoonful of flour; add a gill of milk or cream and the minced meat; season, and stir until very hot. Fill the rolls with this, close them again, set in a warm oven for two minutes, and serve garnished with parsley.

Figs in cream is a delicious way of serving figs, and even those which have been kept till too dry for pleasant eating yield under this treatment. Cut off the stems, and for a pound cover with a pint of cold water and let them stand over night. In the morning put on the fire and simmer very slowly till the figs are plump and tender. Then cut half a small lemon in thin slices, add, and simmer ten minutes longer. Serve very cold with whipped cream.

EVERYBODY KNOWS.—Everybody in King's Co., N.B., knows Mr. Geo. S. Dryden, of Mitchell and Dryden, Sussex, N.B. He says:—"My wife had a very bad cough that for ten days was most distressing; finally I tried Norway Pine Syrup, and one bottle cured her. I have never found its equal."

PLAIN FACTS.—As a prompt, pleasant and perfect cure for coughs, colds, hoarseness, sore throat, pain in the chest, asthma, bronchitis, croup, whooping-cough, quinsy, influenza, and all throat and lung troubles, Norway Pine Syrup is the best remedy known.

FOR THROAT TROUBLES.—Norway Pine Syrup is the safest and best cure for coughs, colds, asthma, bronchitis, sore throat, and all throat and lung troubles. Price 25c. and 50c.



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Has Upset

the old ideas, and revolutionized cooking—What? **COTTOLENE.** Why? Because it is clean, pure, healthful, economical, and makes the most delicate and delicious food. 5 lbs. of Cottolene equals 7½ lbs. of lard, saving ⅓ the cost. Get the genuine, with trade mark—steer's head in cotton-plant wreath—on every tin. Made only by

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Wellington and Ann Sts., MONTREAL.



IF! IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done;

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend;

How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

The Children's Party.

They had been saving up for it such a long time. Bobbie declared he had quite forgotten what a peppermint cushion tasted like, it was so long since he had tasted one; and little Frankie, whose pocket money was a half-penny a week, said he really thought, after all, it was better to have little treats every week, than to see all his half-pennies swallowed up by the hungry man on the money-box, with the promise of one great big treat at the end of ever so many weeks.

Indigestion

Horsford's Acid Phosphate

is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For sale by all Druggists.

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931 Queen St. west,
Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 518.

However, Mildred and Jessie were very firm.

"We have made up our minds to save up for a dinner party," they said, "and will do it. We have more than seven shillings now, and when we have nine we will have the dinner."

One day there was great delight and shouting. The hungry man on whose hand each coin was put had thrown the last penny down his throat, and Mildred being the eldest, had unlocked the back of the box, and counted the money.

"More than nine shillings," she said. Now, mother dear, let us make out the list."

What fun they had over arranging it! One wanted one thing, another wanted another, but they had more fun than anything else.

"But what will it all cost?" said I. "Hadn't you better put it all down? I don't think you will have enough money, if you have four visitors, to pay for all; but I will find the meat, if you pay for all the other things."

"No, go away!" said Bobby, who was sitting on the window-sill, shaking his head violently. "Go away!"

"What's the matter?" said all the children, crowding forward and leaning over the little iron rail to look into the street below.

"It's only a beggar," said Bobby, and then the little fellow turned round to Mildred. "Do you think she heard what you were reading, Milly? How bad it must be to hear all about soup and fish and pudding, and be so dreadfully hungry!"

"Don't talk about what you don't understand," said Jessie, rather sharply. "I knew that she thought Bobby was right, and yet did not want to think so, if you can make that out."

"We'd better put the money back," said Mildred, quietly. "We shall not want it till Friday next, if we are to have the dinner party on Saturday. Here, Bobby, you like to feed the man, don't you?"

It was a quaint looking money-box, made of metal, in the shape of a man sitting in an arm-chair; you put the money in the man's hand; this moved a spring, and he jerked it down his throat. As a rule, Bobby delighted in feeding the hungry man, as he called

him, but to-day he did not seem to care about it.

"Do you think that little beggar girl was very hungry?" Jessie said to me, when I went to tuck her up that night.

"I know she was, dear, for cook called her in and fed her. She never begged before, but her father has been sent to the hospital after an accident, and her mother is ill. She had not had anything to eat all day, yet she wanted to save a piece for her little sister at home."

"Oh, mother, and we were talking about spending all that money," said Milly, while Jessie only cried quietly for sympathy. "I know," said Milly presently, almost jumping out of bed with excitement—"I know; we will have a dinner party, but we won't ask you and father and any of our friends. We will go to the Vicar's wife and get her to lend us the infant school-room. How many poor children could we invite to dinner, mother?"

