

Canadian Churchman

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The Church of England Weekly Family Newspaper.

ILLUSTRATED.

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TORONTO, CANADA, THURSDAY, FEBRUARY 15, 1900.

[No. 7.

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Evening—Gen. vi. or viii.; Rom. ii. 17.

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SEXAGESIMA SUNDAY.

Holy Communion: 310, 315, 528, 557.
Processional: 3, 33, 36, 391.
Offertory: 37, 521, 531, 550.
Children's Hymns: 337, 341, 567, 574.
General Hymns: 2, 18, 162, 548.

QUINQUAGESIMA SUNDAY.

Holy Communion: 312, 317, 319, 558.
Processional: 305, 390, 393, 532.
Offertory: 222, 367, 523, 541.
Children's Hymns: 336, 339, 567, 570.
General Hymns: 240, 477, 512, 543.

The Boer Question.

Everything which throws light upon the real state of the case in South Africa is of importance; and a letter from the Rev. John Moffat, son of the famous missionary and explorer, to the "Daily News," is of deep interest. It should be remembered that Dr. Moffat is a Congregationalist, and that most of the Congregationalists are Gladstonians, and that Mr. Gladstone was the man who declined to fight the Boers after Majuba Hill, and got us into these difficulties, and would probably have declined to fight the Boers now. Dr. Moffat says he is convinced that Kruger never meant to make any concessions, and that the wrongs of the Outlanders were only one symptom of a disease which originated at Peoria in 1881, and that the ascendancy of the Cape Boers would have

made matters worse for the natives in the colony. But, he says, "the condition of the native in the Transvaal is 100 years behind that of our natives in the Cape Colony, and you may take it as a broad fact, that, in proportion as Boer domination prevails, the gravitation of the native towards slavery will be accelerated. The Nonconformist Liberals, who are now so fiery against what they consider an injustice to the Boers, stood by, like dumb dogs, in 1881, and allowed 500,000 natives to be handed back to Boer domination, and why? Because it was necessary to support Mr. Gladstone in his policy of retrocession." This is a testimony which deserves to be weighed. The "liberty" sought by the Boers means the denial of civil rights to the Outlanders and servitude to the natives.

Mr. Chamberlain and the Empire.

In the debate in the English House of Commons on Mr. Campbell-Bannerman's amendment, Mr. Balfour made a very brilliant speech, which was much applauded, and incidentally stood up for the Colonial Secretary, Mr. Chamberlain. "I am driven," said Mr. Balfour, "to the conclusion that the amendment is an attack upon the Colonial Secretary. Well, the Colonial Secretary may well ignore these persistent attacks. The right hon. gentleman may remember that it has been during his term of office as Colonial Secretary that the British Empire, as a whole, has first shown its full consciousness of what it is and of what its destinies are. Others have certainly contributed to this result, but it is in no small degree owing to the great administrative abilities of the right hon. gentleman that the dramatic moment has occurred, for the first time in our history, when every British colony has joined the Mother Country to carry out a great Imperial work, and when all these petty and contemptible charges are buried in the oblivion they so well deserve, the name of the right hon. gentleman will be forever associated with that great movement in our history." We can quite understand that these utterances were received with loud cheers. They convey the exact truth; and there can be no doubt that one of the benefits resulting to Great Britain and the colonies from this war will be the sense of imperial unity. And if this should be so, the price paid, heavy as it is, will hardly be too great.

Mr. Ruskin on Church Debts.

The recent death of Mr. Ruskin may make his utterances on this subject of greater interest. We therefore append a copy of a letter of his written nearly fourteen years ago in answer to an appeal for assistance to pay off the debt on a chapel at Richmond: Brantwood, Coniston, Lancashire,

May 19th, 1886.

Sir,—I am scornfully amused at your appeal to me, of all people in the world the

precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is, "Don't get into debt. Starve and go to heaven, but don't borrow. Try first begging—I don't mind, if it's really needful, stealing! But don't buy things you can't pay for!" And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sand-pit—or a coal-hole—first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolators, and Mumbo Jumbo, Log and Fire Worshippers, who want churches, your modern English Evangelical sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would!—before bothering me to write it to them. Ever, nevertheless, and in all this saying, your faithful servant, John Ruskin.

It should be added that the recipient of the letter promptly sold it for ten pounds! This is almost as good as the story of one of Her Majesty's grandchildren, who applied to grandmamma for a sovereign, and received, instead, a letter counselling economy. The young scion of royalty promptly informed "dear grandmamma," with many thanks, that he had sold it for 50 shillings.

Easter Day.

It is curious that, in our own day, a doubt should be raised as to the proper time for the Easter Festival—a question which deeply agitated the Early Church, and which was settled at the Council of Nicaea. The point now raised is that Easter Day, for this year 1900, should be April 22nd, and not, as the Almanacks have it, April 15th. The arguments are set forth in the "Church and Parish Paper," of All Saints', Margaret St., London, as follows: Easter Day is always the first Sunday after the full moon, which happens upon, or next after the 21st day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after. But in order that the Church might not be dependent on future astronomical calculations, the Church adopted a set of rules by which to determine with what was thought to be sufficient accuracy the dates on which the full moon should be assumed to fall. This fictitious full moon generally coincides with the astronomical full moon, but sometimes it is a day wrong. The date of the fictitious full moon can always be found in the tables at the beginning of the Prayer-Book, and by the common consent of Western Christendom this tabular full moon is used in the determination of Easter. This year the tables give Saturday, April 14th, as the date of the

Paschal full moon, but the actual moon in the heavens is not full until sixty-two minutes after midnight; that is, the astronomical full moon falls on Sunday, April 15th. If we followed the astronomical moon, Easter Day would be the following Sunday, April 22nd, but as we accept the ecclesiastical moon, we keep Easter on the 15th. It should, however, be noted that the Jewish determination of the Passover depended not on the full moon, but on the fourteenth day after the new moon. And the Christian rule is founded on the Jewish. Now the [ecclesiastical] moon is new on March 30th [April 1st], so that what is called the full moon in the Prayer-Book falls correctly on the fourteenth day of the moon, though the astronomical full moon just misses that date."

The Churchmen's Union.

A society with the above designation, has recently been organized—apparently in consequence of the extreme measures recently taken by the English Church Union. The Organizing Secretary is the Rev. Dr. Cobb, formerly of the E.C.U., who recently gave a lecture on the new Society at Sion College, at the request of the President and Fellows of the College. "The objects of the union," the lecturer said, "were to vindicate the full historical position of the Church of England, as against those who would place an undue emphasis on selected portions of her history, as, for instance, the sixteenth century or the thirteenth; to vindicate her position as a Church which had been led, under the providence of God, to treat her members as free men, and to embrace, as far as possible, all those who, of whatever varying shades of opinion, were yet loyal to Jesus Christ. A society with these objects was, he contended, required at the present moment peremptorily for at least three reasons: (1) Because of the disgust and alienation which were the inevitable consequences of the rancorous party controversies of the last twenty-five years; because also of the impotence to which this strife had reduced authority in the Church of England; because, too, of the tyranny which the domination of an alien dogmatism was exercising over all those who could not accept the inconsiderate shibboleths of either extreme. (2) Because of the alienation of the vast masses of educated thought in the country, from the Church of England, due to the fact that the leaders of thought in the Church had not known how to present her teaching in such a way as to make it intelligible to those who were alive to the truths of all kinds which had been revealed by the Holy Spirit to men in the nineteenth century. Amongst these truths he instanced the principle of evolution, and that far keener sense of what was required in the interests of truth, which compelled thinkers to demand much stricter evidence for historical facts than contented our ruder forefathers, which was leading students in the interests of truth, and truth alone, to study origins, to bend a sanctified knowledge on the sacred narratives and to make use of the instrument of the comparative method. He also pointed out that the

modern conception of the mystery which surrounds the Being of God made it impossible for reverent minds to-day to engage lightly in attempts to define the nature and attributes of God. And akin to these was the deeper sense of the real nature of religion as a relation of person to person, which made men less ready to quarrel about the metaphysical or ceremonial expression of that relationship. (3) The lecturer alluded also to the present unstable equilibrium of the relations between Church and State, as a reason why efforts should be made to make the Church approximate more closely to the needs of the best religious consciousness of the nation." In conclusion, he said, "that the ideal Churchman, whom it would be the effort of the Churchmen's Union to help produce, was he whose religion was based on the simple piety of the old Evangelicals, but who associated with that the breadth of sympathy and genial tolerance which ought to be found in the Broad Churchman, and also the culture and historical sense which were associated with the name of High Churchmen." An interesting discussion, it is said, followed, and several names were given in for membership. It appears to us that a society which shall forward these aims is calculated to be of the greatest service to the Church of England at the present time. Should we not have a branch among ourselves?

Clerical Insubordination.

A correspondence recently published between the Bishop of Exeter and the Rev. G. B. Berry, vicar of Emmanuel Church, Plymouth, shows too clearly that disobedience to Bishops is found among Low Churchmen as well as High. Mr. Berry had announced his intention of "exchanging pulpits" with a Nonconformist minister. The Bishop, in pursuance of his bounden duty, addressed a "godly admonition" to Mr. Berry, which the latter has met with open defiance. He has, indeed, with not the best of grace, so far submitted as to abstain from inviting a Nonconformist brother to preach in the church, but he has persisted in preaching in the Nonconformist chapel. In his justification of this action, Mr. Berry claims an unfettered liberty to preach wherever (and apparently whatever), he pleases, on the ground that preaching lies outside the discipline of the Church. Moreover, he demands that a clean sweep shall be made of "the water-logged Act of Uniformity, the cause of all the unhappy divisions." In other words, he would have us know that acts of anarchy are not the monopoly of ritualists, and that the Act of Uniformity is equally obnoxious to extremists on either side. Mr. Berry desires the free election of Bishops, and that the Bishops so elected shall be assisted by synods. On these facts, the English "Guardian" pertinently remarks: "Well and good, but we fear Mr. Berry, like some others from whom he is widely separated, is under an illusion if he expects under those conditions a license not enjoyed by him at present. On the contrary, the existing system shelters eccentricities with which a self-gov-

erning Church would probably make short work. We are quite in favour of fraternal co-operation with Nonconformists where we can honestly meet them on neutral ground. But public worship is not ground of the kind, and we cannot think that action like Mr. Berry's does anything to further the cause of Home Reunion. We are glad that it has fallen to so distinctly Evangelical a Bishop and Archdeacon to remind Mr. Berry of the sanctity of his ordination vows. The way to rebuke effectively lawlessness of this kind is to adhere studiously to the Prayer-Book, follow with a glad mind the godly admonitions of our Bishops, and steer resolutely clear of lawlessness of whatever kind.

Selfishness the Secret of Unhappiness.

Archdeacon Sinclair, who, from his position as a canon of St. Paul's, and Archdeacon of the City of London is well qualified to speak to young men, has recently laid down as an axiom that selfishness is the secret of unhappiness; and he argues that if we are always seeking our own advantage, we turn everybody else into opponents and rivals, in fact we become like Ishmael of old, everyone's hand is against us, because our own hand is against everyone's. In these days of fierce competition in trade the lessons of the Sermon on the Mount are put aside as antiquated and out-of-date; but, however much men may ignore them in their daily lives, those lessons still remain part of the Holy Scriptures, and as a law binding on the Christian man's conscience are still unrepealed. The Archdeacon maintains that it is the selfishness of classes and individuals that dislocates society, that stifles trade in the blind race for higher percentage; that coldly employs redundant labour at the lowest market price, that creates the sweeter, that demoralizes commerce, and national reputation by adulterated goods, that fills the streets with degraded women, that induces so many of the working-men to waste their wages in the public-house, at the expense of the comfort of their wives and homes, and that fills the country and the Church with faction and party spirit. This is a sad picture; but we fear it is a true one. The lessons of the Cross, self-denial, self-sacrifice, are little more than old wives' fables in the eyes of the man of the world to-day. But we can, after all, follow the Archdeacon's lead, and ask, does all this selfishness bring real happiness to the individual whose thought is only for himself; and if it bring no happiness now, what will it bring at the end of life?

PRIMITIVE AND MEDIAEVAL.

