

# Canadian Churchman

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

Vol. 17.]

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[No. 8.]

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HOSPITAL SUNDAY has once more proved the supreme liberality of English Churchmen in this matter. Out of a total of nearly \$200,000, the Church congregations contributed over \$150,000, or about four-fifths of the whole! Three London West End churches sent in over \$5,000 each to the fund.

EPISCOPAL FUNCTIONS are being extended. Church Bells—*apropos* of the Bishop of North Dakota boasting that he is (on his "Cathedral Car") "a pretty fair fireman, bedmaker, and sweep,"—is ready to "give a character" to certain bishops as being good at washing, mending, shoemaking, bricklaying, printing, carpentering, and building generally.

THE NEWMAN MEMORIAL appears to hang fire in a way which—contrasted with the vigour evinced in the case of the Keble, Pusey and Liddon memorials—suggests an enquiry into the cause. It seems as if the great English cardinal had fallen between two stools, disappointing those who remained loyal to the Church of England, and not gaining the confidence of those at the head of the "Italian Mission."

THE KILBURN SISTERS are good beggars—so an Islington cleric testifies. They are "good" in more senses than one at begging. To beg in order to teach economy and self-reliance and self-respect is not a bad sort—that is what they do when they sell—at however small a price—what they get for nothing to worthy people who don't like to "take charity" as long as they have a few cents to buy with. The Sisters have a depot on York St. (Toronto), opposite the Rossin House.

"SALVEM FAC REPUBLICUM" is quite a new note in the Roman Mass. There seems to be an organized and deliberate "bid" on the part of the Roman Catholic authorities—emanating, too, from Rome—for the favour of Republican and other democratic forms of government as opposed to the despotic kinds of civil authority. Our "American Cousins" are basking just now in the sunshine of the Vatican—with all their "notions."

IRISH CHURCHMEN are in high glee over the appointment of Bishop Magee (from Cork) to York; and well they may. There is no man in the three Kingdoms to stand beside him, barring it is Gladstone—and nobody to stand "foreinst" him at all, at all. Canadians, however, may be permitted to remark that we have got a Carmichael in Montreal, a Dumoulin in Toronto, a Curran in Hamilton—and a Sullivan in Algoma.

THE POPE AT HOME has not a very "happy lot," at least just now. There are significant rumors of suspicion as to spies in his very household. Then, the Italian Government has intimated an intention of requiring the virtue of *loyalty* from the papal bishops, on pain of being deprived of their *exequaturs*. The matter is to come up for consideration (and indignation, no doubt,) at the approaching consistory.

CREMATION, as the logical terminus of the present Burial Reform agitation, is coming more distinctly into view as the simplest, quickest, most thorough, sanitary system of reducing a body to its elements. This may lead some impulsive reformers to question whether, after all, the natural human sentiment of respectful *preservation* of the remains of a friend is not sufficiently sanitary for all practical purposes.

"WILLIAM BOOTH, Esq.," is the title—how it must have chagrined the *soi-disant* "General"—by which the Queen, through Sir Henry Ponsonby, addresses the leader of the Salvation Army, in acknowledgment of the receipt of a copy of his book. It is a pity that the same care is not more generally exercised in refusing to give humbugs and charlatans of all kinds their self-chosen titles of General, Professor, Doctor, &c.

A CONCILIATORY POPE, MODERN AND MODERATE, is the *desideratum* cherished at Rome for the next election of Pope by the conclave of cardinals. They are scanning—according to "American" correspondents—the very horizon for such a *beau ideal*. Australia, Canada, the United States, England, Germany, Central Africa (Cardinal Lavigerie!) are being scrutinized in search of the best equipped specimen of the species "Cardinal."

OVERWORK AS A CAUSE OF STRIKES is well illustrated in the case of the "Scotch Railway Strike." It appears that in north Britain the railway hands have to work outrageously long hours. The public safety alone demands that some amelioration of their hardships should take place. One of the most frightful railway holocausts in Canada was traced to the sleepiness of an overworked conductor. Nature will have her revenge, one way or another.

"BROTHER IGNATIUS"—whatever his eccentricities as a parson without a bishop—has been doing

great service among young men in New York by his trenchant excoriation of freethinkers like McQueary. Some of our readers may remember about his famous lectures against Voysey and others at St. George's Hall, Langham Place, London, some years ago. Few men can argue "without gloves" with this class of thinkers or sceptics better than Ignatius.

TOO FINE A DISTINCTION was made by a certain Massachusetts rector, newly appointed, who left his card, cheaply printed on poor paper, at the house of one parishioner, while for another, in a more choice locality, he left one nicely engraved on superior cardboard. These two ladies happened to be cousins and compared notes: neither did they keep the secret! The injudicious parson's popularity took a downward curve. He was too discriminating—by half.

EXTRAVAGANCE AMONG THE POOR is, no doubt, the cause of much of the poverty which exists. Somebody has figured out that the average consumption of beer by a bricklayer's labourer costs him nearly \$1 per week, while his tobacco costs about 20 cts. more. This is in England. No doubt a liberal education in the comparative nutritive values of different kinds of food and drink would help this class of workmen to live with better regard to economy of their resources.

TOO MUCH EYE AND EAR.—It appears from an article in the New York *Sun* that the Salvation Army people are beginning to realize that their noisy street parades excite too much public ridicule to be healthy for their success. They propose to shelve their tamborine and drum business, in the cities at least, and confine their operations to chapels or halls. "We have been appealing too much to the eye and ear," says one of their officers, "and not enough to the soul!" So they subside. Thanks!

TRINITY UNIVERSITY, whose foundations were so "well and truly laid" by Bishop Strachan and Provost Whitaker—*nomina digna et venerabilia!*—has blossomed forth into wonderful vigour and popularity under its present singularly able management. The noble Convocation Hall, unique Chapel, and handsome west wing, all lately built, are all too small for the numbers who press forward for their occupation. It may be safely asserted that anything now started in Toronto, under the auspices of "Old Trinity," has its success assured beforehand.

THE PLANET MARS can no longer keep its secrets from Camille Flammarion and other inquisitive "Earthites." It has lately come within 44½ million miles of us, and the big telescopes have been busy; snowstorms, fogs, lakes, canals, &c., have been surveyed (a long way off) and named after earthly "Paul Prys." We know more about the north and south of Mars than we do about our own. The thing is getting exciting, and no wonder people are asking, "what can be going on over there?"

CHICAGO'S SABBATH is not supposed by outsiders to be an institution of very marked qualities or of very great value. When, therefore, the people of that locality take up cudgels in defence, other people wonder what it is all about. Whether the World's Fair will be a proper thing to have

"open" on Sunday is the great question. Even the Church papers have something to say "pro" as well as "con," and the question is subsiding into the general form, "what is the Christian Sabbath proper?"

**MUCH BETTER WHERE YOU ARE.**—The absurdity of the extravagant lamentations over the dead which some mourners indulge in is well illustrated by a case where "A.K.H.B." is said to have been comforting a widow upon the loss of a husband—presumably "no great loss." Her wailing reached its climax and received "estoppel" from the pastor when she exclaimed in frantic grief, "Oh, that I were with him!" Her visitor's response was, "Be quiet, my good woman, you are much better where you are!"

**RE-ACTIONARY SOCIALISM** is the title of a leading article in the English *Guardian* on the subject of Mr. Herbert Spencer's introduction to a book on the subject. The gist of the *Guardian's* article, in approval of Mr. Spencer's theory, is that the tendency—the ultimate result—of the present movement of Socialism is to revert to a form of *bureaucratic tyranny*, the very counterpart of the Feudal System. It is very evident that the "crux" of the Bellamy idea in "Looking Backward" is the factor of a regulating censorship. "Quis custodiet—?"

**AFFLICTED WITH LONG SIGHT.**—While Arch-deacon Farrar of Westminster Abbey is patting "Gen." Booth on the back and lamenting eloquently how much the Church of England has "lost touch" (?) with the masses, there exists right under his nose, at St. Stephen's, Westminster, one of the most apt illustrations of the contrary—the Church's sympathy and success among the masses—that could well be imagined. Like a good many parsons of wealthy parishes elsewhere, he needs to look *nearer home* for facts.

**CHURCHMEN BOYCOTTED.**—The suicidal policy of not helping one another in business matters, so long characteristic of Churchmen, is beginning to tell seriously in various towns and cities throughout the Dominion. Time was when nearly all the prominent and responsible public positions were naturally filled by Churchmen. As these positions have fallen vacant, by death or otherwise, some Roman Catholic, Methodist or Presbyterian applicant has been pushed forward with accumulated influence at his back. Now, practically, "no Churchman need apply."

**MCQUEARY LOGIC.**—This gentleman's contention is that "Scripture is his creed"—that is, the notions that he extracts from certain passages in Scripture is his creed. But then, he is also the judge as to what part of the Bible is or is not "Scripture": so he selects the ground-work of his creed for himself—rejecting that of the Church—and then wonders why the Church wants him to keep within her lines. Mr. Wade's position and line are precisely parallel with this, as to discipline and ordinance, and his defence is similarly illogical.

**WHITECHAPEL** has gained an unsavory reputation of late, but dark as it is, there are some bright stars shining there. St. Mary's, Whitechapel, has lately had published, through its Vicar, Rev. A. W. Robinson, *A Ten Years' Retrospect of Work*. The details of Mr. Robinson's mission work there would open "Gen." Booth's eyes—if they could be made to see beyond his own nose! One notable feature revealed is that St. Mary's is

practically "affiliated" with St. Jude's, Kensington, which furnishes \$1,000 per annum, and much personal service besides, to its poorer sister parish.

#### LENT.

The period of the fast before Easter was a subject—not exactly of controversy—but of difference, among the Christian Churches for seven centuries. That some sort of fast, and of some considerable duration, was proper, no one ever questioned; but how to fix the number of hours or days, or to arrange them, was no easy matter. Some would prefer a brief period very strictly kept, others would prefer a more lengthened period, less strictly kept.

#### FESTAL DAYS

formed one element of uncertainty and cause of variation. Certain days in every week were considered as bearing a festal character, more or less; not only the Sundays, but Thursdays and Saturdays. Should any or all of these be excluded from the list of proper days for fasting? Sunday, of course, was the weekly festival of Christ's Resurrection; no one questioned the impropriety of fasting on such a day as that. Then there was Saturday, the immemorial Sabbath Day or day of weekly religious and joyous rest; many shrank from fasting on that. As to Thursday, that was Christ's last day with His disciples in unbroken peace, the day of the "new commandment of Love," the day of farewell words and of the last Passover Feast, closed ere the dawn of another by the new sacrament of the Eucharist. The more punctilious would except such a day as that.

#### FORTY DAYS

came to be regarded, however distributed, as the proper number of days, because it commemorated not only Christ's own great fast, but the period of His absence in hours from the earth, the exact period between Resurrection and Ascension—"when the Bridegroom should be taken away from them, then should they fast in those days"—and marked by other scriptural incidents. Variety arose, however, in the distribution of these 40 days, for the reasons already stated. Those who paid most attention to festivals—as Brothers in Monasteries—excepted every Sunday, Thursday and Saturday, beginning their 40 days about Septuagesima Sunday. Those less particular on this point excepted only Sunday and Thursday, or Sunday and Saturday, beginning their fast about Sexagesima Sunday. Finally, however, about the end of the sixth century our present custom came generally into vogue, beginning the fast on the Wednesday after Quinquagesima Sunday. Even yet there is, in the Eastern Churches, some variation from this: as they begin their fast on Monday before ours, relaxing its rigour somewhat on Sundays and Saturdays. There is much very interesting information in the history of Lent in the writings of Irenæus, Victor, Eusebius, Tertullian and Origen.

#### THE METHOD

also varied a great deal at first, while traditions were being formed. St. Chrysostom (in Hom. IV. on the Statues) says: "There are those who rival one another in fasting, and show a marvellous emulation in it; some, indeed, who spend the whole day without food, and others who, rejecting from their tables not only the use of wine, and of oil, but of every dish, and taking only *bread and water*, persevere in this practice during the whole of Lent. If, however, setting aside individual peculiarities, we seek for the general consensus as

to method, we find the general practice to have been to abstain from all food until 3 p.m., or even 6 p.m.—and even then, not to indulge in the pleasanter kinds of food and drink, such as flesh and wine. Everything depends really on the amount of work, especially physical exertion, which the body has to do. A person perfectly at rest has little appetite, that is, little call from nature for recuperation: such an one can fast without danger or difficulty for a long period—indeed, needs to pamper his fancies by delicacies, in order to coax himself to eat at all. On the other hand, a man who spends from 8 to 12 hours in continuous hard labour, finds in his members a loud outcry of nature for "repairs" to the wasted tissues—a call which he will neglect only at the peril of his health. Even the priest on duty—especially in rough missions—however abstemious he may be inclined to be, cannot neglect such calls of nature without doing injustice to his sacred functions, by lessening his power of performing them rightly. Many learn this to their cost!