There never was a merrier party than the one that met next day in the drawing-room to discuss the children's dinner party. There was no shadow over that; for were they not all trying to obey their Master's command, and inviting the poor and needy? And when, on the eventful day, twenty of the poorest children sat down to a good dinner of meat and pudding, more than one eye was dim as the little ones shouted:—"Three cheers for the little ladies and gentlemen who gave us this treat!"

The Little Truant.

Cats and dogs are both very affectionate, but while the latter seem to attach themselves chiefly to certain people, the former bear a great affection for certain places. After having been taken long distances from their homes cats have been known to return in a short time, finding their way back in a most wonderful manner.

Even the most sober pussies seem at times to be seized with a desire to see something of the world, but the intelligent animals generally come back again after a short absence.

Besides love of home, jealousy is often another attribute of the domestic cat. Any caress bestowed upon another favourite is sure to be resented, either by sullenness or anger.

But some cats are even devoid of jealousy. Mr. Harrison Weir had two cats, one a red tabby, a great beauty, and Lillah, a short-haired cat; this and a white long-haired, named Colonel, were great friends, and these associated with a tortoiseshell-and-white, Lizzie. None of these were absolute house cats, but attended more to the poultry yards and runs, looking after the chickens, seeing that no rats were about or other "vermin" near the coops. Useful cats, very!

The house had attached to it a very

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable. 25c.

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DARKNESS AND DAYLIGHT
or LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrnes, with introduction
By Rev. Lyman Abbott.

It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from flash light photographs of real life. Ministers say "God speed it." Every one laughs and cries over it, and Agents are selling it by thousands. 25-1000 more Agents wanted—men and women. \$1.00 to \$2.00 a month made. Send for Terms to Agents and choice specimens of the beautiful engravings. Address: HARTFORD PUBLISHING CO., Hartford, Conn.

Babies

and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the food they eat. Its nourishing powers are felt almost immediately. Babies and children thrive on Scott's Emulsion when no other form of food is assimilated.

Scott's Emulsion

stimulates the appetite, enriches the blood, overcomes wasting and gives strength to all who take it. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Emaciation, Consumption, Blood Diseases and all Forms of Wasting. Send for pamphlet. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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THE NEW AND ELEGANT COSMETIC
for the cure of

CHAPPED HANDS, FACE, LIPS

And all roughness of the skin. It dries instantly, it whitens the skin; it is not greasy or sticky.

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A College President writes: "For ease with which the eye finds the word sought, for accuracy of definition, for effective methods in indicating pronunciation, for terse yet comprehensive statements of facts, and for practical use as a working dictionary, 'Webster's International' excels any other single volume."

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large garden, and generally of an evening, when at home, Mr. Weir used to walk about the numerous paths to admire the beauties of the different plants, of which he had an interesting collection. Five was his time of starting, when, on going out of the door, he was sure to find the two first named cats, and often the third, waiting for him, ready to go wherever he went, following like faithful dogs. These apparently never had any jealous feeling.

Of all the cats Lillah was the most loving. If he stood still, she would look up, and seem to be watching the expression of his face. If she thought it was favourable to her, she would jump up, and, clinging to his chest, put her fore-paws around his neck, and rub her head softly against his face, purring melodiously all the time, then move on his shoulder, while The Colonel and his tortoiseshell friend Lizzie would press about his legs uttering the same musical self-complacent sound.

Here, there, and everywhere, even out into the road or into the wood, the pretty things would accompany him, seeming intensely happy. And when he returned to the house, they would scamper off, bounding in the air, and playing with and tumbling over each other in the fullest and most frolicsome manner imaginable. Neither Lillah, The Colonel, nor Lizzie ever seemed to know the feeling of jealousy. But these, as I said before, were the exceptions. They all had a sad ending, coming to an untimely death through being caught in wires set by poachers for rabbits.

Another cat was very much afraid of thunderstorms. It chanced that one day she was in the garret with her very young family, when a severe



The above cut shows our new and only premises 31 and 33 King Street West.

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and a select stock of FURNISHINGS, which is well worth your inspection, combining as it does

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RICHARD A. MCCURDY PRESIDENT.

