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Canadian Churchman

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A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY MARCH 18, 1897.

[No. 11.]

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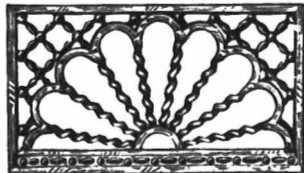
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Lessons for Sundays and Holy Days.

March 21st.—THIRD SUNDAY IN LENT.

Morning.—Gen. 37. Mark 15, to v. 42;
Evening.—Gen. 39; or 40. 1 Cor. 12, to v. 28.

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

THIRD SUNDAY IN LENT.

Holy Communion: 106, 310, 313, 320.

Processional: 92, 194, 197, 466.

Offertory: 86, 91, 104, 492.

Children's Hymns: 94, 335, 338, 568.

General Hymns: 89, 93, 181, 244, 254, 491.

FOURTH SUNDAY IN LENT.

Holy Communion: 109, 312, 314, 322.

Processional: 107, 230, 466, 538.

Offertory: 103, 252, 257, 277.

Children's Hymns: 92, 331, 333, 567.

General Hymns: 84, 100, 111, 245, 253, 490.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Fourth Sunday in Lent.

Galatians iv. 31: "Wherefore, brethren, we are not children of a handmaid, but of the freewoman."

What relation do we sustain to God? That of children, or of bondmen, or of rebels? A prominent thought with St. Paul. In Romans v. 10, speaks of a time when men were "enemies." In this Epistle of a state of pupilage and bondage on the one hand, of the liberty of children on the other. To this state of freedom they had been brought—a danger of relapsing—serious warning.

i. Consider the illustration given of the two states. Two children of Abraham. One is born in a natural manner, the other in a supernatural manner. The one the child of nature, the other

the child of promise. He contrasts Hagar, the handmaid or bondwoman—Sarah the free. Ishmael, the child after the flesh—Isaac, the child of covenant and promise. The old covenant—the new covenant. The earthly Jerusalem—the heavenly Jerusalem. The bondage of law—freedom of grace. The Christian has a supernatural birth and a supernatural life. Lives in the freedom of the Spirit, whilst the natural man (like Ishmael) is the child of the handmaid.

ii. St. Paul takes his stand on the covenant, and bids all Christians do the same.

1. Not the children of the handmaid.

(1) Not bound by Jewish law—a temptation to the Galatians to go back—grief of St. Paul. They did run well—now insisting on keeping all the ceremonial observances of Jewish law, not as national celebrations, but as means of salvation. That meant abandoning Christ and His salvation.

(2) So we now are not children of the handmaid. Judaism no longer tempts; but offered liberty from the yoke of Christ. Such liberty ever becomes bondage. What liberty gained by dethroning Christ? Our liberty then gone and its roots torn out. Where is pardon for sin? Where is grace to help in time of need? Where is the hope of immortality?

2. We are children of the freewoman. Isaac, the child of promise and of covenant—the heir to the Father of the Faithful. So the Christian—the child of promise and of perfect freedom.

(1) Not doomed to uncertain speculation. He knows whom he has believed. He has his Master's word.

(2) Not depending upon merits of his own deeds. He has pardon and acceptance.

(3) Not left to struggle in his own strength—grace to help.

(4) Not bound to a round of arduous ceremonies or even entangled in endless precepts—guided by the spirit of love.

3. Yet under law to Christ.

(1) Emancipation from obedience no liberty. His "service is perfect freedom."

(2) Christian ordinances simple, full of joy. "His commandments are not grievous." Therefore whilst the child of God serves, he yet stands free in the liberty with which Christ has set him free.

THE CHURCH AND THE SUNDAY SCHOOL.

We commend to the notice and consideration of our readers the article by the Rev. Edwin Daniel which we republish in another column from "The Teachers' Assistant." Mr. Daniel's vigorous and timely remarks about "systematic revision (or rather the systematic neglect of revision) of Sunday School results by the Church," are fully warranted by the experience of those most interested in and familiar with this branch of Church work. On turning up some old files of this paper we find that at the Church Congress held in this city in 1884, one of the speakers (himself a Sunday School superintendent) uttered the same protest against this practical divorce between the Church and the Sunday School. He said: "It seemed to him that the Church scarcely realized the importance of the Sunday School. It had too long been, and was still too commonly regarded as a minor department of Church work, which might safely be left to a few pious women,

and a still fewer number of well-intentioned but somewhat stupid men. Temperance Associations, City Mission Services, White Cross, and other Church Guilds—all these were no doubt good; but not one of them could be compared with the Sunday School either as to their present importance or their future possibilities. He believed that much of the 'leakage' referred to by other speakers was directly and clearly traceable to indifference on the part of parents, teachers, scholars, congregations, and even clergy, to the rightful claims of the Sunday School upon the Church." The correctness of the last statement was fully justified a few minutes later by the speech of a rural dignitary from another diocese, who declared his utter disbelief in Sunday Schools and Sunday School teaching. "The Church of Rome," he said, "had no Sunday Schools (?) yet her children were well taken care of and instructed." Only last year, in an article contributed to an English Church magazine, the Rev. J. F. Kitto, for twenty years chairman of the Executive Committee of the Church of England Sunday School Institute, uses language not less strong than that of Mr. Daniel, as to the indifference of most congregations to the claims of the children of the Church. Speaking of "Some Weak Places in the Sunday School System," he says: "The lack of interest on the part of the ordinary congregation, the want of a clear and distinct relationship between the Sunday School and the Church, is a very formidable cause of weakness to the Sunday School, and as I believe to the Church also. There are not a few parishes in which it is quite evident that the ordinary members of the congregation know no more of their own Sunday Schools than if they were schools of Burmah or Japan. Perhaps they know of their existence, and take it as a matter of course that there should be a certain number of well-meaning and needlessly enthusiastic persons who give up a portion of their time to teaching the children; but if you were to seek from them any information more precise, it would be easy to discover how little interest was taken in the work." Mr. Daniel's suggestion, that at each Vestry Meeting next Easter Monday a representative committee should be appointed, charged with the duty of visiting the Parish Sunday School occasionally (or at all events, semi-occasionally), seems to us, in the language of the advertisements, "to meet a long-felt want," and is so simple, sensible and practicable that we trust it will be accorded a fair trial. If those who feel (and who does not) the unsatisfactory condition of affairs as they are, will, each according to his or her several ability, endeavor to secure at the Easter Vestry Meetings of 1897 the appointment in every parish of such a committee, the CANADIAN CHURCHMAN will be glad to publish not only the fact of such appointments but the result of the experiments thus made. We already know of more than one parish in Toronto in which the appointment of such a committee will certainly be suggested on the evening of the 19th of April.

HIS HONOUR, JUDGE BOYD.

Another link with the past generation has passed away in the lamented death of John Boyd, J.Q.C., formerly Judge in the County Court in the County of York. The Judge was what would now be called an old-fashioned Church-

man—one who adhered to the services and customs of his youth in preference to the changes which have taken place since, and which are continually modifying the external expression of our worship. The Judge was a sincerely good man, whose unobtrusive life was governed by a conscientious fulfilment, to the utmost of his power, of the duties and obligations of a Christian life. The influence of the lives of such men is good, and it is hard to lose them. For over twenty-five years he was Judge of the County Court of the County of York, first as junior and then as the senior judge, during a portion of the time being the sole judge. He will be remembered through all parts of the county which he visited in the discharge of his duties. The subject of this notice was, at the time of his death, in his 78th year, and was one of three brothers, himself, George and William Boyd, staunch members of the old parish Church of St. James, Toronto. His brother George died some years ago, leaving two sons, who are both in orders and residing in England; the elder has been vicar of Teddington for many years. One son of the deceased, the Rev. J. Shields Boyd, was curate of All Saints', Toronto, and is now a missionary in China; and a daughter who is the wife of Rev. T. R. O'Meara, of Trinity Church, Toronto.

REV. J. C. ROPER.

General regret has been felt at the intelligence of the removal of the Rev. J. C. Roper to New York, where he has been appointed to the chair of Systematic Theology in the General Seminary of the Episcopal Church. Mr. Roper has, during his residence in Toronto, first as Professor of Divinity in Trinity College, and afterwards assistant rector of St. Thomas' Church, gained for himself a position of great usefulness and extensive influence among laymen and clergymen. The position which St. Thomas' occupies in the city speaks loudly for the work which he has done in the parish; while his frequent election to the Provincial and General Synods indicates the position which he holds in the estimation of the clergy. It is believed that it was chiefly through the influence of Bishop Hall, of Vermont, and Bishop Doane, of Albany, that Mr. Roper's name was brought forward; but his election was the unanimous work of the corporation of the College. Mr. Roper's numerous friends will deeply regret his separation from Toronto; but they will acknowledge the claims of such a professorship as he is about to hold in a centre of such importance, and they will wish him all prosperity in his new undertaking.

VOLUNTARY SCHOOLS.