#### LIBERALITY.

This is an age when the cry of "liberality" in religion is proclaimed everywhere, as it were, from the house tops. Men pride themselves upon their liberality, or what they call "breadth," and woe betide the man who does not exactly hit his neighbour's ideal in this respect. Every one has his ideal of what true liberality and breadth are, but he draws the line along different points from his neighbour. If one falls short of the standard of the other he is considered narrow and illiberal; if he goes beyond, he is altogether too latitudinarian; but for all that we hear on every hand the mighty chorus raised, "The Spirit of the age demands liberality and breadth." The words are words to conjure with. If a man is to be praised and placed upon a lofty pedestal, the most worthy thing to attribute to him is his "liberality and breadth." The boundary lines of these attributes, in his own private belief or misbelief, need not be too closely scanned, whether they exclude the true or include the false, so long as he can hold out the right hand of fellowship to all conflicting forms of doctrine with equal generosity; for indeed, they too claim the indulgence of not being too closely scanned as to the grounds of their belief, on the score of their overpowering liberality. Hence the cry of liberality has become the most convenient and effectual cloak for many serious shortcomings; and the cry of "illiberality" is the universal "squelcher" of all open honesty of teaching, especially as to the maintenance of the force and tenor of the recognized standards of the Church of England, in their literal and grammatical sense. If we exclude what they exclude, or include what they include, as in duty bound, the magic word "illiberal" is hurled at us with great vigour, but happily with little force. We are pecked at for being too *technical*, forsooth, as though the essence of belief were not enshrined in the most careful technical language of the Church. If a strange thing comes to pass, and having regard for the laws and traditions of our Church, we exclaim with the Apostle, "we have no such custom, neither the churches of God," they fling at us the cry of "illiberal!" Then unlearned and weak-kneed Churchmen, saturated with the loose theological notions which they have imbibed from the many "winds of doctrine" blowing about them from their childhood, shudder and quake as though the grand old historic Church were about

to tumble about their heads, and beg us to be careful! be liberal! don't be too strict in regard to these technical matters, the Church will lose caste, will go down! People are leaving her every day on this account! Too many have not the courage to withstand the wicked and interested cry of "illiberal." It is dinned into their ears until they come to believe it an attribute of their Church, whereupon they become "everythingarians" or "no'hingarians," or anything but Churchmen. If they join any religious body, it is that one which association or some specious influence may lead them into. They have forgotten the Church of their fathers, unless it be to join in the general cry of her enemies—in that ignoble watchword of theirs, whereby they catch the weak and unwary, and, we fear we must add, the uninstructed. To those who still remain in the Church, whether they be wavering or not, we desire not only to give a note of warning, but to furnish them with some thoughts and solid facts which may contribute to their stability and usefulness in the Church, wherein by their baptism they were made members of Christ, children of God, and inheritors of the Kingdom of Heaven. Such thoughts and facts we trust will be found everywhere in these columns. In this article we can only conclude our present subject. And we ask, has not the Church come down to us from the Apostles' times with her three-fold ministry of bishops, priests and deacons? Was there ever an instance of an ordination acknowledged valid by the Church, conferred without the laying on of the hands of the Bishops? Did not our Lord deposit the Faith once for all delivered to the saints, in His Church, and made His ministers the stewards of His mysteries, so that the Church became the pillar and ground of the Truth? Did not the Holy Ghost on the day of Pentecost confer upon the Church the power of discerning the spirits, so that three centuries later she was enabled to select out of many sacred writings those that were Divinely inspired? Has the Church not carefully preserved the Faith—the word and sacred mysteries or sacraments, with due safeguards in her written laws against profanation and error, through all the vicissitudes of her checkered history? Are not the strict terms of her present canons and rubrics, as well as the terms in which all her formularies are couched, a witness to her loving care and faithfulness? Are not all candidates for Holy Orders required to make solemn vows to carry out and enforce the same according to their literal and grammatical sense? Yes, they are entrusted with this authority and responsibility as stewards of the mysteries of God and as defenders and propagators of the faith. Have they anything herein to be liberal with? Are all these things jealously guarded for naught? How senseless the cry of "illiberal" when faithful men but do their duty! How senseless also is the same cry when we insist upon the duty being done faithfully. There is a door open to all who desire to enjoy the privileges of the Church. Let them find that and enter-in, and find sweet rest and refreshment in the faith, in the love and in the knowledge of God, by the Holy Ghost, through our Lord and Saviour Jesus Christ. It is as reasonable to be "liberal" with the things of God, which we are pledged to guard as well as to dispense, as it is to be "liberal" with any property of others entrusted to our care for a specific purpose, and to be dispensed under specific conditions. Hence we conclude that to be liberal in this popular sense is to be traitors to our God and His Church and traitors to our trust. This so-called liberality must not be confounded with

Christian charity, which, with genuine spontaneity, we should extend to all men, even to our enemies. Rigid faithfulness to our trust and perfect enduring charity to all, are entirely compatible, and the greater the faithfulness, the more perfect the charity.

#### STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 10.

St. Luke xvi. 1-13.

In the parable there is the natural correlation of the "rich man" and his *oconomus* or steward. What the nature of the subject between them was we are not told, but from the circumstances mentioned one would naturally infer that it was a farm, or there may have been a firm for exports and imports. The steward had gone to all appearance against the terms of his engagement by some form of extravagance, and his master had intimated his intention of calling him to a strict account. He saw that there was danger ahead, and prepared for dismissal. It may have been that he expected also to be called upon to make a heavy payment that would leave him penniless: of the nature of his wasting and the exact measure of his fears we are left in ignorance, as they do not affect the merits of the parable. We only know that he was at fault for wastefulness, and is properly called "The Unjust Steward" (*ho oiconomotes adikias*), as otherwise he would not have been in fear of dismissal: he never speaks or acts as if he were treated unfairly, or were only apprehensive of misrepresentation. But he set himself to put his house in order and prepare for the time when he expected to be homeless. He called in before him all the men who had accounts with his master, and went systematically to work in reducing their indebtedness. One account he reduced 50 per cent., another 20 per cent., and so on, according to his own discretion. We are not led to think that they had been thus much overcharged in the accounts as rendered before, but these were genuine reductions, known and felt to be such. It was on the ground of gratitude for these benefits to the debtors that he counted respecting the future, but he had to count too on the instincts of human nature which would only give gratitude to the man who is felt to be worthy, and who is making the recipients richer to his own loss. In so far, then, as he was diminishing their accounts, he was not touching his master's interests, but reducing merely his own surplus. His master's rent was practically safe, and the loss entailed was in the balance that was to go to the steward's emolument. He sacrificed his present interests for the sake of his later prospects. The steward was long-headed in this matter and far-seeing, and we feel that the master followed a true and human instinct in commending his policy. The transaction was *bona fide*, and was a matter of true self-sacrifice. It reduced his own profit, and it increased the debtors' estates in a form and to an extent that would elicit their gratitude, as they would know the relation in which the steward stood to their lord. The steward thus acted in the spirit of true worldly policy, which daily rules in the Toronto market, where the merchant sells today on such a figure as will induce the customer to return to-morrow. In this line of forethought we can properly amplify to any extent. There is no need of apology or excuse, or fear of any misunderstanding. He had before done wrong in wasting the property in hand, but he is not wrong in allowing [a handsome discount; whatever he

had done before, he now makes a solid bid for the future and shows his wisdom in acting while the power is yet in his hand. That is the teaching of the parable, and thus our Lord remains pre-eminent as the highest Teacher of humanity.

The Parable of the Unjust Steward has been dealt with at greater length in order to put the whole question before our readers. In this and the earlier passages treated there has been nothing wilfully or consciously twisted or forced, but they are handled in all reverence and good faith, and the conclusions appear to be sound. That they run against the current tradition is nothing at all to the question in hand. We are only trying to get nearest the truth, as it is always the most useful and best. But if these are random examples, how much is there for the Church to be still gathering up if she is duly to number her jewels. The Scriptures are rich and full beyond all expression, and one scarcely opens their pages without falling upon some new thought. While others are attempting to narrow the regions of faith and throw reflections on the Scriptures, the clergy require to be as urgent in a constructive theology, and in demonstrating how true and rich and pure the Scripture is, and how fully adapted to our needs. But we must ourselves be apologists for The Faith, and independent interpreters of Holy Writ. What will the authority of all the Fathers be to him that denies the Creeds? But if we ourselves show both the reasonableness of our faith, and its adaptation to our human needs, we obtain a surer starting point for ourselves, and may be able, with God's assistance, to instruct the doubting soul in the whole cycle of Gospel truth. What the Church at present requires is good earnest Christian thought and spiritual power, and what the clergy should guard against and abjure is the attempting to bear the burden of another man's belief. We can see by our own eyes alone, and to his own Master each must stand or fall. We can not be saved by another man's understanding of the Scripture, but to each one the Scripture is given by inspiration of God for his own instruction in righteousness.

#### FROM UNITARIANISM TO TRINITARIANISM, AND HOW I BECAME A CHURCHMAN.

BY A. K. GLOVER.

To tell the story of even *one* human soul in its rise from spiritual death and unbelief to the sublime heights of Christian life and Christian truth, is one of the most difficult mental tasks that a man can undertake. Thus it is that I can do no more than present the bare outline of the progress of my own soul from Unitarianism to Trinitarianism—from attachment to a small religious sect to a full communion with the Catholic Church, and to the possession of Catholic doctrine. Unitarianism in one form or another is nearly as old as Christianity itself. I shall not trouble you by citing the names of the early Unitarian leaders, but state the fact of the great antiquity of Unitarianism merely to show the Unitarianism of our own age is nothing *new* or intrinsically modern, but that this form of Christianity has been a thorn in the side of the Catholic faith from the Apostolic age.

The Unitarian doctrine is to-day widely different in different localities. The Hungarian Unitarians, numbering upwards of sixty thousand souls, are deeply religious, and hold views concerning our Lord which would be called "*too orthodox*" by the majority of American Unitarians. In England and America there are Unitarians who are *Arians*, who hold the same views about our Lord as did the priest Arius, away back in the fourth century.

Coming to America in particular, we here find the Unitarian body to be divided into two large and opposing parties, *i.e.*, those representing conservative Unitarian thought (confined largely to Boston and the New England States), and those

forming or recognizing the western conference, representing the extremest radicalism in all matters pertaining to faith and morals. The latter are called the "advanced" or progressive Unitarians, since they have cut aloof from all connection with the great body of Christians around them, and deny the existence of Almighty God! The "Western Unitarian Conference," held last May, declared that "true religion has nothing in common with Supernaturalism," which means that there is no God capable of performing super-human acts!

Perhaps the most prominent feature in the religious career of every one who comes to the true faith is, *the desire to know and to worship his Creator*. It was this eagerness to know God—this eagerness to find out more about that Being who created all things, and brought us into being, that universal Father upon whose bosom so many have sought repose and found it, that turned the whole tide of my life, as it has so often turned that of others.

This eagerness to know God, this yearning of the soul after its Creator, can never be satisfied by Unitarianism, which refuses to recognize any authority in religion beyond man himself—which holds up to us the spectacle of a whole race of human beings dependent upon their own powers of heart and soul in the long struggle after religious truth. Such a religious system, a system which is powerless to lift man up to his God, a faith equally powerless to bring down divine assistance and consolation to suffering humanity in the hour of sorrow and suffering, was to me at once useless and untrue. If a man is to have any religion at all, it must be one which comes up to the expectations of the human heart—one which meets the sufferings of humanity, and this Unitarianism fails to do. Moreover, I saw that as long as I remained a Unitarian I was no different in *faith* (even if in morals) than the Mahometan, since he worships God in unity! To attain to the highest truth in religion it was necessary for me to go beyond the Mahometan. To show that Unitarian Christianity is really Mahometanism, as regards the God-head, listen to the testimony of a Mahometan himself now living in Egypt, and whose father is a Unitarian preacher in America: "I opine that the Unitarian faith tallies very much with the faith as taught by Mahomet. . . . the priest recites (in the Mosque), in Arabic, a prayer too long to quote. He says: 'O God, assist him (the Sultan of Turkey). O Lord of the beings of the whole world, O God, assist the forces of the Moslems, the armies of the Unitarians!' Here is evidence of the approximate identity of Mahometanism and Unitarian Christianity."

Then it was that I saw a unique and majestic figure who had preached and spread such doctrines as had never before been heard of—a figure that loomed up gigantic and resplendent with heavenly light against the dark background of human history and human woe—spreading light, and joy, and healing, and showing supernatural and God-like power wherever He went. Here was a character who proved by His works that He was either God Himself or a prophet clothed with God-like attributes. Such a being was to me worthy of credit, no matter what His sayings may have been, no matter how astonishing His words, no matter whether He were God or man! No man could say that His earthly life was a divine life, none could say that He did not speak with the authority of heaven. The great question for me to solve was this:

"Was Christ God, or man?"

Now I had already vowed myself His follower: I had already declared that, whatever that majestic being might be proved to have taught, that teaching I would accept—no matter what subtle arguments might be brought forward to prove that He did not affirm or teach certain doctrines. There was a character in whom I could place implicit confidence, whether He were God or man! Now the New Testament is recognized by all schools of theology as a true record of the life and teachings of our Lord and His Apostles. Moreover, all men agree that the New Testament was penned in the Apostolic age, and none but the ignorant will presume to say that the Biblical records have been tampered with and made to conform to the opinions and doctrines of

Trinitarians. Three steps more thus laid at the altar of Truth, by which I was to reach that altar. VIZ:

(To be Continued.)

### THE ARCHBISHOP'S JUDGMENT

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before HIS GRACE the LORD ARCHBISHOP OF CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

In 1686, the north end use is indicated. Gunston's *Interior of Peterborough Cathedral*,—intended to show it as it was in 1643:

In 1736, Picart's fine plate, 'Communion of the Anglicans,' in the Amsterdam Edition, and in 1737 in the London Edition, show the same position distinctly in St. Paul's Cathedral—a change perhaps since 1681 (*De Laune* infr.).

It may be noticed that one of Sandford's large plates of the Coronation of James II., 1687, marks both places as intended to be used.

(b) In illustration of the Celebrant's position being thus indicated as before the Table Eastward or (occasionally) partly Eastward, the following belong to the same period—the century after the Savoy Conference.