When the English Reformation began in a formal and conscious manner, the principle was set forth upon which changes were made and doctrines were established. Thus in the Convocation of 1536, in the reign of Henry VIII., in certain articles presented by Bishop Cox, of Hereford, to Convocation, and accepted by both houses, and subsequently published by the authority of the King, it was declared that the Christian faith is contained in the Bible and the three Creeds,

interpreted according to the Doctors of the Church and the "four holy Councils." And this principle was set forth consistently from time to time by the Synods of the Church and by her representative members and teachers. Thus Jewel, in his sermon at Paul's Cross, declared, in language repeated in the Apology: "We are come as near as we possibly could to the Church of the Apostles, and the old Catholic bishops and fathers; and have directed, according to their customs and ordinances, not only our doctrine, but also the sacraments and forms of common prayer;" and, in a subsequent sermon, delivered in the same place, after he became a Bishop, he declared: "If any learned man of all our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic doctor or father, or out of any old general Council, or out of the Holy Scriptures of God. . . .

I am content to yield unto him and to subscribe. But I am well assured that they shall never be able truly to allege one sentence; and because I know it, therefore, I speak it, lest ye haply should be deceived." We may say confidently that we have here the very principle of the Anglican Reformation, a principle which has been recognized not only by the traditional High Church Party, but also by the more learned among the Low Churchmen. They may have differed, in points of detail, in their understanding of the early fathers, and in the different degrees of importance which they attached to one or to another, when they did not seem in agreement; but they held the principle with common consent. And not only has this been the historical principle from generation to generation; it was also the principle enunciated by the leading Tractarians at the beginning of the Oxford movement, and which was retained by those of the number who remained faithful to the English Communion. Their watchword was the faith and practice of the undivided Church; and although it might be urged that there was still some indefiniteness in such a theory, yet on certain points they were generally agreed. All were agreed in accepting the first four Ecumenical Councils. Most were agreed in accepting the fifth and sixth, which added nothing essential to the doctrinal teaching of the first four. Many accepted also the seventh Council, as having finally obtained (not without opposition), the acceptance of both East and West. But beyond this none of them would have thought of going. The Middle Ages to them represented Romanism, not Catholicity; and their constant profession was, that they were Catholics, not Romanizers. It would appear that a new theory has found its way into the English Church in these later days. Men are no longer content to follow the lead of the primitive Church—in fact, they tell us, they don't know what the primitive Church was like—and instead of this they want to return to the mediaeval Church—to the doctrine and use of Sarum, which they do know. This is rather a serious alteration, and one involving very important principles. It is quite true

we do not know exactly what the Ritual of the early Church was, but we do know something about it, and at least we know the principles and the teaching of the early Church, and we know quite well that they were different from those of the Church of the Middle Ages. And we also are sure that the teaching of the Middle Ages is not a lawful development of the teaching of the primitive Church. Now, according to the mediaevalists of our day, it is just the reverse. The teachings and usages of the Middle Ages are merely lawful outcomes of those of the first ages: so that the Reformation must be regarded as an unlawful check of a development which should have been allowed to go on. If this must be accepted as true, then we do not see how we can object to anything in the Church of Rome except probably the Infallibility of the Pope, and perhaps the Immaculate Conception of the Blessed Virgin. Besides these doctrines there is nothing in the modern teaching of the Church of Rome which was not taught in the Middle Ages; and indeed those doctrines were then admissible as private opinions, and even pious opinions, without having the force of dogmas. Now, we have no mind to accuse persons differing from ourselves of dishonesty; but, for the life of us we cannot understand how opinions such as we have described can be lawfully held in a reformed Church. They are not the teachings of Pusey or Church or Liddon—or any of the great Tractarians. They are the outcome of a new order of things, which, while professing to carry on the Anglo-Catholic movement, really breaks with it.

THE FUTURE OF RELIGIOUS EDUCATION.

Such is the subject of an important article in the "Church Quarterly Review," and of one, shorter but hardly less important, in the English "Guardian." The prospects before them do not seem to be as bright as might be wished, and this bodes ill for religious education throughout the world. In old times, the Church of England was the religious teacher of the children of the English working classes. The British schools did something for children in towns of some size, but the National Schools were found in every parish. It seemed rather a hardship when the Education Bill of the Gladstone Government was brought in, in the year 1870, and threatened to destroy the whole of the work which the English clergy had carried on with so much labour and self-denial. Still it had to be confessed that the education then provided for the young was not sufficient, and in many cases was far from efficient; and it was regarded as more and more necessary that the working classes should be educated since political power had come into their hands. It would have been better, perhaps, to educate them first, but the exigencies of the Liberal Party apparently could endure no such delay. So the Reform Act was carried—by Conservatives, with many liberal emendations, and that having been done, Mr. Robert Lowe

declared, "We must educate our masters." Among the proposals made, one would have given to schools of religious bodies some grants from the rates, giving them something of the same privileges which the Separate Schools enjoy in the province of Ontario. But this plan was abandoned. Still, considerable grants were made, and in many places there were no school boards or board schools, so the National Schools managed to keep afloat. A considerable blow was given to them by the practical abolition of school pence; and now there is a prospect that many of these voluntary schools will pass out of existence. Such a prospect has led to a consideration of the possibility of making the board schools more efficient in the way of teaching religion. And here is the point at which we in Canada are specially interested in the matter. Our readers are probably aware that, by a certain clause in the Education Act of 1870, it is forbidden to teach the Creed of any particular Communion in the Board Schools. But this provision has been understood in different ways; and we are now informed that it was not intended to prevent the teaching of the Christian religion according to the understanding of those who had control over the schools. In the words of the late Lord Selborne, it was intended only to "remind the teacher that he was not to constitute himself the organ of any particular denomination;" whilst he was still at liberty to teach the faith as he understood and had received it. Now, it is easy to observe that this is very vague, and might get the teacher into difficulties, or might prove a grievance to the parents of some of the children. But it gives a hint that something might be done among ourselves to familiarize the minds of the children with the contents of the Bible and the principles of the Christian faith. We greatly fear that, unless something of this kind is done, the future of religious education in this country will be nothing. We are making no objection to the voluntary schools, which are now being set up. We only wish they could be universal. But that is morally impossible; and the question now arises, whether something could be done to get more satisfactory religious teaching in our Public Schools.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for Quinquagesima Sunday.

The Collect in the Sarum Missal for Quinquagesima Sunday had a more Lenten tone than our own: "O Lord, we beseech Thee, mercifully hear our prayers, and having absolved us from the chains of our sins, preserve us from all adversity." This is a prayer which has then the spirit of Lent; but it has been thought that the idea of love, which is kept prominent in an English Collect, was intended to indicate the right spirit in which self-denial and abstinence should be exercised. The beauty of this Collect has been generally recognized. It is obviously connected with the Epistle for the Sunday.

i. The Address to the Almighty.

One Who has taught us that all our doings without charity are nothing worth.

1. Charity is love—not almsgiving. The old versions had "God is Charity." The Revised Version has Love in I. Cor. xv.

2. Love is the principle of all good—of all moral excellence. "Love is the fulfilling of the Law." No act of any value except as it proceeds from a right principle; and this the only right principle.

3. Consequently, Whosoever liveth without love is counted dead. (1) Love is life, the life of God. (2) As love enters into the heart, life is there—the life of God. We can live only as we live in Him, Who is love. (3) Consequently, every one destitute of love is dead. Such the state of man without God.

ii. The Prayer.

1. Send Thy Holy Spirit. The energy of the Godhead, Who applies the truth of Jesus and imparts the power which He promised. The Holy Ghost already here with us, so that "Send" signifies the diffusion of His grace in the heart.

2. Pour into the heart the most excellent gift of charity. All of God, and the Holy Ghost the agent by whom God works in the heart. "The love of God is shed abroad in our hearts by the Holy Ghost" (Rom. v.).

3. The bond of peace and of all virtues. (1) Note the pre-eminence of peace. Christ the Prince of Peace. On earth, peace. The end of God's work—harmony and peace. (2) Every virtue connected with it.

The great prayer of prayers. God, in granting this blessing, grants all.

REVIEWS.

Great Pictures described by Famous Writers. Edited by Esther Singleton. Price, \$2. Toronto: Publishers' Syndicate, 1899.

This is a very charming volume, both in illustrations and in letter press. The engravings are what they profess to be, copies of a large number of the finest pictures by the great painters of the world. Thus we have The Last Judgment of Michael Angelo, Raphael's Sistine Madonna, the Descent from the Cross, by Rubens; Bacchus and Ariadne, by Titian; the Coronation of the Virgin by Fra Angelico; Judith, by Botticelli; and many others, by Holbein, Tintoretto, Guido, Rembrandt, Van Eyck, Paul Potter, Van Dyck, Albert Durer, Turner, etc. The descriptions of the pictures are written by Ruskin, Pater, Thackeray, Swinburne, T. Gautier, J. A. Symonds, Shelley, Taine, and others. It would not be easy to imagine a prettier book; and the binding is in keeping.

Turrets, Towers and Temples is a volume of the same size and general appearance, edited by the same accomplished lady, and published like the former volume by Messrs. Dodd, Mead & Co., of Boston, and the Publishers' Syndicate, of Toronto. It is constructed on the same plan, the engravings of churches and towers being accompanied by excellent descriptions by equally renowned writers—some of them (as Ruskin, Thackeray, and others, the same), whilst here Victor Hugo, Pierre Loti, Dickens, Grant Allen, Dr. E. A. Freeman, and others, are among the contributors. These volumes will serve a double purpose, they will recall to those who have seen these beautiful objects the memory of what they have seen, and they will give others as good a notion as is possible of the pictures and churches of which copies and views are here supplied. In every way these volumes are worthy of the highest commendation.

In Africa's Forest and Jungle. By Rev. R. H. Stone. Price, \$1. Toronto: Revell, 1899.

This little volume is a very clear and graphic account, by a cultivated American missionary, of a six years' sojourn among the Yorubans of Western Africa. The publication is seasonable, inasmuch as everything pertaining to that great Continent is at present of engrossing interest; and although Yoruba is far from the Transvaal, lying between the Bight of Benin and the Niger river, many of

the same features are found here as those which distinguish the aborigines of other parts. A very interesting Chapter (IV.), is that which tells the story of the black Anglican Bishop Crowther. A very amusing story of a "ground pig" will be found in the eighth chapter; and quite a good account of local superstitions is given in Chapter X. The whole book is eminently readable.

Commentary on St. Paul's Epistle to the Ephesians. By Rev. H. G. Miller, M.A. Price, 12s. London: Skeffington, 1899.

The Epistle to the Ephesians has been rightly regarded as one of the deepest and most interesting of all the epistles of St. Paul; and it has been a general regret that Bishop Lightfoot did not live to complete his commentary on this book. Several excellent works on the same subject have appeared since his death. One by Dr. Abbott, of Dublin, we have already commended highly. This of Mr. Miller, formerly Principal of Huron College, deserves a very warm reception. From beginning to end it gives evidence of most careful work. Mr. Miller has evidently made himself acquainted with all previous commentaries of merit, and he has brought to his task accurate scholarship and sound judgment. We cannot pretend to have read his volume from beginning to end, but we have read a great part of it, and have consulted it on passages which would show the nature of the work done, and always with satisfaction. The writing is specially lucid, and the exposition is lighted up by frequent citations from writers of eminence, helping to throw light on the trains of thought.

The Christian Salvation. By the late Dr. James S. Candlish. Price, 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1899.

Dr. Candlish was Professor of Divinity in the Free Church College, at Glasgow; and those who have read his work on the Kingdom of Christ will welcome this posthumous production, although it is in part "made up" from various writings of the author, and was not prepared by him as a whole. The book begins with the work of Christ as Prophet, Priest and King. Under the Priesthood, Sacrifice has a principal place, but no section is devoted to Benediction. After Christ comes the Church, and then the New Life, and the Sacraments, and finally Eschatology. In regard to the Sacrament of Baptism, we are forced to believe that Dr. Candlish did not quite appreciate the doctrine of the Church; but we can speak highly of his exposition of the Lutheran doctrine of the Eucharist, which is accurate and full. It is a book which many will value.

The Christology of Jesus. By Dr. James Stalker. Price, \$1.50. Toronto: Revell, 1899.

Dr. Stalker's "Life of Jesus Christ," and his "Imago Christi," have become almost standard works, and their excellence is generally recognized. The present book is not unworthy of a place beside them, and we are gratified to learn that it is to be succeeded by two others, completing the author's plan. The volume before us treats of our Lord's teaching concerning Himself, and the work is thoroughly well done. In the first chapter the author discusses the importance of the Teaching of Jesus, and in the remaining five, he takes up the titles—Son of Man, Son of God, Messiah, Redeemer, Judge. Each of these subjects is discussed with a force and a freshness which make the treatment seem original, as it is in the only sense possible, in the handling of such subjects. Speaking of the teaching of the Lord Jesus, Dr. Stalker remarks: "Behind the qualities of the words we discern a personality . . . a personality serene and harmonious, solid and firm at the centre and yet shading off at the circumference into the most ethereal nuances of beauty, revealing God so perfectly because of its perfect union with God, and appealing to all that is great and tender in man because of the comprehensiveness of its own human experience."

