

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 20.]

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[No. 6.]

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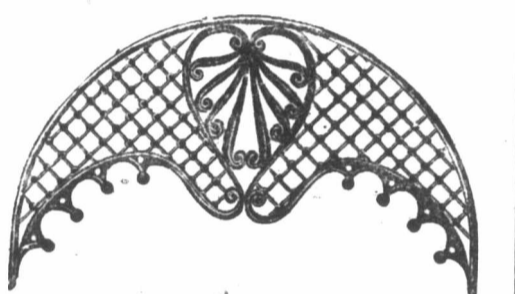
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# Canadian Churchman.

TORONTO, THURSDAY, FEB. 8, 1894

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## Lessons for Sundays and Holy Days.

February 11—1 SUNDAY IN LENT.  
Morning.—Gen. 19, v. 12 to 30; 13, v. 17. Matt. 23, v. 13.  
Evening.—Gen. 22, to v. 20 or 30. Acts 26.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"UNDOING THE WORK OF THE REFORMATION" is the way the *Rock* describes the work of the English Church Union and its namesake in Canada. We should be sorry to think that this is a fair statement of the object and aim of our Canadian Church Union. It looks rather like "completing the work of the Reformation"—filling out the details that have been overlooked too much in the interval. Daily services, frequent communion, proper preparation, careful service, reverent churches, etc., can hardly be called "undoing" the work of the Reformation. Rather the contrary!

"KWAGUTL" is not a pretty word to our eyes. It rather savours of "Volapuk," and gives one a sensation of spasm of the vocal organs. It is, however, Canadian enough: for it is the language spoken by the Indians on the North of Vancouver Island—"the most barbarous and depraved of their countrymen." Christianity has effected great changes in that respect. C. M. S. missions have been at work there, "explaining the Gospel round the family fire." The Gospel of St. Luke in that language is now being printed.

A. L. O. E.—those dearly loved initials of a famous authoress and interpreted to signify "A Lady of England"—belonged to Charlotte Tucker, a missionary agent engaged for the last eighteen years in India, where she has recently died. She published over fifty volumes of juvenile and religious stories, the profits of which (very large) are devoted to the support of missions. She thus did double work.

"LENGTHEN THE PASTORATES," seems to be the maxim of the Methodists at present. Their "advance" steps are recently in a conservative direction as regards Church matters. It is not so—according to *The Advance*—with Congregationalists, who manifest a curious feverishness of frequent change in their pastorates. Perhaps, on their principles, it is natural: the more change the better. We must say we prefer the tendency developed by the Methodists—towards permanency.

"HARD TIMES" are evidently being made an unworthy excuse by a class of people who are not injuriously affected by them at all—on the contrary—people with settled or fixed incomes. While they get the advantage of reduced rents and prices generally, they too often greedily *retrench* in their charities and other benevolent enterprises—just when they ought to be universally *more liberal*, and make up for the inability of people less fortunate. Bad specimen of human nature!

THE "PRAYER BOOK CROSS" is a peculiarly American idea. It is the *largest* cross in the world—57 feet high, on a pedestal 7 feet high and 17 feet square. It is composed of 68 pieces of stone, weighing together 6,000 lbs.—192,000 lbs. altogether. It has been lately erected at Golden Gate Park, San Francisco, to commemorate the first Prayer Book (Anglican) service ever held on the Pacific Coast—by Francis Fletcher, priest of the Church of England and chaplain to Sir Francis Drake, June 24th, 1579. The cost was borne by George W. Childs, of Philadelphia—lately deceased.

"NO DOGMA, NO DEAN," was one of the caustic and epigrammatic retorts for which Benjamin Disraeli was famous. It was a reply to Dean Stanley's maxim "More religion, less dogma"—as they were dining together one day. Disraeli's saying points a very important fact—the necessary connection between positive and permanent truth and permanent Church order and decency. The two things naturally reside with each other, as congenial companions in our households.

ROMAN CATHOLICS IN U. S. have, by their aggressive and intolerant attitude, roused the long-suffering indignation of the true Catholics of the Anglican Communion against their tricks and dodges to secure political predominance. The N. Y. *Churchman* "goes for them" with both hands, exposing the hollowness of their pretensions, the dishonesty of their professions, and the cunningness of their policy, in dealing with the powers that be—often merely their own puppets!

SEVENTEEN THOUSAND NEWSPAPERS our Republican neighbours boast of as their quota of the estimated 48,000 published throughout the whole world. Their calculations accredit Germany with only 5,500, France 4,000, England 6,000, Russia 800, Italy 1,400. Unquestionably this continent "runs to newspapers"—people never seem to get enough of them. They always suspect that the newspaper they have not seen contains something very valuable for their interests!

"BISHOP HILL AND MRS. HILL AT REST" was the pathetic telegram from Lagos announcing the death of the recently consecrated Bishop and his wife in Western Equatorial Africa. The cause is supposed to have been malarial fever. The event

makes one ponder, more than ever, the advisability of sending such numbers of white men to places where valuable lives are usually lost by fevers almost immediately.

"NEVER TAUGHT HOW TO TEACH" was the indictment which Rev. Dr. Mortimer of Philadelphia recently brought (at the N. Y. 'Church Club' dinner) against the want of system which leaves so many *unemployed clergy* adrift in our great cities. His speech was a powerful plea for *College education*—seminary life with its training in order, discipline, application, study, etc. The untrained are not fitted to train others.

"PROTESTANTS WITH STRONG CATHOLIC LEANINGS" are to be found—according to *Church Bells*—not only in Scotland but in France, where "burning questions" have recently been debated in a manner which goes to show the powerful indirect influence exercised by the Old Catholics on the various sections of Protestantism in France. The same thing is true of Swiss Protestantism. Is it not true all over? Are not all those bodies which have drifted too far from Catholic truth, polity, and practice, trying to feel their way back?

EUCALYPTUS TREES get credit (in London *Daily Telegraph*) for counteracting la grippe, influenza, malaria, etc. Their effect in malarial regions has long been known and recognized. Sierra Leone has, by their use, apparently been changed from what used to be called "The White Man's grave" to the most healthy station on the West Coast of Africa. They are found to thrive well in such localities as Hyde Park, and there is an agitation to plant them liberally about London. Worth noting for Canada.

"OLD CATHOLICS" AND "GREEK CATHOLICS" seem to be seriously contemplating and preparing for union. A commission to settle the conditions recently met in St. Petersburg, and its results are to be brought before the "Holy Synod" of the Eastern Church—the Patriarchs (Oriental) of Constantinople, Jerusalem, Antioch, Alexandria, and Bishop Reinders. The proceedings are sure to be interesting to all who have the cause of Reunion at heart, though they may not approve of some details involved in such a combination as this.

ONE OF THE OLDEST BIBLES IN THE WORLD is said to be in the Theodore Graf collection in Philadelphia. It is written in ancient Jewish characters on forty-seven leaves of "papyrus"—primitive "paper" of Egypt. Portions of Zechariah and Malachi are fairly legible, although the date of the writing is said to be over 2,000 years ago—before Christ, hundreds of years. The value, of course, is simply inestimable.

"WESLEYAN BISHOPS" continue to be a bone of contention among the societies of Methodists in England. Many of them do not quite "stomach" the proposed change in the direction of Episcopalianism. *Church Bells* directs attention to some remarkable confessions made in the course of their internal controversy. They depreciate "cockney imitations" of real Bishops: "if the Methodists want to imitate the Church, let them do so in those respects (activity of the clergy, etc.) which are making it a continuous power": "if we want Bishops, let us go where we can get the real thing," etc.



"CIRCUMSTANCES ALTER CASES."—It used to be a pleasant custom of Christmas-tide in Russia for the priests celebrant to say a prayer anathematizing the French people for their invasion of Russia in 1812. *Nous avons change tout cela!* The recent enthusiastic welcome accorded the Russian naval squadron on the French shores has caused a judicious cessation of the national anathema, by order of the Metropolitan of St. Petersburg. Our own services have occasionally been similarly modified with advantage to feeling.

"AMALGAM OF WINDS, FROST, FOG, AND MUD!" describes the sort of weather they have recently been having beyond the Atlantic. Same here, with exception (almost) of frost—a stranger experience for Canada. Surely there must be some heat-producing visitor in our Western skies this winter to cause such a very abnormal state of things—something which has strayed from its usual habitat over Europe. At any rate our European friends are learning some lessons about the poor in winter which they usually miss.

A CHOIR-BOY SCHOOL has—after many years efforts—been established in connection with the Cathedral of Fond du Lac—Fr. Grafton's diocese. *Church Bells* highly commends the enterprise shown in this struggling Western diocese in imitating so successfully one of the important factors and features in the English Cathedral economics. Even when Rector of the Advent in Boston, Bishop Grafton did not succeed in achieving this important adjunct of a parochial service.

RAKING FOR CINDERS is an exercise that the English poor have had to learn this winter, and the *Rock* dwells on the pitiable sights to be seen, round the dust tubs of the Inns of Court and elsewhere—a sight very common, an everyday occurrence, a matter of course in Canada. The custom is a parallel to the Old Testament custom of *gleaning* after harvest and vintage. It would be well if our better-off people would imitate Boaz in the case of Ruth—instruct their servants not to be too careful in "sifting" the cinders—leave something for the poor to grub for! It is the nearest thing to honest work these hard times. Let them have it!

UNOSTENTATIOUS LIBERALITY.—It is apparently an "open secret" that several Yorkshire livings have been augmented—under Archbishop Maclagan's liberal scheme—to the extent of £40 per annum, chiefly through the private donations (anonymous) of Sir Tatton Sykes, whose name has for many years been a "household word" for that kind of beneficence—"not letting the left hand know what the right hand doeth." A vast amount of this kind of thing goes on secretly—it is the fairest form of charity.

#### "PARSON JONES."

We hasten to assure our numerous readers—and the large Jones constituency in particular—that we are not going to refer either to the Irish Archdeacon of Ontario, the Canadian Archdeacon of P. E. Island, the English Dean Urbane of Toronto, or the Welsh Rural Dean of E. Simcoe, all (and many more) belonging to the honoured family, found among all the brotherly branches of the British Empire: nor yet to the respected Registrar of Trinity University, or the Bishop of St. David's or Newfoundland. No, not even to any one of the 400 or 500 of that name whose titles fill so many pages of the Clerical Directory—about one-fiftieth of the whole number of our clergy!

This particular "Parson Jones" does not, we verily believe, exist anywhere in Heaven or earth, or even "under the earth."

#### HE IS THE SOLE PROPERTY

of a talented authoress named Florence Marryat (a very good name too) whose peculiar "creation" of fancy this particular Jones seems to be. He is "patented" and the "exclusive rights" secured to Miss M. and her heirs, etc., forever—at least we hope so. The effect of his existence (such as it is) will thus be somewhat circumscribed. We doubt whether every one of the 2,000 (or shall we say 5,000?) juvenile members of this widespread clerical clan whose roots are fast imbedded in Welsh soil, would not be ashamed to own cousinship with this particular "Jones"—so devoid is he of even common sense. We rather think that a combination could be made by that family to convict Miss M. of malicious libel or defamation of the family character.

#### COUNT LEO TOLSTOI

has a kind of respectability—if not nobility, Russian or otherwise—about him: and his eccentricities of word and deed gather a certain degree of commendation. He has the "courage of his convictions," at least. It is, however, to be feared that he is getting a number of followers who cannot do him credit—who would probably be disowned by him, if he knew of them. Yet, underneath his life, too, lies a ridiculous fallacy: and he is, in a measure, responsible for the nonsense that his admirers write. He might be more exact and careful, more clear and emphatic, in drawing his line between sense and nonsense. He is at liberty to make himself poor and stay so if he likes—forcing it on others is a different matter.

#### VOLUNTARY POVERTY

has its charms as well as votaries: always has had and always will. Some people have a gift that way—others, most others, not. There are two types of life put before us in the Gospel—as we think Professor Clarke lately pointed out in his usual felicitous manner: the Christ type and the John Baptist. One set live and labour that they may "have (somewhat) to give" to others. The other set devote themselves so entirely to spiritual benefits that they simply exist for that function—and do not give, because they have nothing: do not earn, procure or work—rather "receive" than give. Therefore, some men are fitted naturally for the former useful role: others for the latter. The same is true of women—Florence M. included.

"WISDOM IS JUSTIFIED OF ALL HER CHILDREN."

Strange that even superficial readers of the Gospel should ever seem to think otherwise! And yet a "hard-headed" Canadian lawyer—a quondam mayor—has been known to follow this line, and print (in book form too) arrant nonsense about "Parsons and their pay,"—as if parsons or would-be parsons could live on air, any more than lawyers or novelists. If they do not get any "pay," they must simply deduct so much of their time from clerical functions, in order to earn or procure the necessaries of life—and the necessaries, too, of official usefulness, the tools and instruments of office. The lawyers, novelists, etc., who have

#### DABBLED IN THEOLOGY

as an occasional "pastime," or "professional distraction" or variety of labour, do very little; and practically care very little about what they do in that way. What does an hour or half an hour occasionally, or even regularly, devoted by a Blake or Beatty or Maryatt, signify or effect, as compared

with the day-long and life-long continuous devotion of Anglican Dean, Priest or Bishop? We do not undervalue such lay help; but it is as the "small dust in the balance," compared with the solid mass in the other scale. Yet it all counts!—even the "small dust," if it be gold dust. Why should such amateur helpers snarl at the regulars? The question is not so much what the parsons get, as

#### WHAT THEY DO WITH IT?

An English bishop may receive £5,000 or £10,000 per annum—and give away twice as much. We have good authority for saying that the English bishops, as a class, give away far more than they get from the Church funds. Yet Miss M. indulges in the stereotyped unworthy sneer about the Anglican Bishop and Dean. Her favourite "Tolstoic" character, the American enthusiast Solum (not "Solon"! ) repudiates bishops, but sets up "leaders"; repudiates "clerical income" but substitutes "provision"; and so throughout the whole category of objections to the Anglican system. The "come-down" of the whole scheme in this way is really laughable, but Miss M. is in blissful ignorance, and sends her "Parson Jones" to vegetate in Australia as a "salaried agent" (?) of some new religious fad—a paid parson would be unnecessary!