The Book is laid open Eastward in a plate by Hollar, in Sparrow's *Rationale of the Common Prayer*, in 1657, repeated in the second edition in 1661; again in 1664, when Dr. Sparrow was President of Queens' College, Cambridge; again in an edition after he came in 1667 Bishop of Exeter; in two more, after he was bishop of Norwich from 1676; after his death in two more editions, 1704 and 1717. The 1668 and later editions have a new engraving, by a new artist, but the same representation. In 1660 came out the 2nd, and in 1663 the 3rd edition of *Scutilla Altaris*, by Dr. Edward Sparke, Chaplain to the King; in 1666 the 4th edition with a new engraving, and three others by 1682. These all have the same Hollar type before them with variations of detail showing attention to treatment. In 1674 the Folio Prayer-Book by the King's Printer has large copper engraving, *Domus Orationis*; the Book laid nearly east. In 1693 the same reappears. In 1675 a *Prayer-Book*, printed by the King's Printers, has an engraving copied after Hollar. In 1681 *De Laune's Present State of London* has a plate of the interior of St. Paul's: the Celebrant's Book closed is laid for the Eastward position at the North part of the font; the Epistoler's diagonally at the 'Epistle corner.' (Chambers, p. 286).

In 1686, 1696, 1700, 1724, *Divine Banquet*, of which there were four editions in 40 years, bears Bishop Compton's (of London) *imprimatur*, and shows the Celebrant kneeling at the north of the front facing towards the centre; not consecrating.

In 1697 was published the 14th edition, in 1743 the 19th edition of the *Book for Beginners*. The Celebrant stands somewhat to the front (not the end) of the Table at its northern part, turned rather to the East and centre of the Table. The time is after Communicants have 'drawn near' and before Consecration Prayer. This Book is by Bishop Patrick, who was Dean of Peterborough in 1679, Bishop of Chichester in 1689, and Bishop of Ely in 1691.

In 1698 Dean Brough of Gloucester borrows *De Laune's* (1681) drawing for his *Holidays of the Church*.

In 1709 a Prayer-Book by the King's Printers has a new treatment of Hollar's subject, not at all like Hollar, with the same indications.

In 1728 Dr. Thos. Burnet's (Master of Charter-house) *State of the Dead* (ed. Earbery) has a drawing inscribed as painted at the Altar ('pinxit ad Altare') by Fuller, of the Chapel of Magdalen College, Oxford; the two hooks closed are laid eastward, at north and south parts of the front, and the table is spread with the white cloth for the communion, and is so draped that kneeling at the ends would not be possible. (Chambers, p. 290.) In 1774 an *Oxford Prayer Book* has a new engraving after Hollar, with other variations. In the above list no mention is made of the 1700 edition of Sparke or the *Prayer-Book* of 1684, because the representation is of the Litany being said at the Altar—a known use; nor of the *Whole Duty of Receiving Worthily*, 1717, because the time chosen is after the Consecration Prayer. In books thus issued at intervals throughout a century by Royal Printers, or under the direction of leading Divines of different schools, in pictures of Churches; and of historical events, there seem to be six or seven typical representations (besides those of Coronations) repeated in many editions, which mark the Minister's place as before the Table. It seems scarcely possible that these could have been all published and republished as they were, unless such position, as well as the North-end position, had been so continued that they represented no unknown manner of the arrangement and celebrating.

But it is still more important to observe among the Editors and Authors are persons of such character as Bp. Sparrow, Bp. Patrick, Dr. Sparke, Dr. Thomas Burnet, and others, who would scarcely have tolerated the appearance and frequent repetition in their own books of such representations, if it had been understood that the form of Divine Service uniformly portrayed or indicated in them was an illegal form. Further than this, the book *Evangelist*, 1664 and 1674, attributed (as has been observed) to Bishop Gauden, should be mentioned here; in which one plate represents the lengthwise position of the Table East and West, with the two ministers standing respectively on the long north and south sides of it, and another plate indicates the position looking eastward, which appears in Dr. Sparke's book. There seems to be here a simple effective evidence of contemporaneous diversity living and tolerated.

Instances, then, of the position looking eastward, and commonly while standing at the northern part of the Table, cannot in the century which followed the last revision of our Prayer-book, be in justice called exceptional. Even if they had been so, while it is true that exceptional cases prove nothing against a rule, yet where a rule is ambiguous, or where there are two ways of approximately observing it, or where it cannot be obeyed to the letter, in the true meaning of the letter, exceptional cases are good evidence of diversity existing in practice. When the original intent of the Rubric was departed from by the Tables being moved eastward, it seems that ministers who officiated before the Table still held to the letter of the Rubric by standing towards the north part, although they were too near the times to suppose that this position had been contemplated when the Rubric was framed.

To sum up the inquiry so far:—A large section of the Church strenuously argued against the North End, even when sanctioned and widely adopted, as not fulfilling the conditions of the North Side. The Church authorities at the Savoy Conference favoured an Eastward position and put the fact on record. The Ordinaries never afterwards (so far as is known) required the North End to be taken, except one who apparently implies that it was not always taken. There are illustrations of the fact that an eastward position of the celebrant standing at the north part was no unfamiliar one. Against this is to be set the authority of Wheatley and Nicholls—proof abundant, were proof deficient, of the "usual" position, but not even apart from the erroneous defences they set up) tending to prove the sole legality of the position they advocate, and the illegality of the other.

Two other interpretations placed upon this Rubric may now be noticed; the second of them being that which is advanced for the defence. (a) It has been pointed out that the only parts of the Service to which the 'north side' direction strictly applies are the two opening Prayers and Collects for the Queen and for the Day; that the Commandments, Scriptures and Versicles are differently assigned; that the Consecration Prayer, and by custom the Creed, may be said Eastward; that the Minister necessarily stands Eastward in presenting the alms and oblations, and is not after that directed to be again at the north side. It has been argued therefore, that the direction of the Rubric cannot be with certainty extended beyond the four Prayers to which it primarily applies, and that within those limits to obey it ought to be irksome to no one, whatever his predilections. It must be remembered that even within those limits its enforcement would be an enforcement not of the original Rubric as it stands, but of a later tacit interpretation put upon it under changed circumstances, and not universally adopted.

(b) The Lord Bishop, the defendant in this case, has adopted another alternative not only unknown to the past, but, as has been seen, indicated or figured in books which, edition after edition, were in the hands of numbers of Church people, and never prohibited or censured by Ordinaries, or by any judicial decision for two centuries since the last Revision. He has applied "north side of the Table" in regard of a person standing "in front of it" to "the northern part" of the front (*Resp. Plea*. 10). This can be regarded only as an accommodation of the letter of the Rubric to the present position of the Table. To stand at the North End was a far more general and accepted course. It had the advantage of presenting itself as a *literal* compliance, and did and probably always will commend itself to many for that reason, although it was not the original literal sense, not the one necessary interpretation, never pronounced by authority to be such, and for a long period not exclusively in use. Arguments, nevertheless, which attempt to show in the words of the *Responsive Plea* of the Lord Bishop that "the northern part of the front" is "the north side of the Table as directed by the Rubric," if that means that the Rubric was intended to enjoin that particular position, are held by the Court to be inconsistent with the continuous history of the Rubric. It is not possible to build upon the Latin use of the word

*latus*, or of foreign words derived from it, as meaning a part of the front. The term used to define that part of the front side is actually "end" in old English Rubrics and writers on these points. Instances may be seen in Longford, *temp. Hen. VIII.*, ap. Simons' *Lay Folks' Mass Book*, 179 in *Consecration Service*, ap. Maskell, ii. 309, about A.D. 1500, and in Thomas Bacon, *temp. Eliz.* iii, 264 P.S. Neither to Heylin, nor Bishop Williams, nor Wren, nor Cosin in explaining 'north side,' did it occur to find it in the west front. If the lawfulness of the position depended on that plea it must fail. But the legality of an action does not rest on a plea set up for it, but on all the facts within the cognisance of the Court. Historical facts supply the only material known to the Court from which a just account can be formed of the meaning of the term which is the present subject of charge. Those facts which are available and to the point have now been stated.

But before the Court defines its judgment, one argument advanced against the place taken by the Lord Bishop at the Holy Table requires particular notice. It was strongly pressed that the 'Eastward Position' has a special significance which at once makes the position itself important and condemns it.

The Eastward Position is, it is said, a sacrificial position—the natural attitude for one offering a sacrifice—and conveys some sacrificial doctrine of Eucharist against the doctrine of the English Church. There may be ill-informed recent maintainers of this position as essential, who may be found to have alleged something of the kind. If it were true it would apply more strongly by far to the Consecration Prayer, *where such position is admitted to be lawful*, than to the beginning of the service. But by whomsoever put forward the statement is, in both cases, without foundation. Neither those who approve nor those who disapprove of an action which is recognised by authority can really invest it with any sense contrary to the sense of the authority which recognises. No significance can be attached to a form, act or usage, unless that significance is in accordance with the regular and established meaning of language or symbol, whether liturgical or other. It is not admissible that any allowable usage should be suddenly either proclaimed or denounced as teaching something which it was never supposed to teach before. A place at the west side of the Holy Table has not in the past been invested with sacrificial character. Many divines who have taught what is called the 'highest' doctrine of sacrifice in connection with the Eucharist tenable in the Church of England, have habitually celebrated at the North end, and many who have used the Eastward Position have done so with no thought that they were teaching any doctrine by it, or that any doctrine could be either deducted from or expressed by the place they took. The quarter designated by Scripture for the laying the hand upon, and shedding the Blood of 'The Offering,' was a different one. It lay 'on the side of the altar toward the North.' The 'most ordinary and universal slaughter of the Sacrifices was 'the space 'northward from the altar.' (Lev. i. 11. See Lightfoot, *Prospect of Temple xxxv.*) The imputed sacrificial aspect of the Eastward Position is new and forced, and can take no effect in rendering that position either desirable on the one side or illegal on the other.

*The Court concludes:—*

The term North side was introduced into a Rubric of the Liturgy to meet doubts which had arisen owing to a general change in the position of the Holy Tables. It was at that time perfectly definite and distinct in its meaning and application. About eighty years after the first publication of that Rubric a second general change was made under authority in the position of the Tables, which were now moved to the East end. This change made the North side direction impossible of fulfilment in the sense originally intended. The new interpretation or usage commonly adopted was not prescribed by any statute or authoritative declaration. The evidence of the Visitation Articles has been already adduced, and it has been shown that the grounds which the liturgical commentators took in its defence were mistaken. On the other hand there are indications that a different interpretation, though probably small in its range, was not unfamiliar in the Church. It will be observed that the argument under this head is of a cumulative character, and that no point of the evidence is conclusive when isolated. It is the concurrence and coincidence of such indications as have been referred to that gives them force. It is possible that further research or argument may hereafter throw additional and perhaps novel light upon this somewhat obscure subject, devoid as it is of doctrinal interest. So far then as the information before the Court extends, the Court is of opinion that a certain liberty in the application of the term existed—a liberty exercised not without consideration. This liberty was less and less exercised for a long time, but it does not appear to be lost by that fact or taken away. Such existing

liberty it is not the function of a Court, but only of legislation, to curtail. And the duty of the Court is not to consider one word only as it stands, but to have regard both to the original meaning and to the history of the term. It would be virtually attempting to make a new Rubric if it were judicially to attach a secondary meaning, whencesoever derived or inferred, to the definite, primary term, and to declare under penal consequences that what has never been set forth as the only possible form of obedience to the Rubric under present conditions is alone admissible. The Court is however distinctly called upon to state—the point having been urged with a view to guiding its judgment—that none of the alternative positions which have been mentioned as adopted by different authorities in accommodating this Rubric to the present situation of the Holy Table, convey any intrinsic error or erroneous shade of doctrine. In order to make the act described an illegal act it would be necessary to prove that no interpretation or accommodation of the term 'North side' except 'North end' was correct in point of language, and that the position at the North end had been required by at least some authority since the last Revision, and that no other had been practically permitted. This is not proved.

It is necessary therefore that the charge, presumably intended to be brought against the Lord Bishop in the ninth article, should be dismissed, although not on the ground alleged in the Responsive Plea.

5. BREAKING OF THE BREAD 'BEFORE THE PEOPLE.'—The charge contained in the 5th and 10th articles is that the Lord Bishop "stood whilst reading the Prayer of Consecration . . . on the West side of the Holy Table with his face to the East and between the people and the Holy Table, and with his back to the people in such wise that the Communicants present being then conveniently placed for receiving the Holy Sacrament, could not when he broke the Bread and took the Cup into his hands see him break the Bread and take the Cup into his hands according to the directions contained in the Rubric immediately before the Prayer of Consecration." It is not charged as illegal that he stood in what is called the Eastward Position, but that he stood there "in such wise" that the manual acts were not visible to the conveniently placed Communicants. The Responsive Plea of the Lord Bishop is that "whilst reading the Prayer of Consecration he stood with his face to the East between the people and the Holy Table and before the people, but he had no wish or intention to prevent the Communicants present from seeing him break the Bread and take the Cup into his hand." By this plea the Lord Bishop seems to make reference to the judgment of the Privy Council in the case *Ridsdale v. Clifton* (2 L.R. Prob. 343), which was that a minister looking towards the East during this prayer must stand so that he may in good faith enable the Communicants present to see the breaking of the bread, &c. "He must not interpose his body so as intentionally to . . . prevent that result." The evidence did not establish the fact that the Communicants were then conveniently placed for receiving, but it was not asserted on the other side that if so placed they could have seen the acts. The Rubric says the minister is to 'break the bread before the people.' The Responsive Plea only asserts that the Bishop 'stood before the people,' which seems to be a necessary fact, but not necessarily a compliance with the Rubric. The plea does not deny that the manual acts were hidden from the people, but only that they were hidden 'intentionally.' The defence rests, in fact, not on the Rubric having been obeyed, but upon the interpretation not having been mentally disobeyed—an allegation which the Court is not able to question. It is therefore the part of the Court to satisfy itself: (1) Whether the Order of the Holy Communion requires that the Manual Acts should be visible. (2) Whether, supposing the Order so to require, the hiding of the Acts, without the wish and intention to hide them, constitutes a transgression of the Order.

(To be Continued.)