The New Evangelism, and other Addresses. By Henry Drummond. Price, \$1.25. Toronto: Revell Co., 1900.

The personality of Henry Drummond was so interesting and his literary gifts so great that we cannot wonder that his lectures and addresses should be collected and preserved—even those of less value. But these are not of slight value. They are elaborate essays full of thought and suggestion. Take, for example, the sixth of the seven papers, that on the "Contribution of Science to Christianity." The very title would have startled men fifty years ago; it almost startles us now. Yet a change has taken place in the "expansion of the intellectual area of Christianity," which almost keeps pace with the growth of knowledge. "The one thing," says Drummond, "to be careful about in approaching nature is, that we really come to be taught; and the same attitude is honourably due to its interpreter, science. Their former intercourse, from faults on both sides, and these, mainly due to juvenility, is not a thing to remember." This is excellent, and we see whither it is living. If science teaches love of truth and reverence, then it must bring a contribution to religion; and it does this and much besides.

Stories on the Apostles' Creed, the Lord's Prayer, and My Duty Towards My Neighbour. By the Rev. E. J. Sturdee. Price, 1s. 6d. Church of England S. S. Institute, 1900.

These stories, of their kind, are very good and well adapted for their purpose. Perhaps the last series is the most successful. But all are calculated to be helpful to young children.

The American Priest at Work. A Symposium of Papers. Edited by Rev. E. M. Duff, M.A. Price, \$1. net. Milwaukee: Young Churchman Co., 1900.

Books on the pastoral office are not very abundant, although some existing ones are very good. It was an excellent idea to unite a number of experienced parish priests in such a work, each one contributing something on a subject he had made his own. The book may be warmly recommended to the earnest parish priest. Among the writers are Dean Fair, Mr. Tatlock, Dr. Prall, Dr. Clinton Locke, and other well-known names. Among the subjects are the Priest as a Preacher, the Priest and the Prayer-Book, the Priest as a Teacher, the Priest and the Vestry, the Priest in the organized parish, the successful Priest from the Layman's Standpoint. We are sure the book will be widely read.

Priest-Craft, Roman and Other. By Rev. H. Martyn Hart, D.D., Dean of St. John's Cathedral, Denver, Colorado. pp. 83. Price, 25 cents. New York: Thomas Whittaker.

This small treatise would have been better if the author had had an enemy to revise his copy and question his statements. He begins by very properly criticizing the fallacy of assumptions, and then he assumes without stint. The responsibility he seeks to share with two authors, whose works he commends, but their arguments probably rest on the same uncertain foundations. Scripture, at least, does not inform us as to when "sacrifice and oblation ceased," how the elder "became the Bishop," when the deacons were ordained "to serve the tables," or at what instant it was true that "sacrifice has gone." For the more purely Roman questions, the Dean rests with more effect upon Roman authorities. But Romanism is a system so firmly compacted that no amount or character of argument will remove it. It is based upon the unsubstantial tripod, referred to by the Dean, but it is now one solid mass, and the Roman assumptions are incorporated with it. It is truly unaccountable, as our author shows most clearly, that our own best scholars should still stand by the fable that St. Peter was Bishop of Rome, made Clement his successor, and so forth. As to the attitude of the High Church Party in England in front of the counsel and advice of the Archbishops, it appears

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Concerning the Thompson, cover. P. Whittaker.

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to us to be childish. They have got what they long called for, and they are still dissatisfied because the decision goes against them. The Dean's work is far better at the end than at the beginning.

Concerning the Kingdom of God. By Hugh Miller Thompson, Bishop of Mississippi. pp., 48, paper cover. Price, 12 cents. New York: Thomas Whittaker.

These five short papers upon the organization of the Christian Church and her ministry have all the strong force and fire of the Bishop of Mississippi, and present the usual arguments in a very telling form. But they are not all equally conclusive, and we would point to the essential flaw in the reasoning laid down in the fourth, upon the Diaconate. St. Stephen is nowhere in Scripture called a Deacon; neither is Philip, the Evangelist, or any of the rest of the seven. It is true that the name of Deacon has come into almost universal use, but the Church's deacon and the Congregationalists' are diverse as the poles; they have a different origin and history. We are in nowise unfaithful to the general teaching of the Ordinal, if we doubt the wisdom of its compilers in incorporating the passage regarding St. Stephen in the service for the ordering of the deacon, but the using of it as the basis of a solid argument is decidedly far less wise. It is the starting from an assumption, which your antagonist can easily refuse, and there is no proof of any kind. The Congregationalists are welcome to the argument from the seven "servers of tables," and the Church stands by the Pauline description of her third order in the ministry, but how or when it took its origin we really do not know; the order is a fact in history, where we may safely leave it.

Magazines.—The Methodist Magazine for February is a very good number. Dr. Blackstock writes brightly on "Picturesque Spain;" Sir John Bourinot admirably on "Canada During the Victorian Era." Dr. Chown's most able and interesting paper, read both at Trinity and Victoria, may be earnestly recommended to all who wish to understand the "principles" of what is called "Christian Science," which he shows to be neither Science nor Christian. It is certainly one of the greatest delusions of modern times. Mr. Osborne's article on "Lord John Russell," is full of interest to those who remember him as a prominent personality, and also to those who never knew him, or much about him.

The Literary Digest for February 3rd is, in many respects, an excellent number, containing a number of valuable articles on the Boer controversy, on contemporary literature, science, and art. We regret to add that the article on "General Buller's Retreat," is not merely unfriendly to England, but decidedly unfair. The Boer account is preferred to the English, although the writer must know perfectly well that the former is hardly ever accurate or truthful, and the latter is so always.

The Outlook differs considerably from the Literary Digest in its account of General Buller's failure. While not disguising the fact that it was a reverse, the matter is represented in a purely historical manner, as it ought to be. The other articles are up to the usual mark of the Outlook, which is very high. We would specially note an article, with good illustrations, on the late Dr. James Martineau, and a continuation of the articles on Shakespeare, begun some weeks back.

The Homiletic Review is always good and useful. In the current number we have an article by Dean Farrar on "Temperance Progress in Great Britain in the 19th Century," some good contributions in the Sermonic Section, the Exegetical and Expository Sections, and in the Pastoral and Social Sections.

It is understood that £1,406 has been collected for a new Church institute, connected with St. Anne's, Limehouse.

MARTYRS, TRUE AND GLORIOUS.

By the Bishop of Derry.

I have already hinted at this thought, that the wideness of the field for us to occupy is our opportunity of proving before unbelieving men, and to our own unbelieving hearts sometimes—proving the reality and energy and depth and power, the supernatural power, of Gospel, everywhere, in every corner of the world. You try it, and you find the hearts of men responding as you appeal to them. There is nothing else that our civilization has mastered that you can possibly offer to all the inhabitants of the world. Whether you go to the Eskimo, the African, the cultured and cultivated Indian, the South Sea Islander, or to any of our own islands, they will tell you that our Gospel is what they crave, and what they were made for. And surely there is no other truth known to men which has been able thus to touch the squalid, the degraded, and the lost. But we have transformed men, we have shown wondering nations—yes, we have shown them African youths singing hymns to Jesus while they were being burned alive. Again, I am bidden to ask you to give thanks to God for the devout men and women that He has sent into the mission-field. You know—there is no need to tell you—well you know such names as that of Robert Stewart and his wife, martyrs as true and as glorious as any martyrs of the first Christian era. My predecessor in Derry told me that after Robert Stewart spoke in Derry last, his dean turned to him and said: "Mark my words! that was the speech of a martyr. That man will die a martyr's death." And it was so. Of course, it need not have been. Accident, disease, either might have anticipated the blow of the foeman; but this at all events, is certain: One good man discovered in the tones of another good man devotion even unto death. And do you not think that those who filled his place, those who went straight away to face the same dangers, and to relate the lovely story of our Lord and Saviour where he had fallen—that they, just as really, laid down their lives, as if the lives they laid down had been similarly taken? With all the convenience and ease and comforts and so many of the luxuries of modern life, surely something is imposed upon you and me by our privileges; surely our soul bows down before those brave and true Christian souls that are in hunger and thirst, in perils often, in deaths oft. Surely, too, we are unworthy to call them our brothers in the sacred cause, unless for their sakes we are denying ourselves something and making our religion a little more than a mere passport into the respectable Christian society of our own time.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Antigonish and Bayfield.—Rev. A. E. Andrew, B.A., has lately been elected rector of this parish.

Pugwash.—Rev. W. J. Cox, B.A., has been appointed Anglican chaplain to the second Canadian contingent for South Africa. Before leaving he was presented with a purse containing \$100, by the people of the town.

Shubenacadie.—The Rev. Samuel Trivett, rector of Holy Trinity, has been inducted into the rectorship of this place, by Ven. Archdeacon Kaulbach, M.A. The following clergy were present, besides the Archdeacon, and took part in the service; Revs. G. R. Martel, E. H. Ball, J. L. Downing, and M. Taylor. The sermon was preached by the Archdeacon.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Bathurst.—Mr. G. R. E. MacDonald, B.A., was ordained to the diaconate in the Cathedral, Fredericton, by Bishop Kingdon. He has been appointed curate to Rev. Thomas Street.

Personal.—The Rev. G. F. Scovil has been elected to the parish of St. Jude's, Carleton, St. John. Rev. Mr. Hooper removes from Ludlow to succeed Mr. Scovil in the parish of Prince William.

Among those who have been taking an active part in the effort toward raising funds for the members of the Canadian contingents, may be mentioned Revs. John Davenport, of the Mission Church, St. John, and A. G. H. Dicker, rector of St. Paul's, St. John.

Rev. Arthur Murphy continues to conduct mission services in the parish of St. Mary's, St. John.

The popular rector of Trinity, Rev. J. W. Richardson, gave addresses every Sunday afternoon through January to the members of the Y.M.C.A. His addresses are all upon the subject of "The Prodigal Son," and have been very favourably commented upon.

Canterbury.—The members of the chapter of the deanery of Woodstock held their late session here. The clergy generally were present, and among them Rev. Mr. Hooper, the new incumbent of Prince William. A meeting of the Sunday School Teachers' Association of the deanery followed that of the meeting of the chapter and deanery. Papers were read, and a profitable conference enjoyed upon Sunday school work.

Fredericton.—The Lord Bishop of the diocese has issued a pastoral, under date January 30th, calling attention to the Archbishop's appointment of Septuagesima Sunday as a day of solemn supplication and intercession, in re South African war. The Bishop urges the matter with the clergy, and advises that all communicants be asked to communicate at this time. He also asks that "offerings be taken up at that time for the Canadian Patriotic Fund."

St. John.—A large number of the clergy and leading laymen of the diocese were in St. John, January 23rd—26th, attending the meetings of the Synod committees. At this time all the rural deans were invited to meet with the Bishop, and very kindly entertained by him at dinner the evening of the meeting.

QUEBEC.

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

The Bishop's prospective engagements for Feb., are as follows: Friday, 16th, Protestant Committee of Council of Education at Montreal; Sexagesima, preach at St. Stephen's chapel, Westmount, at 11 a.m., and at Church of the Advent at 7 p.m.; Monday, 19th, lecture at St. John's Church Hall; Tuesday, 20th, return to Quebec; Saturday, February 24th, St. Matthias'; 7.30 a.m., celebration at Cathedral; Quinquagesima, assist at celebration at Cathedral, and preach at 11 a.m.; Ash Wednesday, 28th, celebration at Cathedral, at 11 a.m., and preach at Evensong.

The total offerings, contributed or promised by the diocese to the Bishop of Algoma, amounted to \$2,090.17.

Fitch Bay.—The Church has received an exceedingly handsome and most generous gift in the shape of a complete set of coloured silk chalice veils and burses for the different seasons. The violet set arrived in time to be used during Ad-

vent, and the white ones in time for Christmas. Both are beautiful; but the white, being the festival set, are naturally more elaborately worked than the others, and are examples of the best and highest type of ecclesiastical embroidery, both in design and colour. The other two sets are expected shortly. We owe this really magnificent gift to one who was brought into the fellowship of Christ's Holy Catholic Church while resident in this place, and who has now gone forth from our midst, and is working as a priest in the diocese of Ontario—the Rev. W. A. Gustin.