#### MONKS AND NUNS

had, we find, their origin in this very fancy (natural in its way and proper) for devoting one's life to a maximum of work for Christ on a minimum of "living"; when this "living" is too much of a minimum, their work diminishes perpetually. But very often the thing works the other way; hence the corruption of monasteries and nunneries, which did so much to justify the Reformation. The trouble arises when people unfitted by nature insist on playing this peculiar and abnormal role. Nature will be revenged! They turn out failures, disgrace their profession, and discredit the whole system—"discredit" in the sight of the public. The Church of Rome forces (practically) celibacy on all her clergy—we need not make the contrary mistake. We have some men eminently and naturally fitted for the celibate life; let them lead it! So of poverty, etc.; let all our gifts find "play" in the Church.

#### OBITUARY.

MARGARET ANN STRACHAN.

On the 29th January there passed to rest at Deanside, Trinity College, Toronto, one whose memory will linger fragrantly—as the odour of the modest violet—about the locality where the last decade or so of a busy life of unobtrusive benevolence has been spent. The deceased lady had for many years presided, with kindly dignity and grace, over the household of Rev. Dr. Jones, Registrar of Trinity University; and very few persons resided very long either in or near her home without becoming conscious—either directly or indirectly—of her gracious influence, so habitual and constant was her characteristic kindness of heart. Her earlier life had been connected more with legal circles and the judiciary of our courts, both her father (Mr. Justice Jones), and her husband (John Strachan), Judge of the counties of Huron and Bruce, being men of mark on the bench. She wore worthily and bore up the honours of the family name of the first Bishop of Toronto, and was closely related not only to Rev. Dr. Jones, but to Messrs. Clarkson, Beverley, Herbert and Frank Jones. The funeral service in Trinity Chapel on Wednesday was conducted

impressively assisted by the students; then by S. Matthias Strachan's and covered the centre of the so well. Many Churchmen numerous kindred wended its way of the college tolled their looked the re

A BY

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These three and godly—li Each of them out every noo places of whic look into.

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RIGHTEOUS our fellow-me to all their du and examine h What will the band, good; daughter, or p considerate; man of busine kind?"

GODLY sho Author of our Him and to light of this c "Have I del keeping God i lift my thought morning, and keeping ere I daily some sel and carry it w life? And do my work and my path and with all my w of God, habitu duty, and thus God to my fel only when goi my fancies, an ligion by leavi of empty seats



impressively by the Provost and Professor Clark, assisted by the sweet-singing of a surpliced choir of students; the coffin, covered by a purple pall (lent by St. Matthias' parish, which will greatly miss Mrs. Strachan's kindly presence and ready sympathy), and covered with flowers, resting meanwhile in the centre of the beautiful sanctuary, which she loved so well. Many of our most prominent citizens and Churchmen gathered round the body, besides the numerous kindred of the deceased. As the cortege wended its way from the college precincts, the bells of the college chapel and St. Matthias' church tolled their sad farewells, and many neighbours looked the regrets their hearts could not but feel.

#### A PLEA FOR A TRUE LENT.

BY THE RT. REV. W. H. HARE.

Lent has come again. Perhaps our self-indulgent flesh wishes it had not. But Lent is like birth and death, and all the great occasions in our career. It does not wait till we are ready.

Lent is one of the fences with which the Church would help us to bar out the world and the flesh; a sort of trellis, too, on which our better nature may climb up towards God. Is it not of the first importance that we should build it up strong and plain in these days of self-indulgence and of many cares. Hence this plea for its observance.

The fixed length of Lent, forty days, connects it distinctly with Him who was for our sakes tempted like we are, "being forty days tempted of the devil," and thus it brings to our minds afresh the truth that "the grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and all worldly lusts, we should live soberly, righteously and godly in this present world."

These three plain words—soberly, righteously, and godly—light up the whole domain of duty. Each of them is a candle with which to search out every nook and corner of our lives, even the places of which we are afraid, and do not like to look into.

SOBERLY shows how we should deal with ourselves. To keep one's temper, propensities, and appetites under wise control is to live "soberly." Search your lives with this candle, I pray you, and inquire: Am I *passionate* in anything? Am I *passionately* fond of any food or drink—*passionately* fond of parties and dancing—*passionately* fond of plays—*passionately* fond of money?

If you are, then you are not sober. Reason and conscience, the balance wheels of your being, are out of order. Your sense of duty, God's vicegerent in the soul, yea, God Himself, have been dethroned by *passion*.

RIGHTEOUSLY shows how we should deal with our fellow-men. To live "righteously" is to render to all their dues. Hold this candle to your lives and examine how you treat those who are about you. What will the verdict be? Will it be, "as a husband, good;" "as a wife, faithful;" "as a son, or daughter, or pupil, obedient;" "as an employer, considerate;" "as an employe, trusty;" "as a man of business, honourable;" "as a neighbour, kind?"

GODLY shows how we should deal with the Author of our being. To live "godly" is to fear Him and to love Him supremely. Throw the light of this candle upon your lives and inquire: "Have I deliberately chosen definite means of keeping God in mind? Do I always collectedly lift my thoughts to God when first I arise in the morning, and reverently commit myself to His keeping ere I lie down at night? Do I ponder daily some selected passage of the Word of God and carry it with me as a guide of my every day life? And do I cultivate the constant thought in my work and in my recreation, "God is about my path and about my bed, and is acquainted with all my ways?" Do I, jealous for the honour of God, habitually go to His house as a paramount duty, and thus commend the public worship of God to my fellow men? Or do I go to church only when going falls in with my convenience and my fancies, and do I thus bring discredit upon religion by leaving the house of God a blank array of empty seats? Do I go to church just for the

pleasurable emotion produced by hearing good music or a clever sermon, or do I go to learn the will of God, and to give unto Him the honour due unto His name? Do I try to render *my* part of the service (in kneeling, standing, responding, etc.) just as well as I can, or do I chiefly wonder why the minister or the choir do not do their parts of the service better? Have I mean or noble thoughts of God? I should seek audience with an earthly potentate with all decorum and respect. How do I behave when I enter the Church, the audience chamber of the King of kings?

To close. Infinite tenderness and pathos are thrown about our religion by the sufferings and death of the Son of God. There is an especial way of acknowledging this. The Lord Jesus appointed it the same night in which He was betrayed. Am I scrupulously careful to take my part in this tribute, or do I absent myself just when the devotions of the Church move on from lower to higher acts of homage to the Highest? Do I thus fling an affront at the Christian's supreme act of worship, "the showing forth the Lord's death till He come?"

Pray, take time this Lent, dear brethren, and ponder these thoughts and thoughts like these.

#### THE BROTHERHOOD OF ST. ANDREW.

The fourth annual Convention of the Brotherhood of St. Andrew in Canada met at Ottawa, on January 18th, 1894.

Many of the delegates arrived early in the day, and by four o'clock, when the preparatory services commenced in St. Alban's Church, there were about 100 members of the Brotherhood, exclusive of those from Ottawa city, assembled. These first day services on the 18th were conducted by the Lord Bishop of Quebec, and were most impressive. His Lordship took as his subject "Our Life, its Dangers, and how it may be lifted to a Higher Level," and showed the special dangers from lukewarmness and hardening of the heart to which men were liable, laying stress upon the necessity of strict self-examination and prayer. It was a most fitting commencement to the whole Convention and struck a key note that was of value throughout all the remaining days. On Friday, the 19th, the charge was delivered to the Brotherhood in St. John's Church by the Bishop of Quebec from the words in the epistle of St. Timothy xi. 13, "A Good Soldier of Christ," and afterwards the delegates met in St. John's Hall, when the Convention was declared open by Mr. N. F. Davidson, who in a few well-chosen words reviewed the progress of the Brotherhood, and addresses of welcome were given by His Grace the Archbishop of Ontario and by Sir Charles Hibbert Tupper. The remainder of the morning was taken up with organization, reading of reports, etc. Mr. R. Vashon Rogers, Q.C., St. James', Kingston, was elected chairman, and Messrs. C. Herbert Carlton, St. Stephen, Toronto, and W. H. Moor, Grace, Montreal, secretaries.

On Friday afternoon the first conference was held on "Quality, rather than quantity, an essential requirement for the work," most able addresses being given by the Rev. Canon DuMoulin, on quality in workers, and by Mr. R. O. Montgomery on quality in work. Other requirements such as loyalty, enthusiasm, simplicity and fraternity, were spoken on, and many important suggestions were brought out by succeeding speakers in conference. In the evening an open conference was held in St. John's Hall. Subject, "The Brotherhood campaign for the coming year." Stirring and helpful speeches were delivered by the President of the Council, by Judge Macdonald, by the Rev. W. J. Muckleston, of Perth, and by Mr. John W. Wood, the general secretary of the Brotherhood in the United States. At this open meeting an especially happy address was given by Bishop Tuttle, of Missouri, who fairly carried his immense audience with him from beginning to end.

On Saturday morning the members of the Convention to the number of about 150 met at 7.30, at St. John's church, and partook of the Most Blessed Body and Blood, the Bishop of Quebec being celebrant.

The conferences during the day were "On what work shall our Chapter take up," and on "Church going amongst men;" in the evening an informal reception was held by the new Council in St. John's hall.

The Sunday was a busy day. The anniversary sermon was preached in St. John's church at 11 a.m., from Rev. xxii. 3, by the Bishop of Missouri, to an immense congregation. At 4 p.m. a mass meeting for men was held in the Opera House, conducted by the Bishop of Quebec; the building was packed, and after a few kindly words from his Excellency the Governor-General, a very earnest address was given by Bishop Tuttle, and the Bishop of Quebec spoke upon the love of God in a most touching and impressive manner. The service, taken altogether, was a wonderful exemplification of the power of the Church and her marvellous adaptability; the audience was most attentive throughout, and the singing, especially the singing of the Apostles' Creed, most hearty and reverent. In the evening, Christ church was crowded to the door to hear the Rev. G. C. McKenzie preach his final sermon to the Brotherhood from the 22nd chapter of St. Luke, "I am among you as he that serveth." The farewell service was conducted by Rev. W. D. Muckleston; this was for Brotherhood men only; the dual vow of prayer and service was again taken by those present. Short addresses were given by three laymen. An earnest appeal to the Brotherhood to act up to their profession was made by Mr. Muckleston. Those departed were remembered. The Gloria in Excelsis was sung, and then the Bishop of Quebec pronounced the benediction and the men separated for their homes, many returning that night.

The Convention was, we believe, a success in the true sense of the word. The enthusiasm kindled at Kingston the preceding February seemed to have deepened into strong determination, and an earnest desire to show forth in practical work that that enthusiasm was not evanescent but meant fight. The presence of the two Bishops, who were untiring in their efforts to assist and encourage, was of the utmost advantage to the Convention. The unique personality of the great missionary Bishop of Missouri, and the manly, practical, helpful words of the Lord Bishop of Quebec, gave just what was wanted. The key-note of humble penitence for past failings and of intention by God's help to do better in the future, struck by the latter on the "Quiet Day" was maintained throughout the three succeeding days, and it seems probable that the Brotherhood movement in Canada will take a fresh start from this Convention and go on gathering strength to do Christ's work and spread His Kingdom amongst young men.

The ladies of the Women's Auxiliary most kindly provided luncheon on the Friday and Saturday, and tea on the Quiet Day.

#### BROTHERHOOD OF ST. ANDREW IN CANADA.

The following were nominated and elected members of the Council for the ensuing year:—N. Ferrar Davidson, St. Stephen's, Toronto; T. R. Clougher, Grace Church, Toronto; R. Vashon Rogers, Q.C., St. James', Kingston; A. B. Wiswell, St. Luke's Cathedral, Halifax; John F. Orde, Christ Church, Ottawa; Lawrence H. Baldwin, St. Thomas', Toronto; R. B. Street, St. George's, Toronto; Judge Macdonald, St. Paul's, Brockville; R. V. Bray, M.D., Christ Church, Chatham; W. P. Sweatman, All Saints', Winnipeg; R. O. Montgomery, St. Peter's, Toronto; W. H. Moor, Grace Church, Montreal; A. R. Bunnell, Grace Church, Brantford; C. B. Watts, St. Phillip's, Toronto; C. F. Yates, St. James', Vancouver; Herbert C. Tilley, St. Mark's, St. John, N.B.; Spenser Waugh, St. Simon's, Toronto.

At a meeting of the new Council held at Ottawa on Jan. 20th, the following officers were elected: President of the Council, N. Ferrar Davidson; 1st Vice-President, R. Vashon Rogers; 2nd Vice-President, Herbert S. Macdonald; Treasurer, R. O. Montgomery; General Secretary, Spenser Waugh.

In view of the necessary increase in expenses, it was decided at the convention to raise the quotas to 50c. per member instead of 30c. as heretofore.



## REVIEWS.

THE TRUTH OF THE CHRISTIAN RELIGION. By Dr. Julius Kaftan. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository. 1894.

This is not a book on the Evidences of Christianity in the ordinary sense of those words. Indeed Dr. Kaftan has a very poor opinion of the ordinary apologetics. He belongs to the Kantian and Ritschlian schools in Theology, which make much of the Practical Reason and very little comparatively of the theoretic. The author is not only a leading theologian in Germany, but he is one of the foremost men in the most living theological movement of the time in that great region; this book is one which demands and will receive the serious attention of all theologians. The rise of Christian Dogma he seems to regard as a mistake exaggerated by the principle of authority in the Church, and by the use of reason on the part of the Schoolmen; and, according to him, the Reformation was very far from securing emancipation. Undoubtedly a large portion of the author's conclusions will be rejected by those who hold "the Catholic Faith"; but for all that every thoughtful reader will gain much from this very considerable work, which, as we have said, theologians cannot afford to ignore.

MAGAZINES.—*The Critical Review* (January) continues its useful course and gives us thoroughly useful and trustworthy notices of all the recent works (chiefly English and German) on Theology and Philosophy. Among the books noticed are Liddon's *Life of Pusey*, Smead on *Old Testament Religious History*, Bradley's *Appearance and Reality*, and Schubert on the recently discovered so-called *Petrine Gospel*. The large reviews are followed by a number of useful brief notices. *The Expository Times* (January) has its usual cargo of useful material. The notes of recent exposition deal with the Higher Criticism, and with the character of the sayings of our Lord, and with a number of other topics of present interest. The Expository Times Guild of Bible Study may be recommended to younger students of the Scriptures, as affording useful assistance in their work. The great text commentary discusses I. St. John ii. 1, 2. The notes on the books of the month are carefully done.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## QUEBEC.