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

FREDERICTON.—The Fredericton Deanery Sunday School Association met at the Church Hall, Fredericton, on Thursday evening, the 15th of January. There was a larger number than usual present, and more than usual interest was taken in the discussions of the evening. The subject advertised for discussions, "Some of the best modes of maintaining interest in the Sunday school," was opened by Rev. J. R. Parkinson; nearly all of the members followed in rapid succession, and it was agreed by all that a more profitable debate had not been held in the

association for a long while. The President, Rural Dean Montgomery, read an instructive paper on "Defective Manner in Sunday School Teaching," from the pen of Miss Murray, of St. John "Sunday School Association." The subject agreed upon for the next meeting, March 19th, is "Loyalty to the Church, one of the Distinctive Lines of Sunday School Teaching." The members of the Fredericton Deanery held a meeting of the Chapter on Wednesday and Thursday, February 4th and 5th, at the Rectory, St. Mary's. There were present the Rector, Rev. J. R. S. Parkinson, Revs. H. Montgomery, R. D., Wm. Jaffrey, Canon Roberts, and H. E. Dibblee. The afternoon session, Wednesday, was taken up with Deanery business, and the reading and discussion of I St. Peter, chapter 5. In the evening, service was held in the parish church. The prayers were read by Rev. Canon Roberts; 1st Lesson by Rev. H. E. Dibblee, and 2nd Lesson by Rev. H. Montgomery; a most instructive and soul-stirring sermon was preached by His Lordship Bishop Kingdon, from the text, St. John xvii. 19. The Holy Eucharist was celebrated at 8 o'clock on Thursday morning, celebrant the Rural Dean. The Rev. the Rector assisted. Matins was said at 10.30, after which the brethren reassembled at the Rectory, for the purpose of considering the late judgment of the Archbishop of Canterbury. After a most profitable discussion for some while, the following resolution was unanimously passed, and ordered to be placed on file in the records of the Deanery: "Resolved, that the clergy of the Rural Deanery of Fredericton in chapter assembled, hereby desire to express their great thankfulness to Almighty God for the judgment pronounced by His Grace the Lord Archbishop of Canterbury in the case of Read and others versus the Lord Bishop of Lincoln; and they also desire to place on record their steadfast adherence to the principle upon which the judgment is based, viz., the continuity of the Church of England; and they hereby further express the hope that the said judgment (though not legally binding in this ecclesiastical Province), may lead to greater uniformity in the ritual of the Anglican Communion and especially in the service of the Holy Eucharist."

### QUEBEC.

Church Society.—The annual meeting of the Diocesan Church Society was held in the Cathedral Hall on Wednesday, the 4th instant, at 2 p.m. Present: The Lord Bishop in the chair; Very Rev. Dean Norman, D.C.L., Canons Richardson and Von Iffland, Revs. L. W. Williams, G. G. Nicolls, and E. J. Rexford, Messrs. R. Hamilton, D.C.L., J. Hamilton, R. H. Smith, W. G. Wurtele, W. H. Carter, Com. Genl. W. B. Irvine, C.B.C.M.G., Geo. R. White, C. Judge, Gen. Lamson, B.A., and W. H. Eckhardt. After prayers the minutes of the last meeting were read and confirmed. The reports and accounts of the Central Board, the Diocesan Board, and the Clergy Trust Committee, were presented, adopted and ordered to be printed. The accounts of the Church Society, the Diocesan Board, the Clergy Trust Fund, the Bishopric Endowment Fund, and the Local Endowment Fund, were adopted and ordered to be printed. The Rev. T. A. Williams was elected a member of the Corporation. The Vice-Presidents were re-appointed, omitting the name of the Rev. E. W. Sewell, M.A., deceased. The Central Board and the various committees were elected with slight alterations. Several amendments to the by-laws were finally considered and adopted. The meeting then closed with the Benediction.

St. Matthew's.—During the season of Lent a great number of special services will be held in this parish. Daily matins at 7.30 a.m., Evensong at 5 p.m. On the Wednesdays at 5 p.m., special addresses on the Creed will be delivered. On the Fridays at 8 p.m., Evensong with sermons on the "Good Shepherd." Special course of sermons on the Sunday evenings, subject, "The Laws of Christian Living." During Holy Week there will be four services daily, and on Easter Day the Holy Eucharist will be celebrated at 6 a.m., 7.30 a.m., and 10.30 a.m. As usual, the clergy have placed in the hands of each parishioner a Lenten pastoral letter and a list of the services in such a form that they may be placed in some conspicuous place in their homes, so as to continually remind them of the various services. His Lordship the Bishop will administer the Holy Rite of Confirmation to a large class on Palm Sunday, at 10.30 a.m.

Church Helpers.—At the meeting held on the 2nd inst., for the organization of this Association, seventy-six ladies enrolled their names as members. A meeting is to be held for the election of officers and for the adoption of a constitution and by-laws, during the present week.

The Epiphany offering at the church of the Holy Trinity, N. Y., for foreign missions, is stated at \$8,800.

## MONTREAL.

*St. Jude's Church and its Reading Rooms.*—For the last year or two St. Jude's Church of this city has had under careful consideration the question of declaring the sittings in the church free. As the addition of some three hundred new sittings is almost complete, it was judged the best time to settle the matter, so for the three past Sundays, at morning and evening service, the rector, Mr. Dixon, has asked the pew holders to attend a vestry meeting on Feb. 3, for the above purpose. This meeting was well attended and was representative. The following resolution was carried unanimously:—

"The sittings of this church are all free. It is desired that the families and other regular attendants shall occupy their accustomed seats, and the ushers are instructed to economise space in the pews. This church is supported by the free-will offerings, through the weekly offertory, of those who attend its services."

This congregation now opens its doors wider than ever to all comers.

Friends of St. Jude's, and they are numerous, will be delighted to see in a couple of weeks more, when it will be reopened, the great changes and improvements that have been made. In addition to seating room for three hundred more, has been added a commodious and tasteful chancel, with fine acoustic properties, and an old friend is putting in at his own expense a handsome stained glass window. Four comfortable living rooms have been added for the sexton, a roomy cellar added for coal and wood, and many other smaller conveniences that were greatly needed have been added. Nothing, however, may be of greater importance to the welfare of the parish and vicinity than the commodious reading rooms now in process of being made, each about twenty by twenty-five feet, that will be open every evening of the week but Sunday, and absolutely free to all comers. They will be warm, bright and comfortable. The oft times lonely and weary young stranger of our city who has come here to seek his way in life, without perhaps any friends or acquaintances here, and no home near but his little room in the strange boarding house, will in these rooms find a warm hand-shake and a hearty friendly welcome, and probably a cup of warm coffee at a merely nominal price. The attraction of the saloon will be killed by the greater and more satisfying attraction of St. Jude's Reading Rooms, and their wholesome surroundings and Christian sympathy and friendship.

The Rector, wardens, and congregation are deeply grateful to the many kind friends all over the city who have and are now financially helping them to accomplish so successfully what they have undertaken, and they assure and guarantee those friends that every dollar shall be carefully and judiciously expended. No one way of giving money, they feel sure, will bring better results than that thus given.

Sunday services are held at present in the commodious lecture room of the church. The re-opening and re-dedication of the church proper will soon take place.

Regular contributions of daily and weekly newspapers and magazines are solicited; also gifts of books and pictures, and may be addressed to St. Jude's church, Montreal.

*POINT ST. CHARLES.—Grace Church.*—The young ladies of this church, assisted by the Highland Cadets, and by the young men of the congregation, gave a musical entertainment and tableaux vivants in aid of the new Grace Church, in the Grand Trunk Reading Room, 9th inst. Wm. McWood, Esq., presided, and there was an immense audience. Where all did their parts so well it seems difficult to particularize. The music and singing and tableaux in all their parts were very fine. The tableau "Our Flag and Defenders," and the "Manual and Firing Exercise," by the Highland Cadets, under the command of Captain Lydon, were enthusiastically applauded. The following ladies and gentlemen assisted in the musical part of the programme: The Misses Robinson, Budd, Jarvis, Starke and Walton, and Messrs. Sefton, Parks, Ward and Robertson.

*St. James the Apostle.*—The Richmond Square Mission Hall was filled on last Sunday morning with cold and hungry people, who received a good, warm breakfast. Their behavior was all that could be desired, and there was as much quiet and good order as there could be at any family breakfast. Some young men in a boarding house in St. Martin street, sent 144 rolls and cheese for the fourth time, an example worthy of being followed by others. "More blessed to give than to receive."

*All Saints, Annual Social.*—The Incumbent, Rev. H. J. Evans, M.A., is to be congratulated on the large muster of people who filled the Town Hall on Monday evening, 9th inst.:—When the late Rural Dean

Lindsay was present at their Parish Social last year, he hoped that the new mission of All Saints would soon develop into a regular parish and become self-supporting in due time. It has already passed from the parish stage of its history.

## ONTARIO.

*DEANERY OF RENFREW.—Deputation No. 25.* A few remarks on the missionary work seen by this deputation may not be unacceptable for insertion in your valuable journal. The Convener met the Rev. R. W. Samwell at Cobden on Saturday, Jan. 10. On the following day three meetings were held. At Cobden in the morning at 10, when the collection on the preceding year was trebled. The late incumbent, the Rev. J. M. V. King, was well spoken of. The second meeting on that day, Jan. 11, is probably unique in the history of mission work in this diocese. The collection from a congregation of twenty-three was 23 cents, and out of this sum 10 cents was paid for feeding the horse, during the whole travel of the deputation, which, it may here be said, travelled 140 miles without any cost. The horse is the property of the Rev. J. P. Smitheman, of Stafford, Convener of the deputation. The third meeting on that memorable day, Jan. 11, was at Scotch Bush. The deputation arrived there covered with snow and in a sinking condition, having lost their way more than once in the snow storm; nevertheless, without any tea, they proceeded to conduct their third meeting, being cheered by the full school-house at Scotch Bush. The subsequent meetings at Lake Dore, Eganville, Rockingham and Combermere, were delightful, both the members of the deputation delighting their audiences by anecdotes and facts, and producing consequent cheering results. Considering that two out of the three missions visited by this deputation happened to be without resident priests, the results were very satisfactory. The Rev. A. E. Clay, late of Combermere, was well spoken of.

*Renfrew Deanery.*—In the report of Missionary Deputations as published last week, there was one omission. There were five deputations, whereas but four were specified. Corrected it will read as follows: 5, Rev. W. A. Read; Mattawa mission, 5 meetings, \$81.13. This is a very marked increase over previous year. The mission priest, Rev. R. W. Samwell, is to be congratulated on the success resulting from his energetic labours. It is but fifteen months since the mission was re-organized and Mr. Samwell appointed, and already he has done much to advance the interests of the Church, opening up new stations, etc.

*AMHERST ISLAND.—Stella.*—Church Opening.—To erect a church at Stella instead of the antiquated structure in the centre of the parish which once served the whole Island, has been a project of no small difficulty for the Rector and Building Committee, owing to the few members of the Church living east of the village. But the work has been accomplished, and Thursday, the 5th inst., witnessed the opening celebration of the church. The proceedings consisted of morning and evening services, choral throughout. The singing was excellent, as was to be expected from a choir which had the advantage of being trained by their Rector, the Rev. W. Roberts, Mus. D., who is an accomplished musician. The Rev. C. Cartwright preached in the morning, and in the course of his sermon alluded feelingly to the tender associations connected with the old place of worship the congregation were leaving for this more beautiful building. In the evening Rural Dean Carey preached in his own forcible and practical style. He urged his hearers to make the church really God's house, by freeing it from debt, and by making good use of it as a house of prayer. Beside the clergymen just named, there were present the Rev. Rural Dean Baker, who took a prominent part in the proceedings, and the Revs. Cooke, Woodcock and Forneri. A novel and interesting feature was introduced into the morning service, when after the offertory a solemn announcement was made before the altar of the following gifts for the embellishment and service of the sanctuary: The site of the church, from Major Maxwell, the great landlord of the Island, who lives in Ireland; the altar of antique oak, richly carved, from Capt. Nicholson, "in loving memory of his deceased wife"; the marble font, which stood near the west door, from the Rector, in memory of his three little children, "now in Paradise"; surplice and altar linen, Olivia Elliott, and three handsome brass lamps from J. Allan Macdonald. The memorial stained glass windows which embellish the interior were also presented as follows: The chancel window of geometrically patterned glass in rich and varied colours—from the family of D. H. Preston, in memory of a son, a daughter, and a grand-daughter. The west window (three lights) of beautiful and chaste design and rich colouring—the centre lights containing the

figure of the Good Shepherd, from James Neilson, in memory of his deceased wife. The side lights respectively from Mrs. John Morrow, sen., in memory of her departed husband, and from the McKay family in memory of their parents. Two of the side windows are also memorial, one from Miss A. M. Roberts, in memory of her mother, and the other from Mrs. John Morrow, jr., in memory of her parents. After each presentation, the choir sang the Gloria, and when all had been offered, Rural Dean Baker, standing before the altar, invoked a blessing on the several donors. Numbers of joyful and thankful communicants were refreshed with the body and blood of Christ, while all the congregation remained until the sacrifice was over. In the afternoon, dinner was served in the hall by the ladies. The viands were abundant and excellent. The church is of frame, cased with brick. It is built in the gothic style, forty by thirty six feet in size, with a chancel addition of fourteen feet by thirteen feet. The vestry is attached to the chancel on the south side, and shows outside as a gable end with a door in the centre between two small gothic windows. A tower eight feet square ascends at the south-west angle, and supports an open belfry, whose steeple roof is surmounted by a Latin cross. The main entrance door is in the south side of this tower. Inside, the ceiling is formed of beaded boarding laid diagonally, and some of the roof timbers are exposed with fine effect. The seats and chancel furniture are of tasteful design and excellent workmanship. The woodwork is stained and varnished. The whole aspect of the interior is bright and elegant. The structure reflects great credit on its builder, J. Allan Macdonald, who is a native of Amherst Island. The building committee are Jas. Neilson and W. H. Moutray, churchwardens, W. H. Preston, and J. R. Gibson. These gentlemen deserve no little praise for the intelligent zeal and energy with which they backed up the efforts of their Rector in the good work. They and the congregation are to be congratulated on the success of the celebration. The services were delightful, the collections were liberal, and the efforts of the ladies gave general satisfaction. The proceeds from all sources amounted to about \$80. We understand that a debt of a few hundred dollars yet remains on the building, which will be cleared off by degrees.