The *Christian Guardian* for March the 3rd contains an editorial in reference to the Voluntary School Scheme brought forward by Mr. Lawrence Baldwin at the last meeting of the Toronto Synod. We need hardly say that we regret exceedingly that the tendency of the other religious bodies is to hold aloof from Anglicans in any effort to obtain something definite in regard to religious instruction in our public schools. The present condition of educational affairs is, to put it mildly, most unsatisfactory; and surely Anglicans have a right to an opinion on the subject. Not only have they a right to an opinion; but we believe that in stating frankly what that opinion is, we will better understand one another, know where-in we differ, and better realize what can be accom-

plished in the way of a solution of this educational question. In this scheme for Voluntary Schools we have something definite, and a scheme which, in our opinion, merits the attention of all interested in our public school education. That it will meet with general approval at first is hardly to be expected; but we do believe that there is much to be said in favour of some such scheme, both in the interest of education generally, and also as a means for economizing in the expenses necessarily connected with a public school system. The *Christian Guardian* tells us that in England Nonconformists "do not like Church schools, and have inaugurated Board schools, which are public schools under a department of the State." Accepting this as representing the position in England, what is our position in Ontario? Here we have public schools similar to the Board schools in England, and meeting the requirements of a large section of our community; but are those among us who are forced outside our public school system deserving of no consideration? There is a golden rule, "Do unto others as you would they should do unto you," which seems applicable. If the Nonconformist conscience in England required the "inauguration" of a Board school system, and is in Ontario satisfied with the present public school system, what about the conscience of those who now ask for the "inauguration" of a Voluntary School System in Ontario? If in England the Board school system has been made supplementary to the Voluntary schools, which latter were the national schools, why cannot a Voluntary School System be made supplementary to the present public schools of Ontario? We believe that by the introduction of Voluntary schools much more could be accomplished in the education of our children. At the same time such schools would be found to be a fair and reasonable solution of the religious difficulty.

SYSTEMATIC REVISION OF SUNDAY SCHOOL RESULTS BY THE CHURCH.

BY THE REV. EDWIN DANIEL, B.A., RECTOR OF ST. JOHN'S CHURCH, PORT HOPE.

Is such a revision necessary? Is it possible? To the first of these questions there can, I believe, be but one answer—an emphatic affirmative. It is necessary. Ignore it as we may,—account for it as we will,—there is still an unbridged gulf between the Church and the Sunday school. Yet the time has fully come when the latter should claim and occupy its rightful position in the Church, and when the Church should officially recognize it, not merely as an auxiliary or as a sort of excrescence upon its system, but as one of the vital organs upon which depends very largely its existence and life. How few in our churches (apart from the faithful ones who constitute the staff of actual workers) seem to be really awake to the real importance of the Sunday school. How many there are, even now, with all that it has done and is doing, who cannot see it. How many still speak of "the Church" and "the Sunday school" as if they were totally distinct and separate organizations. And yet one might as well speak of the "body and the hand," or "the body and the lungs." Whence, but from the Sunday school, do we get a large portion of the best material in our churches? Whence do we obtain many of our best workers? Whence do we replenish our choirs? Whence do we draw the majority of our

*A circular just issued by the Canadian Sabbath (sic) School Association states that 63 per cent. of their Church members come from the Sabbath school.—Ed.

candidates for confirmation? Let the facts speak for themselves. And yet after all, at least in most churches, how little, how deplorably little official recognition there is of the Sunday school. Attend the average vestry meeting, where every other branch and department of the work is liable to be discussed; and how much practical and personal interest will you find exhibited in the work and progress of the Sunday school? The truth seems to be that while the Church as a whole has officially recognized the command, "Feed my sheep," and is giving the bulk of her time and resources to the business of obeying it, she has not, as a whole, officially and worthily recognized that other command, of equal or perhaps of even greater importance, "Feed my lambs." If a fair proportion of the care and trouble now so often lavishly expended in providing luxuries for the sheep were to be spent upon the lambs; if the elders were sometimes put upon a plainer and more wholesome diet, and the lambs upon a better and fuller one, the whole flock would be healthier and more flourishing. When one sees a congregation spending upon its music alone as much as it does for all missionary purposes, one wonders how much in these churches is spent upon the Sunday school, upon library books and teachers' helps, upon improved methods and appliances, etc., etc. And yet if it came to a question which could better be dispensed with, costly and elaborate music, a costly choir, or a thoroughly equipped and efficient Sunday school, I should say "Let us have the Sunday school and give the congregation a chance to sing." Not that I undervalue music or an efficient choir, but the point which I desire to emphasize is that the Sunday school is of at least as much if not of even greater importance. How, then, can this gulf between the Church and the Sunday school be bridged over? How can the importance of the Sunday school be worthily recognized? I answer, "partly by securing for our Sunday school department a fuller and more efficient recognition at our regular vestry meetings." This may seem, at first sight, to be a trivial suggestion; but let me explain. Suppose, for instance, that at the Easter meeting of a given church a special and representative committee composed of four or five of its leading men were appointed to visit and inspect the Sunday school, say twice a year, and to report at the annual vestry meeting. The moral effect of such a visit would, I am sure, be most stimulating and encouraging. The very fact of seeing such a deputation upon the Sunday school platform, and of hearing from it on behalf of the congregation words of friendship and encouragement, would have a marvellous effect upon the whole school from the superintendent down to the tiniest scholar,—would tend to bridge over the existing gulf, and would make all concerned realize more fully than ever before the actual organic connection and unity between the Church and the Sunday school. So far as I know, it would also, in most churches, be a new departure. No doubt the clergyman of a parish could do more than is often done to secure for the Sunday school a more systematic revision of its results. As a prominent Sunday school worker some time ago remarked to me, "No merchant or manufacturer commits to employees an important department of his business without enquiring into and carefully analyzing the results. No more can the Church prosper without making provision for a periodical overhauling or review of its Sunday school department." Many churches have

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adopted the custom of having a "Sunday school anniversary" or "children's Sunday;" and part of the time on such a Sunday could no doubt be profitably employed in bringing before the congregation a report of the Sunday school, its progress and its needs. Some such means as these, adapted to the special circumstances of different congregations, would do something, perhaps much, not only to encourage the members of the school, but also to arouse and sustain the interest of the congregation in its welfare and work. In many cases something more might be done to impress upon congregations the Church's responsibility as a body for the feeding of its lambs. Apart altogether from the duty of parents to children, the Church, as a Christian society, has a corporate duty towards its younger members. Some professing Christians seem to think that because they have no families they have no responsibility in such matters; yet as members of the Church of Christ, they most undoubtedly have. If more were done in sermons to impress upon our congregations this truth of the Church's corporate duty to children, it would doubtless bring many to see and confess a responsibility which they do not seem at present to recognize; and it would also do much to secure for the Sunday school its rightful place in the Church's system.

OUR ENGLISH LETTER.

(From our Correspondent.)

At last some of the many schemes suggested to commemorate the long reign of the Queen-Empress have crystallized down to two principal ones. The Prince of Wales has led off with a scheme for providing a better income for the hospitals of London. The plan is going ahead splendidly. Then the Queen herself has consented to let the Clergy Sustentation Fund be called the Queen Victoria Clergy Fund. The sick poor and poor clergy are thus rightly to receive the most attention. Already we have Queen Ann's Bounty, a valuable boon to the clergy, and now we shall have a Queen Victoria Fund, another capital help to the clergy of the land. We are still in the throes of the education debate, but the trend of opinion is in the direction of the bill being passed in pretty well the same form as it was introduced. By the three modes of relief Exeter diocese will gain a grant of £12,000. As subscriptions are to be kept up there will be a nice sum to improve the school building and to increase the teachers' salaries. Both are wanted to keep the Church schools abreast of the board schools. The clergy and lay readers who are far from libraries will like to hear of the following two good volumes of sermons. The late Professor Hart left behind him a volume of "Village Sermons," in which he put his best thoughts and expressed those thoughts in beautifully simple language. The simplicity does not hide shallowness and the villagers are not regarded as simpletons. Another book is by the new Bishop of London. It is called "The Heritage of the Spirit." Religion and politics, religion and common sense sufficiently indicate the drift of the thought. The book has a manly tone and is suffused with Christian truth and Christian charity. Herbert Spencer has come in for much praise for completing his truly herculean work, "The Synthetic Philosophy." As the champion of individualism as opposed to socialism, Mr. Spencer has been roughly treated in certain quarters. But he himself does not despair of the future. His conclusions may be summarized in such words as these: Strong men will arise even as of old—"people before whom the socialistic organization will go down like a house of cards." Relative, though not absolute, optimism is a reasonable mood. Higher types of society will be produced. Impediments to progress will be removed. The "re-barbarization," constantly undoing the work of

civilization, may be stifled; and to-day, looking forward to a remote future, his forecast is favourable. Long studies, showing among other things the need for certain qualifications above indicated, but also revealing facts like that just named, have not caused me to recede from the belief expressed nearly fifty years ago that—"The ultimate man will be one whose private requirements coincide with public ones. He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the functions of a social unit; and yet is only enabled so to fulfil his own nature by all others doing the like."

REVIEWS.

THE PROPHECIES OF CHRIST.—THE PROPHECIES OF JESUS CHRIST RELATING TO HIS DEATH, RESURRECTION, AND SECOND COMING; AND THEIR FULFILMENT.—By D. Paul Schwarzkopff. Price 5s. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1897.

We should be sorry to question the sincerity of the author of this volume, or the learning and ability which he displays: nor should we advise all of our readers to abstain from its perusal. It is a volume of great interest. But we differ from its contents almost from the beginning to the end. Whether we consider the view taken of our Lord's foreknowledge and predictions or that of the fulfilment of them, we must confess that Dr. Schwarzkopff's utterances are not merely distasteful, but to our mind utterly irreconcilable with the Catholic faith. Thus, speaking of our Lord's prediction of the diffusion of the Gospel, the author asks: "Does it mean that Jesus may have supposed that within a generation the Gospel would have been preached by Paul throughout the whole of Europe? He could not have had any presentiment of Paul's mission to the Gentiles, for He was no soothsayer. The italics are ours; and we like very ill the whole sentiment of the passages. And the expositions of the fulfilment are hardly more satisfactory. Thus, in speaking of the Resurrection of Christ, he appears to think it of no importance whether His body was raised, or whether it was stolen from the tomb! This is quite a new idea of apologetic literature.