*Church Society.*—His Excellency the Earl of Aberdeen, Governor-General of Canada, has kindly consented to become patron of the Church Society of this diocese, and has also been elected a life member.

*Church Lads' Brigade.*—The branch of this Brigade recently formed in St. Matthew's Parish, Quebec, having completed the necessary number of preliminary drills, has now been enrolled as No. 1 Company, Quebec, and the necessary officers and non-commissioned officers have been appointed.

*Association of Church Helpers.*—The third annual meeting of the Association of Church Helpers was held in the Church Hall on Wednesday, Jan. 17th, at 2.30 p.m. There were 45 members present. The President opened the meeting with prayer, and after the usual routine, the following resolution was moved by Mrs. Richardson, seconded by Miss Edwards,—That the reports of the Secretary and Treasurer be adopted, and that they be printed in *The Morning Chronicle*, the same Church papers as last year, also in the *Diocesan Gazette*.—Carried.

Moved by Mrs. Carter, seconded by Mrs. Forsyth,—That the members of the Association of Church Helpers desire to place on record, their sense of the loss they have sustained in the death of Mrs. Edwin Jones, a vice-President of the Association, since its formation, an attendant at the meetings, and at all times a ready helper. The members of the Association further desire to convey to Mr. Edwin Jones and family, their sincere sympathy in their bereavement.—Carried unanimously, all standing.

The following officers were then elected for the ensuing year:—

Patron—The Lord Bishop.  
Honorary President—Mrs. Dunn.  
President—Mrs. Colin Sewell.  
Vice-Presidents—Mrs. Blanchet, Cathedral; Mrs.

Carter, St. Matthew's; Mrs. Forsyth, St. Michael's; Miss Edwards, St. Paul's; Mrs. Morgan, St. Peter's; Mrs. Wallace, Trinity.

Secretary—Mrs. P. Patterson Hall.  
Assistant Secretary—Miss E. Patton.  
Treasurer—Mrs. E. A. Hoare.  
Executive Committee—Mrs. J. Hamilton, Mrs. E. Sewell, Mrs. Ainslie Young, Mrs. Winfield, Mrs. G. R. White, Miss Montizambert.  
Advisory Committee—Captain Carter, J. Hamilton, Esq., J. C. More, Esq.  
Auditor—J. A. Ready, Esq.  
The meeting then closed.

CAROLINE M. HALL,  
Secretary.

THIRD ANNUAL REPORT OF THE ASSOCIATION OF CHURCH HELPERS.

January, 1894.

The work of this Association has gone on quietly and satisfactorily during the past year, and we sincerely trust its usefulness has been felt throughout the diocese, from the different missions of which appeals are constantly coming in, and also, grateful letters are received by us, in acknowledgment of help which it is our privilege to give. We number 180 members, 70 of whom hold mite-boxes; with regard to the latter, we regret that the number of members who hold them is not larger, and there is also difficulty in collecting some of the boxes. These are called in three times a year, at one annual and two general meetings. As you are aware, our Association depends greatly upon this source for funds to carry on its work, and however small the amount put into each box, still every little helps.

Two general meetings, one in May and one in October, ten committees, and one special meeting have been held. We regret very much having no representative from Trinity Church at our Executive meetings. Two members of that congregation have been asked to fill the position, but have declined, and therefore this congregation has not been represented at our monthly committee meetings.

The collection for the Church Society was again undertaken by our members, and for this past year it has fallen off slightly. We think this is chiefly owing to a special collection having been made during the year for the Memorial Mission Fund; and also through the death of some members of the Church Society, who have always contributed liberally to its funds.

It is with much sorrow we record the death of four of our members. Mrs. E. A. Jones, one of our Vice-Presidents; Mrs. Charles E. Levey, Mrs. Barrow and Miss Harriet Stevenson, all of whom took a great interest in the work of our Association.

Our annual fair was held on the 20th September, Their Excellencies the Governor-General and Countess of Aberdeen honoured it with their patronage. The result of the sale was most satisfactory.

Parcels of clothing, gifts of money, house linen, cutlery and furniture have been sent to different clergymen, but applications have not been made so much for these as for church furnishings, altar cloths, fair linen, stoles, etc. We wish to take this opportunity of thanking the agents of different lines of steam-boats for their kindness in delivering parcels free of charge, and also to the members of St. Matthew's Guild for the work done gratuitously by them.

HELEN SEWELL,  
President.

CAROLINE M. HALL,  
Secretary.

REPORT OF EXECUTIVE COMMITTEE.

February—A set of fair linen to Rev. J. Rothera, Leeds. An altar cloth and dossal for mission of Hopetown.

March—A carpet for church at Peninsula.

April—A green stole to Rev. W. J. Forsyth, two lanterns for church at Way's Mills, set of communion vessels for church at Beattie's Settlement.

May—At general meeting renewal of grant of \$60 to a clergyman for education of his children. \$15 to Rev. J. Sutherland for repairs on church at St. Sylvester. \$20 towards purchase of a bell for church at Way's Mills. A cassock and surplice to Rev. J. Richmond, Gaspé. Fifty dollars to the Clergy House of Rest, Cacouna.

June—A set of solid silver altar vessels to Gaspé, that mission contributing \$20 towards its purchase. A crystal flagon to church at East Angus. An altar cloth to St. John's Church, Bury. Material for repairs of altar cloth, St. Sylvester.

September—\$10 towards repairs on church at Bourg-Louis. Material for curtains for mission house at Labrador. An arm chair, barrels of papers, toys for Christmas tree for same mission. Altar cloth for church at L'Avenir.

October—Set of plated altar vessels for the use of the missionary travelling among the Magdalen Islands. \$17 towards purchase of bell for church at Fitch Bay. Lantern to same mission. A cassock and white stole to Rev. J. C. Cox. \$20 towards expense of putting a furnace in church at Stanhope.

November—A pocket communion set and fair linen for parish of Windsor Mills. At a special meeting, \$20 were voted towards furnishing new mission church at Hereford. Violet stole to Rev. W. J. Forsyth.

December—\$10 towards purchase of carpet for Holy Trinity, Levis.

January—A cassock and surplice to lay reader in Rev. W. Adcock's parish, Fitch Bay.

We wish to mention that in most cases where grants have been made to parishes for bells, or where altar cloths or altar vessels have been given, these parishes have been glad to contribute a portion of the expense.

HELEN SEWELL,  
President.

CAROLINE M. HALL,  
Secretary.

## MONTREAL.

Meeting of Synod continued.

MONTREAL.—The seventh annual convention of the Church Students' Missionary Association, Diocesan Theological College, was opened last week in St. George's school house, Stanley street.

The proceedings of the convention commenced with an informal reception of delegates by the Rev. Canon Henderson, D.D., principal of the Diocesan Theological College, who introduced the delegates to the Right Rev. W. B. Bond, LL.D., Lord Bishop of Montreal. The following are the delegates:—Montreal, F. H. Graham, W. P. Roy, Lewis, A. C. Wilson. King's College, Windsor, E. W. Simonson, C. D. Schofield. Wycliffe College, Toronto, H. R. A. O'Malley. Virginia Seminary, Alexandria, Wm. S. Bernard, W. D. Johnson. Bishop's College, Lennoxville, C. E. Bishop, B.A., A. H. Moore, B.A., B. Watson. Seabury Div. School, Faribault, Minn., J. H. Perkins, C. Reed Taylor. Trinity College, Toronto, J. G. Carter Troop, M.A., G. Farquhar Davidson, the Rev. A. U. De Pensier. Berkeley Divinity School, Conn., William Carson Shaw, D. Trumbull Huntingdon, Franklin Knight. Philadelphia Div. School, J. B. Van Fleet, H. R. Hulse, F. B. Hartshorne. Episcopal Theo. School, Cambridge, Mass., Wm. Howard Falkner, Albert Crabtree. Gen. Theo. Sem., New York, Charles Herbert Young, W. T. Brown, McKnight and Leach. St. Stephen's, Annandale, N.Y., Arthur E. Gorter and Herbert S. Hastings.

After addresses by Bishop Bond and the Rev. Dr. Henderson, the session proper began by Mr. Fred. H. Graham, the president of the association, delivering his presidential address.

"Record of the missionary events of the year" was the title of the next paper, by the Rev. Wm. Howard Falkner. Commencing with the home mission work, and passing to Japan, China, India, Greece and other fields of labour, he gave a brief record of change and progress over the whole world. The results were most encouraging.

"Five minute reports from institutions respecting their missionary efforts," were given from Berkeley Divinity School, Conn.; Episcopal Theological College, Cambridge, Mass.; General Theological Seminary, New York; King's College, Windsor, N.S.; Seabury Divinity School, Montreal Diocesan Theological College, Philadelphia Divinity School, St. Stephen's, Annandale, N.Y.; Trinity College, Hartford; Trinity College, Toronto; Theological Seminary of Virginia and Wycliffe College, Toronto.

The reading of the minutes of last year's proceedings and reports of committees having been read, the meeting adjourned.

To carry the Gospel further and further into heathen lands, to tell the good news of a Divine Saviour to those who know it not, is a desire that holds deep root in the heart of every Christian, of whatsoever denomination, clergyman or layman.

In the large congregation that assembled in the school room of St. George's Church there was a happy mingling of the wisdom of age and the enthusiasm of youth, an admixture productive of good, and, indeed, necessary to the success of all great enterprises. It was the first of two public missionary meetings in connection with the Students' Missionary Association, and the dominant notes were "welcome" and "work." His Lordship, Bishop Bond, presided, and was supported on the platform by the Bishop of Nova Scotia, the Bishop of Athabasca, the Rev. Dr. McGill, of Rhode Island; the Rev. Dr. Carey, Archdeacon of Troy, Saratoga; Canon Mills and the Rev. Dr. Ker.

"The Missionary Motive" was the text of the Rev. Dr. Carey's address, an address that breathed a spirit of Christian love and brotherhood. "He forgot as he sat on that platform that they were of different nations; the same Church, the same mother across the sea, made them one." Dr. Carey especially addressed his remarks to young men, many of whom he hoped would become missionaries. It was men who were wanted, and they must be the best men for the service of the Lord. The best equipment of learning, too, was needed. The Bible was

now printed in n going to the mis of the people th of professing Chri gress of the worl went on because on earth. The y but as their need and succor.

Bishop Courtn ject: "What is operations?" T isolated conversi the third martyr for his faith had results there wer a better appreci standing of God of God's care for

The meeting cl Greenland's Icy pronounced by th

The Rev. Perc Church, Boston, e eign Missions." though the Churc more alive to-day ing that, which is Church is so ne, agree that the Ch work there is incr er, organization b indications, becau age." The true e hysteric element, wards religious qu the following of th plain to me and l time.

"But the Episc United States alor sionary. It was numbers—between —and ability; if it would be hundreds as it was, there we sionaries out of thi be some cause for tion? Was it not, the Church toward belief was that out lost. The Church new one and had n or compelling powe It was believed tha

Word of God were that heathen souls were not large. l of the Fatherhood i ish such a belief h did not think the more—it was gone. tive of rescue but of preciation. It was younger brothers o seeing that they ha and dark—this wa the very genius of C instinct, that was

"In Him we live an were the elder brot our Heavenly Fath will be found the ne Paul a note of att Beneath the sins of dim moral life, and of sympathy to dev

"If you do believ said the speaker ea whose eternal destir for God's sake do i religions of the worl forms of worship an been harped upon pointed out how mu motto of the missio darkness, but that tl fore him; he should ing out to his fields c nobler victory was y with truth.

IROQUOIS.—The li this parish was open 19th, 1893. Although congregations filled Samwell was the pre Metzler at evensong parishioners commu Dean Houston, being the building does no furnishings have yet and altar frontals a



now printed in nearly 250 languages, and young men going to the mission field ought to know the language of the people they were going to. The ungodly life of professing Christians did more to stop the progress of the work even than unbelief, but the work went on because a holy life was the greatest power on earth. The work was difficult, it was appalling, but as their need was great, so would be their aid and succor.

Bishop Courtney of Nova Scotia took for his subject: "What is to be expected from missionary operations?" The first results to be expected were isolated conversions, the second was persecution, the third martyrdom. Any one not prepared to die for his faith had better not be a missionary. Other results there were, "a firmer hold on Divine truth, a better appreciation of blessings, a better understanding of God's word, and a better appreciation of God's care for all people."

The meeting closed with the singing of "From Greenland's Icy Mountains" and the benediction, pronounced by the Bishop of Athabasca.

The Rev. Percy Browne, rector of St. James' Church, Boston, spoke of "The New Motive for Foreign Missions." "How is it," he asked, "that although the Church is more religious, more spiritual, more alive to-day than it used to be, how is it (granting that, which is, I think validly claimed) that the Church is so negligent of missions? Most people agree that the Church is more vital, in all parochial work there is increased activity, the ethics are higher, organization better, but these are only secondary indications, because this is an ethical and organizing age." The true evidence was in the absence of the hysteric element, the sober sanity of our attitude towards religious questions, it was in the light of truth, the following of the path of duty. "Make my duty plain to me and I will do it," was the trend of the time.

"But the Episcopal Church," he spoke for the United States alone, "though religious was not missionary. It was a rich Church, it had prestige, numbers—between four and five thousand ministers—and ability; if it had missionary zeal as well, there would be hundreds of well-equipped men in the field, as it was, there were only seventeen ordained missionaries out of this wealth of material. There must be some cause for this, and what was the explanation? Was it not explained by the transition state of the Church towards those without its fold? The old belief was that outside the historic Church all were lost. The Church was leaving an old motive for a new one and had not yet arrived at a clear conception or compelling power. The old watchword was rescue. It was believed that those who had never heard the Word of God were on their way to eternal perdition; that heathen souls were lost because subscriptions were not large. He could not shrink up the idea of the Fatherhood to such a space as that. To cherish such a belief he considered a degradation; he did not think the Church at large believed it any more—it was gone. The new motive was not a motive of rescue but of recognition, of education, of appreciation. It was the recognition of the heathen as younger brothers of the same great family of God, seeing that they had some truth, though uneducated and dark—this was the starting point. St. Paul, the very genius of Christianity, had the cosmopolitan instinct, that was the essence of the new motive. "In Him we live and move and have our being." We were the elder brother of these heathen children of our Heavenly Father, and in the alacrity of our aid will be found the new motive. We never find in St. Paul a note of attack, but always of recognition. Beneath the sins of the heathen we always found a dim moral life, and it would be for the new religion of sympathy to develop that and make it grow."