*BROCKVILLE.—St. Paul's.*—The annual missionary meeting on behalf of diocesan missions was held in St. Paul's church recently. There was a fair attendance, and the offertory was larger than at last year's meeting. The services were conducted by the Rev. O. G. Dobbs, M.A., Rector of the Church, the Rev. C. Sydney Goodman reading the lesson. Rev. Mr. Dobbs presided at the missionary meeting, and addresses were delivered by Rural Dean Pollard of Ottawa, and Rev. Mr. Goodman of Bell's Corners, who composed the deputation, and by the Ven. T. Bedford Jones, Archdeacon of Kingston and Rector of St. Peter's church, and by Judge McDonald.—*Times.*

*St. Peter's.*—Until the summer of 1875 there was only one congregation and one place of worship of the Church of England in Brockville, viz., St. Peter's church. In 1875, Trinity church congregation was organized and their new church was opened for worship in 1877. In 1885, St. Paul's church congregation was organized and commenced to worship in their present church in December, 1886. As an evidence of the result of the increase of the number of churches we give the following figures showing the amounts contributed for Diocesan Missions, Domestic and Foreign Missions, Widows' and Orphans' Funds, and all extra parochial objects in 1875, 1882, and 1889. We select these years as there is a period of seven years between them: 1875, one Church of England congregation in Brockville, \$157.87; 1882, two congregations, over \$644.00; 1889, three congregations, over \$955.00. In the figures for 1889 are included the amounts from the Women's Auxiliary. And of course it must be remembered that in 1882 there had to be provided salaries for two clergymen and all the expenditures for keeping up two places of worship, while in 1889 there were salaries for three clergymen besides such other expenditures. And in 1889 there was contributed on Hospital Sunday quite a large sum for our General Hospital, so that with the much greater necessary local expenditure in connection with three separate congregations, there has been a very large increase in the amount of money given for extra parochial objects. The missionary meetings in Trinity and St. Paul's were held a short time ago, that in St. Peter's was held recently. Owing to the illness of the convener, Rev. E. A. W. Hanington, Rev. T. Garret of Ottawa was present as substitute, and gave an excellent address. The Ven. Archdeacon of Kingston spoke, as also did Judge Macdonald, who is a member of the Diocesan Board of Missions. Their remarks were listened to with deep interest.

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TORONTO.

St. Bartholomew's. The annual social took place on the evening of February 6, and was a most enjoyable affair. The church and schoolroom were filled with happy, cheerful people. After full justice had been done to all the good things which Mrs. Allen and the ladies had so bountifully provided in the schoolroom, addresses were delivered in the church by Revs. R. Harrison, Rev. A. H. Baldwin, Rev. G. J. Taylor and Mr. C. A. Sadleir. Mr. Harrison dwelt on "co-operation amongst Church people," and gave some excellent and timely advice. Mr. Baldwin spoke on the Sunday street car question, insisting on the maintenance of our present Christian Sunday. Mr. Taylor followed in the same view of the subject, and complimented Ald. Allen on the stand he had taken on the question in the city council. Mr. Sadleir congratulated the congregation on the success of the social, and with great earnestness supplemented and emphasized many of the points made by Mr. Harrison in his address. The musical part of the programme (always an important and prominent feature at St. Bartholomew's) was very much enjoyed. Miss Guest sang "Come unto Me" with great taste. Miss Dennett, in the solo "Where is Heaven," delighted all present. In the baritone solo, "Nazareth," Mr. Izant gave proof that he still possessed the voice and skill which had won for him such high praise in the choir of Gloucester Cathedral. The anthems were "Praise ye the Father," "Rejoice in the Lord alway," and "Blessed are they." The whole of the musical part of the programme was under the direction of the organist, Mr. Guest, who is fast gaining a reputation of being one of the first organists and choir-masters in the city. Taken altogether, the social of 1891 must rank as the most successful ever held at St. Bartholomew's.

The Work of the Sisterhood.—The Mother Superior of the Sisterhood of St. John the Divine, Major street, has issued her annual report of the work done under her charges. The treasury of the hospital contains a balance of \$235. In the convent department \$1,519 were subscribed and expended for the maintenance of the Sisters. The building fund account shows a property valued at \$43,302. The report expresses deep gratitude for the success which has attended the efforts of the Sisterhood.

Holy Trinity.—Prof. Alexander lectured last week in the school room on "Poetry," under the auspices of St. Luke's Guild. Poetry, he said, is one of the greatest products of human power and worthy of the most serious study. The lecturer illustrated the nature and grades of poetry by references to Pope, Swinburne, Tennyson and Shakespeare. Poetry had done great things for man by opening up new worlds of beauty.

St. Anne's.—The church warden and the parish have presented Miss Marie Baldwin with a beautiful silver tea service upon the occasion of her removing to the parish of Grace church. A committee composed of Messrs. Mitchell, A. Wright, G. Davey, E. Voss, T. N. Sampson, J. A. Brown, Ald. Lindsay and J. Simmons, called upon Miss Baldwin at her home, 168 Mutual street, and made the presentation, accompanying it with an address expressive of the appreciation of Miss Baldwin's work in the parish and of the high esteem in which she is held.

The Church of this diocese is to be congratulated upon the elevation of the Rev. Rural Dean Allen, M.A., Rector of Cavan, to the Archdeaconry of Peterborough, in succession to the late Ven. Archdeacon Wilson of Grafton. A man of superior ability and wisdom, and of ripe experience and varied reading, he has succeeded in building up in unity and devotion to the Church the largest rural parish in the diocese. Throughout his archdeaconry, and indeed the entire diocese, the appointment will meet with approval, and will secure to him the warm felicitations of his many friends, among whom we are proud to be numbered. The honour is indeed one of high degree; but the position, however, of *oculus episcopi* is not to be envied; the labours normally pertaining to it are many and extend over a wide field, and are sometimes of an ungrateful character; but we feel assured the new archdeacon will always be equal to the occasion.

ETOBICOKE.—The annual missionary meetings were held in this parish on Feb. 3rd and 4th, and were the most successful we have had for several years. At Christ church addresses were delivered by A. M. Dymond, Esq., of Toronto, and the Rev. W. Walsh and Canon Dumoulin. At St. George's, H. S. Parmelee Esq., and Rev. W. Walsh addressed the meeting. At both meetings the deepest interest was manifested in the speeches. The offertories amounted to something over \$20.

NIAGARA.

PALMERSTON. The Churchwomen of St. Paul's church are bound to make the church attractive for Easter; they have been very busy during the last few weeks raising funds for various church objects. A new carpet will be laid in the chancel; a ventilator (which is sorely needed) will be placed in the roof. The contract has been let for a handsome belfry, and a bell of 500 lbs. weight has been ordered from the celebrated Meneely firm of West Troy, New York. Money is subscribed to meet all engagements. The services are hearty and well attended. *Laus Deo.*

GUELPH.—The Bishop of Qu'Appelle arrived on Saturday, 7th, from Niagara. At 8 p.m. a reception was given him and the Rev. Mr. Sanderson, in the large school room of St. George's church. The Archdeacon introduced His Lordship, stating that though it was his first visit to Guelph, he was not by any means a stranger. All were aware of his great work in the Northwest, to which he had devoted so much of his life; and of late His Lordship had a prominent place in his descriptions of the incidents of his visit to England at the time of the Lambeth conference. He had the pleasure of travelling with him across the Atlantic, and also was in his company at the three never-to-be-forgotten services—the reception at Canterbury, the grand service at Westminster, and the closing service at St. Paul's. Further, he had the honour of being a guest at Cambridge at the same college as His Lordship and several other Bishops, and again at the reception given to him at the Duke of Westminster's mansion. "From all these incidents of my visit, with which you are familiar, I feel that His Lordship is not unknown to you and that you welcome him not as a stranger, but as one whose mission work and high reputation are familiar as household words." The Archdeacon then introduced Mr. Sanderson as a representative of the great American Church, which we in Canada all loved and honoured so much. His Lordship, in responding, expressed his great pleasure at meeting so cordial a reception. He would remind his friend, the Archdeacon, that one very important meeting he had omitted, their travelling together to Winnipeg. He thought the object of the great convention there was of the greatest possible interest to this vast Dominion, in the way of consolidating the Anglo-Canadian churches. He then gave a history of the work and difficulties of his remote diocese. In England he was rector of Woolwich and had a population in his parish of 20,000, all within 10 or 15 minutes' distance from his spacious church. This was about the population of his diocese, but scattered over a vast surface. His Lordship and Mr. Sanderson were then introduced to all present, Dr. Lett and Mr. J. M. Bond assisting the Archdeacon in the presentations. A pleasing programme of vocal and instrumental music added to the interest of this pleasant gathering.

Sunday Services.—There was an early celebration of the Holy Communion in which the Bishop was celebrant. At 11 a.m. the church was thronged with a large congregation, and His Lordship preached on mission work, and the great needs of the Northwest. Some of the dioceses there were wholly supported by England, and he urged increased liberality in the Canadian Church in the eastern provinces. There was a large offertory.

Sunday School.—There was a very full attendance of the children, and the Bishop gave a very pleasing address to them, in simple language to be understood by all. In the evening Mr. Sanderson preached a very eloquent and impressive sermon from the text: "God is a Spirit and they that worship Him must worship Him in spirit and in truth." There were large congregations at all the services, and the musical portion was greatly admired by the distinguished visitors. His Lordship made a second eloquent appeal for the mission cause, to the St. James' congregation in the evening.

ANCASTER.—A confirmation service was held in this parish on the last Sunday in January, when 19 young persons received the Apostolic rite of "the laying on of hands," and were admitted to their first communion. The large congregation took a deep interest in the services and joined heartily in the responses and hymns. His Lordship's address was as usual instructive and impressive.

Obituary.—Amongst those who were deeply interested in the confirmation was John Heslop, one of the oldest members of the parish and a regular communicant—a man of high standing in the County of Wentworth, having been for six consecutive years warden and for over 15 years clerk and treasurer of the township of Ancaster. The secular papers having given so full an account of his untimely death, we shall not repeat it here. He was one of the wealthiest members of this parish and will be sadly missed in many ways. He was, moreover, a man of sterling moral religious character. May he rest in peace, and may He who is the spouse of the

widow and the Father of the fatherless take care of the broken-hearted ones who are left.

HAMILTON.—A mission has been held in eight of the ten churches of this city, with, we hope, satisfactory results. Two or three weeks before the mission began the Bishop, at the request of the city clergy, issued a pastoral setting forth the nature and object of a mission. This was followed in each parish by an affectionate letter from the missionary. On the evening of the 28th, a large congregation assembled in the cathedral to witness the Bishop giving his authority to each missionary. And on the morning of the following day the mission began in each parish. In one parish two services were held each day, in another three and in the others four or five. The churches were not crowded, and yet large and devout congregations attended the various services. The celebrations of the Holy Communion, which were held at an early hour each morning, were also well attended, although the male communicants were not as numerous as they might have been. The missionaries were earnest men, and eminently fitted in every respect for their work. We trust that the mission will be followed by large confirmation classes, fuller churches, more hearty services, and a more faithful attendance at the Lord's table.

HURON.

KIRKTON.—The concert given on Friday evening last by the choir of St. James' church, St. Mary's, who came out and provided the whole programme, to aid the church here in getting a bell, was well attended. The various members taking part performed the portion of the programme assigned to them in a creditable manner, while Miss Lloyd, the organist of St. James church, St. Mary's, is deserving of more than passing notice as an accomplished violinist, her style of playing being marked by a perfect intelligence and true conception of the composer's ideas, her bowing being executed in an admirable manner, and her mastery over technical difficulties being perfect, while the general reading of the work was thoroughly artistic.

ST. MARY'S.—Two services are being held in this parish each week during Lent; the rector conducts the Wednesday services and preaches, while on Fridays clergymen from other parishes are the preachers. There are now a Women's Missionary Association, a Girl's Missionary Society, a Young People's Association, and a Woman's Aid Society at work in this parish.

LONDON.—Mrs. Boomer gratefully acknowledges the following donations to the J. R. Educational Fund: Mrs. Niven, \$2; H.M.W., \$3 (both yearly); also Mrs. Shaw, the Rectory, Lucan, \$2.

ALGOMA.

EMSDALE MISSION.—In March, 1890, nearly twelve months ago, Emsdale, formerly a station in the Burk's Falls mission, was constituted the central station of a new mission comprising stations at Emsdale, Bethune and Novar, and was placed in the charge of the Rev. A. W. H. Chowne, rural dean of Parry Sound. This charge necessitated the finding of a parsonage house, and as none suitable was to be had in Emsdale, the congregation decided to build a house, and for that purpose appointed a committee of five members as a Building Committee, to raise the necessary funds and to carry on the work. By the first week in December the house was finished, and Mr. Chowne and his family moved into it from Burk's Falls, some eight miles distant, where they had been obliged to live during the summer. When the Bishop of Algoma visited Emsdale at the end of January last, a statement of the work done in connection with the parsonage was prepared by the committee and may be briefly given as follows:

Table with 2 columns: Description of funds and amount. Money collected in the mission: \$90 35. Grant from the Diocesan Building Fund: 100 00. Money collected by a friend in England: 199 20. Money collected in Canada outside mission: 243 75. Material given (value): 114 50. Labour given (value): 151 76.