Windsor Mills.—The vestry of St. George's church has received a new coating on walls and ceiling, a chest of drawers for surplices, etc., a warm carpet, and a pretty table cover. Changes have also been made in the placing of stove and furniture, so that it can be, and has been used, with comfort for meetings and for week-day services in cold weather. The necessary outlay herein has been met as a thankoffering by the missionary and his wife.

Stanstead.—The Ladies' Guild gave a social at the rectory, Tuesday evening of last week.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—St. James the Apostle.—The building and alterations are fast approaching completion, and the announcement is made that on Sunday the 11th, the magnificent new chancel will be opened. The choir seating will, however, be temporary, as the new stalls are not quite ready. The building is now ready for the installation of the organ.

St. Martin's.—On Sunday, the 28th January, at the evening service, the Rev. G. Osborne Troop discussed "The historical and spiritual relation of the Church of England to our Lord Jesus Christ and the Word of God." The church was completely filled. The texts chosen were St. John xiv., 6, xviii., 37; St. Matt. xv., 8 and 9, and Acts iv., 12. The speaker premised that what truth might compel him to say against the Church of Rome, was addressed, not against Roman Catholics, but against Romanism. He would use the word "Catholic" in its true sense as including the Universal Church, not in its limitation as applied to the Roman Catholic Church. He spoke not as a special pleader; not as a trained casuist, skilled in making "the worse appear the better reason;" but as a plain man and a humble Christian, desiring to set forth the truth as far as he knew it. He would consider: (1) The claims of Rome; (2) the historical position of the Church of England; (3) the spiritual position of the Church of England. 1. The peculiar doctrine of Roman Catholicism was clearly stated by the late Dr. Little-dale in his "Plain reasons against joining the Church of Rome," viz., that "the prime and essential condition of salvation is to be in communion with the Pope of Rome, as heir and successor of St. Peter, first Pope of Rome, and therefore supreme vicar of Christ and head of the Church on earth." The foundation of this extraordinary claim proved upon examination to be "the merest heap of guesses." "It is little more than a guess," says Dr. Little-dale, "though, no doubt, one with much in its favor—that St. Peter was ever at Rome at all; for there is no first hand or contemporaneous testimony to the fact, whether in Scripture or elsewhere, whence it is clear that God has not considered it important enough to be certified for us, as being a matter of faith; it is only a guess that he was ever Bishop of Rome, and for this there is very little evidence of any kind. Archbishop Kenrick, of St. Louis, in his speech prepared for, but not delivered in, the Vatican Council, and published at Naples in 1870, declared that Roman Catholics could not establish St. Peter's supposed claim from Scripture, because by the creed of Pius IV. they are bound to interpret Scripture only according to the unanimous consent of the fathers. The Archbishop added that

these fathers give five different interpretations of St. Matthew xvi., 18: "Thou art Peter, and upon this rock I will build My church." Of these fathers, seventeen teach that St. Peter is the rock; eight fathers teach that the twelve apostles constitute the rock, represented by Peter as chief; forty-four fathers teach that St. Peter's faith is the rock; sixteen fathers teach that Christ is the rock; other fathers, not numbered, teach the rock is the whole body of believers. The Archbishop sums up in these words: "If we are bound to follow the greater number of the fathers, then we must hold for certain that the word Petra (rock) means not Peter professing the faith, but the faith professed by Peter." The preacher said that St. Augustine's mission to Saxon England (A.D. 597), was a memorable event in Church history, but the Church of Rome of that date was vastly different from the Church of Rome of to-day. The worship of the Blessed Virgin Mary was at that date known only to be condemned as a novel heresy, virtually dethroning Christ and revolutionizing the Christian faith. Such a thing as withholding that cup from the laity, which the Lord himself had commanded all Christians to receive, was a thing unknown in the Catholic Church, when St. Augustine led his Italian mission to the Saxons. Four Popes condemned this withholding of the cup as heretical before, at the Council of Constance (1415), the Roman Church at last dared to put forth impious hands and to withdraw from the laity the sacred cup in the very face of the Master's dying command. This act in itself should forever prevent any communicant of the Church of England going to Rome. In 597 the papal supremacy was pressed upon the British Church (only to be sternly rejected), but the papal infallibility of the nineteenth century was a thing not dreamed of. The infallibility of the decree not only deprived the Roman Church of all true claim to the title of "Catholic," but constituted her the most modern of dissenters.

2. Turning to the history of the Church of England the preacher pointed out that in its origin the British church was apostolic, royal, national and independent. He quoted from Atrebas, a learned Gallican divine, that "the cradle of the Ancient British Church was a royal one, herein being distinguished from all other churches; for it proceeded from the daughter of the British King, Caractacus, Claudia Rufina, a royal virgin, the same who afterwards was the wife of Aulus Rufus Pudens, the Roman senator, and the mother of a family of saints and martyrs." He said that there was no mean authority for the statement that Britain gave to Rome her first Bishop, Linus, and her first Christian emperor, Constantine. The preacher referred to the well-known fact of the Saxon invasion driving the British Church into Wales, Cornwall, Devon and Somerset, where Augustine found it established with at least seven bishops when he landed in 597. He stated that noble as was Augustine's work, he was not really the "apostle of England," but rather was that title due to Aidan of Iona, who thirty years after Augustine's death evangelized the greater part of Saxon England. He admitted that under Theodore, and subsequently, the British Church was gradually Romanized, in common with all western Christianity, but not without perpetual protests, culminating in the Reformation. He referred to the charge that the present Church of England originated with Henry VIII., only to characterize it as too absurd to need refutation before intelligent men. "What was the meaning," he asked, "of the very word 'reformation?'" That could not be reformed which had no previous existence. The previously existing church of the nation manifestly reformed herself. As to the question of orders, the preacher felt that he stood on solid ground. "English orders are all right," he said, "and Rome well knows that they are all right. That is the very reason she is so troubled about them."

3. In conclusion, the preacher pleaded earnestly for living union with the living Saviour as the one essential to the salvation of the soul. No history, however inspiring, no continuity, however unbroken, could possibly in itself save the sinner. The Word of God written was still the only final court of ap-

peal, and the real representative and true vicar of Christ on earth was God the Holy Ghost, given to the Church to interpret that word to the believing soul. The Church was only the "witness and keeper of Holy Writ," and whenever "Catholic tradition" (so called) was at variance with Scripture, the Church was bound to reject the tradition, on pain of being convicted of high treason. There was one God, one mediator also between God and man, even Jesus Christ. Through Christ, the one sacrificial priest, every believer had free access to the Father. Neither was there salvation in any other. "No man cometh unto the Father but by me." In spite of their system, true-hearted Romanists had thus found Christ as their all in all. In the ultimate issue Romanist, Anglican, or other Protestant Christian must alike depend upon Christ crucified and Christ alone for salvation. The cross alone could cast out our fear and bring rest and peace to the conscience. Now, as well as in the hour of death, and in the day of judgment, the enlightened soul would cry—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

Montreal.—St. Thomas.—The young people of this mission, on Tuesday evening, January 23rd, gave an entertainment, called "Cinderella," in aid of the mission. So large was the attendance, that the space at the mission-house being limited, it was decided to repeat the entertainment, which repetition, accordingly, took place last week.

St. John the Evangelist.—The organ at this church was presided over at the services on Sunday by Mr. J. W. Jamieson, a young musician, who comes to Canada with high credentials. Trained at Carlisle Cathedral, he was afterwards organist for several years at St. George's, Westcombe Park, London. From there he was transferred to the well-known church of St. Mary and St. John, Oxford, whence he comes, at the invitation of the Rev. Canon Wood, to assume the dual position of organist and choirmaster of St. John the Evangelist.

St. George's.—A very interesting lecture was given in the schoolroom last week, under the auspices of the Y.M.C.A., by Mr. Wallace, which was very much appreciated.

Church Home.—The forty-fourth annual meeting of the Corporation of the Home was held January 25th, in the large room of the institution. The Lord Bishop presided, the others present being Mrs. J. S. Allan, Mrs. M. H. Gault, Mrs. Hemsley, Mrs. F. Wolferstan-Thomas, Mrs. Waddell, Mrs. Mulholland, Mrs. Johnson, the Rev. Canon Dixon, the Rev. Canon Ellegood, the Rev. F. Charters, Messrs. Charles Garth and W. Drake. The officers for the ensuing year were elected.

Knowlton.—The Woman's Auxiliary held its annual meeting at the residence of Mrs. Godue. There was a good attendance of members and an excellent report of work done to be considered. Hudson Bay, India, Saskatchewan and Japan had been helped financially during the year, and mission work at home had not been overlooked. Arrangements were made for a proper representation of their branch at the diocesan meeting of the auxiliary in Montreal.

Beauharnois.—Trinity Church.—After morning service, Sunday, February 4th, the Churchwardens, on behalf of the congregation, presented an address to Mr. John Scott, their esteemed organist, accompanied by a purse of \$20, as an expression (although entirely inadequate), of their appreciation of his valued services, which have been freely and faithfully rendered, since this mission was inception some four or five years ago. Mr. Goodtellow, who read the address, referred to the fact that Mr. Scott's services had contributed as much as anything to the success of the Church services, and expressed the sincere regret that all felt on the departure of the family from Beauharnois.

Westmount.—A respondent returns to us from a few years ago, when, previously the Church members of St. C. a private house, present structure about 150 people by Rev. R. W. Newnham, under church was music rector began with capacity has been of two wings, the completed. The proved thus in as the original wings—the new that of the nave having only two placed by an et surmounted by of the rose or north side of the with vestry, an story parish room window is so beautify the fo Mr. G. H. M. Arthur J. Coe choir-stalls, co window and so dicular period architecture, m and are intend be erected in were the built chancel, under interior of the tical appearance gratulated upon made. The cl members sup glory of the c is constantly

John Travers

Kingston.—B. B. Smith Comfort, V. He is slowly

Charles H.

Ottawa.—A grand encounter in Ottawa is not original clergy, but country and encouraging work and them to His not, in all ten or fifteen have been In a city w it is a great good season crowded on Sunday, 4th Bishop pres service, the The first s communic rector, Re read the Ottawa pr of Colum

Westmount.—St. Matthias' Church.—Your correspondent remembers this edifice more than 20 years ago, when Canon Empson was rector; previously the Church services were conducted by members of St. George's Y.M.C.A. in the room of a private house. From the day of small things, the present structure has now accommodation for about 450 people. Canon Empson was succeeded by Rev. R. W. Norman and Right Rev. Bishop Newnham, under whose energetic rectorship the church was much enlarged; and since the present rector began work in this parish, the seating capacity has been more than doubled by the addition of two wings, the latter of which has just been completed. The chancel has also been much improved thus in width, being at present the same as the original nave before the addition of the wings—the new chancel roof being now flush with that of the nave, and the old chancel window having only two perpendicular sections, being replaced by an entirely new one with four sections, surmounted by a circular upper section, suggestive of the rose or fan-like window; on the so-called north side of the chancel is the organ chamber with vestry, and on the other side the new two-story parish rooms are situated, and the old chancel window is so placed as to let its stained glass beautify the font with its "dim religious light." Mr. G. H. Massey, C. E., made the plans. Mr. Arthur J. Cooke, architect, designed the pulpit, choir-stalls, communion table, reredos, chancel window and screen. They are all in the perpendicular period of the Gothic style of ecclesiastical architecture, made of quartered oak, antique finish, and are intended for the new and larger church to be erected in the future. Messrs. Brown & Riel were the builders. Mr. C. Wells decorated the chancel, under the supervision of Mr. Cooke. The interior of the church now presents a very ecclesiastical appearance. The congregation is to be congratulated upon the improvements that have been made. The church is the oldest in Westmount. Its members support a missionary in Uganda. The glory of the church is the Gospel of Christ, which is constantly proclaimed from its pulpit.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—It is understood that the Very Rev. B. B. Smith will shortly take a trip to Old Point Comfort, Virginia, for the benefit of his health. He is slowly recovering from a severe illness.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—"All Saints' church ought to be a grand encouragement and a great joy to all of us in Ottawa for it is the work of the laity. It was not originated and carried to completion by the clergy, but by the laity. Church extension in the country and in our cities must be in a healthy and encouraging state, when our laymen take up the work and consecrate the wealth God has given them to His service. Had it been left to the clergy to initiate this new parish and its church, it would not, in all probability, have been commenced within ten or fifteen years, because the need would not have been recognized to be sufficiently pressing. In a city which is growing steadily, if not rapidly, it is a great gain that new ground is taken up in good season." These words were addressed to a crowded congregation at the dedication sermon, Sunday, 4th inst., by the Bishop of Ottawa. The Bishop preached on "Reverence." At the 11 o'clock service, the Governor-General and party attended. The first service was at 8 a.m., when twenty-five communicants attended, and was conducted by the rector, Rev. A. W. Mackay. The Dean of Ottawa read the prayers at 11 o'clock. The Bishop of Ottawa preached the sermon, Dr. Perrin, Bishop of Columbia, B.C., read the first lesson, while the

rector read the second lesson, and Dr. Lewis, Archbishop of Ontario, pronounced the Benediction. Fifty-five communicants attended the 11 o'clock service, and the musical portion was led by Mr. H. Woodland, organist, and a full choir of forty-four voices. The saintly characters mentioned in the Bible formed the basis of the remarks of Rev. W. M. Loucks to the children in the afternoon. The evening service, which opened at 7.30 o'clock, was accompanied by special music, and the sermon was preached by the Bishop of Columbia. Surrounded by magnificent houses, All Saints' church is beautifully situated at the corner of Theodore and Chapel streets. It is a limestone structure of handsome design, and the interior fittings when completed will be of the best. Beautiful memorial windows have been put in by Mrs. Codville, Mrs. Christie, Mr. and Mrs. Gerald Bate, and Mr. H. N. Bate. The church interior is finished in varnished wood with chaste ornamentations. The embroidery used in the church is the gift of Mrs. Codville, and Mrs. Woods, while Mrs. H. T. Pritchard donated the brass flower-vases. The Bible, prayer, hymn and communion books were given to Rev. Mr. MacKay by the congregation of the Anglesea Square mission. The communion rails, pulpit and reading desk are made of brass. The church is not quite finished, and until it is, the mid-week services will not be commenced. The choir is made up of six ladies, fourteen men, and twenty-four children. The choral portions of the service were well carried out at both services, although the choir has only lately been organized.