"If you do believe in the old doctrine of rescue," said the speaker earnestly, "that there is one soul whose eternal destiny depends on what you do, then, for God's sake do it. The difference between the religions of the world, the differences between other forms of worship and our own," he continued, "have been harped upon long enough; it is time it was pointed out how much we have in common." The motto of the missionary ought not to be that all was darkness, but that the light of God had gone out before him; he should not liken himself to a farmer going out to his fields carrying the sun with him. The nobler victory was yet only to be won by sympathy with truth.

ONTARIO.

**INQUOIS.**—The little gothic wooden church in this parish was opened for divine service on Dec. 19th, 1893. Although the day was stormy large congregations filled the edifice. The Rev. R. W. Samwell was the preacher at matins and Rev. G. Metzler at evensong. A goodly number of the parishioners communicated, the rector, Rev. Rural Dean Houston, being celebrant. The actual debt on the building does not exceed \$120, although many furnishings have yet to be supplied, such as font and altar frontals and dossals. The building, al-

though of wood, is looked upon as a little gem of gothic architecture. Rev. A. Jarvis supplied plans and specifications. The Rev. E. A. W. Hanington has just completed the canvass of this parish for the Ottawa Episcopal Endowment Fund, with a fair measure of success, \$470 being the amount subscribed. With Mr. Hanington's earnestness and push the endowment fund will be obtained before the end of 1894.

**OSNABRUCK AND MOULINETTE.**—Success attended our annual missionary meetings this winter, notwithstanding certain drawbacks which militated against them. The meetings at Moulinette and Barnhart's Island advertised for Jan. 17th, had to be postponed at the last moment until Jan. 24th, on account of the death of the mother of the Rev. Rural Dean Houston (one of the deputation), and unfortunately it poured with rain on the evening of that day. Another drawback was the absence of the Rev. A. Elliott (the other member of the deputation), caused by the serious illness of one of his children. However, the total offering amounted to \$67.31, only \$8.70 less than last year, a fact which is the more satisfactory when we consider that last year a very special appeal was made on behalf of the mission fund debt, backed up by a pastoral from the Bishop. We may venture to say that there would undoubtedly have been an increase over last year had it been possible to hold all the meetings as originally advertised—but "man proposes and God disposes." Excellent addresses were given by the Rural Dean. The collections were as follows:—St. David's, Wales, \$43.10 (including a collection of \$17.80 from the Sunday school); Christ Church, Moulinette, \$14.78; St. Peter's, Osnabruk Centre, \$5.07; All Saints', Barnhart's Island, \$4.36. Total \$67.31. Last year this was the "Banner" parish of the deanery, and there is every prospect of our retaining the distinction. It may be interesting to mention that Barnhart's Island is in the diocese of Albany, N.Y., but nothing being done for the people there by the American Church, it has been practically "annexed" (with the concurrence of Bishop Doane) to the diocese of Ontario by the Rev. R. W. Samwell, and after being neglected for many years is being served from this parish until some permanent arrangement can be made for its services. It may also be interesting to say that the services held in the quaint old chapel (which is over 100 years old) are according to the use of the American Church—thus forming a tangible link connecting the sister churches of Canada and the United States.

**BROCKVILLE.**—*St. Peter's.*—The annual meeting in behalf of diocesan missions was held in this church on Sunday evening, Jan. 28th. The deputation consisted of the Rev. W. A. Read of Pembroke, and the Rev. A. W. Mackay of Ottawa. Addresses were delivered by these clergymen and by Judge McDonald. The Ven. T. Bedford-Jones, LL.D., D.C.L., Arch-deacon of Kingston and rector of St. Peter's, presided. St. Peter's now has the advantage of a surpliced choir.

**BROCKVILLE.**—*St. Paul's.*—The annual missionary meeting was held on Sunday morning, the 28th Jan. The Rev. Dr. Dobbs, M.A., rector of this church, has recently suffered from sciatica and from a cold, but was able to be present. The Rev. W. A. Read and Rev. A. W. Mackay spoke on behalf of diocesan missions, and also assisted in the service.

**SOUTH MOUNTAIN.**—Since it has been suggested by some one writing to your paper that any sign of progress, however slight, would be of interest to your readers, I humbly beg permission to state that we have dug a well, but unfortunately the water is bad and we would like some suggestions, if they are not too numerous, and put in trite and interesting language, how to sweeten it; that we have, like the parish of Moulinette, rebuilt the tall chimney of the church at the village, though it is not so straight as we should wish; that we have fenced the parsonage lot on two sides; that we have put a furnace in the parsonage all within the last two years; and that we held a concert last week, at which the attendance stretched the capacity of the hall. *Note.*—Stretched is not the word, but I cannot wait to think of it or I shall not be in time for the mail. Proceeds \$44. Mr. McDowell of Ottawa, Miss Blow of South Mountain and the Landeau family, also of the village, furnished the musical part of the programme, while Miss Irwin of Dixon's gave a recitation.

TORONTO.

The series of lectures on History of the Church of England given by Rev. Dr. Baum in St. James' school house last week, were very instructive and most interesting. It is a great pity that more of the Church people in Toronto did not avail themselves of the opportunity presented to them of hearing Dr. Baum, who has shown himself so fully

competent of dealing with the subject which he had in hand.

**Holy Trinity.**—An interesting and well attended entertainment was given by the choir of the church in the school house last Thursday evening. The programme included part songs, solos and instrumental pieces by the choir and others, and a main attraction, the operetta of "Jack the Giant-Killer," sung in character by the choir boys, under the skilful direction of Mr. A. R. Blackburn. The large audience applauded the different performers. During the piece Master Allen Blachford sang "Angels' Serenade," Braga.

**Grace Church.**—The Guild of the Good Shepherd gave a social to the members of the congregation and friends, on Tuesday, 30th inst., in the Lecture Hall. There was a large gathering and a pleasant evening's entertainment with refreshments served at intervals. The Rev. C. H. Rich presided. The programme consisted of instrumental solo, Miss Roberts; Song, "Come in and Shut the Door," Mrs. Titus; Violin Solo, Miss Cable; song, "The Admiral's Broom," Mr. Walker; song, "Dream of Bethlehem," Mr. Newton; bass solo, Mr. Walker; piano solo, Mrs. Bailey; song, Mrs. Titus. The Guild numbers over 60 members and meets every fortnight as a working party and a mutual help society. It was formed in 1888.

Grace Church people hope to have a surpliced choir by Easter Sunday, and the ladies of the congregation are busy every afternoon making the surplices and cassocks. Subscription lists have been started, and on Saturday, 3rd inst., an organ recital by Mr. Walter A. Geddes, assisted by Master Eddie Reburn, was held in the church, and the collection given in aid of the choir fund.

**AURORA.**—The annual missionary meeting was held in Trinity Church on Thursday evening last, 25th ult., when the Lord Bishop of Athabasca made a powerful appeal in behalf of the work in his distant diocese. His Lordship pointed out the appropriateness of a missionary meeting being held on that day—the Festival of the conversion of St. Paul, the greatest missionary that ever lived. He then described the peculiar features of his field of labours, which is situated to the far north in our Northwest Territories, chiefly among the Hudson Bay factors and tribes of Indians with whom the Dominion Government has no treaties; hence the Government make no grants for schools or school houses. The missionaries and school teachers are chiefly supported by grants from the great missionary societies of England. But as these societies are gradually withdrawing their grants, the support of the missionaries will eventually fall upon the Church throughout the Dominion. The Bishop was listened to for three quarters of an hour.

**AURORA.**—The quarterly meeting of the Ruridecanal Chapter of West York was opened on Friday, 26th ult., with an early celebration at 8 a.m., in Trinity Church. The incumbent was celebrant and Canon Farncomb assistant deacon. A very able and instructive address was delivered by the rector of Thornhill upon the Holy Communion. The clergy present were: the Lord Bishop of Athabasca, Revs. Canon Farncomb, F. C. C. Heathcote, L.T., W. W. Bates, M.A., E. C. Trenholme, M.A., and E. J. Etherington, M.A. There were also a goodly number of lay communicants present. After breakfast at the parsonage the chapter proceeded to business, and after that of a merely routine character had been transacted, the consideration of Eph. iv. was taken up in the original. On invitation, the Bishop remained throughout the meeting and entered heartily into the discussion of the various points as they arose. At 1 o'clock the chapter was called off from labour to refreshment. On re-assembling after dinner an exceedingly able paper was read by Rev. Mr. Bates on "Lay Help," which drew forth a very animated discussion which consumed the rest of the afternoon. Before the chapter rose, however, it was moved by Rev. W. W. Bates and seconded by Rev. E. J. Etherington and resolved, "That the Rev. E. C. Trenholme, incumbent of Holland Landing, being about to remove from this rural deanery and the diocese, we, the members of chapter, place on record our regret at his departure, he having been one of our most zealous and useful members, and we hope and pray that he may be the means, in God's hands, of greatly extending the Master's Kingdom." Mr. Trenholme leaves for England after Easter. Thus was concluded one of the most profitable and pleasant meetings that the chapter ever held.

**HAVELock.**—On Sunday, the 21st inst., a most successful mission was concluded. The missioner was the Rev. G. H. Webb, of Colborne. Several members of the church have already expressed themselves as blessed and helped on in the spiritual life



by means of the straightforward and plain spoken words of the preacher. It is hoped that a lasting effect will be left on the congregation. The question box was found to be extremely useful, and many burning and perplexing questions have been answered to the satisfaction of every one.

**GORE'S LANDING AND HARWOOD.**—After a protracted illness the Rev. G. Ledingham, for over nine years missionary to the above parishes, died at Harwood, on Jan. 13th. The first part of the funeral service took place at St. John's Church, Harwood, after which the body was taken for interment to Peterborough. The deceased clergyman bore his sufferings with Christian fortitude and resignation, and during the latter part of his illness received many affecting tokens of the esteem he was held in. He will be long remembered as the genial and warm-hearted friend of his parishioners, and that not least by the young, on whom he ever loved to bestow a kindly word or a friendly gift. R. I. P.

**NEWCASTLE.**—A most successful entertainment was given by the ladies of the congregation in St. George's school house on Wednesday, Jan. 25th, on the occasion of the opening of the new building. Tea was served from 5 o'clock till 7 in the commodious basement, and, in spite of the unfavorable weather, a large number availed themselves of the opportunity to inspect the school and to partake of the hospitality of the ladies. The concert was held in the school room up-stairs, and a splendid programme was rendered to a crowded and most appreciative audience. Several kind friends from a distance lent their assistance. Miss Chisholm of Port Hope was the violinist; Miss Fidler of Whitby, Miss Howden of Port Hope, Mrs. Otter of Newcastle and Mr. H. A. Ward of Port Hope, vocalists, who kindly responded to many encores. Miss Coleman of Newcastle was deservedly popular as elocutionist, and Mrs. Read and Miss Florence Allen presided most efficiently at the piano. A most satisfactory amount was realized for the Building Fund. The school house is of brick, thirty feet by fifty, with basement the full size of the building. The cost will be about \$1,500, which is now almost made up. On Thursday evening following a social was held and the rooms of the school building were thronged by hundreds. The abundance of good things provided by the kind people of St. George's proved equal to all demands, and a good sum was added to the amount already in hand for the Building Fund.

**PETERBOROUGH.**—Work is steadily progressing within the Church here, but is hampered at the present time by an insufficient staff of clergy. The vacancy caused by the Rev. W. M. Louck's departure for Ottawa has not yet been filled. There is an interesting field open to a young man of enterprise and persevering energy, who would have an opening of wide experience and work in association with other clergy.

**The Church's Mission to the Community.**—Recognizing the fact that the Church's mission is not confined to "those of her own household," efforts of a wider character have been carried on at intervals in this parish, an outline of which during the past six months may be of interest. On a fine Sunday afternoon of last September a monster open-air mass meeting was held on the market square in the centre of the town. At the smallest computation 3,000 persons of all denominations, ranks, and conditions assembled before a decorated platform, behind which were massed several choirs and in front of which was stationed a brass band. The well-known hymns, of which 1,500 copies had been printed were enthusiastically sung, and two powerful addresses of a solid but popular type were delivered by the Bishop of Quebec, who was robed, as were clergy and choir. His subject was "The Story of the Prodigal Son." The vast concourse listened with the deepest attention and dispersed after standing through a solemn service of an hour and a quarter.

Another enterprise of a different character was the organization of a general movement (in which all the town churches joined) for the earlier closing of stores, by which a decided reform was effected. Again in October a general collection of clothing was made by carriers, who called at eleven hundred houses, from the results of which one hundred families of all creeds were supplied with clothing.

On Wednesday evening, January 17th, a second mass meeting was convened in the Opera House, which was crowded to the doors with an audience of 1,200 persons. Many had to go away. The congregations and choirs of St. Luke's, St. John's and the Mission Building co-operated. Delegations were also present from Lakefield and Omeme. The platform was occupied by the massed choirs, eight clergy and the speaker of the evening, Rt. Rev. Bishop Tuttle of Missouri. Mrs. Tuttle occupied a seat in one of the boxes and received a warm greeting during the evening. The singing, which was most inspiring, was led by an orchestra of seventeen pieces. The stage was decorated with flowers and a large

St. Andrew's cross, flanked by the draped Union Jack on one side and the Stars and Stripes on the other. The subject as introduced by the Rector of Peterborough, was "The Relations of the Multitude to Almighty God and His Kingdom." After the enthusiastic singing of the hymn "O come to the Merciful Saviour Who calls you," Bishop Tuttle was introduced. His first address was on the subject "Children of God." God our Father had created men to make them happy. Second, we are children of God by virtue of our baptismal covenant. The Bishop here, in eloquent and convincing language, showed the necessity for baptism. Thirdly, we took the position of children by yielding up our hearts to God by faith in Jesus Christ. The hymn "Are you coming home, ye wanderers, whom Jesus died to save?" was sung, after which the Bishop gave a second address on "Brothers in Christ." This relationship was a fact and our duty as Christians was to realize it. We should realize it in caring for the bodies as well as for the souls of our brethren. In losing our lives for Christ in their behalf we would find those lives. The essence of the Gospel was unselfishness, "He saved others, Himself He cannot save." The Bishop humorously contrasted as specimens of selfishness and unselfishness the mosquito and honey-bee. By Christian unselfishness might heaven now be begun on earth.