Total value subscribed \$899 56

The total cost of the building was \$1000.96, hence there was a debt of \$101.40 still remaining; this has been since reduced \$91.80. It should be borne in mind that half of the material mentioned alone was subscribed in the mission, and all the labour, amounting with money subscribed, to the sum of \$800, raised in the mission itself, and in addition the rent for Mr. Chowne's house at Burk's Falls for eight months has been paid, viz., \$36. Hence it will be seen that the mission has done all it can for the present. All subscriptions towards defraying the debt will be most thankfully received, and may

be paid to D. Kemp, Esq., treasurer of the diocese, of Algoma, Toronto.

## British and Foreign.

It is stated that the Rev. Thomas Christopher Phillips, late Calvinistic Methodist Minister at Abercarn, has just been received by the Bishop of Llandaff into the Church of England. At the same service, which took place at the Palace Chapel, Llandaff, Mrs. Phillips was confirmed by the Bishop.

The sum of 5,800*l.* has been raised towards the proposed memorial to the late Bishop Lightfoot in Durham Cathedral. The altar tomb, with recumbent figure of the late Bishop, will cost 1,500*l.*, and the restoration of the chapter-house 4,000*l.*

Canon Newbolt, Dr. Liddon's successor at St. Paul's, London, delights his congregations by his eloquence and beautiful style. It will not be long, it is thought, before he is recognized as one of the most popular preachers in London.

JAPAN.—The various Presbyterian bodies in Japan—six in all—have now become united in the native Presbyterian Church of Japan. Heretofore they have had for their symbols the Westminster Confession, the Canons of the Synod of Dort, and the Heidelberg Catechism. Now, after a stormy session of their synod in Tokyo, all of these have been done away with.

Canon MacColl is strongly of opinion that the Court of Appeal will uphold the judgment. He adds (in a letter to *The Rock*):—"An eminent lawyer said to me lately that the Lincoln judgment was one of the most masterly and luminous legal decisions that had ever been delivered in this country, and that the legal profession was much impressed by its judicial breadth and strength."

In the course of a reply to a letter of congratulation recently received from the Nonconformist ministers of Northampton and Northamptonshire, the Archbishop Designate of York writes: "I prize very highly this token of approbation and regard from those who, differing from me strongly and conscientiously on many points, yet feel, as I do, that such differences should never hinder the feeling or the expression of Christian men. It encourages me to know that I bear with me what I may venture to call a commendatory letter from Nonconformists in Northampton to Nonconformists in York."

A healthy sign of activity in the Church of Ireland is the increasing number and prosperity of the institutes for young men. At the Central Dublin Association, for instance, Dean Dickson conducts two Bible-classes, on Sunday, for young men—one in the morning, and one in the afternoon.

*Islington Clerical Meeting.*—One of our contemporaries of Nonconformist leanings bears the following handsome testimony to the tone of the Islington gathering: "Perhaps I should say one other thing about the meeting in the Memorial Hall. It was marked by a spirit of broad toleration for other denominations, such as I have seldom seen at a Church meeting. Dissenting ministers and missionaries were frequently quoted, among others Dr. Murray Mitchell and Dr. Pierson, and their labours were referred to in terms of commendation. It is a good sign to see the old Church burying the hatchet, and I trust the act may be contagious in its effects in Islington."

*The Christian Intelligencer* [Reformed Church] says: "It is admitted, by those conversant with the facts, that the Episcopal Church has made more progress in the city of New York, during the last twenty years, than any other Protestant body. Statistics clearly confirm this view. As to the cause of the fact, opinions differ. Some say that it is the ease of admission to the sacraments. Dr. Schauffer, in *The Mission Monthly* for January, denies both these affirmations, and says and proves that it was owing to the amount of work done. The proof is gained by showing that the large increase of the Episcopal Church is not found equal in its fifty-three parishes, but is confined to some twenty-four, and it is just these twenty-four which are conspicuous in furnishing the rector with from one to six fellow-labourers, ordained or unordained, who together can accomplish an amount of work simply impossible to a single man."

## Correspondence.

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

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

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

### Rupert's Land Indian Industrial School.

SIR,—May I be allowed to bring the work of this school before your readers?

We have just ended our first year's work, and looking back, we are very grateful to our Heavenly Father for many blessings and much help given us. As we look forward, the memory of past mercies encourages us to hope for a rich blessing on our work in the future. We have now 60 children on the roll, 28 boys and 32 girls. Though they are from widely separated bands, and have lived amid very varying circumstances, though some have a fair amount of knowledge, while others are quite ignorant of English, and have never known discipline, yet we are on the whole much encouraged by their behaviour and the progress of both boys and girls. The former, in addition to farm work, and various duties about the house, have lately taken up carpentry, the repair of shoes, which, alas! wear out only too quickly; and printing. The carpenters, under an instructor, are now putting up several additional buildings; and the printers are busy on the *Rupert's Land Gleaner*, and other work. The magazine referred to is issued monthly, and is the official organ of the diocese, giving regular and reliable information about the work of the Church, and of this school. With it is incorporated the *C.M.S. Gleaner*, an interesting and valuable missionary periodical, full of illustrations. I shall be very thankful to receive subscriptions for this, 75 cts. per annum.

The increase of pupils, and the heavy outlay involved in the expansion of our industrial work, in the salaries of instructors, and the necessary plant, have together proved a very serious tax upon our funds. I would therefore once more urgently appeal to Christian friends for sympathy and help. We need \$1,000 before the winter ends, to meet our various needs, and shall be most grateful for contributions towards this amount. We are also much in need of additional annual subscriptions; and are especially anxious for promises of stated sums, towards the support of individual children; \$50 is the amount we ask for each child. This, in addition to the Government grant, will, we hope, almost cover the average cost per child. Many who could not give this amount, either as individuals or organizations, such as Sunday schools and mission bands, might be able to give a smaller amount. Will not some of your readers try to do it? Mr. Wilson, whose name has become almost a household word in connection with Indian schools, has lately pleaded, much better than I can, the needs of our Indian children. With him I believe that no branch of our Church's work for our native races is of more importance than this on behalf of the children, nor is there any more full of encouragement, as to both spiritual and temporal results. It is my earnest prayer that both his work and mine may be greatly helped by the wonderful quickening of the missionary spirit in our Church, and I specially hope that the proposed attempt to interest the children in missions during Lent, may be very fruitful in blessing to both the children and the missionary cause. I propose, D.V., to take advantage of the kind permission of the Bishops of the different dioceses, to spend from Feb. 18th to March 22nd in personally pleading for my work, and I shall be very thankful for opportunities of doing so. In conclusion, I beg to take this opportunity of acknowledging the following kind gifts, received during December and January from friends in the East:

Cash.—St. George's Sunday school, Montreal (for furnishing a room to be known as St. George's), \$50; St. Peter's, Toronto, Bible Class, per Rev. H. Hamilton (for support of boy), \$21; Society of Christian Endeavour, London, support of girl, quarterly, \$12.50; St. Phillip's, Toronto, Sunday school, one-fifth amount promised, \$5; Mr. W. Howard, Parkdale, amount subscribed, \$1. Clothing and other gifts.—Glanworth, Ontario, W.A.M., bale of warm quilts and useful clothing; St. Paul's, London, Ontario, Juvenile branch W.A.M.A., parcel of gifts and clothing; Churchill, Ontario, W.A., clothing for one girl; Woodstock, New St. Paul's, Circle of King's Daughters, one box of clothing, toys and cards; Belleville, Ontario, one box clothing and gifts, value \$90; Mrs. Henderson, Winnipeg, one box candies; Society of Christian Endeavour, London, Ontario, Christmas gifts for M. Asham. We are also very glad to announce that we have

received and accepted a very kind offer of personal service from Miss Pechell, of Toronto, and she has just joined us. She will take charge of the instruction of the junior classes and of the girls in certain parts of their work. With many thanks for your kindness in affording space for this letter.

Yours faithfully,

W. A. BURMAN,

Middle Church, Man., Feb. 2nd. Principal.

### Let Us Hear from Montreal.

SIR,—Some enquiries have been made in your paper why bishops are not invited to, and do not hold informal receptions in, the country parishes. I am glad the subject has been brought to public notice in your columns, for it deserves the kindly consideration of the Bishop. The enquirer who wants to know why the people do not invite them, ought to be aware a feeling is abroad that it would be of little use to do so, seeing so much of their time must be occupied in attending to the routine of their office, such as correspondence, the preparation of sermons, confirmations, ordinations, consecrations of buildings, and the performance of many other necessary public duties. But I know the people often wonder why they do not stay a little longer in each parish when on confirmation tours. No doubt clergy who have candidates in preparation consult with the bishops as to the time of their visit, and it often happens that visits to different parishes are timed so close together that there is no time for receptions. I think, however, the difficulty could be got over in some way. If I am not mistaken, Bishop Bond, of the Diocese of Montreal, has found a way out of it, and I should be glad if some one from that diocese would inform your readers exactly how he has done it. I dare say it would be a matter of interest not only to the laity, but also to the bishops, who, I am sure, are sufficiently progressive to adopt any new "wrinkle" that would benefit their dioceses, and not "crowd" them too much. Let us hear from Montreal.

Z.

## Notes and Queries.

SIR, In your "Answers to Correspondents" please inform me (1) What is the meaning of "O Sapientia," set down in the Church Calendar for 16th December? (2) Is it true that "Evening Communion" were unheard of in the Church of England (or any other of the ancient Churches) until an extreme Low Church rector of Islington, England, invented the idea forty or fifty years ago? (3) If this is true, does not any clergyman of the Church who follows this innovation come under the ban laid down in Article XXXIV? (4) Throughout the Prayer Book those prayers to be said by the priest alone, in the name of the people, have the "Amen" in italics, whilst those to be repeated aloud by the people have the "Amen" in ordinary type. Does this signify that Cranmer and the other revisers of the P.B. intended the General Thanksgiving to be said by the clergy alone in the name of the people? (5) On what grounds do some of the clergy continually omit to observe the following compulsory rubric in the Communion Office: "Then shall the Curate declare unto the people what holy-days or fasting-days are in the week following to be observed?"

PERPLEXITY.

Ans.—(1) *O Sapientia* is the first word of the first of the seven Greater Antiphons that were sung in former times to the *Magnificat*, during the week between the sixteenth of December and Christmas Eve. *O Sapientia* means O Wisdom. NOTE.—These Antiphons all contained invocations of our Lord under some of His scriptural titles, thus: "O Wisdom," etc., was sung on the 16th Dec.; "O Lord of lords and Leader of the House of Israel," etc., on the 17th Dec.; "O Root of Jesse," etc., on 18th Dec.; "O Key of David and Sceptre of the House of Israel," on 19th Dec.; "O dawning of brightness of the Everlasting Light, and Sun of Righteousness," etc., on 20th Dec.; "O King and Desire of all Nations, the Corner-Stone uniting all in one," on 22nd Dec.; "O Emmanuel, our King and Lawgiver, the Expectation and the Saviour of the Gentiles," etc., on 23rd Dec. (2) Yes, probably; or, as some say, the idea was conceived by an alleged High Churchman, more zealous than wise, who scrupled not to do wrong that good might come. NOTE.—In the first two centuries, when persecutions were rife, Christians were obliged to celebrate the Eucharist when they could, often in the dens and caves of the earth. Even then, as Pliny informs us, it was the usual custom to celebrate it before daybreak (early in 2nd century). Tertullian, at the end of this century, bears the same testimony to the custom of his time. St. Cyprian, middle of 3rd century, testifies the same thing, for he says: "It behoved Christ to offer at the evening of the day, that the very hour of the Sacrifice might intimate the setting and evening of the world, as it is written in Exodus, 'And the whole assembly of the congregation of Israel shall kill it in the evening'; and again in the Psalms, 'Let the lifting up of my hands be an evening sacrifice'—but we celebrate the Resurrection in the morning." St. Augustine, early in the 5th century, speaks of the general practice of morning celebrations, but allows the celebration in the evening only on Maundy-Thursdays.

the anniversary of the institution of the Lord's Supper, and then for those only who could fast till evening. The Council of Carthage, A. D. 397, lays down the same rule. The medieval English Church, according to the canons of her synods, observed this custom, and the Reformed Church did not alter it, for the Epistles and Gospels, which belong to the Communion Service, are appointed for the morning only. There is no trace of Evening Communion anywhere in Church History, except in a part of Egypt ("The Thebaid"), where they also kept Saturday as the Christian Sabbath. These observances are enumerated by Soerates in a list of *strange customs*. The practice, then, which has of late grown up in some quarters in our Church, was but a bold and unauthorized innovation, having a tendency to detract from the reverence and dignity due to, and to obscure much of the significance of, that Holy Sacrament. (3) Undoubtedly. (4) Of course it does. No exception to the rule is anywhere indicated by authority. NOTE.—The "General Thanksgiving" was composed or compiled by Reynolds, Bishop of Norwich, for the revision of 1661. The first portion was taken from a thanksgiving composed by Queen Elizabeth after one of her progresses. (5) Sheer negligence or ignorance by some, and wilful disobedience by others. NOTE.—The necessity of carrying out of such details is not sufficiently impressed upon the minds of students of Divinity by Professors and Bishops.

SIR, Are evening celebrations of the Holy Communion recognized as regular by the Catholic Church? A. B.

(Ans.—See answer to No. 2 above.)

SIR, Why is Ash Wednesday so called? C.

(Ans.—From an ancient Eastern ceremony on that day of signing the sign of the cross upon the foreheads of people with ashes made from the palm branches used on Palm Sunday of the previous year, with the words, "Remember, man, that thou art dust, and unto dust shalt thou return." It is still observed in some parts of the Church.)

## Sunday School Lesson.

2nd Sunday in Lent. February 22, 1891.  
THE "TE DEUM" AND "BENEDICTE."

The "Te Deum" is so called from the two words with which the original Latin version of the hymn commences. Its authorship is uncertain. By tradition it is ascribed to S. Ambrose, or S. Ambrose and S. Augustine (the Bishop of Hippo in Africa, not the missionary to the Anglo-Saxons).