Clayton.—The Ladies' Auxiliary met in Grace church, Thursday evening, February 1st, the following ladies being present: Mrs. J. Fairburn, Mrs. W. Banning, Miss N. Nolan, Miss A. Giles, Mrs. A. Rath, Mrs. E. Curtis, Mrs. T. Curtis (visitor), Mrs. Joseph Paul, Miss E. Bowland and Miss Travers. The rector opened and closed the meeting. A paper was read by Mrs. Joseph Paul. A new member was initiated, and the financial report was very encouraging. Printed cards, containing a list of the articles recommended to be made by the ladies for the next bazaar, were distributed among the members.

Moulinette.—The Bishop held a confirmation in this church last month, and at the same time dedicated the new pulpit and preached an excellent sermon, appropriate to the occasion.

L'Original.—This parish has not yet raised the whole amount at which it was assessed for the Widows' and Orphans' Capital Fund. The Rev. W. Netten, incumbent, was ordained to the priesthood in the Cathedral at Ottawa on St. Paul's Day. Besides the Lord Bishop of the diocese there were also present His Grace, the Lord Archbishop of Ontario, and some eighteen clergy. The sermon was preached by the Bishop of Ottawa, and was an able exposition of the duties and responsibilities of the Christian priesthood. The candidate was presented to the Bishop by the Ven. Archdeacon Bogart. The ordination was followed by a celebration of the Holy Communion. The offertory was given towards the erection of a parsonage at L'Original.

TORONTO.

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

Wycliffe College.—At the conference on missions last week, Rev. Dyson Hague, M.A., and Dr. Walter Crawford spoke on "Prayer for Missions." This was followed by a discourse entitled, "Giving for Missions," in which Rev. T. R. O'Meara and Mr. Mortimer took part. Rev. F. C. Hewitt, M.A., spoke on "Palestine," and Miss E. M. Welgress on "India."

St. Peter's Parish Magazine for February is to hand, and is most replete in parochial news. It contains an excellent electro photo of the Ven.

Archdeacon Boddy. The general get-up of it reflects great credit upon the management.

Alliston.—Rev. Rural Dean Carroll suffered a heavy loss by a dastardly robbery, during evening service not long ago. The thieves broke in and removed a great lot of necessary clothing, bedding, and other valuables, as well as money. Mr. Carroll's work has been of such a uniformly excellent character, and so acceptable to his people, that they will now have a good opportunity of testifying to their affection and respect for him by assisting him to meet the loss, in whole or in part.

Brampton.—At the age of 40 years, after a short illness, Ann Jane Rutherford, wife of George Corkett, Esq., passed away on Thursday morning, 1st February. The deep sorrow of the bereaved husband and family is shared by a wide circle of relatives and friends. The deceased possessed many qualities of a desirable character, active and cheerful, enjoying the advantages which follow an independent position; her lot was in many respects a most enviable one. In the wisdom of Providence, she is called upon to leave it all; in the midst of the sorrow of her departing there is joy in the belief that what she has left is as nothing compared to the glory which she shall share in the abode where partings are unknown. The mother and brother and sisters of the deceased, with her husband and children, were all at the bedside at the time of her death. The funeral took place at Christ church, of which the deceased was a life-long member. The remains were interred in Brampton cemetery.

Warsaw and Hall's Glen.—A very successful Sunday school entertainment was held last week in the school-house at Hall's Glen, by St. George's Sunday school. It is the first entertainment held since the Sunday school has been commenced here. An excellent programme was furnished by the scholars of the Sunday school and others, and a Christmas tree and distribution of prizes to the scholars also took place. The missionary distributed the prizes, and in his remarks stated that when he commenced duty here, a year ago, the scholars attending the Sunday school numbered 12; and it was most gratifying to him to be able to say that there are now on the roll, attending regularly, over 30 scholars; a remarkable growth. The work of the Sunday school was most encouraging; and those scholars, who had been the recipients of the prizes distributed to-night, had worked hard for them. In concluding, he urged parents and others present, to take a hearty interest in this most important branch of the Church's work, commending it to their earnest prayers; remembering the command given by our Lord: "Feed My lambs."

NIAGARA.

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

Port Colborne.—St. James'.—Although the day was stormy and disagreeable, large crowds greeted the re-opening of this church on Sunday, the 4th inst. The church is now a little palace, and it is almost impossible to express its beauty in words. Everything seems to blend so beautifully, and the remark was passed that it is now the most beautiful church west of Hamilton. The gas light is a wonderful improvement. The sermons by Rev. N. I. Perry were very impressive, and went right home to the hearts of all present. Mr. Perry is a very eloquent speaker. He was assisted in the service by the incumbent, Rev. Mr. Bonny, and Rev. Mr. Cordigan, of Mount Forest, a former incumbent of the church. The singing by the choir was worthy of special praise, and the solo, "Hosanna," rendered by Leopold Hopkins, proved Mr. Hopkins to have an excellent tenor voice. About fifty partook of Communion at the close of the morning service. Mrs. Barrick, of Humberstone, must have felt justly proud of the outcome of her magnificent gift.

HURON.

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

Preston.—Since the separation of Hespeler and the appointment of Rev. E. Lee to that charge, Rev. J. Edmonds is able to give undivided attention to Preston, and preach there morning and evening. The annual missionary service at Preston is fixed for February 8th. The Galt choir, of 20 voices, will assist at it, after which a choir reunion will take place and refreshments will be served. A similar meeting for the congregation will be held later at the parsonage.

Thamesford.—Rev. J. H. Moorhouse, of Christ Church, London, lectured here, February 2nd, on the "Pleasures of Reading." This lecture has been given in many places, and has met with a large measure of appreciation.

Woodstock.—The rector of old St. Paul's, Rev. R. H. Shaw, exchanges on February 18th, with Rev. T. G. A. Wright, of Thamesford, for the purpose of missionary services at both places.

London.—An important conference of Huron Auxiliary of C.C.M.A., was held in London, February 1st. The morning session was devoted to Intercession for Missions and "Gleaners' Union" matters, Archdeacon Davis, Dean Innes, Dr. Crawford and Rev. W. J. Doherty being the chief participants. The general subject of "Missions" was considered in the afternoon; its obligation, by Rev. J. T. Kerrin, and Mr. J. H. A. Beattie; its privileges, by Rev. F. G. Newton and Rev. C. C. Owen; objections to it, by Rev. J. A. Hickman, of China. The evening session took up two special topics: "C.C.M.A.," by Rev. F. H. DuVernet, and "China," by Rev. Mr. Hickman. The Bishop of Huron was present, but did not speak, being still too ill to venture on work again. C.C.M.A. are to be congratulated on their wise and persevering efforts to bring the subject of missions home to the people. Deputations, branch conferences, missionary literature and magazines, etc., are some of their methods of diffusing missionary knowledge. The D. and F. M. Board, S.P.G., and other missionary agencies should lose no time in adopting deputations and conferences, if they desire to extend their influence and reach a wide circle of supporters.

Paris.—Mr. Thomas Ryall, whose death occurred lately at the age of 80 years, was an old-time Toronto resident. He was agent and collector for the Church Society, when it was first established at No. 5 King street west (now No. 10), in 1842, and acted in that capacity for many years. He was an intimate acquaintance both of Dr. Strachan and Dr. Bethune, respectively, the first and second Bishops of Toronto, and one of the original members of Holy Trinity congregation in 1847.

We are very much pleased to hear that Bishop Baldwin is gradually recovering from his severe illness.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Port Arthur.—A patriotic concert was held here on Friday evening, 2nd inst., in the Town Hall, which was filled to the door, for the benefit of the relatives of our soldiers in South Africa. It was a great success financially.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Winnipeg.—Christ Church.—The second of a series of free entertainments given under the auspices of the Brotherhood of St. Andrew (Christ Church Chapter), was held on Monday, February

5th, in the schoolhouse. The entertainment took the form of a lecture by the Very Rev. Dean O'Meara, D.D., on the "Life and Character of John Bunyan," with a sketch of his work, the "Pilgrim's Progress." The latter was illustrated by lantern slides, showing stages in the journey of "Christian" from the "City of Destruction" to the "City of Glory." The schoolhouse was crowded to the doors, and the audience listened most attentively to a lecture not only instructive, but also uplifting and spiritual. This was the first occasion upon which the dean had delivered his lecture; and it is hoped that many more audiences will benefit by hearing it. The next lecture will probably be given by Rev. R. C. Johnstone, F.E.S., on the "History of the Prayer Book." The efforts that have been made to reduce and finally remove the mortgage indebtedness of the church have met with great success. The consecration of the building should shortly take place. A company of the Church Boys' Brigade is to be formed in the near future. Preliminaries are now being entered into. Two of our most faithful and devoted Sunday school workers, Mrs. Dickson and Miss Horsman, have left us for Swanton, Vt. On Thursday at the annual choir supper and entertainment addresses and presentations were made them as a slight token of the appreciation in which their fellow-workers held them and their work. The presentations were made by Rev. Sydney G. Chambers, the curate in charge, and the recipients replied in feeling terms.

British and Foreign.

Lord Crawshaw has given £1,000 towards the endowment of the new ecclesiastical parish of Crawshaw-Booth, near Rochdale.

The Rev. Allen Whitworth, vicar of All Saints', Margaret street, London, has resigned his membership of the English Church Union, after being a member for a quarter of a century.

The London Mansion House War Fund on 17th January amounted to £577,000, this large increase during the year being chiefly due to the collections made in answer to the Royal Letters.

The Bishop of Brisbane, who has been on a flying visit to this country, on business connected with the building of his cathedral, left on Monday, the 22nd January, for Queensland, by R.M.S. "Oruba."

A fund has been opened in Windsor for the purpose of erecting a memorial in Holy Trinity Church to the late Rev. Arthur Robins, who was rector of the military church for a period of twenty-six years.

The Bishop of Liverpool, writing to a correspondent recently, states that the Archbishop of York was informed by him that his resignation would take effect on March 1st. He has heard of nothing that would alter this arrangement.

Lord Nelson, who was formerly a vice-president, has been elected president of the Brotherhood of St. Andrew in England. Mr. E. Ford, well known in connection with his work on behalf of the Church Lads' Brigade, has been elected vice-president.

War Relief Fund.—The church collection in England, the other Sunday, in compliance with the Queen's recommendation, amounted to the large sum of £59,000. This sum has been remitted to the Lord Mayor of London's Fund, which now amounts to nearly £650,000.

As one result of the recent departure of Mr. Lathbury from the editorial chair of The Guardian, there will shortly appear a new ecclesiastical weekly, to be called The Tribune. Mr. Lathbury will direct the new venture, and, if rumor can be trusted, will be supported by a brilliant staff of writers.