During the Bishop's address a delegation from Toronto had arrived on their way to the Ottawa convention, and after another hymn Mr. Thos. Andrew, of St. Stephen's Chapter, was called on. He spoke as a working-man to his fellows, urging them to enter now upon the duties and privileges of religion. There was no reason why all of them should not rise to be Christian gentlemen. Men were ready enough to encourage one another to evil, why should they shrink from encouraging their fellows to righteousness of life?

The inspiring hymn "Fight the good fight" was then sung with grand effect by the vast congregation, after which, at the Bishop's request, all joined in a short printed prayer and in the Lord's Prayer, after which the Benediction was pronounced.

The Bishops of Quebec and Missouri have the gratitude not only of Churchmen, but of the people of Peterborough generally, for their warmly appreciated efforts on their behalf. By such gatherings does the Church, at least, attempt to fulfil her commission to preach the Gospel to the multitude. Such audiences, from the lowest to the highest in rank, and from Roman Catholics to Plymouth Brethren—and many of no religion, could not probably have been secured by any other religious body. For, in spite of opposition to her, the Church still enjoys the respect of all. Let us see to it that her action to-day is strong, steady and enterprising, worthy of her position, her powers and her past history!

#### HURON.

**PORT DOVER.**—*St. Paul's.*—On Jan. 20th the funeral of Mr. Arthur Battersby took place. Mr. Battersby was in his eighty-sixth year. He was a son of Rev. Leslie Battersby, D.D., of Ireland. During his earlier years he was a merchant in the East Indies. Coming to Port Dover many years ago, he took up his permanent abode here, and became one of the most liberal supporters of St. Paul's Church. Until failing health prevented him, he was a most faithful attender of public worship. Unostentatious in all that he did, few ever knew how generously he contributed of his means to those objects which he believed to be worthy of helping on.

The Waterloo County Rural Deanery Meeting and Sunday School Convention was held in Christ Church, Haysville, on Tuesday, Jan. 23rd, and was pronounced a great success. The papers read and topics discussed were eminently interesting and profitable to Sunday school workers. One paper by Mrs. R. C. Tye of Haysville on "the Teacher's Aim" will probably appear in the pages of the CANADIAN CHURCHMAN, although it requires the tones and emphasis of the lady's voice to give the effect which her paper produced. Excellent papers were also given by Mr. Charles D. Brown, Haysville, Mrs. Brooker of Stratford (late of Galt), and one by Mrs. Oliver of Galt, read by Mr. James Woods. A model Bible class taught by Mr. James Woods was a feature of special interest. The evening service brought together a large congregation. Addresses were given by the clergymen present: Rev. Mr. Steen of Berlin, Rev. Mr. Ward of Haysville, Rev. Mr. Edmonds of Preston (formerly incumbent of Haysville), and Rev. Rural Dean Ridley, who makes an excellent chairman. A practical speech was also made by Mr. John Fennell of Berlin, on the condition of the Diocesan Mission Fund. The question box was answered by Mr. James Woods of Galt, eliciting some able and sensible replies from that well-known Sunday school worker. Thus ended the best convention yet held in the county of Waterloo. Many thanks are due to the ladies of Haysville and vicinity for their kind and lavish hospitality. Dinner, tea and supper were served in the Town Hall to all comers.

#### CALGARY.

**Calgary Bishopric Endowment Fund.**—The diocese of Calgary, consisting of the District of Alberta, in the North-West Territories of Canada, with an area of 100,000 square miles, was constituted a separate diocese in 1888, and placed under the jurisdiction of the Bishop of Saskatchewan, till the completion of the Bishopric Endowment Fund.

The Canadian Pacific Railway passes across it from east to west two hundred and fifty miles, and the Calgary and Edmonton Railway runs north and south three hundred miles.

These railways bring a very large area of exceptionally good land within easy reach of immigrants. During the last two years many thousand settlers have made homes for themselves in this district, and towns are growing rapidly between Calgary and Edmonton.

The whole white population of the diocese may be called new comers, scarcely any having been in the country ten years, and they have not only to make their homes, but also to take their full share in raising up and supporting the educational and other institutions of a new country, while contending against the necessarily high freight rates which affect those who live so far inland.

The number of the clergy in the diocese when it was formed was eight, all of whom were more or less dependent upon either the S. P. G. or C. M. S. The number now is fourteen, and arrangements have been made for increasing that number to eighteen this year. Of the present number three are wholly supported by their congregations, and all the rest, with the exception of those who are working among the Indians, are partially supported by those to whom they minister. There are also a number of lay-readers. The number of fully organized parishes is nineteen. There are four Indian missions, each with its ordained missionary and its staff of workers, and much progress has been made in the training of the young of both sexes on the reserves.

The people have done the very utmost for themselves. With the aid given by the S. P. C. K., they have built in many of the parishes, churches; and in some cases, parsonages. They also contribute to the Provincial Clergy Widow and Orphans' Fund; the Home and Indian Mission Funds, and other diocesan objects. These contributions, in addition to what is given for the support of the clergy, make it impossible for them to give anything substantial for the endowment of the See.

This rapidly growing diocese of Calgary now calls for the whole time and strength of the Bishop; while the diocese of Saskatchewan, itself nearly as large as the whole of France, requires the presence of a resident Bishop.

With these facts before us, and feeling how important it is for the present and future welfare of the Church in the North-West that the need should be at once supplied, we feel it our duty to appeal to the Church in England and Eastern Canada to complete the Calgary Bishopric Endowment Fund.

About \$25,000 or £5,000 have been secured, including grants from S. P. G., S. P. C. K. and C. B. F. Donations, subscriptions and offertories may be sent either to the treasurers of S. P. G., 19 Delahay Street, Westminster, S. W., who are treasurers of the Endowment Fund; to P. V. Smith, Esq., 116 Westbourne Terrace, London W., or to the Bishop, Bishop's Court, Calgary, N. W. T., Canada.

R. Rupert's Land, Richard Athabasca, Cyprian Saskatchewan and Calgary, W. J. Qu'Appelle. January, A.D. 1894.

### 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.

#### An Extraordinary Procedure.

SIR,—The senior clergy of the deanery of Lennox and Addington will probably consider Mr. Ffrench's letter too impertinent to demand a reply. I am too much of a junior, however, to expect my dignity to protect me. I beg, therefore, to ask Mr. Ffrench, who is evidently an authority on rural-decanal ethics, a question that keeps obtruding itself persistently since your last issue came to hand. If the clergy of this deanery, acting unanimously, yet not as a chapter, have assumed the functions of a whole bench of bishops by addressing a joint letter to their parishioners in the papers most likely to reach them, whose powers and prerogatives does Mr. Ffrench assert in fulminating a Bull of the Irish persuasion against us?



Civil and religious liberty in Canada is yet safe, and the Archbishop's throne unshaken. If Mr. Ffrench had read our letter, although he might not have known the circumstances which provoked it, he would have learned that it professed to state, for the benefit of our people, the reasons why we did not interfere in the campaign. With these reasons neither Mr. Ffrench, nor your other readers outside the limits of this county, will hardly care to trouble themselves.

ARTHUR JARVIS.

#### Make a Difference.

SIR,—Among the "brief mentions" in your last issue is the statement that 41 ministers of the various denominations sought orders in the Episcopal Church last year. They are classified as follows: Methodists, 13; Congregationalists, 7; Presbyterians, 7; Baptists, 8; Roman priests, 2"; etc., etc.

The statement, as it runs, might lead to misconception. The Church of Rome may, and does, in fact, deny the validity of Anglican ordination, but the Church of England acknowledges the validity of Roman ordination. I myself, a Roman Catholic priest, did not seek orders in the Episcopal Church years ago, but simply applied for formal admission, which is quite different.

SUBSCRIBER.

#### Acknowledgments.

SIR,—Will you kindly allow me a short space in your valuable paper to acknowledge the following donations to our "Parsonage Fund," and to thank the donors on behalf of Mrs. Tansey and myself, and to say that \$60 in addition to what we have already received would place us out of our difficulty about payments, etc.:—N. F. B., Barrie, 50c.; Riva, Dundas, 25c.; E. A. S., Dundas, 25c.; Box 126, Guelph, \$2; (No name given) 25c.; Readers of CANADIAN CHURCHMAN, \$1; Reader of CHURCHMAN, Chatham, 25c.; CANADIAN CHURCHMAN, \$1; H. M. C., Belleville, \$1; I. E. H., Hamilton, 25c.; Miss Taylor, Tapleystown, 25c.; Rev. H. A. Aglevin, 25c. Thanking you in anticipation. Faithfully yours,

A. TANSEY.

Somerset, Man.

#### Lack of Hospitality in our Church.

SIR,—I am glad that a correspondent has taken up the question of "Lack of Hospitality in our Church," as it is one of the greatest drawbacks to the progress of our Church in this country. In no other denomination is there such a lack of union and friendly feeling as in the Episcopalian. In the Old Country where there is a marked distinction between the various classes, where also birth and education have a distinctive value which they have not in this country, and where each has a well-defined social position, each class can afford to be friendly with that below it. But in this country where Jack is as good as his master, and where often the only difference between men is that one happens to have made a little more money than the other, a different feeling subsists. Here a man is often afraid to be friendly with his former fellows in case he might sometimes be still mistaken for one of them. And this is specially noticeable in the Episcopalian Church, with the result that hundreds who have come out from England have left her pale, and joined other denominations. The fault might be divided between the congregation and the clergyman. Let the latter be "hospitable and cordial," like the Rev. Dr. mentioned in *Churchwoman's* letter; let him open his house as a neutral meeting place for all—do not let his house be simply open to those who care to go there, but let him invite his congregation there and welcome them, encouraging the diffident and instilling kindness and courtesy among those who may be apt to hold aloof; let him have regular "socials" where the members could meet and spend a couple of hours in pleasant and friendly chat; and, on the other hand, let the congregation join heart and soul in these efforts, and we should soon see a difference both in our numbers and our feelings towards each other.

A CHURCHMAN.

#### Observe the Rubrics.

SIR,—I have read with much interest the Rev. C. R. Bell's digest on the above caption. He speaks in particular as regards the first Lord's Prayer in communion service, arguing that both priest and people should say it. There is no rubrical direction, whatsoever, as regards the Lord's Prayer here, while in every other place where it is used, both in morning, litany, and communion service, full directions are given. The rubric as regards the first Lord's Prayer in morning service is very explicit. Mr. Bell takes it for granted that the words "*Whosoever else it is used in divine service,*" are a general direction for every time the Lord's Prayer is used. This cannot be the case. The second Lord's Prayer in morning service has a rubric of its own. It says, "*Then the minister, clerks and people shall say the Lord's Prayer, etc.*" In

the litany the Lord's Prayer is prefaced by this rubric—"*Then shall the priest and the people with him say the Lord's Prayer.*"

If it were intended that both priest and people should say the first Lord's Prayer in communion service, why should the second Lord's Prayer in the same service have the following rubric—"*Then shall the priest say the Lord's Prayer, the people repeating after him every petition.*" The very absence of rubric in the first Lord's Prayer in communion service goes to show that the people are not to take any part in it, and that not only does the priest say the Lord's Prayer, but also the "Amen" without the people.

Mr. Bell must bear in mind that when the "Book of Common Prayer" was compiled, "the morning service, the litany, and the communion service" were each distinct and separate services, so that the words "*divine service*" in the rubric in the morning prayer could not have any reference to communion service.

RUBRICON.

#### The Montreal Layman.

SIR,—Your readers who do not agree with the Montreal layman (and they must be nearly all), in his strangely illogical criticisms of Rev. Jos. Hammond's paper on "Polychurchism," must have patience with him, for, if I am not greatly mistaken, he is a layman who is but getting fuller light in Church matters, having slowly felt his way from outside, or, as he would rather still call it, another branch of the Church, the Congregationalists. He is learning every day, and let us hope, ever coming nearer the truth. He simply wants "more light." Let him have the light! If he is not this, but was always in the Church, then he is a bright example of the fact that many of those within the Church know less how to defend the Church, or understand her position and claims, than those who come from the without to the within.

MONTREAL CHURCHMAN.

#### An Extraordinary Procedure.

SIR,—In reply to a letter in your issue of the 25th inst., headed "An Extraordinary Procedure," I beg to say that the writer must have read the address of which he complains with very little attention, when he construes it into an instruction to the laity of the deanery "how they were to vote" in *re* the plebiscite. By no stretch of imagination could any such inference be drawn from the wording of the address; it was merely an expression of opinion on the question of prohibition. Equally strange is the writer's idea that such an address was an "insult" to the Bishop. It would be an extraordinary thing, and unknown in the Church of England, if every clergyman or body of clergymen had to submit every written expression of their opinion on a question of "faith and morals" to the Bishop before they made it public. A few years ago the Ven. Archdeacon Jones and the Revs. Canons Burke and Spencer issued an appeal on behalf of the mission board to the members of the Church of England in the diocese of Ontario, and no one construed their act in so doing into an insult to the Bishop, though there was nothing in the appeal to show they were writing under the Bishop's direction. I have now before me an address dated "Christmastide, 1893," relating to "our Indian Homes," and addressed "To the Reverend, the Clergy, the Superintendents of Sunday Schools and the Laity generally of the Church of England in Canada, and signed, E. Algoma," though the Bishop of Algoma is neither primate nor an archbishop, nor does he state that he issues it by permission of either of those chief pastors of the Church.

The clergy of the rural deanery of Lennox and Addington are not so far wanting in a proper sense of their duty or position as to require any such criticism as Mr. Ffrench has seen fit to make.

STEARNE TIGHE, M.A., Rector.

Sec. of Chapter of Rural Deanery.

#### Taxation Exemptions.

SIR,—I have another communication to make. I have been waiting for some one learned in the law to take up the question of "Taxation Exemptions." Both the writers who have written upon it in your paper lately are not conversant, I think, with the law upon the subject. The assessor put my name on the assessment roll not only for the church property, but for a stipend of \$600. That however was less than the amount I expected to receive, and I protested that he had no right to assess my salary at all, because it did not exceed \$700. I appeared before the council and demanded the refunding of my taxes upon income or salary, and obtained it by the timely assistance of a young lawyer who handed me the Revised Statutes of Ontario, with the page open for reference bearing upon the case. If my salary had been twice \$700 it would not have been taxable. According to law, salary is not income and is not liable to taxation.