It may be divided into three parts, viz.:

- (1) An act of praise to God the Father everlasting, as the object of universal adoration (1-9.)
- (2) A confession of faith in each Person of the Blessed Trinity, and in the great work of God the Son for our redemption (10-19.)
- (3) A prayer, "We therefore pray Thee," addressed to God the Son, for the Church at large and for ourselves in particular who "day by day magnify" Him—for pardon for our past sins, and to be kept from sin in the future, (20 to the end.)

The Prayer Book version of this hymn is not an exact translation of the original Latin, *e. g.*

V. 1 should begin, "We praise Thee as God."

In v. 9, "The noble army" should be "the white robed army." (See Rev. vi. 9-11.)

V. 16 should read "When for our deliverance Thou tookest upon Thee the nature of man."

In v. 21 "numbered" (*numerari*) should probably be "rewarded," (*munerari*).

V. 29 should read "I shall never be confounded."

The *Benedicite*, so called from the first word of the Latin version, is also called "The Song of the Three Children." The three children referred to are Shadrach, Meshach, and Abednego, who were cast into the fiery furnace by Nebuchadnezzar, (See Danl. iii. 19-23.) Their Hebrew names were Ananias, Misael, and Azarias. (See Danl. i. 5-7.) In the Septuagint version of the book of Daniel, this song is inserted in the third chapter, between verses 23 and 24, as having been sung by them while in the furnace. It is not, however, found in the Hebrew version from which our Authorized Version of the Bible is translated.

It is similar in design to Psalm cxlviii., and is an invocation to all the works of God to praise Him. It may be divided into four parts, (1) an invocation to the celestial bodies, animate and inanimate; (2) an invocation to the forces and phenomena of nature; (3) an invocation to the animate works of God on earth; and (4), an invocation to fellow men, whom we call upon general-

ly as "the children of men," and especially as a people dedicated to God, the priests and servants of the Lord, "to praise Him and magnify Him forever."

The *Benedicite* being a Jewish hymn and containing no mention of the Trinity, is followed by the *Gloria Patri*.

In the first Prayer Book of Edward VI., there was a rubric expressly directing the singing of the *Benedicite* in Lent, as being more suited to the penitential season than the triumphant strains of the *Te Deum*. This direction, though not contained in the Prayer Book, is still observed in many congregations.

## Family Reading.

In the Snow-Time.

CHAPTER III.

THE END OF A LIFE.

Next day he was too tired to get up; he was not ill, only weary, he said. After many entreaties, Percy was allowed to come and sit with him a little while.

"Nurse and mamma said you would tire me," said Gerald, "but I told them you never did."

"I try not to," said Percy. "Gell, you did get well once, because you promised me. I want you to get well once more to please me; mamma says on New Year's Day we may have a party, and ask all our friends, and the tree is to be lighted again, and afterwards we may plunder it and take off everything there is. Now, Gell, I want you to be there too, or it won't be half nice. I want you to see the tree again; you'd like that, wouldn't you, dear?"

"Very much indeed, Percy; but—"

"But what, Gell?"

"Well, won't there be too much noise for me if there are such a lot of children? You know I'm not like other children, not strong and well, and I can't bear noise."

"Oh, don't look so sad, Gell, and I'll tell them all to play quiet games—I'm sure they will. Only be well, Gell."

"I'll try."

"That's right, then I know you will be."

Gerald shook his head, but said no more.

On New Year's Day he was only tolerably well, and felt sure he would not be able to bear the noise of the party. Still, when the tree was lighted, he was carried into the drawing-room that he might once more see the sight he had enjoyed so much. He could not stay in the room long; he was soon tired.

When he was quietly back in the nursery again, sitting in his little chair beside the fire, he fell thinking about the Christmas tree.

"What a strange fate," he thought; "first to stand in the wood all naked and common looking, and the snow tumbling upon it, and the birds playing in its branches, and then to be taken into a house, and be dressed up so grandly and have lights burning on it. What will become of it now?" he wondered.

That question was answered next day.

"You must get up to-day, Gell," said Percy—"you must, you really must, and sit in the window and watch us. What do you think is going to happen to-day? Why, the sparrows are going to have a Christmas-tree. No. Don't laugh as if you didn't believe it. It's quite true. Our tree is going to be carried into the garden, right before your window, so that you can see it, and then we're all going to tie pieces of bread on the empty branches; that's for the sparrows and all the little birds who can find no food this bitter weather. That's to be their Christmas-tree. Won't it be fun for you, Gell, to watch the birds come and fetch their Christmas presents? You will like that almost as much as you liked sending all those nice things to poor Georgie Jones on Christmas Day. And do you know, Gell, mamma said I was to tell you, papa sent them a lot of warm clothes too to-day, besides the things you sent, and Jones says he and his brother never had so happy a Christmas before! Oh, Gell, I'm so glad and pleased with everything altogether. I wish

I could turn head over heels; but I can't, or they'll say I tire you. Are you pleased too, Gell?"

"Very, darling, and I will get up to see the sparrows' tree. There, run into the nursery to turn head over heels, and send nurse to dress me."

For several days after this it was a pleasure to Gerald to watch the birds pecking "the presents" off their tree. He was not feeling strong just then, but could not be induced to remain in bed, and while he was so amused no one had the heart to thwart his wishes. He liked to look at the sparrows and watch them fly, but to no one but Percy did he confide that seeing them fly made him think of his own wings that he hoped were hidden in the ugly hump, which would fall off one day, and then he would be well.

Percy listened in awed silence. He did not quite follow Gerald sometimes in his fancies.

"Isn't it nice to think all this, Percy? That's why I like to get up every day now. Georgie Jones has wings hidden too, you know, in his hump. I dare say you've got some also, Percy; but then, you see, they're not so full grown yet as mine, so they don't get in your way, and you can play about as you like: you couldn't if they were full grown. But they will come some day, I think. I don't quite understand why mine are full grown and nurse and papa and mamma haven't got theirs yet. But then, you see, we're only little boys. When you get older you will understand better, I dare say."

"Why do you?"

"Because I shall never get much older, Percy. Stay—I understand now; it is because I am going to die soon, I suppose, that my wings are ready."

"Oh, Gell! you mustn't talk of dying, that makes me sad. What should I do without you, Gell?"

"We won't talk about it, Percy dear. There, don't look sad, that's not like you; only promise me one thing, Percy; you'll always be kind to poor cripples, won't you, for my sake? It is sad to be a cripple, and sit helpless all day long."

"I promise you, Gell. Now don't talk sadly any more."

"No, I won't. Let's do the battle of Waterloo, Percy. Oh, look; wasn't that a fat sparrow, and what a big piece he took! I'm afraid he's a greedy—Ha, ha! and here's another wants to take it from him. No, no, naughty bird, there's enough, don't take each other's."

What with the sparrows and the battle of Waterloo, Gerald's thoughts were diverted from their sad form that night.

Next day he was ill, seriously ill. The continuous bitter weather had tried him, and the doctor spoke gravely of his condition. Day by day Percy stole up softly to the door that was closed upon him to listen for the sound of Gerald's voice, and if he only heard him utter a word, he was a little comforted. Sometimes, but very rarely, he was allowed to go into the sick-room for a moment, and take a peep at his brother. Wild, boisterous Percy grew subdued and still; he was very sad. Gerald had often been ill before, but somehow this time every one looked more grave, and Gerald himself had spoken so mournfully the last time he was up. Surely, surely he was not going to die! The heart of the merry lad, whom every one called heartless, swelled with terror and grief at the mere thought; for his little helpless brother was the being he loved most tenderly in all the world.

Ay, sorrow was in store for Percy, the merry lad who but a few days before had felt so full of happiness he could not contain it without turning head over heels. The doctor said Gerald was dying. Gerald had felt sure of it for some days past, and if it had not been for Percy he would have felt unutterably glad. He was too weak to grieve much, and often he was unconscious.

One afternoon, when his mamma sat beside him, he felt brighter.

"Mamma, I have a few wishes to tell you before I die—in case I die," he corrected himself, seeing her look of distress.

"What are they, my sweet boy? Rest assured, in any case, your wishes shall be carried out."

"Well, mamma, I want you to promise me always to look after Georgie Jones, so that he is no burden to his brother, and need never go to the workhouse; and then I think Jones wants to

marry Anne. I think they said something that day, and I want you to make it easy to them; and oh, mamma! never let them know I overheard them talk, and that I first knew from them I was a—a—you know what, mamma. And don't forget me, all of you. And there was something more, mamma. I forget so now. Oh yes, that was it. You'll let a sparrow have a Christmas-tree every year, for my sake, dear. I loved them because I could see their wings, and they made me think of mine. And now I'm going to have some too."

He sank back exhausted with talking, and his eyes closed wearily.

"It was a beautiful Christmas-tree, Percy," he murmured. "Yes—and I kept my promise. But now I can't keep it any more, because I'm so tired, and want to sleep and—"

He dozed off gently, and lay still so long that the watchers grew alarmed. Presently he opened his eyes.

"I'm so tired," he said, "so tired! Where is Percy? Tell him I'm going a long way."

Then he closed his weary eyes, never to open them again. For Gerald had lifted his wings and soared far, far away, away from all sorrow and pain. The wings so long hidden were unfurled at last; he was one of God's angels now.

### Septuagesima Sunday.

#### THE SOWER.

I wonder if you have ever seen a sower at work. I don't mean a man who drills wheat, but who walks along a field, scattering seed as he goes.

Once I saw a man doing that; he had a bag of corn tied in front of him, just like the pictures of the sower in the Bible, and he moved his arm to throw the seed so regularly, that it fell nicely and evenly, and was not scattered about anyhow. Well, it was a sower that our Lord talked about one day to the people who stood on the beach, while He Himself sat in a boat pushed out a little way into the sea.

What sea was it? Let us look at the map. It was the sea of Galilee, which we hear about so often in the Gospels. There was land all round it, so it was something like a lake as well as a sea.

Do you know that a few years ago a gentleman, Dean Stanley, travelled all through Palestine, and wrote a very interesting book about it. He tells us that one day he found himself close to the very spot where Jesus sat down on the edge of the lake, to tell the story about the sower.

And what do you think he noticed? Why, that close at hand were four different kinds of ground, the very kinds that are described in the parable.

I can't fancy anything more interesting than to see the very same scene that our Lord's own eyes must have rested upon eighteen hundred years ago. Try and make a picture of it for yourself.

The Lord Jesus sitting in the boat, a few yards from the shore, His face turned somewhat upwards, as He speaks to the people on the sloping beach. Then you may observe some rich good ground that in one part goes down quite to the water's edge. You can easily fancy there is a sower walking across it with his bag of corn.

Then there is a pathway running through the middle of the field, without any fence or rails, and of course a good deal trodden by people tramping along it. There are paths just like that often in our own fields at home. Next, a little further away, the ground is rocky and rough. There is not much good earth here, only a little just covering over the rock. And last of all there are some big patches of brambles or thorn-bushes, springing up here and there, in the very midst of the fine rich soil.

The seed fell on all these four different kinds of ground.

Now what happened to that on the path or the wayside?

You could guess, without reading the story. It was very quickly carried off by birds. It couldn't get into the ground at all. It lay on the top for a minute or two and then was gone.

Well, now we have got so far, we will begin trying to find out what the parable means, and what we learn from it too. Don't think that "what we learn" is dry and dull. It needn't be a bit, but quite the best part of all.

The seed that fell by the wayside was *leasted*. For it wasn't meant to feed birds with—not those particular grains, at any rate—it was meant to *grow*. To strike a root down, and push a green shoot up, that is what a seed ought to do, for a seed is a living thing.

Now hear what Jesus says. "The seed is the Word of God." That is, a word or words that God says. There are a great many of these in the Bible.

When you sit down quietly to read a verse or two in the Bible, that is God's Word being sown in your heart. When you sit in church and hear the Lesson read, that is God's Word again. And your ears, at all events, hear it.

Now as the words are living words, they are meant to do more than just strike your ears or even your mind for a minute. They are meant to get into your mind and take root, like seed.

There are a great many "hearers" in church. Nearly all have grave, attentive faces—faces that look just ready for the living words as they float down.

But are they ready, really? Which hearts are like the wayside? Some, I am afraid. Those who just hear the word and that's all.

Once a preacher gave out as his text those noble words of Hezekiah's, "With us is the Lord our God to help us and to fight our battles." It was just the time of the Zulu war, and the text and the sermon about the text did stick in some of the hearers' minds for a few minutes! But not for long; almost by the time they were out of church the seed was gone. There wasn't a single trace of it!

Yet what a fine seed it was if it had taken root. "With us is the Lord our God to help us and to fight our battles." Think of it a minute. A lad getting that well into his heart would have been stronger all the week for it; nay, it might have made up a little bit of his whole Christian life.

But it slipped away, and the hearers were a good deal the poorer, weren't they?

There was a man once, named Festus. You may guess he was a Roman by the sound of his name. Yes, he was one of those strong, conquering people, whom all the world feared at one time.

He was governor of Judæa, and he had, as governor, to go about from place to place to settle difficult matters, hear trials, and punish people who had done wrong. Well, I will tell you what happened once, when Festus was acting as judge at a place called Cæsarea.

There was a large gathering in the great hall, a king and queen were present, and every face looked full of expectation, because an important prisoner was about to be tried. Who was he?

By and by he is brought in. A small, spare, eager man, pale with his long captivity in prison. It is none other than Paul the great apostle. His offence is that he is a Christian, that is all. He steps forward, and raising his hand with dignified earnestness, begins to speak, for he has leave given him to speak for himself.

You can read his speech, if you like, in the twenty-sixth chapter of the Acts of the Apostles, and a splendid, impassioned speech it is, full of fire and eloquence; and yet his voice softens as he speaks of Christ Who suffered and rose again, and that "He should show Light unto the people, unto the Gentiles."