STATEMENT

For the year ending December 31 1894

Income

Received for Premiums \$36,123,163 82
From all other sources 11,897,706 12
\$48,020,869 94

Disbursements

To Policy-holders:
For Claims by Death \$11,929,794 94
" Endowments, Dividends, &c. 9,159,462 14
For all other accounts 9,789,634 18
\$30,878,891 26

Assets

United States Bonds and other Securities \$8,970,690 67
First Lien Loans on Bond and Mortgage 71,339,415 92
Loans on Stocks and Bonds 11,366,100 00
Real Estate 21,691,733 39
Cash in Banks and Trust Companies 9,655,198 91
Accrued Interest, Deferred Premiums, &c. 6,615,645 07
\$204,638,783 96

Reserve for Policies and other Liabilities, Company's Standard, American 4 per cent. 182,109,456 14
Surplus 22,529,327 82

Insurance and Annuities assumed and renewed \$750,290,677 97
Insurance and Annuities in force December 31 1894 855,207,778 42

Increase in Total Income \$6,067,724 26
Increase in Premium Income 2,528,825 84
Increase in Assets 17,931,103 82
Increase in Surplus 4,576,718 91
Increase of Insurance and Annuities in Force 51,923,039 96

I have carefully examined the foregoing Statement and find the same to be correct
CHARLES A. PRELLER Auditor

From the Surplus a dividend will be apportioned as usual.

ROBERT A. GRANNISS Vice-President

WALTER R. GILBERT General Manager
ISAAC F. LEVY Vice-President
FREDERIC CROWWELL Treasurer
EMORY MCCLINTOCK, LL.D., LL.M. Actuary

HENRY K. MERRITT, Manager,

31, 32, 33 Bank of Commerce Building, Toronto.

storm came on. Puss was very frightened, and, not considering the garret a safe place for her young, carried them downstairs in her mouth one at a time, putting them in the care of the house-dog. When the storm was over, she carried them back in the same way.

A Fur-Clad Thief.

During a single week grandma lost four speckled hens, a duck, and three goslings. "There must be an end to this," said Uncle Phil, and that very day he took down his gun and went across the clover lot to the belt of woodland just beyond.

"Between foxes and weasels," sighed Aunt Bertha, "every thing will be stolen."

That very minute, Jim, coming in from the stable, showed us some egg shells which he had found under the barn, where Bidy had made a new nest.

"If the silly things wouldn't cackle out the news," said he, "and then run off to gossip with their neighbors, it would be well enough; but the instant a weasel hears that cry he slips in—for he can creep through any place where a cat or mouse can go—and helps himself. And see these shells," added Jim; "not one of them is broken. There is only a bit of a hole at the small end, where the sly thief has sucked out the inside; a very neat way of eating, ma'am!"

An hour later our small man, Ben, shouted out: "See, papa's coming, and something hangs over his shoulder!" "There's your fine robber, grandma," he said with a bow, laying at her feet a weasel as plump as he could be.

"But he led me a lively chase. Those short legs of his run swiftly, and once he leaped at me from a fence-post, aiming at my throat; but a blow from my stick saved me. It stunned him for a moment, and before he knew what was the matter I shot him. We will have the brave little hunter stuffed; those delicate, five-fingered paws shall have rest."

There is a droll story of a weasel going to church to eat his dinner. At first he trotted up the aisle, took a good look all about, saw that every one was busy listening to the minister, then trotted gravely down and out at the door, and came back soon with a frog in his mouth. As before, he seated himself in the broad aisle, facing the minister, and, at leisure, ate his dinner.

Hints

Endeavour to be punctual at all services. Pray always for those who minister to you in holy things.

Be courteous to strangers, and assist them in finding the place in the Prayer Book.

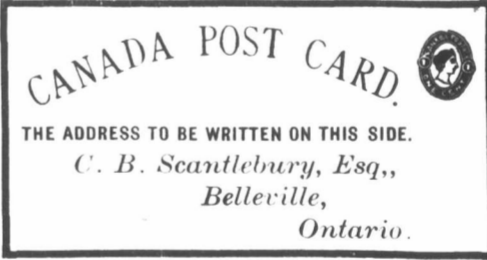
When it is proper to kneel, get down on your knees, instead of sitting, or leaning over upon the back of the pew in front of you.

Join heartily in those portions of the service which belong to the congregation, and do not engage in unnecessary conversation with your neighbours.

Make alms-giving a regular part of your worship, and remember that which is placed upon the alms-basin is offered up at the altar of your Lord as your gift to Him.

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Please send me samples of Wall Paper suitable for (mention Rooms) and not to exceed (mention Price) per single roll. I saw your advertisement in (mention Paper).
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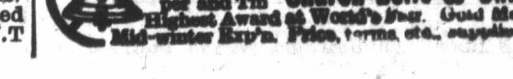
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