C. E. S.

#### Observe the Rubrics.

SIR,—A careful reading of the rubrics leads, as it appears to me, to the conclusion that, as regards the repetition by the people of the Lord's Prayer at the opening of the office for Holy Communion, an exception is intended to the general direction referred to by your correspondent, C. Roles Bell, in his letter which appeared in your issue of 25th inst. In the order for evening prayer, the rubric which precedes the Lord's Prayer after the absolution, reads thus: "The minister shall . . . say the Lord's Prayer; the people also kneeling, and repeating it with him." (The italics are mine.)

Where the Lord's Prayer is said after the Creed, the rubric in the service both for morning and evening is: "Then the ministers, clerks and people shall say the Lord's Prayer with a loud voice."

In the Litany the direction is: "Then shall the priest, and the people with him, say the Lord's Prayer."

In the post-communion office it is: "Then shall the priest say the Lord's Prayer, the people repeating after him every petition." On comparing the above rubrics with that at the opening of the communion office, the inference seems almost irresistible that it is intended that at that time the priest alone should say the Lord's Prayer, including the Amen. In Bishop Barry's Teachers' Prayer Book, his note on this point is: "The Lord's Prayer, as always, opens the service, but it and the Collect following were originally used in the private preparation of the priest. Of this there is still a trace in the almost universal practice of its recital by the priest alone, contradicting, strictly speaking, the express direction of the rubric before the Lord's Prayer in the morning service."

In the Rev. E. J. Boyce's "Manual for Teachers on the Order of the Administration of the Lord's Supper," it is observed that "the custom for the priest to say the Lord's Prayer alone, has prevailed over the general rubric." This is accounted for in the same way as by Bishop Barry. There seems to be fully as much authority for the usual practice in regard to this as for the customary Doxology before and after the reading of the Gospel. To change it would seem an unhistorical innovation, and a needless addition to the numerous and puzzling varieties which now prevail in the mode of using the Prayer Book.

S. G. WOOD.

Toronto, 29th Jan., 1894.

SIR,—In your issue of Jan. 25th, I noticed a letter entitled "Observe the Rubrics" signed C. Roles Bell. Mr. Bell urges that to be rubrical the people should join in the Lord's Prayer at the first occurrence or it in the communion service. I would like to say a few words on the subject. I would gather from a comparison of the rubrics before the Lord's Prayer in the two places it is found in the communion service, that the compilers did not intend the people to repeat it in the first place. The rubrics are as follows: "And the priest, standing at the north side of the table, shall say the Lord's Prayer, with the Collect following, the people kneeling," and "Then shall the priest say the Lord's Prayer, the people repeating after him every petition." The fact that the people are called upon in the second case to repeat the Prayer seems to my mind to draw attention to the fact that they were not to do so in the first.

Again, in the first rubric there is a contrast drawn between what the priest and people are to do, and the wording seems to connect the saying of the Lord's Prayer only with the priest. But perhaps the best explanation of the whole thing is the history of the service. The Lord's Prayer and collect, as they stand at the beginning of our service, were taken from the office which had been used by the priest as preparation for saying the mass. Thus the people had had nothing to do with them. The Lord's Prayer was not printed in our service until the last revision, 1662, though the rubric directed it to be said. Hence it has always been the custom for the people to be silent until these two prayers are ended, only coming in on the last Amen. In regard to the type of the Amen, it is always printed in Roman letters where the same person or persons who repeat the prayer say the Amen. In italic where one person says the prayer and some one else the Amen. In the case before us, the priest alone says both the Prayer and the Amen, the people saying neither. Therefore it is in Roman letters.

W. J. C.

SIR,—Indulge me with sufficient space to enable me to reply to the complaint of the Rev. C. R. Bell respecting the non-repetition of the Lord's Prayer at the commencement of the Order for Holy Communion, by the people, by the following quotation from the Rev. I. H. Blunt's commentary on the Book of Common Prayer: "The first Prayer Book (A.D. 1549) ordered that the priest, standing humbly afore the midst of the altar, shall say the Lord's Prayer with this Collect," before the Introit was sung; and probably the custom soon arose of saying it aloud



It is, however, still to be said by the priest alone, as the history of the service shows; and as is also indicated by the manner of printing the "Amen," which is not to be repeated by the people; but said, like rest of the prayer, by the priest. But Mr. Bell depends principally for a justification of his critique, on the rubric relating to the 1st Lord's Prayer in the morning prayer, in which Mr. Blunt treats of that also as follows, by way of quasi anticipation of Mr. Bell's complaint: "Bishop Cosin overlooked the rubric immediately before the Lord's Prayer in the communion service, which directs the priest to say it, without any direction as to the people. It is not likely that there was any intention of over-riding that rubric by this." B. A.

#### Does the Church Permit It?

SIR,—When the Episcopal Church at Hespeler was being opened for public worship, the church being crowded to the communion rail, the incumbent, the Rev. J. Edmonds, placed two chairs inside the communion rail for two clergymen of other denominations. Now that would appear simply an act of civility, kindness and brotherly love, yet we find that there are people who would try to make it appear a church desecration, and two of that class have already made known their sentiments in the CANADIAN CHURCHMAN. Now if these clergymen had each given one hundred dollars to the church fund, or if either of them had presented the church with any article for the communion service, these critics would most likely say it was all right to accept either, but for themselves to go inside the communion rail was an act blameable on the incumbent for allowing it. Now I consider myself as much interested in the progress of the church as the next Churchman, and I congratulate the Rev. J. Edmonds for the stand he has taken and for not being guilty of old fashioned bigotry, which rather belonged to the dark ages of the past, than the present time of the nineteenth century.

Last week I attended and assisted at a Sunday School Convention in my neighbourhood. It was a union convention of the three denominations, Church of England, Presbyterian and Methodist, which was held in the Presbyterian Church, but unfortunately the Episcopal clergyman was called away to a dying person and could not attend, and each of the other two clergymen in their addresses expressed a wish that before long the different congregations would be in closer union.

It is quite a common thing to see the Presbyterian and Methodist clergymen exchanging pulpits and still each member is a Presbyterian or a Methodist, as the case may be. A CHURCHMAN.

#### Sunday School Offerings.

SIR,—I see by the last CHURCHMAN that the Sunday school offerings in the diocese of Rupert's Land for last year amounted to \$1,547, and were, I assume, offerings for missions. If I mistake not, the children's offerings throughout our whole Ecclesiastical Province for Domestic and Foreign Missions did not amount to \$600 last year. And the mission boxes in the diocese of Toronto are reported to have yielded only \$40.12 as against \$193.62 for the year preceding. I need not make invidious comparisons with the dissenting bodies or even with the American Church. The statement of the amounts as above, if correct, is quite enough to shame everyone of us of the clergy who are not taking pains to teach the children of our parishes the duty of giving to missions, and then to give them the opportunity.

Perhaps if some parish priest who has been successful in his methods of getting good results from his S. S. mission boxes, would give us the benefit of his experience, this Lent might witness a very much larger amount of offerings for missionary objects than previous years. For myself, I did not find that reading the Children's Letter in Church and Sunday school produced satisfactory results. Only a portion of the Sunday school scholars took boxes, and the total amount brought in was only \$22.50 for the whole of Lent. This year I am trying a different plan. I have procured from Canon Mockridge 100 copies of the Children's Letter, and intend to send a copy to the eldest child in families outside the Sunday school. These children, who are often better able to give than our Sunday scholars, are apt to be overlooked. Besides, the individual appeal will be more effective than one which is merely general. In this way I hope to reach all the children of the parish and to secure better results. But I should be very thankful, and not myself only, perhaps, if some good brother who has tried some plan and has been successful in getting his children generally to give liberally and to be really interested in missions, would tell us how he does it.

J. D. CAYLEY.

Are you troubled with gnawing sensation, "gone-ness," load at stomach? Take K.D.C., and be convinced of its great merits.

#### BRIEF MENTION.

Australia has 11,000 species of plants, and North America 14,400.

France will begin this year the construction of 82 warships, of all classes.

A French authority estimates the wealth of the United Kingdom at \$150,000,000,000.

On some parts of the coast of France, when the wind is east, the mist that appears bears with it a very noticeable perfume.

The park policemen of San Francisco use the lariat to stop runaway horses, and all are experts with the rope.

The Rev. J. J. Morton and the Rev. W. J. Armitage were the missionary deputation to the county of Dufferin, diocese of Niagara.

The statement that Turkey has been deterred by Russia from building forts at the entrance to the Black Sea has been confirmed.

Three tourists have lost their lives in attempting to ascend the higher of the two peaks of the Gross Glockner in the Alps.

Some of the fish in the royal aquarium in St. Petersburg have been on exhibition for more than 150 years.

The Rev. Dr. Johnstone, of Welland, has been away on missionary deputation work.

Tea used to be sold in England for £6 and £10 a pound prior to 1857.

A recent earthquake devastated 9,000 square miles in the Thibetan district of Kado, China.

Trinity church, New York, which would not permit a Presbyterian church to hold property until after the revolution of 1776, has property worth \$150,000,000.

There is not a civilized race that is not addicted to some form of stimulant.

An Afghan shawlmaker earns 48 cents a day and works from sunrise to sunset.

Great Britain imported 3,556,000,000 pounds of sugar last year.

More cheese is eaten by the Danes than any other race.

The deepest coal shaft in America is at Pottsville, Pa. In 1885 it had reached 1,576 feet.

Rev. A. Jarvis, of Napanee, has been several weeks invalided by gripe. On Sunday last Rev. H. B. Patton, of Deseronto, conducted the services at both the Napanee churches.

Are you troubled with dizziness, flatulency, flushings, fulness, general distress. Take K.D.C.,—the King of Dyspepsia Cures. It is guaranteed to cure you or money refunded.

Lord Brassey says that more than 5,000,000 of the flower of the British labouring population are members of friendly societies and trade unions.

Whalebone has been selling as low as \$2 a pound in New Bedford. The decline is due to the unprecedented catch of the whaling vessels in the Arctic Ocean last winter.

The Archbishop of Ontario and Mrs. Lewis left Kingston last Wednesday for Burlington, Vermont, in answer to an urgent invitation to attend the consecration of Father Hall as Anglican bishop.

The Rev. Canon Henderson, of Orangeville, is making arrangements to secure a curate for his parish, and to serve Farmington and Bowling Green. It is likely that Mr. Ballard, of Trinity College, will be appointed.

The Germans have, it is said, discovered that a satisfactory kind of paper can be made from the refuse hops that have hitherto gone to waste in breweries.

Fifty years ago the income of the labouring population of England was 500 millions sterling, or about £20 per head; it is now between 1,400 millions and 1,500 millions sterling, or £37 per head.

The best recommendation for K.D.C. is the cure it makes. It has cured sufferers from every stage of indigestion. It will cure you too.

The Sultan of Turkey is a monomaniac on the subject of carriages. He has been steadily engaged in making a collection of such vehicles for the past twenty years, and now has nearly 500 of all makes and kinds.

The semi-annual meeting of the Church of England Woman's Auxiliary of the diocese of Toronto was held in Orillia on Friday last.

British Columbia's harvest of salmon during 1893 will, it is estimated, occupy no less than 27,676,000 gorgeously labelled tins. The industry is one of the most hopeful in the Pacific Province.

There has recently been disinterred among the stores of the lord chamberlain at Windsor Castle, a sedan chair belonging to Henrietta of France, wife of Charles I.

Queen Victoria long ago discarded the use of stays. Princess Beatrice, following her mother's example, has discarded the use of corsets.

A hawk was shot by Albert Newlin, of Lawrenceburg, Ind., the other day. When he went to pick the body up the bird's mate attacked him with beak and wing and finally bore off the body of its dead mate in triumph.

The Rev. C. Sydney Goodman has removed from Deloraine, Man., to Bayfield, N.S.

The Queen is in possession of a curious needle. It was manufactured at the celebrated needle manufactory at Redditch, and represents the Trajan Column in miniature. Scenes from the Queen's life are depicted on the needle, so finely cut that they are discernible only through a microscope.

The street money-changer is an interesting character in Spanish cities. He stations himself at a principal street corner early every morning, and exchanges a bag of coppers for silver. By 10 o'clock his bag is exhausted and he goes home. All the servants on their way to market get their money changed by him, as they are not skilful in counting and afraid of false coins. He gives them full count, his coppers being obtained from the bankers, who get rid of their coins at a discount.

#### Why Hood's Wins.

President Lincoln said, "You cannot fool the people a second time." They are too quick to recognize real merit or lack of it, and cling only to those things which they find to be what is claimed for them.

It is especially gratifying that the sale of Hood's Sarsaparilla increases most rapidly in those sections where it is best known.

The inference is plain. Hood's Sarsaparilla has proven that it possesses genuine merit. It maintains a high standard, which others cannot even approach. It is the people's favorite blood-purifying and building up medicine, and is more popular this year than ever before. All this is because HOOD'S CURES.

#### British and Foreign.

The Archbishop of York has promised £1,000 a year for augmenting poor benefices in his large diocese.

Nearly fifty clergy died in December in England—an unparalleled number.

The statement is going the round of the American press that "10,000 new churches were built in the States during the past year."

The Ven. Archdeacon Meade, of Armagh, was consecrated Bishop of Cork in succession to the Right Rev. Dr. Gregg, lately elevated to the Primacy of the Church of Ireland.

The Bishop of Sierra Leone is about to establish a Lay Workers' Union in his diocese. The proposal has given general satisfaction.

The death from asthma and bronchitis is announced of the Duchess of Argyll, who was the daughter of the late Bishop Claughton, of St. Albans.

There is reason to believe, says the *Pall Mall Gazette*, that the Bishop of Ripon may be induced to visit America at the end of the forthcoming summer.



The Bishop of London's Fund has received a New Year's gift of £1,200.

Hood's Pills cure biliousness.

Dyspeptics lack strength. K.D.C. restores the stomach to healthy action, and gives the Dyspeptic strength. K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

Archdeacon Farrar has completed an entire revision of the texts and notes of his "Life of Christ," and the new edition of this work will be issued by Messrs. Cassell & Co. during the present month.