MY FIRST DUTY. TWELVE SHORT INSTRUCTIONS ON MY DUTY TOWARDS GOD.—By Juliet C. Smith, Author of "Echoes from the Psalter," with an Introduction by George H. McGrew, D.D. Pp. 95. 50c. New York: Thomas Whitaker. Toronto: Rowell & Hutchison.

These short readings are very suggestive in thought, and chaste in diction, so that there is both pleasure and profit in using them. Their earnest simplicity is one of their greatest charms, and for an upper class in Sunday school their study, closing with the Collect set down with each, would give a vivid application of one of the least fruitful answers in the catechism. It has quite a dainty appearance and is beautifully prepared for the public.

LENT PAST AND PRESENT.—By Rev. H. Lilienthal, M.A. (pp. 161, 25c.) and HANDBOOK OF THE BIBLE, FACTS AND MEMORIES, by Rev. William Turner (pp. 235, 50c.)

Are added to the Whittaker Library, and thus are placed within the reach of all. We reiterate our commendation of both volumes, and are glad to see them in this. Thomas Whittaker, of New York, should be well supported in his endeavour to supply good historical and theological literature in a cheap form.

THE JEWS AND THEIR CLAIM IN 1897.

The Right Rev. G. F. Popham Blyth, D.D., Anglican Bishop of Jerusalem and the East, desires to place the perusal of the following statements on the conscience of his brethren, the clergy of the Anglican Communion:

It is difficult to overrate the urgency of work which concerns the Jews at the present day. It is indeed important that the Church should realize this, the most vital of Eastern questions. The return of the Jews to the land that is theirs (and which the Turks have owned) is God's land in their trust and presents such startling figures as arrest attention. Let them be stated in connection with

this bishopric: in 1841, when the bishopric was founded, they were 8,000; in 1887, when it was revived, they were 20,000; now they are about 180,000. The exact number is not known; it is not to their advantage to challenge notice, but it is probably not less, but more than this. There has been of late a check to the tide of immigration, but the flow is constant and it increases; and very soon the present prohibition against their entrance must certainly be removed. The barrier will burst before the accumulating pressure. And what are we, the mere handful that is here, that we should be able to reclaim from amongst them the "Church of the Hebrews"? But if, in the work of the Anglican Church in Palestine (at present alone permitted to take up Jewish Missions), there can be formed a congregation purely of believing Jews, may it not powerfully affect the future of their nation in that inevitable day when they shall study the claims of Christianity in their own land. At present the papers are full of the movements of the Jewish race; they have their hand upon the finances of Empires; and they have a very defined intention before them with reference to Palestine. There is no trifling with a question which we cannot ignore, and where beneficial action is more open to our own Communion than to any other—through our mercy may they also obtain mercy.

We must leave other societies at work amongst the Jews to put forward the position of the stations they occupy and their successes and needs. In confining the few words that follow to the missions which are in our own hands, we do not under-value, or ignore, what is well done by others more or less in concert with us; for instance, at Jerusalem, the line of medical work taken by the "L. J. S." enables us to give attention to other aspects of work: we now simply and briefly put forward what we can most readily offer to those whose aid and co-operation we desire—our own facts.

The work we have in hand connected with the Jews (for Jewish work we are pleading on Good Friday) is at present confined to Jerusalem and Haifa in Palestine, and Cairo in Egypt. It is thus confined only by want of means, for the bishopric includes many stations where there are large settlements of Jews, to whom there is no one to speak in behalf of their Messiah. And in each of our three stations the work is in need of considerable expansion to meet even present openings.

1. At Jerusalem we have a Home, which includes accommodation for 18 orphan girls, who are placed in our charge (with consent to their baptism) until they are 18 years of age. They are educated with a view to employment in the mission field, if suited for it. There are working parties of about 90 Jewish women (their number might be greatly increased), to whom the material help which is dispensed from the Home, and their education in plain needlework, are practical benefits. There is also a large day school for girls, numbering at present about 75, the extension of which is much needed. The staff engaged finds accommodation at the Home. A development of the evangelistic work which opens from these classes and the school waits only for the increase of means. The present success is quite sufficient to encourage very ardent hopes, and to authorize an earnest appeal for that support which is a necessity to us.

2. At Haifa there is a good hospital, where accommodation can be given to 40 patients, as soon as the means in hand suffices for the support of extra beds and of additional staff. There is a doctor and dispenser, a good dispensary, and trained nurses. There is a temporary chapel, and the mission staff includes a resident chaplain; this arrangement will be placed on a much wider footing as soon as the permanent chapel is finished. There are also schools in the centre of the population of the town which have been greatly successful. All the branches of this mission may be extended, and will be so as means allow.

3. At Cairo, in Egypt, our work is mainly educational, though the daily services of the Mission chapel attract much interest and are very helpful. Here, as in Jerusalem, the establishment of medical work, usually of such primary importance in the East, is not at present necessary to us, as such large provision is made by the C.M.S. and others. But our schools are amongst the most prominent in Cairo; they include certain branches of instruction which no other schools recognize, and they occupy to a considerable extent the place formerly filled by Miss Whateley's well-known school. The fees of the higher classes will presently enable us to open branch schools in some densely populated and poor district. A boarding school, not as yet within our means, is becoming a necessity to the work. A good building site has been lately obtained. Were we able to lay out £2,500 in buildings here we should save our present outlay of £200 a year in rent, and insure the permanency of our work. We have five times suffered from a change of landlord, when the pupils were scattered and the work had to be recommenced in a new neighbourhood.

Buildings.—Buildings to a certain extent are necessary to us; and partly from the present disquiet in the East, they have to be taken in hand as quickly as possible. Nearly all our work is going on in rented houses; and any intrigue against the work would occasion what has often happened already—the owner resuming occupation of his house, or selling it over our head. And rent is ruinously high, as has been instanced above in the case of Cairo.

The main buildings which we have in hand are those of the "Anglican College" at Jerusalem. These will offer permanent headquarters for the official work of the bishopric, for training native and other mission agents, and for services fairly representative of our Communion amongst other churches (a matter of great moment at this mother city of Christianity); and these buildings are also to be the centre of what is becoming a considerable Jewish mission. They thus illustrate both aspects of the bishopric representative of our Communion here—its attitude both towards other churches and as a missionary church. The necessity for these buildings is so imperative that we cannot avoid the outlay, and yet we have to keep up, at the same moment, the current work of our stations.

II. But the Church will give us credit for presenting to her aspects of missionary work of no common interest, and will understand that we must have buildings (churches, schools and institutes), if we can show the reality of the claims of such work as ours upon our home parishes, and that we are in fact the working deputies of such parishes; for we claim to be representative of our Communion here, from its mighty aggregate down to its humblest member. We need not surely now explain that a really missionary Church accepts the double commission of our Blessed Lord as He gave it to preach the Gospel to the Jew and to the Gentile; for we must accept the obligation as He gave it. We do not so accept it if we are missionary only to Gentile races. Let us set forward the very peculiar position of Jewish work here, in the Bible lands, and at the present time.

When Titus took the city of Jerusalem he carried away a large portion of his captives to Rome. But that portion was as nothing to the full population of Palestine. The result of the campaign left Palestine still inhabited by millions of Jews, crushed as a nation, and ruined as a church, who were not deported to Rome. But later on in the history of the land, after the revolt of various pretenders, and last of Barcochab, the Romans decided to punish the whole population. And then many thousands were slain in warfare, and many carried into slavery. But there were also vast numbers of Jews (a larger population in fact than that of Palestine), who were settled in colonies in the East; either in lands bordering on their own, or in the ancient settlements where "the Jews of the Dispersion" were already seated, in more or less affluence and civil independence, for purposes of trade and commerce, prior to the final overthrow. Of this character were the large colonies in Asia Minor, Syria, Assyria, Persia and Arabia; and also those in Ethiopia and other parts of Africa, and in Alexandria and other cities of Egypt. And round all these Jewish colonies were gradually formed conquests of the Church; nay, in the very earliest ages many were the converts from Judaism received into Gentile colonies of the Church. In Arabia and beyond the Jordan there are ancient buildings which show the importance of the early settlements of the Church, round those lands in which the Moslem religion spread. Think of the early Church history of Alexandria, and of the African Church, which gave so many noble names to the early rolls of the martyrs for the Faith. It may seem strange that such extraordinary promise died down, that those remarkable churches of Egypt and Africa, and others less prominent in history, but of very bright fame, did not spread the conquests of the Cross over the lands just beyond them, but seemed rather to sink down into apathy and corruption. Had the Arabian churches gone a little farther, and pressed their missions over the tribes of the interior, it would have been impossible that the Moslem proclamation of Monotheism could have found any success there. Faithfulness to their missionary obligation on the part of the four Patriarchates of the East (Jerusalem, Antioch, Alexandria, and later Constantinople), would have changed the history of these fair lands. Their faithlessness, discord and apathy in those days of their probation have indeed degraded them.

And this degradation is not the issue only of such causes as were already manifest in opposition in the days of St. John, through which the seven Churches of Lesser Asia and the Churches of Syria, Arabia, Africa, and Egypt, and the Christian Church of Jerusalem (first purely Hebrew, and then of mixed conversions), were destroyed or subjugated. Heresy and schism and slumber are indeed powerful for destruction, but they were not the sole reason why the religion of Mahomet succeeded, where it would have been easier and more natural that the Faith of

Christ should reign and prevail. All these lands were destined to the Church in the promises of God, but there was no second Joshua to lead her to possess them. The reason why heresy, schism, deadness of missionary spirit, and finally the great Infidelity, fell upon the four Patriarchates of the Church in the East, is yet to be sought for.