The "National Church" gives the following summary of collections for the London Hospital Sunday Fund last year: Church of England, £30,370 14s. 7d., all other denominations put together, £7,798 os. 2d.; total, £38,168 14s. 9d. These figures speak for themselves.

St. Ethelwold's, the new church at Hawarden, founded by Mr. Gladstone, is almost ready for consecration. An east window, given as a memorial to the great statesman, by those associated with him in his work for Bulgaria, Armenia, and Crete, is to be unveiled. The dedicatory inscription is, we understand, to be written by Canon Gore.

Bishop Mylne, ex-Bishop of Bombay, now an incumbent in the diocese of Salisbury, and the Rev. C. L. Dundas, vicar of Charminster, formerly Dean of Hobart, have both lately resigned their membership of the E.C.U., and have both since been rewarded with stalls in Salisbury Cathedral.

It is unofficially announced that the Bishops of both the English provinces at their meeting on Tuesday agreed to recommend to the clergy that Septuagesima Sunday, February 11, should be generally observed as a day of special intercession for the nation and the troops in connection with the war in South Africa. This is the day recommended by the Bishops of Canada for the same object.

The parish church of All Saints', Shottesham, Norfolk, has been beautifully restored. The reredos is a memorial of Mrs. Fellowes, and the oak screens to chancel and transept are given to the memory of Miss Frances and Miss Evelyn Fellowes, mother and sisters of the rector. At the opening service, the Bishop of Thetford spoke of the value of beautiful parish churches.

South Africa.—On Saturday, December 23rd, the Archbishop of Capetown consecrated the now completed church of St. John the Evangelist, Wynberg. The original building was consecrated by Bishop Nixon, of Tasmania, about the year 1843. Since then a large and spacious nave of granite has been built, and the building is now completed by chancel, vestries, and organ-chamber of the same material.

SS. Mary and Chad, Longton.—On Tuesday, last week, the Bishop of Shrewsbury dedicated the new vicarage of SS. Mary and Chad, Longton. A goodly number of the parishioners were present to join with the Bishop in the prayers, as he went from room to room. This makes another step in the development of this poor pottery parish. The extra cost of purchasing house and needful alterations amounts to about £1,400.

According to the new number of Nye's Illustrated Church Annual, the incumbents of the Established Church of England number 13,872, estimated communicants, 1,920,140, accommodation in churches, etc., 6,948,928, Sunday school teachers, 206,271, and children attending Sunday schools, 2,410,209. The voluntary contributions for the past year amounted to £7,506,354 17s. 9d., and the net income of the clergy to £3,348,594 12s. 1d.

The death is announced of Thomas Collins, of Tewkesbury, the builder, the restorer of many churches in and about Gloucestershire, and notably of Tewkesbury Abbey. An obituary notice of him states that, though a conscientious Methodist to the end, he loved the Church, and on several occasions came forward with large advances of money to save some cherished piece of ancient architecture; he received such honours as his fellow-townsmen could give him with gratitude, and a sense of deep responsibility; as a Justice of the Peace, and five times Mayor of Tewkesbury he fulfilled his duties well; and he has left behind him the name of a man absolutely upright, beloved and honoured by all who knew him.

Corr

THE REV

Sir,—In a paragraph Churchman a hope was Revised New Testament the Greek "Agape" instead of "charity." suggest such a word? stands in the old version with the word charity not, do we know of an I am indeed writing not trouble you, or t question, if I had kno any better word than adopted.

THE NINE

Sir,—The too clever spondents, "Calendar getting that the form historical concept w to Dionysius Exigu half of the 6th centu 2 B.C., and so forth and so on. The last the year 1, and the on the year 1. Our five years "Before C ing to the purpose of tury begins upon M count our centurie growth, as a child o but historically we c the year 1 A.D.

UTTER LA

Sir,—The appeal your issue of the 2 out the debt contr outfit for the chapl to accompany the South Africa, is pa it displays no fore authority in our C God and man to s in camp or in acti ministrations and gestive, in that it reasons why our position in this c With all our offic care of the Chur heathen abroad, out the number o for active service Government the There is no doubt lent as willing a Church as he dic of Rome. The F ready and willing respective bodies. of Rome, with a enced priest. Ar that if the Roma there his Church chaplain. The organization, fou and a most excu unsettling the r appointed and it Church of Engl is in every othe extension. "N offered their ser equip himself as declined. Why less consider hi

Correspondence.

THE REVISED VERSION.

Sir,—In a paragraph in last week's Canadian Churchman a hope was expressed that in a future Revised New Testament some better rendering of the Greek "Agape" might be found than "love" instead of "charity." Will your contributor kindly suggest such a word? The phrase "God is Love" stands in the old version, "God is charity." Do we wish the word charity restored to that phrase, and if not, do we know of any better substitute than love? I am indeed writing for information; and I would not trouble you, or the writer of the paragraph in question, if I had known or could have guessed at any better word than that which the revisers have adopted.

PRESBYTER.

THE NINETEENTH CENTURY.

Sir,—The too clever augmentation of your correspondents, "Calendar" and "Y.D." fails in the forgetting that the form of our chronology is a purely historical concept which we owe in largest measure to Dionysius Exiguus, who flourished in the first half of the 6th century. We count backwards 1 B.C., 2 B.C., and so forth; and forward 1 A.D., 2 A.D., and so on. The last century before Christ ended on the year 1, and the first century after Christ began on the year 1. Our Lord Himself was born four or five years "Before Christ," and historically, according to the purpose of Dionysius, the twentieth century begins upon March 25th, 1901 A.D. We may count our centuries according to their natural growth, as a child of a month old is in its first year, but historically we do not hear of a first year before the year 1 A.D.

JAMES GAMMACK.

UTTER LACK OF FORESIGHT.

Sir,—The appeal of Rev. T. Street Macklem in your issue of the 25th January for \$80 to help wipe out the debt contracted in providing funds for an outfit for the chaplain appointed at the last moment to accompany the first Canadian Contingent to South Africa, is painful and suggestive. Painful, as it displays no foresight upon the part of those in authority in our Church whose business it is before God and man to see that our citizen soldiers when in camp or in active service are provided with the ministrations and consolations of religion. Suggestive, in that it opens to our mind one of the reasons why our Church stands in the unfortunate position in this country in which she does to-day. With all our officials and organizations for taking care of the Church at home, and converting the heathen abroad, we evidently had no one to find out the number of our young Churchmen enlisting for active service in Africa, and demanding from the Government the privilege of sending a chaplain. There is no doubt the Minister of Militia would have lent as willing an ear to the authorities of our Church as he did to the spokesman of the Church of Rome. The Presbyterians and Methodists were ready and willing to equip men at the cost of their respective bodies, and send them out. The Church of Rome, with about fifty men, sends an experienced priest. An officer of the Contingent told me that if the Roman Catholics had only had one man there his Church would have provided him with a chaplain. The Y.M.C.A., an undenominational organization, founded by the late Lord Shaftesbury, and a most excellent institution for disturbing and unsettling the minds of Churchmen, had its agent appointed and its equipment ready. Where was the Church of England all this time? Just where she is in every other enterprise for her protection and extension. "Nowhere." Several of her priests offered their services, it is true, one man offered to equip himself and pay all expenses. His offer was declined. Why? Because those in authority doubtless consider him a hot head, a free lance, a volun-

teer without due canonical authority. His Bishop had not had it out with the Government, and did not much care about the matter of chaplains anyhow. What has transpired in connection with the appointment of Church of England chaplains to the first Contingent is what is happening every day in remote townships and growing towns in Ontario. When the field is fully occupied the Church comes along and her representatives have to beg for leave to work and borrow the money with which to make a beginning—has often to occupy worn out churches of other bodies. Let us give the heathen a rest, and see what we can do for those of our own kith and kin.

RADICAL.

A VIGOROUS EFFORT REQUIRED.

Sir,—The important controversy regarding the fact of this year of grace 1900, being the closing year of the 19th, or the first of the 20th century, having apparently been decided, it seems at last to have dawned upon the minds of some Churchmen to now consider what steps can or should be taken to make it a memorable one in the annals of our Church's history. That our separated brethren of various persuasions are already actively engaged in such an effort in behalf of their respective denominations is well known, why then should the Church be so lost in slumber, as not yet scarcely to have awakened to its opportunity? In one of the principal churches of Winnipeg it was recently announced that His Grace of Rupert's Land was desirous that the year should be marked by some special self-denial by the Church people of this diocese, and that a meeting would be called at an early date to discuss the whole question. Whether any such idea is being acted upon or entertained in any of the other dioceses of the Dominion, it would be interesting to hear, and how better than through the medium of your interesting weekly. In view of the action of some of the English societies in gradually withdrawing the aid extended to the Canadian Church various ideas will no doubt be advanced as to what steps could best be adopted as a united effort either by the Church as a whole, or by the several dioceses throughout the Dominion; two, however, seem specially to recommend themselves to the writer, viz., first, a general adoption by all parishes, of the system of direct giving by the people on the basis of and in conformity with the resolution unanimously adopted by both houses of the General Synod of 1896, in preference to the almost universal system of raising required funds by any and every means possible, whether consistent or otherwise. The second idea, which it seems to the writer would be the best to adopt from a self-denial standpoint, is that each parish should make a determined effort to entirely liquidate all outstanding indebtedness, either in the form of current expenditure, mortgage or otherwise, thus removing in most cases, much, if not the whole of the impediment to progress of any kind in almost all our parishes, and opening up the way to having all our churches consecrated to the purpose for which they are intended, as "Houses of God in the land," in reality. This position having once been attained, there is little doubt that the future can be depended upon to look after itself in this respect. That there are parishes in the position thus desired to be attained in all cases, is possible, in which case such parishes could no doubt be expected to assist weaker ones. To some the undertaking may seem almost impossible, but Mr. Editor, there seems to me to be no doubt that if the Church people throughout the land were really to make a vigorous effort the object desired could be attained with far less difficulty than most of us have the least conception of. I hope others may see fit to express their opinion on this subject.

A CHURCHMAN.

HUMILIATION DURING THE PRESENT CRISIS.

Sir,—In a crisis such as the Empire is passing through when everybody's enthusiasm is aroused, everybody ought to enquire of himself, "How can

I help." What can we clergy do? The obvious answer is "Help by our prayers." But is there not something more than this? Yes, I think there is. Especially if there is any truth in the rumour that in England the Bishops wished the Queen to consent to a day of humiliation and prayer. It is said that Her Majesty refused. And we think very properly so, for such a day would become a day for much laudation and stirring of patriotic feeling founded on texts and sermons from the pulpits, but the very element—the most desirable one—of self-abasement before God might be wanting. The fact is there is no need for such a desire from the clergy to the Queen. The established church, at any rate, has the matter in its own hands. There is the weekly fast on Friday, to say nothing of a number of other such days appointed (all of them may be found by loyal Churchmen in the Prayer Book), which could be used for the very purpose alleged to be desired by the English Bishops. And we, the clergy in Canada, can follow suit, not only by observing the days ourselves, but bringing them to the notice of our parishioners as the Communion Rubric directs us to do. And if with hearty sincerity and true devotion we set ourselves to these fasts we might well ask, what would be the grand and total result of such humiliation. How our prayers would gather strength, what force we might put on the Sunday into the prayer appointed to be used during war! Nay! What force might we put into our prayers for the Empire every day! The fast of Queen Esther to avert disaster must occur to my readers; and the uplifting of Moses' hands by Aaron and Hur during the fight between Amalek and Israel is a good thing to remember at this time. Yes; while some Canadians are using their gifts by going out as soldiers, while the rich are pouring their money into the treasury, let the Church Militant in Canada be alive to her duty, and we may depend that if every clergyman of the Church of England in Canada will live for a few months up to the requirements of his Prayer Book, there is every reason to believe that success will attend our armies in the field. Not only this, but the reflex action on the clergyman's own parish will be something to cause wonder and the most devout thankfulness. As I have no purpose to serve but intense devotion to our Queen, our Empire and our beloved Church, I do not covet publicity, withhold my name and sign myself

NO OSTENTATION.

THE CENTURY FUND.