Saturday being the Feast of the Epiphany, at eleven o'clock the customary offering of gold, frankincense and myrrh was made on behalf of the Queen at the Chapel Royal, St. James' Palace. The Bishop of London (Dean of her Majesty's Chapels Royal) officiated, assisted by the Sub-Dean and Priest-in-Waiting.

The Archbishop of Canterbury, acting in concert with those two super-eminent authorities on Melanesian affairs, the Rev. Dr. Codrington (author of "The Melanesian Languages"), and Dr. Selwyn, late Bishop of Melanesia, has nominated the Rev. Cecil Wilson, of Moordown Vicarage, Bournemouth, to the vacant see of Melanesia. Mr. Wilson is an M.A. of Cambridge, and was ordained in 1887. After serving for some years as curate of Portsea, he was promoted in 1891 to the living of St. John the Baptist, Moordown.

At St. John's Vicarage, Kennington, recently, a presentation was made to Father Hall, Bishop-elect of Vermont. The presentation consisted of an illuminated address and a cheque for £150 for the purchase of altar fittings and furniture for the episcopal chapel in Vermont. One set of altar linen was also promised. The subscriptions mostly came from the parishes where the Bishop-elect has conducted missions and retreats; Bournemouth, Liverpool, and Edinburgh were well represented. The presentation was made by Canon Scott Holland. Father Hall, who said he was "only out on a pass from the hospital," replied brightly and with feeling.

The Rev. Dr. Cox, to whom Mr. Gladstone has presented the Crown living of Holdenby, Northampton, is the well-known antiquary and Rector of Barton-le-Street, Malton. The Bishop of Peterborough, who is an old friend of Dr. Cox's, pressed him to accept the living of Holdenby, which is worth only about £400 a-year gross, so that he might have leisure for occasional mission and retreat work in the diocese, while Dr. Cox felt that neither his health nor means will allow him any longer satisfactorily to work the separate townships and churches of Barton, Coneythorpe, and Butterwick.

Another vacant bishopric is also, if the statement in the *Record* be correct, in a fair way of being filled up. This is the bishopric of Wellington, New Zealand, which has been offered by the Archbishop of York and the Bishop of Durham to Canon Danks, Rector of Richmond, Yorkshire. Canon Danks, who is M. A. of Queen's College, Oxford, was ordained in 1868 by the Bishop of Lincoln, and commenced his ministry at New Basford, Notts. He was curate successively at All Saints', Cheltenham, and Rainhall, Lancashire, Vicar-designate of St. Margaret's, Ilkley, 1874 to 1879, chaplain of Castle Howard 1881 to 1883, and Vicar of St. Margaret's, Ilkley, 1884 to 1890, when he was appointed by the Bishop of Ripon to the rectory of Richmond. He was Select Preacher at Cambridge University in 1888, and has published a volume of sermons entitled "The Church on the Moor." He is Rural Dean of Richmond, and was formerly Rural Dean of South Craven.

Scrofula eradicated and all kindred diseases cured by Hood's Sarsaparilla, which by its vitalizing and alterative effects, makes pure blood.

## Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

"O, Captain Flamank, do you think it would be possible for me ever to feel differently towards you—me, who owe you so much?" she murmured.

"We were speaking of Tracy," he continued, after a few moments of silence, during which he piloted her carefully down the somewhat precipitous descent. "I shall see him to-morrow."

"To-morrow! Shall you be able, so soon?" Stella inquired eagerly.

"That is my full intention. He doesn't go to bed before eight o'clock, does he?"

"No, scarcely ever, unless he is more ill than usual; and nurse told me in her letter this morning that he was better—more strong and cheerful than she had seen him since I left. O, he will be glad to see you, Captain Flamank! You will tell him all about me, won't you? and how I love him, and think of him all day?"

"That will be scarcely necessary—eh, Stella?" he asked, smiling.

"Not necessary, but he will like to hear it. And I have one or two pictures that I should like to send him, if you will take charge of them, Captain Flamank, please. One of Zoe, the pretty horse Somerset has bought for me to ride, and just the little sketch of the bit of garden I see from my study-window. Only scribbles, you know; but Tracy thinks so much of any thing I do, that they will please him."

"And I may tell him that you are happy?"

"Yes," she replied: "he will understand what I mean; not happy in being away from him, but in thinking that it is all right, and that we shall know it to be so, some day. After what Dr. Lyon said Sunday morning, I cannot doubt it."

"You might have a friend in Dr. Lyon, I imagine, Stella?"

"Yes indeed, Captain Flamank; and that is one thing I want to ask you about. Do you think Lora would object to my visiting Miss Lyon? She is so sweet and pleasant, and, when she called yesterday, asked me so kindly to come and see her, and bring my work or drawing as I pleased. I should like it so much, only I am half-afraid to ask."

"Fearing the rectory may have some distant affinity to Brick Lane?" the Captain asked, laughing.

"Well it might, just possibly; for I know Miss Lyon does visit the poor. Only then she is a young lady of good family, and connected with one of auntie's dearest friends," Stella added, with a little touch of pleasant sarcasm in her words and tone.

"I'll answer for Lora, if you get over Somerset and your aunt," Captain Flamank replied.

Stella thanked him gravely. "I think that will be sufficient." She knew very well that her brother never put himself out of the way to thwart her inclinations; he was too indifferent to her to do that; and it was only when appealed to by Lora to support her wishes and authority that he surpassed even her in austerity. If Lora decided the matter at first, without his intervention, there would be no after-danger—at least so the young sister had hitherto found it.

It was getting dusk when they reached the park, and Stella was despatched by Lady Trevannion to her room, to be dressed for dinner. That evening the first instalment of guests arrived at Croombe Park—Sir Charles Raye, Lora's legal guardian, his wife, and two stylish girls of eighteen and twenty, the latter brim-full of fancy and fashion, and ready for any amount of amusement and flirtation that might fall in their way. By the same train, and reaching the mansion at the same hour, came Mr. Archibald Douglas, a young guardsman, friend and messmate of Mr. Gower, and Harry Luxmoor, a gentleman destined for the bar, intimate with both Somerset and Douglas.

With pale and almost feminine features, languid bearing, and dreamy hazel eyes, of whose power he was fully conscious, Mr. Luxmoor was certain to prove interesting in the eyes of the young ladies in general at all times, but just now was rejoicing

in the additional interest imparted by a broken arm, the result of a recent fall from his horse. The disabled member was carefully protected in a crimson scarf, faultlessly arranged, and the peculiar ease of his manner, together with an occasional pensive shadow, which might or might not be the effect of physical suffering, speedily won him favour in the eyes of the young ladies with whom he had travelled from London, and to whom he was formally introduced on their appearance in the drawing-room an hour or two after their arrival.

Stella had been already introduced to her brother's friend; and her first glance was one of pity, as she thought of the helpless right arm, and the pain and suffering it must have brought about.

Captain Flamank greeted Douglas heartily: his recognition of Luxmoor was less cordial, though frank and courteous. He knew both of the young men in town.

Lora's time was not so entirely absorbed in doing the honours of receptions to her brother's guests, as to prevent a half-hour's *tete-a-tete* with her betrothed before the morrow's leave-taking, though the parting was only for a week or ten days at most.

Stella was glad when she missed them both from the drawing-room. She had felt herself almost guilty with respect to the afternoon's monopoly of Captain Flamank; and she saw plainly, too, that Lora was resenting it, and behaving more coldly than usual in return. But the short half-hour's interview set all right, at least so far as outward circumstances testified. Lora returned to the room radiant and very gracious, and, in an almost kindly tone, bade Stella go to bed, as she was looking pale and tired.

Stella felt as though she could have kissed her sister, instead of giving only that cold good-night; for, strange and impossible as it would have appeared to her weeks ago, a feeling of love was springing up in her heart towards her. Not that there was any manifestation of change in Lora's conduct or consideration to her: her words and manner on that very afternoon witnessed to the contrary; and many little arbitrary plans and speeches since their arrival at Croombe had plainly indicated that there was no meeting half-way, that all advance must be made by the younger towards the elder.

But it was as Stella had expressed it to Captain Flamank. Since the true well-spring of love had arisen within her own heart, love to others was becoming easier. "Give, hoping for nothing again," was scarcely the expression of her sentiment; for Stella did hope and fervently long that one day if only a portion of that love might return into her own bosom. But it was not that expectation alone which actuated her in the new course on which she had entered. "By this shall all men know that ye are my disciples, if ye have love one towards another," were words which sounded ever on her heart.

Beyond the desire for reciprocated earthly affection was an ardent earnest longing to prove herself a learner of Him whose name is Love, who had caused the light of His own love to shine within her heart, and whose secret whisper to her soul was, "Follow me."

Stella thought of Captain Flamank as she knelt in her own room in prayer that night. And there was all the trust and confidence of a child in her petition: "Lord, lead him in the right way homeward, even as Thou hast led me."

(To be Continued.)

### Suggestions for Lent.

1. Be present, as far as possible, at all the services in the Church.
2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.
3. Let no day pass without some act of self-denial, and if possible, let this act be to the comfort of a poor or sick person.
4. Let self-examination be a daily duty, before rest at night.
5. Deny yourself some luxury, often, and let the cost of it be added to your Easter offering. The cost of self-denial should be given, not saved.



6. Refrain from parties and places of amusement.
7. Let your reading be such as to aid you in keeping the Holy Season.
8. Give more time and care to daily private prayer.
9. Receive the Holy Communion as often as it is administered.
10. Forgive, and seek reconciliation, if any are at variance with you.

Hymn for Lent.

Child, hast thou deeply sinned,  
Lost thy baptismal grace?  
Go, seek the great High Priest,  
With tears His feet embrace.  
O hear His pitying voice,  
"I pardon thee, rejoice:  
With cleansing blood bedewed,  
With health and peace renewed—  
Begin again."

Child, hast thou wandered wide,  
Torn with sharp thorns thy feet?  
Poor, weary wand'rer, turn;  
He comes, the Shepherd sweet.  
O hear His strength'ning voice.  
"In me, the Way, rejoice;  
With balm thy wounds are dressed,  
With heavenly food refreshed,  
Begin again."

Child, hast thou bravely borne  
Christ's cross a little while,  
Then cast it down to win  
The world's deceitful smile?  
O hear His pleading voice,  
"Make me afresh thy choice.  
Wouldst thou My glory share?  
My cross with meekness bear.  
Begin again."

Child, o'er thy tarnished work  
Dost weep at close of day;  
Thy purpose unfulfilled,  
Naught at His feet to lay?  
Hear His consoling voice,  
"In Me, thy End, rejoice;  
Fret not o'er work undone,  
But with the rising sun  
Begin again."

Hood's and Only Hood's.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations fail.

The Flesh and the Spirit.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. Galatians v. 16.

The Apostle St. Paul here speaks of the continual warfare in which all Christians are engaged, and vividly describes the struggle for supremacy of the Evil One over our spiritual natures.

If we could only always have the association of holy men and women, and live as it were within the Church's portals, the Christian way would seem very easy; but it is when we go out into the world and meet its temptations that we feel our weakness. Who has not often when attending a Service of Holy Church felt lifted up, as it were on wings, above the dross and sin of this world; felt as if we were indeed only a little lower than the angels, and that hereafter the good resolutions so often contemplated should be put into practice; and then to find, alas, when the first temptation came along that the flesh was indeed pitifully weak, so that one would exclaim with the Apostle "Oh! wretched man that I am, who shall deliver me from the body of this death?"

So we learn that as long as we belong to the Church Militant, we shall be tempted and fiercely assailed on all sides by the Prince of the power of the air and his minions; and that our only hope of success in winning the fight is recourse to the means of grace; i. e. the Sacraments so freely offered us by Holy Church and constant prayer:

Praying always with all prayer and supplication in the Spirit. Ephesians vi. 18.

Resolutions for Lent.

1st. If hitherto I have been neglectful of Religion, I will think about it now.

2nd. If I have never had Faith in the Lord Jesus Christ as my own personal Saviour, I will now believe that He "loved me and gave Himself for me."

3rd. If I have never been baptized, "what doth hinder me" now? I will be baptized into Him Who died for me.

4th. If I have not been confirmed I cannot delay it longer, my heart is "ready and desirous to be confirmed" into that Faith I now know to be so precious.

5th. If I have never "drawn near in faith" to the Holy Table, I approach it now, for my soul longs for its spiritual food, and refreshing grace.

6th. If I have been indifferent about attending services, I dare not be so any longer; the God I serve is present to bless me, can I be absent?

7th. If I have never worked for Him in His Church and its organizations, Oh Lord hear now my prayer, "What will Thou have me do?"

8th. If I have kept back from the Lord what has been His, not mine, I offer all to Him now, freely, cheerfully, not grudgingly, but with a willing heart. I dedicate myself and all I have to Him who has given all to me.

Belief and Unbelief.

Let us see—that in which in these days of confused and often bewildering conflicts it is well that we should see—what is the crucial point of difference between the believer and the unbeliever, between the Church and the world. To the latter the Bible is but one, perhaps the greatest, of many books; in its inspiration differing but in degree, though the degree be vast, from the inspiration of Homer or Shakespeare, Plato or Newton. To us it stands out ultimate and absolute—rising above the lesser revelations of God, as a miracle stands out above the cognate laws and workings of Nature—not because of the inspiration, special though it be, of Moses or Isaiah, St. Paul or St. John, but because in it, directly and through these His servants, there is the Word of the Son of God Himself. Our conviction is like that of St. Peter, "Lord to whom but Thee shall we go? Thou hast the words of eternal life," and it rests, like his, on the faith in which "we believe and are sure that he is the Christ, the Son of the Living God.

Commending the Truth.

There is nothing, perhaps, which commends the religion of Christ more than a good temper, and yet there are few ways in which children fail more signally. When provoked by wrong done to us, or overcome by the little every-day mischances of life (as we call them), we often say with Jonah, "I do well to be angry!" It certainly was trying to Jonah to have the hot sun beating down upon his head, and he thought God might as well have left him the shade of the gourd; but Jonah did not know that through this trouble God was bringing his sin to his remembrance, and seeking to lead him to confession. A great preservative against bad temper is to think God allows daily worries to try us for our good, for He maps out all our lives. When we have spoken hasty words, we are too apt to exclaim, "I can't help it!" Ah, we may not be able to help it; for we are weak and sinful, but Christ can help it, and He will if we ask Him.