May not it be found in a neglect and disobedience, the issue of which gives most solemn warning to ourselves, now that we are facing movements of the Jews unparalleled since the days of their fall, and which bear many signs of fulfilment of the promise of their restoration? Christ gave a commission to His Church to evangelize the Jews and the Gentiles; it was given at the time of His institution of holy baptism; it therefore is laid upon the Church because it is individually laid upon Churchmen. But as soon as the apostles were gone (who themselves ever obeyed their double commission), she ceased to put forward the special message of mercy from our ascending Lord to those who had rejected Him; and pressed her conquests over the Gentile world alone (as we are doing to-day); and presently she reigned through the Empire of the Cæsars. The Church then indulged in an unchristian hatred of the Jews, since where the Jews did not receive the Gospel they were bitter persecutors of Christ, and betrayers of the Christians; and they became miserable, uninteresting, and disaffected exiles in the lands of the Church, down-trodden and oppressed by all. They did not see, they were not shown, the special message of mercy left as the legacy of their true Messiah. But Christians branded them with their modern character. The heathen laughed at them, and scorned them; but they were no more to the heathen of the Empire than any other conquered race. It was Christians who scouted them. It was the growing ambition in the Church in Rome which drove them into the darkness and degradation of the Ghetto. It was the rise of power and ambition in the Patriarchates of the East—Antioch, Alexandria, and more especially of the youngest of these sisters, Constantinople, the Patriarchate of new Rome—that kept the Church of the Hebrews down. The Roman conquerors, though they held the rebellious Jews with an iron hand, did not destroy the Christian Church of the mother city. Fifteen bishops of Hebrew descent ruled at Jerusalem, from James the Less to the days when Hadrian devastated the land, and 24 more of Gentile origin succeeded to the bishopric, till the date of the Chronicle of Eusebius ending with Bishop Hermon, who was then in office.

But it was not convenient to Rome, and it was not agreeable to Constantinople, that the mother city should remain, even in name, the metropolis of Christianity; nor that Jewish claims should be magnified in the Church. "To the Jew first" was not an accepted motto for missionary enterprise. Thus for reasons of ambition, and of natural horror against Judaism, the Church overlooked the terms of the commission of Christ concerning the Jews; and it was the Christian, not the Roman warrior, who drove them from their rights. Had the Church, in every colony of their exile, told them faithfully the sweet message of Christ, which He gave after His crucifixion, on the eve of His Ascension, it could not have been in human nature, certainly not in Jewish nature, to refuse the Gospel and its prospects as they now refuse it. Had they been received into the brotherhood of the Church, the gifts of such primacy as they possess must have made them so far prominent in the Church as to render the rise of Papal imperialism an impossibility. Had their defined place in the kingdom of Christ been accepted they must have felt that their duty (whilst exiles for Christ out of Palestine) was to promote the missions of the Church amongst the heathen around them. Backed by Church influence, instead of being persecuted and degraded by Church power, these colonies would have been centres of missionary light and enterprise in those regions where the Moslem power prevails over the Jewish colonies, and over the enfeebled branches of the Church, thus avenging the disobedience and the apathy of Christianity. Missionary spirit would have kept the faith of Christ in living vigour; and the missions of the Church, instead of halting and decaying on the confines of the lands in which Mahomedan enthusiasm rose up and prevailed, would have Christianized their inhabitants. These would have received the Monotheism of Christianity, rather than that of Mahomet. The Arab tribes are sons of Abraham; by tradition, therefore, inclined to the belief that there is one God; and their present veneration for Jesus the Son of Mary points to the natural object of their faith.

Nor would the benefit of the co-operation of Hebrew Christianity have ended there. Had the Church kept alive her missionary spirit and zeal, and had she carried the banner of the Cross forward through the East, and rendered the mission of Mahomet an impossibility, there must have been an entire alteration in the history of the Church. If the great Infidelity had never arisen in the world, the four Patriarchates in the East—Jerusalem, Antioch, Alexandria and

Constantinople—would not have been subjugated, as they have been, by Mahomedan power, for these thirteen centuries. The balance of Church power would therefore not have been overthrown; the Churches of the East would have lifted up their voice in defence of the unity of the Church. Primacy in Councils of the Church might always have been conceded to the Bishop of Rome in virtue of its being the Imperial City. The four Patriarchs of the East now declare that, could a general council be called, in which the Bishop of Rome would preside under the conditions of Primitive Primacy, he would be acknowledged by them as *Primus inter pares* amongst the five great Patriarchs of Christianity.

The subject is one of far-reaching thought. But the practical point before ourselves, in view of the extraordinary revival of Jewish national spirit and power, is the sad lesson of the disobedience of the early Church. The will of Christ cannot be set aside; will the Church of to-day give a whole-hearted or a half-hearted response to the call to missionary duty: will she recognize the equal claim of the Jews to the Gospel of the Saviour?

The question is one primarily for the clergy: for what parish will refuse to respond to the invitation of its minister to take up the cause of Jewish Missions in the Holy Week? The responsibility of giving this invitation lies on the clergy of the Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

MAHONE BAY.—Rev. E. A. Harris, M.A., rector, has been invited to accept the rectorship of St. George's, Parrsboro'.

Rev. Mr. Bent will assume charge of the parish of Chester after Easter.

Rev. Rural Dean Axford returned from England on Feb. 21st, via S.S. Labrador. His duty was taken by students from the college the last four months.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The annual meeting of the Church Society was held last month under the presidency of the lord bishop of the diocese, and brought together a fairly large number of interested members. After the confirmation of previous minutes a number of reports were presented, covering the varied work in the diocese during the past year. Speaking generally, these were of a very satisfactory nature, inasmuch as they revealed the fact that the year 1896 had been one of unusual activity in church building and in missionary operations, and that the resources of the diocese were keeping pace with the growing demands made upon them. The aggregate amount raised for general purposes in the diocese last year exceeded by several thousand dollars the total revenue of 1895. This gratifying increase is quite apart from the Jubilee Fund in behalf of Lennoxville University, which the authorities of that institution have had in hand, and which, including Mr. Robert Hamilton's generous gift of \$20,000, now exceeds \$40,000. The work that is being done in this extensive diocese is evidently not confined to the men. A very important share is being borne by the two organizations of women, viz: "The Association of Church Helpers," here in Quebec, and "The Church Society Helpers" in the diocese at large. This is not surprising, for are not women ever found foremost in good works? Several names were enrolled on the list of ordinary members of the Society, and four life members were elected, viz: The Rev. A. G. Hamilton Dicker, Lady Chapleau, Mrs. H. Atkinson, and Miss Robina Hamilton. The vice-presidents of the past year were all re-elected; as also the members of the Central Board, with the additional names of Messrs. Wm. Gunn, G. F. Gibsons, and Walter Henderson. The personnel of the Diocesan Board remains the same, with the exception that Col. J. Bell Forsythe's name was substituted for that of Dr. Robert Hamilton—the latter's resignation having been very reluctantly accepted. The lord bishop referred in grateful terms to the exceedingly valuable and constant services, gratuitously rendered to the Church Society, by their Honorary Counsel, the Hon. Judge Irvine, Dr. James Dunbar, Q.C., and Messrs. George Lampson and Robert Campbell, and a hearty vote of thanks was tendered these gentlemen, as also the auditors of the Society, for their kind services. Considerable business followed, but not of public interest. On the whole, it may

be said that progress and encouragement characterize the work of the Church Society.

MONTREAL.—Notes of the Bishop's February Journeys.—A few very happy days were spent under the hospitable roof of the bishop of Montreal, from February 6th to 11th, and during three days, sermons were preached to large congregations at St. John's and Grace Church; an illustrated lecture on the origin and history of our English Church was delivered before the Church Doctrine and History Guild of St. John the Evangelist Men's Society; a brief address was given at All Saint's Church and attendance was given at the quarterly session of the D. and F. Mission Board.

LENNOXVILLE.—On arrival on the evening of the 11th, a Chapel Completion Committee was attended, and the next two days were given to an illustrated lecture on the bishop's trip, last September, through Manitoba and the Rocky Mountains, to British Columbia, and to hearing twenty-six students, who are preparing for Holy Orders, read and preach. Here the bishop was most kindly entertained by the Reverend Professor and Mrs. Wilkinson.

MELBOURNE.—Arriving on the evening of the 18th, the bishop met the Rev. Rural Dean and Mrs. Hepburn, and a few of the Rev. W. J. Curran's parishioners at the new parsonage, which has been most happily and tastefully completed by the St. John's Ladies' Guild, and after tea, he gave in church an illustrated lecture on the history of the English Church. On Sunday morning a large congregation met for the Confirmation and Holy Communion at St. John's, and after dinner, the Rev. W. J. Curran, with a pair of horses most kindly lent by Mr. J. Galup, drove the Bishop to Windsor.

WINDSOR MILLS.—Here, after a most hearty welcome from the Ven. Archdeacon Roe, there was an earnest service with a confirmation at the little church close to the parsonage, and after service all who pleased came to the house to meet the bishop, who is beginning to know a great many of the country people as intimate friends. Next morning Mr. Curran drove back to Richmond Station and landed the bishop there in good time for the Express to Quebec.

PORTNEUF.—On Thursday the bishop paid a very pleasant visit to Portneuf. On arriving by the mid day C.P.R. train he first of all went straight up to Halesboro, and held there a confirmation, with earnest, well prepared candidates, and an attentive and numerous congregation. And then, after meeting the Portneuf churchwardens at tea at the parsonage, the Reverend H. S. Fuller presented a second class in the pretty little church in the village at what proved to be a very nice service indeed. In the morning, after taking leave of the Reverend and Mrs. H. S. Fuller and their dear children, the bishop returned to Quebec.