Sir,—I am somewhat interested in the proposed Century Fund of the Anglican Church. In fact I am earnestly interested. There ought to be no anxiety about the matter of raising the one million dollars. It can be accomplished easily and triumphantly. Not only can this be accomplished, but the ordinary Church work can be maintained as well. Any individual congregation or minister who fails in their part in all of the above responsibility will assuredly bring upon themselves self-reproach in the future. The successful accomplishment of the above depends upon four facts: 1st. The wealthy men and millionaires of our Church should contribute individually to the fund. 2nd. The congregation in every parish should be assessed a certain sum towards the fund throughout the Dominion. 3rd. The young people in every parish (organized by the minister for this purpose) should contribute to the fund throughout the Dominion. 4th. One of the ablest men in the Church, of acknowledged platform or pulpit ability, coupled with executive capacity, should be placed in charge of the work in connection with the proposed fund. People do not know what they can raise until they make up their minds they must have the money, then they usually succeed in raising the amount required. Now, this letter is not from a wealthy parish, but from one of the ordinary parishes. I believe we can do it here; that is my opinion, but then we must have leaders in this matter. Who are to be our leaders?

EDWIN BEATTIE.

THE CUP OF SORROW

The Lord gave me a bitter draught, and said,
"Drink it quite up."
I, slowly lifting up my languid head,
Turned from the cup.

"Be brave, My child, be brave, and falter not;
'Tis for thy good."
I looked again, I looked and trembled not,
And said I would.

I reached the cup and set it to my lip,
Hearing Him speak;
But set it down again without a sip,
For faith was weak.

Again He said, so sweetly and so soft,
"Be brave, My child."
As with both hands I raised the cup aloft,
He looked and smiled.

I drained the chalice to its dregs, and lo!
Before mine eyes—
What He Himself, the Lord who loved me so,
For my surprise
Had hidden there with His most loving hand—
Beyond all price,
A rich and radiant jewel from the land
Of Paradise.

KINDLY ACTIONS.

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves, as light as air—will do it at least for the twenty-four hours. If you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year. And supposing you live forty years only after you commenced that sort of medicine, you have made fourteen thousand six hundred beings happy—at all events for a time.—Sydney Smith.

A BEAUTIFUL CUSTOM.

A private letter from a lady who is spending a year among the peasants of Tyrol says: "The morning of our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down we found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts brought by the young people, whose music we had heard. The whole neighbourhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors were poor—knitted gloves, a shawl, a basket of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned.

"Is there a bride in this house?" I asked of my landlord.

"Ach, nein!" he said; "we do not make such a bother about your young people. It is our grandmother's birthday."

"The grandmother, in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to each who came. I could not but remember certain

grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were never brightened by any such pleasure as this, and I thought we could learn much from these poor mountaineers."

HOW I HAVE DEALT WITH THEM.

How few there are who would thus dare to address God each night: "Lord, deal with me to-morrow as I have this day dealt with others . . . those to whom I was harsh, and from malice or to show my own superiority exposed their failings; others, to whom from pride or dislike I refused to speak one I have avoided; another I cannot like because she displeases me I will not forgive—to whom I will not show any kindness."

And yet, let us never forget, that sooner or later, God will do unto us even as we have done unto them.

THE POWER AND GOODNESS OF GOD.

The man who forgets the wonders and mercies of the Lord is without any excuse; for we are continually surrounded with objects which may serve to bring the power and goodness of God strikingly to mind. The light, how beautiful and wonderful and necessary to our well-being! The sun and moon and all the heavenly bodies, how glorious in their constant order! The mild and fruitful shower, what a token of the loving-kindness of our Creator, while the raging storm proclaims his terrible might! Every day let our mind and heart be open to such truths, and we shall never fail to behold the glory of Jehovah in his works. Let us only think of the thousands and millions of living creatures in the air, upon the earth and in the waters, all instructed how to make or where to seek their dwellings, and all provided for, in due season, by their Maker's never-failing bounty, and all preserved by that ever-watchful Providence, without whose knowledge and permission "not a sparrow falleth to the ground." Every one of these created objects, whether with or without life, may be said, in its own way, to celebrate the Creator's glory, rejoicing in His goodness, though unknown, and answering the purposes of His will. And shall man, the head of all—man, blessed with reason—man, taught by his Maker—shall he be wanting in praise, and gratitude, and love? Forbid it, "O God, the God of the spirits of all flesh."

READY FOR A GREAT CALL.

It is not the toils of life but its disappointments that kill. The most melancholy words in all the story of Peter's call to be a "fisher of men" are these, "Toiled—nothing." Briefly they tell the story of your labours and ours, and, alas! of your life and ours. The cherished hope was never realized. The ambition that was our ruling passion turned to ashes in the urn of the dead. Even what we thought we were doing alone for the glory of God seemed some way never to prosper. How many a time have we set down on the shore to mend with heavy hands our broken nets; and how many a dull, gray dawn has found us wading out from empty boats to sit in despair and watch the restless waves rise and fall hiding the wealth we sought in vain. It was in just such a state of mind that the Master found Simon, the fisherman, and bade him once more put out to sea. We would have argued. Peter could have said, "I have experience! I know when to fish and where and how. Not only have I toiled in the most opportune time, all night, and have taken nothing; it is idle to try again. Oh, the

sublime folly of our arguing questions with God! Peter was weak at Calvary, but he was a hero at Gennesaret. His noble "nevertheless" was the sublimity of obedience and courage. He was ready for a great call and not had also a great call is that we have not been ready, even in the helplessness of our failures. Shall we always think and and work like little children? Shall we content to remain forever weak and small? Must God always leave us and go to other when He wants a great work done? Is not calling you to do something bigger and better than you have ever undertaken? Or debating with Jehovah and do your duty day. In response to God's orders "I cannot" is blasphemy, for "God's biddings are enablings."

HINTS TO HOUSEKEEPERS.

Apple Tartlets.—Cut from puff paste two round pieces two inches in diameter, place in tart-pans, and press firm into the scallops, in each some chopped apple and a little sugar; bake them in a moderate oven and then cool. Whip a little cream very stiff, add a little sugar and a drop of essence of lemon or vanilla; just before wanted, place a little cream on each tartlet and two strips of currant jelly in the form of a cross.

Maidettes Cake.—Four eggs, well beaten two cups of sugar, one cup of butter, one cup of milk, four cups of flour, two teaspoons of baking powder; flavour with four drops almond essence. Stir well. Bake in a loaf.

Delicate Corn Bread.—One pint of sweet milk, one teaspoonful of soda, or one teaspoonful of baking powder, one tablespoonful of lard, one pinch of salt. Stir in white meal enough to make a batter the consistency of sponge cake. Bake half an hour or twenty minutes in a quick fire.

Beefsteak Pie.—Take some fine, tender steaks, beat them a little, season with a teaspoonful of pepper and a teaspoonful of salt to a two-pound steak. Put bits of butter, the size of a hickory nut, over the whole surface; dredge a tablespoonful of flour over, then roll it up and cut in pieces two inches long, and a rich pie paste around the sides and bottom of a tin basin; put in the pieces of steak, and ly fill the basin with water, add a piece of butter the size of a large egg, cut in pieces, dredge in a teaspoonful of flour, add a little pepper and salt, lay skewers across the basin, roll a top crust to half an inch thick, cut a slit in the centre; dip your fingers in flour and neatly pinch the top and sides together all around the edge. Bake one hour in a quick oven.

A practical, useful shoe box was evolved recently from a dry goods box about a yard long and a trifle less than a yard wide. The top was covered first with excelsior and then with ton batting tacked on, and over that floor a cretonne (creamy white, flowered with green and green to harmonize with the room) was outside of the box was covered with chintz, and the inside was lined with a cloth. Each side of the interior were placed pockets for shoes and slippers; at each end was a pocket for brushes, extra shoe laces, patches, etc. The bottom of the box was divided into a partition, and here were stowed the stockings of all degrees of fineness and thickness from thread silk to merino.

—"There are many lessons that we never learn over and over again. One of the most valuable lessons is the lesson of trust and patience. Every child who is a school-master sent to drill these lessons into the very fibre of our being."

Children's Department.

IF I WERE YOU.

If I a little girl could be,
Well—just like you,
With lips so rosy, cheeks so fair,
Such eyes of blue and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That everyone would turn to say,
"Tis good to meet that child to-day."
Yes, yes, my bird, that's what I'd do,
If I were you.

Or if I chanced to be a boy,
Like some I know,
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
Ah! if I could be so,
I'd strive and strive with all of my
might,
To be so true, so brave, polite,
That in me each one might behold,
A hero as in days of old.
"T'would be a joy
To hear one, looking at me, say,
My cheer and comfort all the day."
Yes, if I were a boy, I know,
I would be so.

A LABOUR OF LOVE.

Theo sat by the window, weaving a darning needle in and out industriously, repairing the dilapidated hosiery there was in the basket, that her mother had just put down beside her chair. She had picked out the worst ones and laid them aside. The work was not of a kind that she liked, and she said to herself she lacked the courage needful before she could successfully attack the knees and heels of Wallace's stocking. So she was mending the smallest holes first.

Bessie Knight, her cousin, came in while she was still at work upon the obnoxious darning.

"There child, put up that everlasting mending! I have just begged permission to carry you off to Breezy Farm for a week, so pick up your things and let us be going," she said, gaily.

"But Bessie, I ought not to leave mother this week. She has so much extra work on hand, that I must not go," remonstrated Theo.

"I arranged for that objection, you see. I brought Aunt Betty down with me, and she will endeavour to fill your place as well as possible," was the answer. "So you need not worry a particle."

"No, I can depart with a mind at ease, for Aunt Betty is a host in herself," said Theo, as she rose to get ready.

Theo met with a loving welcome from all the inmates of the farm, ere placed down to old Tawser, who nearly wagged his tail off with delight when he saw her in the wagon.

The very next afternoon, as Theo and Bessie swung in the hammock under the apple trees, Mrs. Knight, Bessie's mother, came out with a basket which she deposited on the grass near her daughter.

"It's too bad, Bessie, but you'll have to mend grandpa's socks and

a few stockings for the rest of us. I can't do it till I get my new glasses," she said, putting on a sunbonnet and starting down the path to the lower meadow. "I am going to see if the blackberries are ripe yet."

Bessie sat up with a look of dismay, which her mother did not see, as the sunbonnet limited the range of her already poor vision.

She turned back to say: "And, Bessie, do be a little more careful how you do grandpa's this week. He suffers so much with his feet, anyway, so don't make a botch of it this time."

"I will help, Bessie," said Theo, leaning over and taking a pair of coarse, woolen socks from the top of the basket. "Whose are these?"

"Grandpa's," was the answer. "He will never wear any other kind, and I do hate to mend them especially, I can't make a decent darn in them, they are such bungling things."

Theo said nothing, but quietly picked out the worsted to match them and began to work. She had, as I have said, no love for the darning of stockings, but she did have for her grandfather, and some of her love worked itself into the careful stitches and neatly-woven darns that she made.

Bessie laughed, as she inspected them, and then held up a pair of her own that she had just completed.

"You evidently believe that what is worth doing at all is worth doing well," she said. "Grandpa can find no fault this week. Mine are only cobbled, but they will do for me."

"Now, Aunt Betty takes a perfect delight in darning, and a yawning heel that would be a real nightmare to me, is eagerly seized upon by her as a new victory to be achieved!" she continued. "But I suppose it will be my lot to mend the family hosiery this winter, for Aunt Betty plans to go to New York for a three-months visit to Uncle Ned's."

Theo's week flew by, as if the hours were winged, and she went home refreshed and strengthened by the rest and change.

Once a week, at least, someone drove in to the town from Breezy Farm, bringing butter and eggs to Theo's mother. The week after Theo returned home Mrs. Knight came on the weekly trip. She brought a little bundle to Theo, and laughed heartily when it was opened.

"Grandpa is going to send you his socks to darn every week. He appreciated your needle-work so much, that he says no other hands shall touch them," she said. "Are you willing to humour him, Theo? Or have you a surfeit of mending right here at home?"

"If I can do anything to make life pleasant to dear old grandpa, I'll gladly do it," was the quick answer. "So bring them to me every week."

When the apple blossoms drifted over a new-made grave the next June, and Theo came with her tri-


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bute of tears and flowers, it gave her a sad pleasure to think:

"It was only a little to do, and I do not know that it is worth even a thought now, but I am glad that I did it for him. I shall miss giving the few minutes to the work."

Thus is it ever true that love can glorify the commonest task.

GENERAL MITCHELL'S ADVICE TO BOYS.

The advice once given by General Mitchell to an audience of poor boys, is as good for the boys to-day as it was for boys then. He was invited by Mr. Cyrus W. Field to address a Sunday evening meeting of newsboys. The sight of the shoeless, ragged, weather-beaten little fellows, seemed to arouse all the sympathy in the heart of the good General, who said:

"Boys, when I see you I feel that I am one of you. No one of you can be poorer or more friendless than I once was. I have known all about being poor."