I was much impressed by an account of a German who was giving away tracts at a street corner. He could not speak English, but had a very pleasant smile, and when people spoke hardly to him he smiled, and when they received his tracts he smiled. So his manner won a way for the truth, and people passed on, saying, "What a pleasant fellow he is!" and preserving some sweet gospel story for the sake of the civil man. Now let us who believe in Jesus, and love Him, try to commend His religion by pleasant, gracious ways. Remember, "Charity is not easily provoked, thinketh no evil."

Beyond Compare.

Truer and better, more exalted far,  
Is life above: for here we ever mar  
Our richest blessing. Only there is found  
The joy complete. Sweet melodies resound,  
And cloudless light enraptures. Only there  
Eternal concord dwells and glories rare.

Reading by faith the wonders of the sky,  
On its grand beauties and its heavenly light,  
Tokens of more, we muse; and harmony  
Pervades our hearts' calm depths. Beyond our  
sight,  
Grace crowns with glory nevermore to die.

Hints to Housekeepers.

TRANSPARENT PIE.—Three eggs, one cupful of sugar, one cupful of rich cream, three tablespoonfuls of jelly. Lemon flavour. Bake with one crust.

CHESS PIE.—Four eggs, two cupfuls of sugar, one cupful of cream, two-thirds of a cupful of butter, one tablespoonful of flour, nutmeg. Bake with one crust.

Equal parts of ammonia and turpentine will take paint out of clothing, even if it be hard and dry. Saturate the spot as often as necessary, and wash out in soap suds.

FRIED PARSNIPS.—Scrape well and boil gently until done. When cold, cut in long slices one-third of an inch thick. Season with salt and pepper. Dip in melted butter and in flour; heat one tablespoonful of butter hot in a frying pan and cover the bottom with parsnips. Brown on both sides and serve hot.

Coffee should be bought "in the bean" and not already ground. It retains its flavor much longer if it is ground freshly before each making, and beside, it is an admirable disinfectant, the good effects of which are greater when it is newly ground.

BAKED SALMON.—Drain the liquor from a can of salmon, pick the fish in pieces, mix with it two well-beaten eggs, one tablespoonful of melted butter, one cupful of breadcrumbs, and pepper and salt to taste. Cover tightly in a buttered bowl, place in a pan of hot water and bake one hour in a hot oven. When done, place the bowl in cold water for a moment, then turn the contents out on a hot plate and serve.

SALMON AND TOAST.—A nice dish for breakfast and quickly prepared. Season one cupful of canned salmon with pepper and salt, and heat in a little milk or cream. Heat more milk in a shallow basin and dip in it the slices of toasted bread; place these in a hot dish, spread with butter, and pour the fish and cream over it.

Old brass may be cleaned to look like new by pouring strong ammonia on it, and scrubbing with a scrub-brush; rinse in clear water.

TURNIPS WITH CREAM SAUCE.—Pare the turnips and cut them into small pieces; cook steadily in boiling water for thirty minutes; drain and serve in a hot dish with cream sauce poured over them.

An inexpensive and good mixture for cleaning and polishing furniture is made of one part of benzine to two of crude oil. Apply the polish with a rather soft bristled brush and rub perfectly dry with a soft muslin rag.

CURED HIS BOILS IN A WEEK.—Dear Sirs,—I was covered with pimples and small boils, until one Sunday I was given  $\frac{1}{4}$  of a bottle of Burdock Blood Bitters, by the use of which the sores were sent flying in about one week's time. Fred. Carter, Haney, B.C. I can answer for the truth of the above. T. C. Christian, Haney, B.C.

AN EXCELLENT REMEDY.—Gentlemen,—We have used Hagyard's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief. John Brodie, Columbus, Ont.

BRONCHITIS CURED.—Dear Sirs,—Having suffered for months from bronchitis, I concluded to try Dr. Wood's Norway Pine Syrup, and by the time I had taken one bottle I was entirely free from the trouble and feel that I am cured. C. C. Wright, Toronto Junction, Ont.

Childre

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Children's Department.

Bob's Race.

"There! that tiresome milkman has passed without even looking this way," said Mrs. Miller, as she stood at her door with a milk can in her hand. Suddenly a happy thought occurred to her. "Run, good dog! After him, Bob!" she exclaimed to her dog, at the same time putting some money into the can, and giving it to him to carry. Away went the good dog, full chase after the milkman, who was making his horse go at a pretty good pace; but fleet-footed Bob soon overtook him. The milkman was astonished to see a four-footed customer; but hearing the money rattling gaily in the can, he took possession of it, filled the can with milk, and Bob trotted slowly home with his purchase. Don't you think he was a clever and useful dog?

Martin's Canary.

"The canary is lost!" "Not really?" asked Lucy in astonishment. "Yes, really. I went into the dining room just now and saw the cage empty. The door is open; some one must have touched it, for I know I fastened it tightly after feeding Dicky this morning." And Martin, spite of his nine years, laid down on the carpet and burst out crying. The canary was a great pet of his. It knew him well, and he had taught it many tricks: and now to lose it in this sad way! No wonder the little boy felt it bitterly. "Have you looked about the room?" asked Lucy. "Yes, everywhere," was the answer, in a muffled tone from the floor. "I looked on the top of the bookcase, and



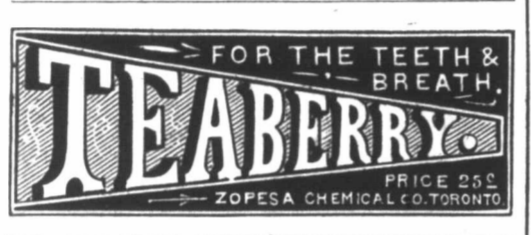
Mrs. Amanda Patsley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

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under the sofa, and anywhere I thought he might be."

Lucy was almost as sorry as her brother, for she loved the little bird that sang so gaily. But she did not know what to do.

"Did you look in the garden Martin?" she asked. "Dicky might have flown out there."

"No, it would be no good. The cats would eat him at once out there. That nasty black cat with the white eyes is always prowling about."

"Well, at any rate we might go and see," said Lucy, anxious to rouse her brother from his despair.

They went out of the room, and in the hall met Rover with the canary in his mouth. Was he eating it? No; he was holding it most carefully, and bringing it to his little master.

"Rover, you are a darling!" said Martin, enthusiastically, taking the bird out of Rover's mouth. "I am glad you found my pet instead of those horrid cats; they would have eaten him in a minute, but you are always good."

Rover put up his head for a pat, evidently knowing that his master was pleased with him, and that he had done a good deed.

Idle Tales.

"Did you hear about Katie Roper?" asked one little girl of another as they walked home from school. They say it was she told the mistress who stole the roses from her garden. I wonder she would tell on her own brother."

"Perhaps she didn't," answered the second girl, who was Katie Roper's friend.

"Well, I've heard a lot of bad things about her lately," said the first speaker. "I cannot think well of her again."

These remarks were overheard by a lady who walked near the little girls. "My dears," she said, "it is a mean thing to speak ill of people who are not present and cannot defend themselves. Do not give yourselves

the habit of slandering. It was not Katie Roper who told the school-mistress about the roses. It was I."

The girls were much surprised, but the lady did not appear ashamed.

"It was good of her to confess it and clear Katie," thought the little girl who was so ready to believe the evil report. "It must have been hard to say 'It was I.'"

Then the child's conscience began to upbraid her, and this is what it said, "Who was the first to receive the idle tale? Who repeated and made the most of it?"

And conscience answered, "It was I!"

It is well when we confess and forsake our wrong-doing while there is yet leisure to amend our ways.

Kind Words.

"Oh! it is such a bother to have to think before you speak!" I heard a boy pettishly remark, when his tutor had reprimanded him for speaking unkindly to a poor little beggar lad.

Do children, aye, and grown-up people ever pause to remember the mischief their random words may work, the cruel sorrows they sometimes inflict! Those who have been friends for years, are often estranged for ever, just by some thoughtless words; a little misunderstanding, perchance one unkind remark.

Children, who have been playing together, light hearted and merry, are deprived suddenly of their enjoyment, because one or two of their play-fellows persist in quarrelling over a toy. Angry looks, hasty words ensue, and the sunny gladness of a moment ago is clouded o'er by anger's frowns and a storm of childish tears.

Is it so hard a thing to speak gently, to speak kindly? If you knew the amount of good a few kind words may do, you would try to speak them often, especially to the poor and sad.

Think how hard it is for some of the poor little pauper children; they have no warm nurseries, no pretty toys, nor anything around them bright and nice. Their rooms are dirty and overcrowded, their clothes ragged and thin, and often enough they cannot even get food to eat.

The Keeping of the Heart.

Many, many years ago, before the Christian Church had so many sects as the spread of education has broken it into now, there was a good clergyman in the north of Africa, a place not very famous for preachers now-a-days. Nevertheless, this Bishop Augustine was a great preacher, a great thinker, a great writer, and a great power in the Church. You are too young to study all his works, but I want to tell you of a sweet little prayer of his that is not too difficult for anyone to understand or to use. He prayed it daily, why should not you?

"Take my heart, for I cannot give it Thee, Keep it, for I cannot keep it for Thee!"

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 200 Powers' Block, Rochester N. Y.

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A Bit of Suggestion.

"How is your Latin class getting along, Herbert?" asked his father at the breakfast table.

"Oh, tolerably, sir," said Herbert with a half scowl which was becoming very familiar with his face. "I don't like Latin much myself. And some of the boys are such bad scholars they keep the whole school back. I wish I was in some other class."

"Will you have some more potatoes, Herbert?" asked his mother.

"Well—I don't believe I want any; I don't think this is a very good way of cooking potatoes. We used to have them a great deal nicer."

"Can you spare a quarter of an hour after breakfast to help me with my examples, Herbert?" asked his sister.

"Oh, I suppose so. I did want to stop to speak to Jack Lee about that book of mine he borrowed and hasn't returned. I wish folks wouldn't borrow; but if they will borrow, I wish they would return things. What are your examples?"

"In the least common multiple." "That's easy enough, I'm sure. I wonder if you're bright at arithmetic, Lill? But, of course, I'll show you. Seems to me this steak is tough."

"We'll have to be looking after the wood supply soon," suggested mother. "And then there'll be more piling for me, of course," remarked Herbert. "Bridget must burn a lot of wood in the kitchen."

"While you are helping your sister with the examples, Herbert," said his mother, "I'll put a stitch into that necktie if you'll hand it to me. Something about it seems to be wrong."

"It's a miserable fitting thing, scarcely worth mending. I wore it last night, and it bothered me all the evening."

"By the way, did you have a pleasant time last night?"

"Oh, rather. But I expected to hear something finer. I could have done nearly as well myself."

Herbert's father folded the newspaper he had been reading, laid it beside his plate, and turning towards the boy, gazed at him so fixedly and so critically that he looked enquiringly at him, at length asking:

"Well, what is it, father?" "Herbert, do you know that we all love you?"

"Why," exclaimed Herbert, greatly astonished at the question, "I suppose you do."

"Are you not sure of it?" "Yes," said Herbert laughing a little, "I am quite sure of it."

"You are sure that you, with your sister, are the object of the most constant, loving care and solicitude on the part of your mother and myself?"

"Yes, father," said Herbert, more thoughtfully. "But why do you ask?"

"You are sure that your best and highest welfare is the thing most earnestly sought by us?"

"Yes, sir." "And that there is nothing in the world so precious to us at this table as just we four?" "Yes, sir."

"You are a bright boy—yes, bright as the average, perhaps a little brighter, although my thinking so may come of my being slightly partial to you—well-looking, too, well-kept and healthy. You are able to take in the full delights of out-door boy-life; and you enjoy your school in a general way, don't you?"

"Yes, sir." "And you are fairly happy in your surroundings?"

"Yes, father, in everything. But will you please tell me what all this means?"

"Yes, I've come to that now. You wake in the morning with the full enjoyment of every earthly blessing. You come to the table surrounded by those to whom your happiness is dear."

Herbert looked into his father's eye, waiting to hear more, as he made a slight pause.

"It seems as if a boy of your condition of life ought to find happiness in everything. But instead of this, everything, to your own showing, seems to bear a thorn for you. Of the half-dozen things touched upon within the last fifteen minutes, some pertaining to your studies, some to your amusements, some to your small duties to others, everything has been met by you with either a direct or indirect complaint or my fault-finding. I really am afraid, boy, that life is becoming a burdensome, unhappy thing to you."

"Oh, you are mistaken, father," said Herbert, with a rising colour. "I really don't mean to keep up a scowl and growl about things. I don't think of it half the time."

"Then," said his father, with a half-jesting expression on his face giving place to one wholly serious, "isn't it time you were thinking of making dear to you the happiness of those to whom your happiness is dear? Do you ever reflect how a spirit of fault-finding casts a shadow about you upon those who are entitled to something better than shadows from you—how a complaining voice and a scowling face take away all the sweetness and beauty from the hours which should be highly prized—hours in which we who love each other are together?"

"Indeed, father, I never took it to heart before. But I will." "There are many boys in the homes all over the world. Wouldn't they do well to take it to heart?"

Eating Under Difficulties.

The dogs had been out at the chase all day, and had come back hungry and tired. Perhaps that was the reason they did not attack their enemies. For, will you believe it, when they ran into the stable to get their food, they found their trough full of rats!

Yes, the rats were coolly helping themselves to the bones and broken biscuit put there for the dogs. It was hardly fair, for the dogs had really earned their dinner, and the rats were only thieves. Generally the dogs would have made short work with the rats, but to-day they were so hungry they could only think of their own immediate needs, and eagerly munched away at the bones.

It was not a very pleasant meal; but wait till the dogs' appetite is somewhat satisfied, and then what commotion there will be among the long-tailed thieves!

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Forms of Tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.  
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HAYTER REED,  
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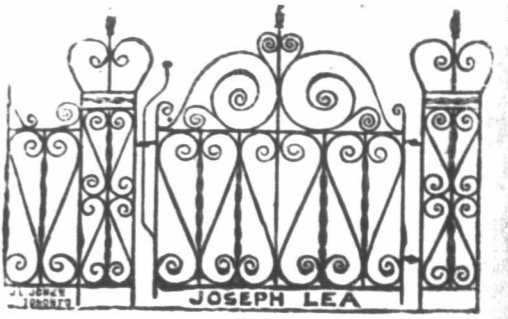
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