SHERBROOKE.—Next day, Saturday, the 20th, the bishop travelled by the Q.C.R. to Sherbrooke and became the guest of Mr. and Mrs. Grundy. Mr. Grundy, the well known manager of the Q.C.R., was away in England, but, it goes without saying, there was all the same a very hearty English welcome. On the following morning there was held at St. Peter's, Sherbrooke, a very interesting service, at which the Rev. G. W. Dumbell, D.D., lately rector of St. Mary's, West New Brighton, New York, U.S.A., was publicly instituted and inducted by the bishop into the rectory of Sherbrooke. There was a very large congregation, and the whole service, the musical portion of which was under the direction of the organist and choirmaster, Professor Dorey, was exceedingly well rendered. The bishop gave an address, and Dr. Dumbell, at his request, added a few earnest and touching words. The whole occasion was one full of valuable suggestion and solemn thought and teaching.

COMPTON.—After dinner, Mr. Parker, son of the Reverend G. H. Parker, the rector of Compton, very kindly fetched the bishop in a sleigh through Lennoxville to Compton; and here, after tea, the bishop attended Evensong at the very handsome and well ordered parish church, and preached to a very good congregation on the text: 1 Cor. xv. 22: "As in Adam all die, even so in Christ shall all be made alive." The next day was spent in attending a long meeting of the Corporation of Compton Ladies' College, at which there were present, besides Messrs. Bowen and Cochrane, the Reverends Rural Dean Foster, G. H. Parker, and Albert Stevens, and in the evening the bishop gave at the college an illustrated lecture on the history of our English Church. Thus ended a very happy trip, rendered pleasant by the great kindness of his host and hostess, the rector and Mrs. Parker. Early next morning he took the Express at Compton station, and, ex-

cepting a bright hour or two with the Reverend Rural Dean and Mrs. Hepburn at the parsonage at Richmond, spent the morning on the train and reached Quebec in the afternoon.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—St. James the Apostle.—Friday evening, 5th, the Rev. Canon Ellegood treated a large audience to the recital of some incidents of his travels in the East. Considering the terrible state of the sidewalks it speaks much for Canon Ellegood's popularity that such a goodly number of people should have put in an appearance, but come they did, and they enjoyed the programme of the evening, which included both vocal and instrumental music, besides the Canon's remarks. The chair was taken by the Hon. J. S. Hall, who announced the various items in succession, amongst which were some good solos on the harp and violin by Mrs. Parratt and Miss Helen Gibb, respectively, and some fine songs by Miss Hollinshead, Messrs. Barlow and Williamson, and Doctor A. F. Ibbotson, all of which were well rendered and gained much applause. Canon Ellegood first of all spoke of personal adventures of his when travelling with a party of friends in the vicinity of Jerusalem, and also made a brief reference to his travels in Spain and Africa. At their close some beautiful stereopticon views of various places in the Holy Land were exhibited, including Jerusalem, Hebron, Nazareth, Bethany, the Mount of Olives, the Dead Sea and other places, which were most interesting. At the close of the entertainment Ald. G. W. Sadler moved a cordial vote of thanks to the lecturer for his interesting lecture, which was heartily acquiesced in. "God Save the Queen" sung by the audience brought the proceedings to a close.

Richmond Square Mission.—A very pleasant entertainment was given on Tuesday evening, 9th inst., to the Boys' Club Association of Richmond Square Mission in their hall, by the ladies of the Church of St. James the Apostle. Mr. D. M. Stewart presided, and short addresses were delivered by the Rev. G. Abbott Smith, the Rev. Samuel Massey and Mr. Tibbett, on the good work being done for boys in Montreal by the Boys' Club Association. They had been receiving lessons in geography, grammar, arithmetic, good manners, correct pronunciation, etc. They had made some progress, and were eager to learn. Mr. Massey said that he hoped that the Club would develop into a Working Men's College, such as they had in London, and for which there was ample room in this city. The ladies kindly supplied them with refreshments, after which they enjoyed various amusements. Hearty votes of thanks were presented to the ladies, and to all who had interested themselves in their Club, and each member was given a neat copy of the New Testament, with a request that they would read and learn all they could about Jesus and the Christ.

ONTARIO.

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

BROCKVILLE.—St. Peter's.—On Tuesday afternoon, 9th March, some evil-disposed person procured a piece of iron about ten inches long, holding a water pipe in position on the side of St. Peter's church, and entering the church pried open a box in which contributions were received for the poor. Fortunately the box did not contain much, as it had been emptied not long since.

TORONTO.

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

Lecture at Trinity College.—The Provost gave a very interesting and instructive lecture in the Convocation Hall of Trinity College upon the subject of "Cambridge Fifteen Years Ago." He commenced by pointing out the status of both the University authorities and those of the different colleges, of which there are seventeen, and showed that each college was a law unto itself in all matters pertaining to its internal welfare. The lecturer compared the relationship between the colleges and the University to the relationship existing in this country between the Dominion and Provincial Governments. Each college holds its own entrance and terminal examination, and the teaching is mostly carried on by the various college authorities. It is very rarely necessary at Cambridge to attend the lectures of a University Professor, as the local teaching in the college is so good. The Provost described in a most graphic way the typical day of an undergraduate's life up at Cambridge, showing in what various ways it was usually spent, and dwelt also for some time on the educational, physical and social aspects of a University career. In the course of his remarks he alluded to various terms which are peculiar to Cam-

bridge, such as "trijos," "wangler," "keeping," etc., and explained their derivation and meaning. The lecturer interspersed his remarks with a series of amusing anecdotes which dealt with various peculiarities of University life, those referring more especially to the Cambridge bedmaker, *et hoc genus omne*, causing hearty laughter amongst his audience. The hall was well filled during the afternoon, and all who went there went away well pleased with what they had heard.

Church Brass Work.—Our attention was lately drawn to a very handsome brass lectern made for a church in Amherst, N.S., in memoriam of "Georgius Townshend," rector, 1835-95. It was quite massive and set on crouching lions, and was a most creditable piece of work. This lectern was manufactured by the Keith & Fitzsimons Co., Ltd., of Toronto. We were also shown a very pretty pulpit in wrought iron and finished in steel bronze with brass reading desk, which, although cheap in price, looked exceedingly pretty. This was going to a new church in Brandon, Man., for which a handsome pair of electric chancel standards had been previously shipped. This firm is doing a large and increasing trade in church brass work generally, and their efforts have called forth general encomiums. They also make electric lighting fixtures for churches and public buildings.

St. James' Cathedral.—Rev. Mr. Wallis, formerly a missionary in Selkirk diocese, and latterly curate of Christ Church, Hampstead, England, has been appointed assistant curate.

St. Margaret's.—A very interesting lecture was given last Thursday night in the school room by C. T. Longley Taylor, who is connected with the South Burleigh and Buckhorn mission. The subject of the lecture was "A Deep Sea Voyage and Across Australia," in which he gave a narrative of his personal experiences while travelling across that continent from north to south.

Church Boys' Brigade.—The third annual meeting of the Church Boys' Brigade of the city was held in the Pavilion, Thursday evening. The Bishop of Toronto presided, and there were also present on the platform Lieut. Col. Otter, D.O.C., Major F. F. Manley, Rural Dean Sweeny, Rev. H. C. Dixon, Rev. C. H. Shortt, chief warden; Rev. G. L. Starr, commandant; G. T. Shaw, and Major Pellatt, brigade major. The companies represented were: St. Cyprian's, St. Stephen's, St. John's (Norway), St. Thomas', All Saints', St. Simon's, St. Luke's, St. Phillip's, St. Anne's and St. Matthias', the parade slate being 376 of all ranks. The chairman then presented the trophies for sports won during the year. The senior team of St. Luke's won the hockey cup, and the football cup went to St. Saviour's team of East Toronto. The evening closed with a stereopticon exhibition.

The Church of England Woman's Auxiliary of the Diocese of Toronto have decided to hold their annual meeting on Wednesday, Thursday and Friday, April 21, 22 and 23. A large number of members from branches outside are expected, and it is hoped that the new Bishop of Algoma, Bishop Thornioe, will come down from Sault Ste. Marie to speak in Toronto for the first time, at the public missionary meeting on the evening of the 22nd.

The Rev. A. Ashcroft, M.A., has resigned the Mission of Chester, and has been appointed assistant to St. James' Cathedral. We congratulate Mr. Ashcroft on his appointment and wish him every success in his new field of labour.

St. Albans Cathedral.—At the ordination service on Sunday morning the Rev. Ernest J. Wood, curate of St. Simon's, and Rev. J. McKee MacLennan, incumbent of Cookstown, were ordained priests. The Rev. Prof. Clark preached an excellent sermon which we hope to publish in next week's issue.

STAYNER.—The Church of the Good Shepherd have had three pleasant social gatherings this winter at the parsonage, in the large room which has been set apart for parish purposes. Those who assisted were Mrs. Campbell, Barrie, Mrs. A. H. Wright, Miss Porter, Clairview; the Misses Bulmer, the rector, and Messrs. W. B. and Clarence Sanders. The Sunday-school children had another entertainment recently in the same room. The children gave songs and recitations, and the rector sang a hymn in the Cree Indian language. A most enjoyable time was spent. Ash Wednesday, March 3rd, divine service was held in the church. Wednesday, March 10th, the rector was invited to Meaford to give one of much appreciated missionary addresses. The other weekly services during Lent are held in the parish room.