No doubt, as he said that last word, he thought there, here was a noble Gentile, Festus himself, no Jew, he might be brought into the true fold of Christ.

But does that word take root in the heart it was meant for? Oh no; it glances off, it is nothing to Festus.

Sadly disappointing are the words he utters—"Paul, thou art beside thyself; much learning doth make thee mad."

That was all. We never hear any more about him. Festus let the word slip away, and it was gone for ever.

But what a seed it was! God's Word sown by such a mighty hand! What an opportunity lost! Yet how like it was to the seed sown by the wayside.

To-day is Sunday, and you will hear some of God's words in church. Don't let them slip out of your mind directly, but when you say your prayers

to-night, think of any passage that has struck you in the Epistle, Gospel, or Lessons.

Then ask God to let that word grow and bring forth fruit in your heart. Make you do what the next says, not only hear.

### Sympathy.

Sympathy does not lighten a burden of sorrow, but it does help the burdened one to bear his load. If, therefore, you know of a sorrow which presses another's heart, give expression to your sympathy with him, even though you understand that he alone must struggle under the weight of his burden. In one sense your words cannot help him; in another sense they can. Speak them out, therefore, for what they may be worth. He will be grateful for them, and you will be the better for their speaking.

### Only a Child.

"Only a child," "Only a baby," many will say as the funeral cortege passes, and from the hearse it is indicated that a child is being borne to its burial. But not so, not thus speaks the mother. Ah! the host of mothers, who have known what it is to see the little, blithe, happy child, who made sunshine in the home, who brought joy and peace and comfort to all hearts, sicken and suffer, and die.

What desolation then takes possession of the mother's heart, oh, what a vacancy there is in the home! How the presence of the older children seems as nothing compared to the absence of that one of which the mother is everywhere conscious. How their mirthful voices grate harshly on the mother's sensitive heart, and how soon all the world and its attractions seem to dwindle into utter insignificance, when the child of her love, which nestled in her bosom, which opened her laughing eyes in the cradle by her side to gladden every morning with their beams, whose merry laugh was music to her ear, the patter of whose tiny footsteps heralded a joyful welcome, has gone away from her forever.

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Children's Department.

A Little.

A little, 'tis a little word,
But much may in it dwell;
Then let the warning truth be heard,
And learn the lesson well.

The way of ruin thus begins:
Down, down, like easy stairs;
If conscience suffers little sins,
Soon larger ones it bears.

A little theft, a small deceit,
Too often lead to more;
'Tis hard at first, but tempts the feet
As through an open door.

Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

The child who early disobeys,
Stands now on slippery ground;
And who shall tell, in future days,
How low he may be found?

Shrove Tuesday.

BY E. A. M.

How many of our little readers can tell what is meant by Shrove Tuesday? In England every one, from the youngest up, can give an account of the day and its meaning, but in this country it has never been regarded with much interest.

The name comes from the old custom once universal in the Church of Rome when the people confessed their sins on the Tuesday before the beginning of Lent, and were pardoned, or "shrove," and made ready to keep the holy season. In those old days the church bells would begin to ring at dawn on this special Tuesday, and, strange to say, every body arose and ate a breakfast of pancakes. "The first cake turned out of the frying-pan was always presented to the lie-a-bed of the family, but as no one was willing to take it on those terms, it generally fell

to the share of the dog." An old writer tells us of some queer customs in the great English schools. "At eleven o'clock a verger, in his gown, bearing a silver baton, comes from the college kitchen, followed by the cook of the school in his white apron, jacket and cap, and carrying a pancake.

"On arriving at the school door, he announces himself 'The Cook!' and having entered the school-room he advances to the bar which separates the upper school from the lower one, twirls the pancake in the pan, then tosses it over the bar into the upper school among the boys, who scramble for it.

"He who gets it unbroken and carries it to the deanery, demands a guinea from the school funds: the cook also receives a large sum of money for his share in the frolic."

In the rural counties of England they have a strange custom called Lent crocking. A party of young men go from house to house, with a leader, and this leader knocks at the door—and waits for it to be opened, when he sings—

"A shrovin', a-shrovin', I be come:
A piece of bread, a bit of cheese,
A bit of bacon, or what you please
Give to the shrovin' crowd.

"A shrovin', a-shrovin', I be come:
Nice meat in a pie, my mouth is dry!
I sing the louder if it be wet:
A-shrovin', I be come!"

The other boys join in the chorus and make a loud noise with crocks,

or pans, on which they beat time with sticks. Every one gives them something to eat or drink to get rid of their noise.

The day used to be spent in playing foot-ball, and it is said that householders used to make great complaints about the broken window-glass on that occasion, and finally it became the custom to give the crowd a lot of shillings to buy them off.

The same frolic that our western school boys used to call "Barring-out-the-school-master" was also a trick on Shrove Tuesday in England.

The doors were fastened and barred, and the boys within defended the school-room with guns made from the hollow twigs of the elder-tree. The master tried also as hard to enter, and if he succeeded, the boys were severely punished. But it generally happened that the boys held the fort, and after a three days' siege, the master yielded, and granted all their wishes.

It seems as if the spirit of mischief must have a farewell frolic before sad Lent dawns on the world. It is good for us all to have a season of quiet and thoughtfulness, when we can read and meditate upon those things that uplift our souls and minister to our higher nature. And all through the Lenten days, when even the clouds seem to

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TABLETS

have a more solemn message than at other times, we may look forward to glorious Easter-tide that is to come, with its surety of everlasting life.—Churchman.

A Pear Tree Parable.

Never had the orchard known so bright, so beautiful a November. The sun was warm and the air as soft as though it were April, and a very pleasant April at that. All the trees were talking about it. Said an old pear tree to her next neighbour, a queer-looking, gnarled old apple tree: "I feel almost tempted to put forth some blossoms, but I know that winter, who is already on his way, in spite of these mild, spring-like days, will soon be here and his first frosty breath would blight them."

"You are quite right," said the apple tree, "though I may say that in all the years of my life—and they are many—never have I known an autumn

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that could so easily be mistaken for spring."

"Perhaps it is spring," said a very young pear tree that stood near.

"Oh, no, indeed!" answered the elder one: "and don't you know we must have snow and ice before spring comes again? But I suppose you are too young to remember."

"Maybe there won't be any snow or ice this winter," said the little tree. "Never was there a winter without," replied the old one sharply.

"Couldn't there be?" said the other.

"No!" said the old one, snapping off a dry bough, and flinging it down to show that she was angry.

"Hateful old thing," whispered the young tree to its twin sister. "Wouldn't it be fun to blossom and have pears months before she did? Wouldn't she be mad? And how proud the gardener would be of us."

"Let's do it," said her sister. "These old trees are always trying to snub the young ones."

So in a few days the young pear trees were in bloom, and they held up their branches in pride before the older trees, saying: "Where's your winter? Where's your snow and ice? Soon we will have pears." But the old trees said nothing, only shook down a few withered leaves.

A week went by. Many friendly sparrows came to see and welcome the sweet, pale blossoms, and wonder at their coming so long before their time, and the sunshine kissed them lovingly and tenderly. But, ah me! at last one night came the frost, and the rude wind shouted: "Winter is here," and the next morning all the pretty flowers hung wilted on the boughs.

"What did I tell you!" said the old tree. "How soon do you expect to have pears now? And what's more, to punish you for your folly, I don't believe you'll have a single blossom when spring really comes."

"Hateful old thing!" said the young pear tree again; but in their hearts they bitterly regretted their sad mistake.

#### A Lesson of Trust.

A young man distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any different in spite of it all."

His friend did not answer him at first, but presently interrupted him with the inquiry, "Well, did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the first was, I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own; so I always began to struggle, and of course, down I went at once."

"And then?"

"Then I found out that I must give up the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

#### Have You a Mother

Have you a mother? If so, honour and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you.

In years gone by she has kissed away from your cheek the troubled tears; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, but that loving mother stands as an apologist for all your short-comings.

With all that disinterested affection, would it not be ungrateful in you if in her declining years you fail to reciprocate her love and honor her as your best friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

#### The Dykes of Holland.

A certain zealous dame is said to have once attempted to sweep the ocean away with a broom. The Dutch have been wiser than this. They are slow and deliberate people. Desperation may use brooms, but deliberation prefers clay and solid masonry. So, slowly and deliberately, the dykes, those great hill-like walls of cement and stone, have risen to breast the buffeting waves. And the funny part of it is they are so skilfully slanted and paved on the outside with flat stones that the efforts of the thumping waves to beat them down only make them all the firmer!

These Holland dykes are among the wonders of the world. I cannot say for how many miles they stretch along the coast, and throughout the interior; but you may be sure that wherever a dyke is necessary to keep back the encroaching waters there it is. Otherwise nothing would be there—at least nothing in the form of land; nothing but a fearful illustration of the principal law of hydrostatics: Water always seeks its level.

Sometimes the dykes, however carefully built, will "spring a leak," and if not attended to at once terrible results are sure to follow. In threatened places guards are stationed at intervals and a steady watch is kept up night and day. At the first signal of danger every Dutchman within hearing of the startling bell is ready to rush to the rescue. When the weak spot is discovered what do you think is used to meet the emergency? What but straw—by everybody else considered the most helpless of all things in water! Yet straw in the hands of the Dutch has a will of its own. Woven into huge mats and securely pressed against the embankment it defies even a rushing tide, eager to sweep over the country. The dykes form almost the only perfectly dry land to be seen from the ocean side. They are high and wide, with fine carriage roads on top, sometimes lined with buildings and trees. Lying on one side of them and nearly on a level with the edge is the sea, lake, canal, or river, as the case may be; on the other the flat fields stretching dapply along at their base, so that cottage roofs sometimes are lower than

the shining line of water. Frogs squatting on the shore can take quite a birdseye view of the landscape; and little fish wriggle their tails higher than the tops of the willows near by. Horses look complacently down upon the bell-towers; and men in skiffs and canal boats sometimes know when they are passing their friend Dirk's cottage only by seeing the smoke from its chimney; or perhaps by the cart-wheel that he has perched upon the peak of its overhanging thatched roof in the hope that some stork will build her nest there and so bring good luck.—*St. Nicholas.*

#### Coming Back to God.

"I wish," said little Herbert.  
With naughty, pouting air.  
"That all us little children  
Need never say our prayers."

"It's such a lot of bother,  
This night and morning prayer  
God knows what we would ask for—  
I shouldn't think He'd care."

"Well, son," said mother, gravelly.  
"You need not kneel to-night;  
I do not think God listens  
Unless we pray aright."

So evening after evening  
The baby knelt alone,  
To join her hissing praises  
With praises round the throne.

And Herbert still kept silent:  
His mother's heart was sore,  
But yet she would not force him  
To worship and adore.

One night he came with sobbing  
And begged his prayer to say:  
"O, mother, it is dreadful,  
He cried, "to never pray!"

"I've felt so awful lonesome,  
For God seemed far away;  
I've found out now how near us  
It brings Him when we pray."

"And even you and father  
Seemed shut away from me;  
I only have come back to you  
Here kneeling at your knee."

"The very field and meadows  
Seemed driving me away;  
The birds all mocked me, crying,  
The boy who will not pray."

"And always I kept thinking  
About the naughty lad  
Who went to a far country  
And was so very bad;

"When he was shamed and sorry,  
He went right back; and so  
I softly said what he said:  
I will arise and go."

#### Tom's Gold Dust.

"That boy knows how to take care of his gold dust," said Tom's uncle often to himself and sometimes aloud. Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

"Gold dust!" Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get the gold dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys, girls and grown-up people are apt to waste and throw away. Tom knew their value. His father taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. Take care of your gold dust!

#### A Little Errand for God.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up and said: "I am glad you are all ready to go out, dear; I came to take you to Mrs. Lee's park to see the new deer."

"Oh thank you, papa; but I can't go just this time. The deer will keep and we can go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it is to carry this somewhere," and she held up the small basket.

Her father smiled and said: "Who is the errand for, dear?"

"For my own self, papa, but—oh, no; I guess not—it's a little errand for God, papa."

"Well I, will not hinder you, my little dear," said the good father, tenderly. "Can't I help you any?"

"No, sir, I was going to carry my big orange that I saved from the desert to old Peter."

"Is old Pete sick?"

"No, I hope not, but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread; and I thought an orange would look so beautiful and make him so happy! Don't you think poor well folks ought to be comforted sometimes, as well as poor sick folks, papa?"

"Yes, my dear, and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to old Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very happy as her fingers fixed the fresh bill on the orange.

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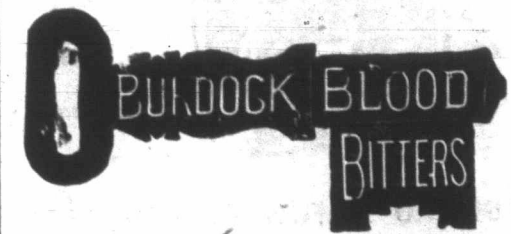
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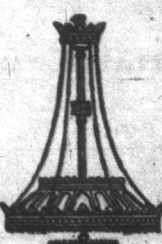
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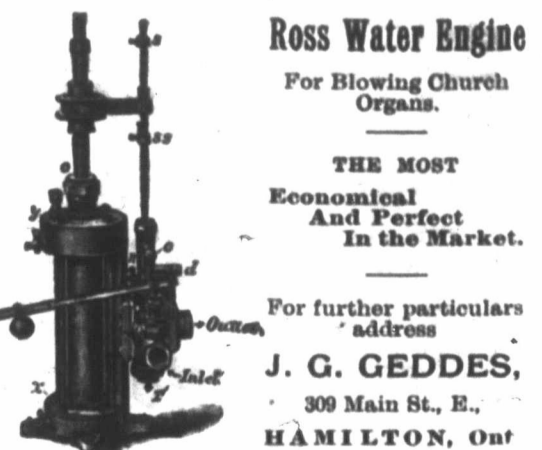
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