No wonder all the eyes in the room were fastened on him. He then told the boys this story:

"When I was a boy of 12 years of age, I was working for an old lady for 25 cents a week, and I tell you she kept my hands full. One day, after I had endured it as long as I could, I met a man with a team. I addressed him boldly and asked him to hire me to help him. He looked at me, and said that he didn't think I would be of any use to him.

"Oh, yes, I will," said I. "I can rub down and water your horses for you, and do a great many

things for you, if you will only let me try." He didn't object any more, and told me to get up and ride. It was hard travelling; the mud was deep, and he was on a long journey. But that was my starting point in life. I went ahead after that. An independent spirit, push and honest purpose, and what capacity God had given me, carried me successfully through. Now, boys, don't be afraid. What if you are poor and have few friends? Try again. You can push through, if you only live to please God."

A HAPHAZARD LESSON.

When examinations were over, and Mabel had received her report, there was a rueful look on her face, as she noted her standing in Latin. It was not a low mark, as marks went, neither was it a high one, such as she had hoped to win. For Latin came easy to Mabel, and she had hoped that her standing in it would be very high.

"I don't see why I didn't stand higher, when Latin's always been so easy for me," she said to herself. If she had really set her memory to work, she might have solved the question. Suppose we turn the pages backward ourselves, and see what the reason was.

There was one week when the class each day had begun with the review lesson of the day before, and the lesson for the day itself had hardly been touched upon. One night, when this had happened two days, Mabel said to herself, as she sat down to study, "I won't go over the advance lesson very carefully, because we probably won't get to it. The review takes up the whole hour." So she merely glanced over the lesson. The next night she did the same, and the next night she did not even glance at the lesson. "I'll be all right," she said to herself, on her way to school. "We'll go over yesterday's lesson to-day, and I have a pretty good idea of that."

But when the Latin class assembled in its recitation room, the teacher said, in his quiet way, "We will begin with the advance lesson this morning, and if we have any time at the end of the hour, we will review yesterday's lesson."

Those words brought consternation to Mabel, for she had not read a word of the lesson. But the class was using a handy little Latin book, containing a vocabulary and a plentiful supply of notes, and Mabel resolved to make a desperate attempt to read the lesson in class, hoping that she might save herself from absolute failure.

With a few low words to the girl beside her, "Tell me where the place is if he calls on me," she plunged into the lesson, and became deaf to what was going on in the class-room. Her quickness stood her in good stead, and the need seemed to sharpen her wits, so that she fairly raced through the lesson, getting the meaning of the sentences, but paying little attention to case forms or tenses of verbs. At last her name was called, and she rose and read a paragraph

with only a slight mistake. "I just saved myself," she said to herself, with a sigh of relief, as she sat down again.

You would think that one such experience would be enough. But that was not the last time that Mabel took desperate chances on getting her Latin lesson at the last moment. And yet, at the end of the term, she wondered that her standing was not higher!

We are fortunate in having the gift of quickness if we are willing to help it out with steady work and study. But it may become a dangerous gift, if we trust to it alone, for quickness in learning, without perseverance and steady application, is apt to lead us astray from the road of success.

MISS MARIA'S RUBBER.

The day was warm for the middle of January, and as Miss Maria Potter looked through her kitchen window, she saw that an inch or more of water covered the path leading to her chicken-coop, on either side of which the snow stood in high banks. "It's lucky I've got storm rubbers," said Miss Maria to herself, "or I'd wet my feet sure, and that wouldn't do, with the cold I've got already."

Miss Maria put an old plaid shawl over her head, and pinned it carefully. Then she stepped out on the porch for her rubbers, which she had already used once that morning. She was so surprised that she stopped in the middle of a sneeze. One solitary rubber stood in the corner of the porch! Its mate had disappeared.

Miss Maria stooped down, and searched the cracks as if she had been looking for a needle. Then she straightened herself, an angry light in her eyes. "It's that boy next door!" she exclaimed. "I felt sure there'd be such tricks as soon as he moved in."

To tell the truth, Miss Maria knew nothing about her next-door neighbour to justify her in jumping to such a conclusion. Miss Maria did not approve of boys, and she had been much displeased when she saw that the family which had just moved into the big house next her, included in its number one of the objectionable class. She had not as yet seen the boy doing anything out of the way, but that did not prevent her suspecting him of a tendency to "tricks."

Besides being angry, Miss Maria was very much puzzled. "How am I goin' to get to my chickens to feed 'em?" she asked herself. "It ain't a-goin' to do for me to go sowsin' through all that water. It'll be a wonder anyway if I get over this cold without bein' down sick."

Miss Maria sneezed six times, and went back to the kitchen to think the matter over. "There's the old crutch Lucy used when she had a lame knee," she said to herself, at last. "If I put on the rubber that's left, an' use the crutch, I believe I can hobble along without gettin' my feet wet."

This plan worked very well. Aid-

ed by her crutch, Miss Maria reached the hen coop, fed the fowls, and hobbled back to the house. She was just climbing up on the porch when she heard the sound of quick breathing, and turning saw the boy from the next house at her elbow.

"I ran over to see if I could help you," said the boy in the most matter of fact way in the world. "Next time you want the hens fed you'd better let me go. Mother says that if folks have sprained ankles the stiller they keep the better."

"I haint a doubt that your mother's right," remarked Miss Maria, looking at him hard. She felt sure that all this politeness was a screen for another trick.

"Had a sprained ankle myself last winter," said the boy, "so I know how it feels. Now I'm going uptown. Can I do any errands for you?"

Miss Maria hesitated. She certainly needed some groceries, and she could not go uptown herself with only one rubber. At length she gave the boy a list of the things she wanted. "You can

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say," she explained, "that I'll pay for 'em when they come. Now if he never goes near," she added to herself, "I sha'n't be any worse off."

Rather to her surprise the groceries were delivered early in the afternoon, and about five o'clock, the boy himself appeared. "I'll feed the hens now," he said, "and if you like, I'll take a shovel and clear off your walk while the snow's soft."

For three days things went on without change, the boy proving himself the most helpful of neighbours, and Miss Maria keeping strictly indoors. The puzzled look on her face never left it, except, perhaps, when she was asleep. "I can't see what he's driving at," said Miss Maria to herself. "Tain't likely his conscience is prickin' him." She was not willing to admit that a boy might be generous and kind and helpful, with no unworthy motive behind his deeds.

The morning of the fourth day, as Miss Maria washed her dishes and wondered, she saw a yellow dog dash by the house with something in his mouth. After him ran a small boy, shouting unavailing commands. The two disappeared down the steep bank, the dog bounding ahead, the boy rolling after. When he came back to the house he was covered with snow from head to foot, but his face was full of triumph.

"That little rogue must have stolen somebody's rubber," said the boy. "He pic'ed it up from behind the hen-house, and I guess he hid it there himself. It's a number seven, most new. Tain't yours, is it?"

"I guess it is," answered Miss Maria, flushing curiously. Then she said to the boy, "I've got some fresh doughnuts you'll like, an' some maple syrup to eat with 'em."

The boy followed her into the house and ate heartily, though it was not so very long past breakfast time. "Your lameness is ever so much better, isn't it?" he said, watching Miss Maria as she tripped about the kitchen. "You must be glad. I hate to stay in the house."

"Yes, I've been shut in for quite a spell," Miss Maria admitted. Then she added, earnestly, "But it's done me good. I've learned something I sha'n't forget, an' I don't grudge stayin' in a mite."

THE MISCHIEVOUS DOG.

A certain man had a dog which worried so many people that he was obliged to fasten a heavy clog about his neck to stop him from such sport in future. This the stupid cur took to be a mark of honourable distinction, and grew so vain in consequence that he turned up his nose at all the dogs he met. A sly old fellow, however, assured him that so far from having any cause to be proud of his burden, it was, on the contrary, a sure sign of disgrace.

THE LION AND THE MOUSE.

A lion, tired with the chase, lay sleeping at full length under a shady tree. Some mice, scrambling over him while he slept, awoke him. Laying his paw upon one of them, he was about to crush him, but the mouse implored his mercy in such moving terms that he let him go. Some time after the lion was caught in a net laid by some hunters, and, unable to free himself, made the forest resound with his roars. The mouse, whose life had been spared, came, and with his little sharp teeth soon gnawed the ropes asunder and set the lion free.

IT MOVED.

M. Thouar, during his explorations in South America, had occasion to apprehend an attack from hostile Indians. He kept his men on the watch for six days, though they were worn out with fatigue.

Once a sentinel slept, leaning on his gun (he writes). I woke him, and warned him that one of the least dangers of such a sleep was that a Toba spy would fall on him and kill him with his own gun.

While we talked, I discovered that a little tree, which I had noticed earlier, now occupied a different position. I fixed my attention on it, and saw that it moved almost imperceptibly. I had seen such a phenomenon before. The sentinel and I pretended to sleep; the tree continued to approach. Suddenly I raised my gun and fired.

We rushed forward. There lay a Toba wounded in the leg, and grasping the branch with which he had disguised himself as a tree.

HOW A SIEGE WAS STOPPED.

I need not remind you what is meant by a siege, you hear people talking about a siege, the siege of Ladysmith, for example, every day; you see it on posters, and in newspapers, so that you cannot help knowing something of what it means. You will understand that in a siege there are soldiers outside, and all around the besieged town, no one can go out nor anyone come in. Sometimes the army outside the town will try to take it by storm, that is, by a sudden, strong attack, forcing those within to open the gates; or sometimes, they will prevent any supplies of food coming to the people and so force them to yield. It is a fearful time to all concerned. It is very sad to think of our soldiers, and others, shut up in Ladysmith, constantly in danger of the heavy shot and shell which the Boers send at them from the hills all around the town. Now, I urged you a fortnight ago to remember that prayer had a great power and that we at home might help our brave soldiers out in Africa. I gave you a story then as to how a young soldier was saved, let me tell you another story now as to

Life!



Life is like a bridge, in that it is made up of spans: each year you live adds another span; but as there are some very small bridges, even so there are some very short lives. This should suggest to you to attend to matters of importance now while you enjoy health.

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how a town was once saved. It has been often told, but we should do well at this time to remember it.

The story is concerning a small town in one of the valleys of the Tyrol, and the time was about the beginning of this century, or more exactly in the year 1799. There was then going on a great war between France and Austria. On Easter Day of that year the people woke up out of their sleep just as usual, but soon there was dismay and terror in the hearts of all the inhabitants, for on all the heights around the town the rising sun was seen to fall upon the glittering weapons of the French, and the people knew by the vast number of the besieging host that there was no hope of defending themselves. The Town Council was hastily called together, and all the chief people came as well. They each gave their opinion as to what was best to be done, some thought the only thing to do was to give up the town to the enemy, and so save their lives, none gave counsel that they should fight.

At length, however, the old Dean of the church rose up and said: "My brethren, it is Easter Day! We have been reckoning a good deal too much on our own strength, and now we can do nothing, I propose, therefore, that we turn to seek help from God; that we ring the bells and attend service as usual, leaving the whole matter in the hands of God."

The old man's counsel prevailed, and from the church towers of Feldkirch there rang out the wonted joyous peals in honour of the risen Lord, and soon the inhabitants were seen flocking to the churches in their holiday clothes.

The French heard the strange sound of the church bells, and, through their telescopes, they saw the streets crowded with worshippers, going quietly on their way to the House of God. It was their turn now to be dismayed. They thought that the Austrian army must have come in such force dur-

ing the night that the people were no longer afraid, and so the French general gave orders to his army to retire. Thus the simple fact of leaving the matter in the hands of God won the day without a blow.

What a blessing if in this way we could turn to God and save our brave soldiers! There are still at hand, as in days of old, the armies of God, the angelic hosts, always ready to do His bidding. Then let us ask Him to send His legions of angels to fight for our troops, and win for them complete victory. We cannot ask in vain.

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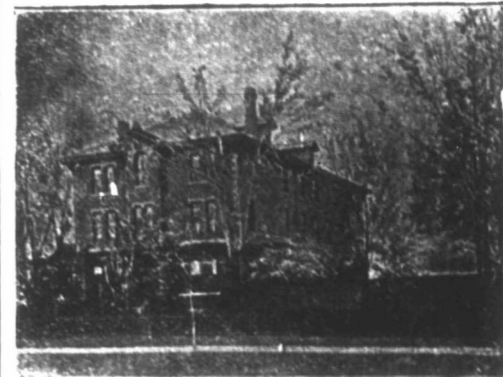
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