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NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON—*St. Thomas' Church*.—The St. Thomas' branch of the Woman's Auxiliary, W. D. and F. Missions, held its annual meeting on Tuesday evening, Feb. 23rd, the rector in the chair. The reports of the work during the past year showed a steady increase, and this branch is to be congratulated on its growth. The officers elected for the ensuing year were: Mrs. Champ, president; Mrs. Stewart, Mrs. Kittson, Miss Davis, vice-presidents; Miss West, recording secretary; Miss Perry, corresponding secretary; Mrs. Grossman, treasurer; Mrs. Morgan and Miss Redfield, delegates; Miss Wright, Miss Peene, appointed by rector. After the transaction of business, there were addresses from the Bishop of Niagara, Canon Sutherland and the rector of St. Thomas'. The meeting, composed chiefly of women, was large and enthusiastic, and every one listened with pleasure to the speakers. Rev. H. G. Milner spoke of the great results which have been accomplished throughout the world by the preaching of the gospel, and contrasted the enormous extent of our Canadian Dominion, with its small population scattered throughout the length and breadth, with the densely populated portions of the old world, thereby making it difficult to keep up the Church as it should be supported. Canon Sutherland spoke of the large and comprehensive work to be carried out in our home missions, and begged the ladies to use their influence on the men and children in their families. The bishop added some cheering words to the Woman's Auxiliary, calling on the members not to be discouraged at their efforts having small results, and exhorting them to patience and perseverance, which overcome all difficulties. Above all, to be hopeful, for hope will carry us through many a difficulty. His lordship concluded by giving them the following text as a motto: "The God of heaven, He will prosper us."—Nehemiah ii. 20.

CHIPPAWA.—Readers of the CANADIAN CHURCHMAN are often heard saying that they never see anything in that paper about Chippawa. Such kindly interest in the general and particular welfare of the Church ought to be thankfully acknowledged, and efforts made to supply the desired information. Chippawa, although a historic village, "beautiful for situation," and a quiet resting place for summer visitors, is not now, as it once was, a populous place—the inhabitants, men, women and children, not numbering much above five hundred in all. It has its share in the diversity of religious denominations, the Presbyterian and Church of England being the most numerous; the others being the Roman Catholic and Evangelical Association or German Methodist. This divided condition of the Christian community, with a considerable percentage of non-Churchgoers, may well indicate that the congregation of Trinity Church, although supplemented by a few occasional worshippers from the country, must of necessity be far indeed from being large. It is also far from being wealthy, yet it endeavours, not unsuccessfully, to do some useful Church work, as the following facts may show: It has a Junior Branch of the Auxiliary to Missions, consisting of about 20 members, which, besides circulating about 25 copies of the *Monthly Letter Leaflets*, meet weekly for work, and send yearly one or two good sized bales of their handwork to our Indian and other missions. About three years ago was formed the Women's Parochial Society, which during its brief, but still continued existence, has done some good work. It first expended \$150 for carpets, matting, etc., for the church and vestry. Since then they have erected a Sunday schoolhouse, valued by its builder at \$1,000, and furnished it with a chandelier and a \$50 bell. And quite recently they have supplied it with about \$100 worth of the best kind of modern school chairs. A reading desk having been still wanting to complete the furnishing, a very handsome lectern was presented (February 26) from our worthy customs officer, Mr. T. B. Harvey, at a public entertainment given by the Women's Parochial Society and Sunday-school teachers. The Sunday-school has six teachers, about 70 pupils, and an average attendance at present of about 60. Connected with the Sunday-school, there existed for about two years, in a flourishing condition, a branch of the Church Lads' Brigade, consisting of about 30 members, who had almost all attained to considerable perfection in instrumental music and military drill, under the able tuition of Captain John Greenwood, of the Volunteer Force. While yet in a prosperous condition, the Brigade suffered a sudden collapse on account of some insubordination on a public occasion two summers ago, from which it has not yet recovered; but some hope is still entertained that it may be reorganized as a branch of "The Boys' Brigade," which is not confined to the Church of England. The good results of its previous existence are yet apparent in the improved manners and general conduct of the boys who belonged to it.

HURON.

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

MILBANK.—During last winter in this quiet little village, where there was not much in the way of amusement, the Church people kept giving a series of entertainments at a small charge, and the result is that some \$50 has been taken in and devoted to the Mission Fund of the diocese. Besides what was thus made, these meetings brightened the evenings for the young people and gave encouragement and opportunity to many to sing or read or recite. The other neighboring ministers, members of Parliament, etc., gave kind and willing help.

BRUSSELS.—The people of this parish are to be congratulated on securing Rev. Cyril Anderson, formerly of Alvington, as their new parson. He is an indefatigable worker, not sparing himself where the interests of the Church demand good hard work; and his college career is one of much credit. His work in his college classes and examinations at Huron College, London, was uniformly of a very high order. Since leaving that institution he has passed with credit the Provincial Synod examination, and taken his University arts work at the Western University. Prior to entering Huron College he had passed some of the preparatory work in England. He is a patient, painstaking and persevering student of the Bible, and his sermon work will be thoroughly done. Those who value faithful ministry will esteem his work.

ALGOMA.

EMSDALE, Feb. 25th.—The Right Rev. G. Thorneloe, D.D., D.C.L., who is making a visitation in this part of the diocese before going to England in May, to be present at the Lambeth Conference, arrived by the early morning train. After a short rest he and the incumbent of Emsdale proceeded to the Mission of Broadbent (incumbent, Rev. A. J. Cobb), where they were most hospitably entertained by Mrs. Cobb in her usual hearty manner. The station of Broadbent, though once the home station, has now become an out station, as the clergyman has found that North Seguin is more convenient to live at, being more central. The bishop was received by the members whom he visited in their usual kind way. They both returned to Emsdale on Saturday evening, and on Sunday morning drove to Eberston, an out station of Emsdale, where morning prayer was said, the bishop preaching a most instructive sermon. In the afternoon (3:30 p.m.) Evensong was said, the bishop preaching again, and in the evening at 7 o'clock. Monday the bishop visited Sand Lake (St. Mary's), when morning prayer was said and the bishop preached a most appropriate sermon, which was listened to in a most attentive manner by all present. Tuesday he visited several who were unable to be out owing to sickness, leaving in the evening for Burk's Falls and Magnetawan Mission next morning. He has left upon the minds of all that he is a good man who will soon raise the diocese to the level of any in the Dominion. His return is looked for with anticipation.

BRIEF MENTION.

It takes about three seconds for a message to go from one end of the Atlantic cable to the other.

The begonia was named in honour of M. Begon, a French patron of botany.

Rev. W. B. Carey, Kingston, has been a sufferer from ear trouble, but it is very pleasant to hear that he is convalescing.

Bishop Tucker, of Eastern Equatorial Africa, has broken down through overwork.

George Frederick Watts, R.A., has passed his 80th birthday, and is still painting. Miss Eileen Terry, who was once his wife, is too sick to play in Madame Sans Gêne for the present.

Rev. George S. Mallory, editor and proprietor of *The Churchman*, died on Wednesday, 3rd March.

One plan proposed for marking Queen Victoria's longest reign on record is for every little community in Great Britain to establish a garden, park or play ground in her honour.

The Rev. E. Dry, of eccentric character, of Bledlow, Bucks, has just died, leaving his whole fortune of \$150,000 to the S.P.C.K.

A gentleman who recently died in Portland, Me., bequeathed \$3,000 for a fund, the interest of which is to be expended in caring for neglected graves in Evergreen cemetery, that city.

One of the deadliest poisons known to the world is nothing more than decayed human blood. The famous poisoned swords of the East are steeped in it, and so virulent is the venom that the merest scratch will produce death.

The Rev. Edward Daniel, B.A., Port Hope, held a mission at Honeywood from February 16th to 24th.

The Queen's gifts to the Mansion House fund for India famine sufferers amount to £1,000. The fund has reached £411,000.

Mud wasps manifest great ingenuity not only in building their nests, but in placing them in localities where they will not be injured by rain or predacious animals.

The congregation of Christ Church, a reformed Episcopal Church, at the corner of College and Lippincott streets, Toronto, has asked its pastor, Rev. C. M. Fisher, Ph.D., to resign.

G. dalming, Surrey, has a remarkable black and white cat, which, after being taken to Leeds by railroad, returned to its former home on foot, taking six weeks to make the journey of 200 miles.

The Government has decided to mark Her Majesty's jubilee by a new coinage next June. The design is said to be handsome and striking, and includes new pennies.

Major Bond, of Montreal, son of the bishop, is going to lead the temperance forces of the Province of Quebec in the coming Dominion plebiscite.

Nearly every castle in England has its underground passages, and none are more notable in this respect than the grand fabric that stands on the summit of the cliff at Dover.

Vesuvius is an interesting sight just now. One stream of lava flowing down from the centre is 100 feet wide and from seven to fourteen feet deep, while 100 other smaller streams are running down the cave, and a big black column of smoke rises into the sky.

The coffee tree culture of Guadeloupe is an easy and agreeable one, but very slow. It takes at least five years to establish a good plantation, and nearly eight years before it can be seen in full bearing. But once established, it is forever. Some trees a century old can be seen on the island.

An untamed swallow, which had its nest in a farm near Chetwynd, in Shropshire, was caught, and taken in a cage to London, where it was released. It returned to its nest in eighty minutes, having accomplished a distance of 145 miles at the rate of nearly two miles a minute.

All the plans for the restoration of Malmaison, formerly the residence of Empress Josephine, have now been completed. The work is to cost in the neighbourhood of \$100,000, and will be delayed by M. Osiris, a munificent patron of art and archaeology.

In the St. Sepulchre church in London there was found in an old chest recently, the bell which, in the Stuart times, used to be rung by the crier outside the cell of a condemned felon on the night before execution. The bell will be hung up in a conspicuous place in the church.

The Czar of Russia has one set of fifty horses, all pure white, with blue eyes. They are beautiful creatures, but dead, as white animals with blue eyes always are. These white horses are used in showy processions on State occasions, and like Queen Victoria's famous cream coloured horses, are never sold from the Imperial stables. When past use they are shot and buried with due ceremony.

British and Foreign.

The mosaics in the chancel of St. Paul's Cathedral are nearly finished and will be unveiled before Easter.

A new church is to be built in the village of Bishopthorpe, in which parish the Archbishops of York have resided for the past 600 years.

The Rev. J. G. Mills, M.A., who for the past 17 years has been the chaplain of St. Thomas' Hospital, Lambeth, lost his life recently by accidentally falling over a cliff at Seaford near Eastbourne.

It is proposed to establish a house of residence in Lambeth in connection with Lady Margaret Hall, Oxford, wherein university women will live and help forward the Church work in that part of the Diocese of Rochester in various ways.

Canon Rhodes, Bristow, has been appointed by the Crown to the rectory of St. Clare's, Southwark. He will therefore resign his appointment as Wilberforce Diocesan Missioner, but will retain his position as Canon Missioner of St. Saviour's, Southwark.

An important meeting was held recently in the Cutler's Hall, Sheffield, at which the Archbishop of York fully explained his scheme for the sub-division

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of the arch-diocese of York. A further meeting in this connection will be held in Sheffield on April 8th.

It is proposed to erect in the north west corner of the nave of Canterbury Cathedral, close to the tomb of the late Archbishop Benson, alabaster slabs, upon which will be inscribed the names of the Archbishops of Canterbury from St. Augustine to the present time. On corresponding slabs will be placed the names of the Priors of Canterbury and their successors the Deans. The fund inaugurated by the Dean now amounts to £13,873.

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.

Crossley and Hunter.

SIR,—I have read the letter of "Doubtful," from Lunenburg, N.S., in your issue of this date, in which he says that during a series of revival meetings recently held in that town by Crossley and Hunter, the statement was frequently made by them that they have preached in Anglican pulpits in the province of Ontario, and that the Church clergy-men in that province co-operated with them in their work. I know that one clergyman in the diocese of Ontario did, to a certain extent, co-operate with Crossley and Hunter in their work, and that a week morning prayer meeting, or meeting of a somewhat similar character, was held in the Sunday school building of the church of which that clergy-man is rector. I question much whether either of them preached in Anglican pulpits in this diocese. I hope not. Will "Doubtful" kindly say in what connection the statement was made? What had preaching in an Anglican pulpit to do with the work in which Crossley and Hunter were engaged in Lunenburg? ONTARIO.

Diocese of Ontario, Mar. 11, 1897.

Who is Responsible?

SIR,—The letter of "Honesty," in your last issue, caused me to look into the facts of the case to which he most properly draws attention. I fear redress is hopeless, from the following reasons: (a) The Mission Board made the grant to the mission, well knowing that the clergyman, with his family, was residing in Toronto, and intended to do so, that is, the Mission Board hired a shepherd to take charge of a flock, and pitch his tent twelve or fourteen miles away from the fold and the pasture. I wonder does ever the Mission Board read about a hireling leaving his sheep, and the wolf catcheth them, and scattereth the sheep; if they have not, they will find the passage at St. John, x. 12. (b) Take the last report of the synod and run your eye over the clerical and lay names. I can put my finger on names in that list who sanctioned the payment of \$200 a year from the Mission Board to the clergyman in question, and then engaged him to be "all over" the diocese canvassing for an enterprise entirely private. The long and the short of it is, things are come to such a pass that the whole head is sick, and the whole heart faint; and the best plan now is to wonder at nothing.

TRUTH.

Reporters' Reports.

SIR,—Among the many pressing needs of the time is a college for the education and training of reporters for newspapers. For proof of this assertion will you give me space for extracts from reports in Toronto daily papers.

1. Consecration of a bishop.—"The ceremony commenced with a procession and the Collect from the Epiphany by Bishop Sullivan and the Bishop of Nova Scotia. . . . The sermon was a masterpiece of sacred eloquence."

2. A Confirmation in Toronto.—"Matins were first said, after which the lessons were read. His lordship then confirmed the candidates, and the Canon concluded the service by reading the Epistle. During the service the choir sang the Ambrosius te (sic) Deum."

3. At a Marriage.—The hymn, "O Father, all Created" was sung, and at the same church the words are quoted: "Give Peace in our Time, Oh Lord."

4. Notice of a Death.—"There passed away all that was mortal of the last relic of," etc.

5. A Burial.—"The casket was carried to the chancel and laid upon the altar steps, and the rector began the Litany for the dead," and this at a pronounced Protestant church, where, on another occasion, "the choir favoured the congregation with La Tours' anthem, 'Sing, O Heaven.'"

6. At a commemoration of the death of the Prince Consort, the persons present "drank to the health of the departed."

7. A dinner at Trinity College "took place in the College chapel," with band in the gallery.

8. During "an eclipse of the sun"—"nearly three quarters of the lay in a dull, grey shadow"—a new discovery in astronomy.

In all seriousness is it not time to make a protest against the publication of such nonsense in our newspapers, and to require from their managers something more intelligible than the extracts quoted, and which indeed may be multiplied to any extent. A READER.

International Church S. S. Lessons.

SIR,—Would the rector of Cowansville be in favour of bringing the above subject before the approaching Lambeth Conference, as a favourable opinion of his scheme from our highest Church council would do much to encourage all who have the matter at heart, to promote it in every possible way? I am not aware whether there would be a S. S. committee in a purely Episcopal synod—but I suppose any bishop could introduce such a scheme and secure its due consideration. Meanwhile, we have much to be thankful for, and I see the Church S. S. Institute in England has just published vol. 4 of the Five Years' Course of Bible and Prayer Book Teaching. L. S. T.

Higher Education—How to be Paid for.

SIR—I am pleased to see that Mr. Goldwin Smith has publicly endorsed the movement which Mr. Ernest Heaton has pioneered by his able pen in the Week, the Canadian Magazine, and Toronto newspapers. Over education is the bane of our country. Higher education has been "boomed" to such an extent in Ontario that it would appear to have defeated the ends of its promoters. Owing to excessive competition it brings in no return except to the pupil of extraordinary ability; and has, by the crushing competitions of inferior men in the early stages, too often driven such pupils to seek employment in the United States. I for one heartily agree with the suggestions made by these gentlemen. Higher education should be paid for by the pupil and not by the State. A system of scholarships will give the poor man all the ladder that he wants, and give him, at the same time, a chance to earn his living honestly when this education is completed. We want to turn our young men into Canadian pioneers, and we should not be taxed to manufacture city loafers or citizens of a semi-hostile country. TEACHER.

Church of Canada.

SIR,—Since coming to Canada I have tried to be a consistent advocate for a National Church and a National Synod. As yet, alas! we have neither. I am glad to find, from the following extract, that the Church Times of January 8th is not afraid or ashamed to advocate the theory of National Churches. When we have Independent National Episcopal Churches revolving round their true centre—Jerusalem—our spiritual state will be somewhat vastly different to what it is to-day, amid the jumble of religious systems on the face of the earth, Christian as well as non-Christian. Let us not cease here until we have a Church of Canada, a Church of America, and a Church of Mexico on this continent. Too long have we been separated from the East. The wise men came from the East. Let us seek out the Greek Patriarch of Jerusalem and salute him as our Primus inter pares. C. A. F.

It is not uncommon to meet with men who imagine that the English Church and her daughters form the whole Catholic Church, a ludicrous but accountable mistake. For our national insularity has unconsciously extended itself into the spiritual realm on earth. It will be as well to correct this fallacy wherever it comes to light, and at the same time to show how, by maintaining her hold upon the first principles of Church government, the Mother Church at Canterbury has been saved from creating a new Papacy. The nationality of all the Churches in communion with our own has been maintained; the story of the Church of Japan, e.g., will presently show us how with the element of nationality preserved there has been no loss of unity or concord. Necessarily of short existence, this and other instances can yet be adduced to prove that the theory of National Churches—always acted upon in the

changeless East—is perfectly applicable to modern circumstances, and that the cry for a visible auto-cruacy as a preservative of spiritual unity is as false to fact and necessity as we know it to be to revelation and reason. It pleases our Italian friends to throw scorn and ridicule upon the idea of National Churches; in their audacity, and true to their method of denying all that Anglicans assert, except what happens to be de fide, they write and speak of Nationality in the Catholic Church as if it were a new element invented and introduced by the men of the 16th century; most conveniently they ignore the witness of the eighteen centuries of National Church life in the entire East. Let us put modern and ancient instances side by side, and so answer scorn by fact.

The Queen's Jubilee.

SIR,—We are soon to celebrate the good Queen's Jubilee. Let us do it right royally and well. Long has been her reign, and still we would have her to rule over us. I have observed there are many proposals afloat towards marking this epoch in the history of the Empire. One would free the "Sick Children's Hospital" from all debt, an excellent proposal. A second writer would have our cities and towns to erect "Houses of Industry" for the poor—this, too, is a very laudable scheme, and I hope may be carried out in many instances. A third asks that a "National School of Science" be established in Ottawa—this is also worthy of deep consideration, especially seeing we are at any moment liable to lose thousands on thousands of the population through lack of vaccination alone (Canada is very slow to protect her people). But I would like to see one other item added to the programme—a "Home for the Aged and Infirm Clergy and their Wives." This home could be under control of the Executive of General Synod. Our Christianity is of a very poor type indeed when it forgets the priesthood. Have you not, or are you never going to have, an aged clergy and wives and widows in the Canadian Church? If you are, would it not be well to have a nook—a spiritual nook—where, when service were ended, they could retire from the world and calmly wait the Master's summons. Let such a home, with its little chapel, be founded in Toronto. Let it be a spiritual "Kilmainham" and a "Greenwich Naval Hospital" where the sister can nurse, and the deaconness visit, and let it be an object-lesson to all that our Christianity is more than a mere name. C. A. FRENCH.

The Bishop of Jerusalem's Appeal for Lent, 1897.

REVEREND AND DEAR BROTHER,—In making earnest request to you that (if you are not already pledged, through any other society or means, to assist Jewish work) you will kindly give me, as your representative at the mother city of Christianity, an offertory for Jewish Missions, I would urge the following plea: We all know that it is incumbent on every baptized member of Christ to do something for missionary work in foreign parts; and it is the general conviction that God's blessing is on the family, parish and nation that undertakes such work for Him. Since our missionary spirit revived and we became a missionary Church, we have been enlarged into the Anglican Communion, including, with the Irish and Scotch Churches, the strong and loving sisterhood of the Churches in our own colonies, and in America. And it is indeed a Communion powerful for good influence in the world which we represent at this city. But, being missionaries, we have a two-fold duty—to the Jew, and to the Gentile. We cannot be faithful to our commission if we regard (however devotedly) only one side of it, the Gentiles. The facts in the enclosed paper show how prominent is the claim to the Jewish side of this commission in our own days. Will you kindly bring this before your people? Will you strengthen my hands here to develop and extend existing work, and to take up new openings which are so many and so urgent? May I press upon you the opportunity of which you hold the key to close or to open, and I would say less its responsibility of closing than the happiness of opening, this enterprise to your people? I most gratefully acknowledge the support sent me from every province, I may soon say diocese, of our Communion; and the growing sense that this work is that of the whole Church, and it emboldens me this year to make a more general appeal, for which Christ's service has most emphatic need. I am yours most truly in Christ. G. F. POPHAM BLYTH,

Anglican Bishop in Jerusalem and the East.

P. S.—I would suggest Good Friday as a suitable day of appeal, being the anniversary of the crucifixion of the first missionary to the House of Israel; and (being Friday in Passover week) the day when they specially wail over the stones of the boundary wall of her fallen Temple, and the day when

we specially pray for the revival of the Church first planted, the Church of the Hebrews. But I leave it to your discretion to name any day more convenient to your people. Friends in Canada should send contributions to the Rev. Canon Cayley, St. George's Rectory, Toronto, who has kindly consented to forward them.

Guilty of Another's Sin.

SIR,—In this holy lenten season, when the Church calls upon us to examine our hearts to see if there be any way of wickedness in them, we are too often satisfied with finding out and repenting of our actual sins, without thinking of the sins, directly or indirectly, which we may have caused others to commit, and thus ignore the Apostolic warning, "Be ye not partakers of other men's sins." From the infrequent mention of such sins, people often ask, are there such? There are such, and they are neither overlooked nor forgotten. Of this fact we have too certain a proof, if we needed any further proof than that which our own accusing conscience supplies. The man is not to be envied the index finger of whose conscience can point away back, in time almost forgotten, to the idle word, the unholy look, the impure thought, that first was the means of starting the hitherto innocent one on the downward path of misery, shame and disgrace. It is not for us to think lightly of the guilt which we may thus contract, stand at the point where your career and that of the other about whose treatment by you your conscience so torments—see the lines diverge, one going one way. Heaven knows how sad; another, another way, until they pass from mortal ken, and are swallowed up in the eternity of God, never to be obliterated, never defaced. The title by which Jeroboam, founder and author of the schismatic Church of the Calves, is named in Scripture, as the man, that is, who not merely sinned himself, but who "made Israel to sin," furnishes a very solemn proof of the gravity of the guilt in the sight of Heaven, which they contract who transgress after the likeness of his sin. To his name there cleaves the brand of perpetual dishonour, "which made Israel to sin," and is the prominent fact about him, the first point which strikes the inspired historian who has occasion to name him; he is the man; who involved a multitude of others in mortal sin. Whoever else may forget, God has not forgotten, and by this recurring refrain let it plainly appear that He has not done so; that those by whom souls perish, at once seduced and seducing, shall have a very solemn account to settle with Him. Another way of being guilty of another's sin is by launching some evil book, corrupting and defiling upon society. A book may be admired because the writer can weave sentence after sentence in what is called a terse and incisive style; one of these publications have lately appeared in our midst. This book tells us all we can do is "a guess" at "the riddle" of life; the word apposed to *guess* and *riddle* is *know*. We opened a concordance at the word "know," and we found know and its cognates is mentioned in the Good Book (as that word by which we lay hold on the unseen) more than nine hundred times. Whom are we to follow here? The good God who has allowed us to use with respect to Him, "I know," or this "guess at the riddle of existence." The planting of a poisonous upas tree may not prove so difficult, but it is quite a different thing to cut it down. The head that planned and the hand that wrote an unhappy book, causing or aiming to cause the faith of some weak brother to become weaker, may soon forget its cunning, but the misleading volume lives on, again and again to attest to the truth of that homely proverb—there is no such robber as a bad book. H. J.

A Voice from Algoma.

SIR,—In a late issue of the CANADIAN CHURCHMAN is an article on the Prayer Book, by the Rev. W. S. Langford, which is well worthy of notice and comment; it constrains me to cry out for the distribution of this "inheritance," for which he says, and very truly, that the "clergy alone are responsible." Many people here do not know anything of the Church. The Prayer-Book is as a myth or fable to them. They will ask "What page is the Creed on?" and many such questions. I am now in actual mission work in the third mission in Algoma, and am fully convinced that the whole system of missionary work in this diocese needs to undergo a radical change. The idea has gone forth that Algoma means poor, very poor, and that the C.M.S. and the W.A. must clothe and feed those people. The Church, through her societies, has been doing so in a great measure. The result is that the people have become so weak and indolent for want of mental and bodily exercise, that they lie down and will not even put the food into their mouths when it is offered them, but will wait for the Church to spoon feed them like infants. I do

not want it to be understood that all the people in Algoma are in this benighted state—no, not by any means, but those who receive and expect clothing from the W.A. are, and they will never be in any better state so long as the W.A. continues to send them clothing. The W.A. is a great power for good in the Church to day,—has done and is doing a noble work, but I do not hesitate to say that a great proportion of the work done by that society in Algoma has not had the desired effect. The W.A. and the bishop are not to be censured for this, as I believe they have done the very best they could according to the light and knowledge they have had, but I do say that the men in charge of the various missions, both clergy and catechists, are to be seriously censured for this great mistake that has been made and is going on all the time. It is the bounden duty of every man in charge of a mission, whether clergyman or layman, to see that there is at least one copy of the Book of Common Prayer and one copy of Hymns (A. and M.) in every house in his mission; and also to teach those people to use those books according to the order laid down by the Church. The people here, in many cases, cannot buy books; in those cases the men in charge should apply to the W.A. for help. The answer to this I foresee, viz., that the W.A. is doing all she can for Algoma, that she has to do so much in the way of clothing the people, that she cannot do anything in the way of providing them with Prayer Books, Hymn Books, and Church literature. Now, my fellow churchwomen, allow me to show you the remedy. Cut off the supply of clothing, and expend one-half the money and one-tenth the time and energy on books, and you will be doing a greater missionary work than has ever yet been done in Algoma. You would be holding up the hands of clergymen and helping them out of very hard places. If you could travel through Algoma as I have done, you would understand this. Imagine a clergyman going into a church or school house, as the case may be, with a congregation of from 20 to 40 or 50, and going through the morning or evening prayer, and not one voice to respond. This is a state of things that I have found, and the reason is, they have no Prayer Books, and never had them, and do not know how to use them. The question may arise, what shall those poor people do for clothing? Allow me to tell you that in the three missions wherein I have worked, I have not met one family who cannot get good food and warm clothing if they get up and make an effort to do so, but it is impossible for them to buy a Prayer-Book or a Hymn-Book. They can trade the farm produce for clothing and groceries at the good general stores in their localities, but they cannot get Church books at these stores, as they are not kept in stock. The result of all this is that those people know nothing about the Book of Common Prayer, hence they know nothing about the Church. To give you an instance of this: I met one poor mother in her home. She had a little child unbaptized. The clergyman spoke to her about it, and she consented to allow him to baptize her child the following week. After he passed out of the house, she said to me, "Is there not some question to answer if I have the baby baptized?" I said, "Yes; if you bring me your Prayer-Book I will show you the service and you can read it up." She told me she never had a Prayer-Book. Bear in mind she is the mother of a Church family. Now this is a serious matter, and it is time that the clergy of Algoma should make an effort to correct this. In nine cases out of ten, the parties who received clothing from the W.A. received a lasting injury rather than a benefit, as it made them lie down in idleness, waiting for the Church to clothe them, when, if they had been depending on their own resources, they would have been up and doing for themselves. Each congregation should have at least three dozen copies of the Book of Common Prayer and as many copies of Hymns (A. & M.) to be left in the building where the services are held, and each family should have at least one Prayer-Book and one Hymn Book in the home to be used daily by any member of the family. If this step were taken and carried out successfully, the work of the bishop and his 80 clergy would bear more fruit in two years than it will in 20 years under the present system. As long as the W.A. continues to send in the bales of clothing the people will continue in their lazy ways, and their children and children's children growing up around them will know nothing but laziness and filth. Some will argue that Algoma is such a rocky place that farm produce cannot grow here. Now this is a mistake. True, the soil is rocky, but it is not barren. In every part between the rocks there are very fertile valleys where the people can raise beef, pork, hay, oats, poultry, butter, eggs and all kinds of vegetables in great abundance, besides the tons of wild fruit which waste every year for want of people to gather and save it. All this they can trade at the good general stores for clothing, boots and shoes, groceries, etc., and I wish it to be understood that all the articles last named are of as good a quality and at as easy prices here as in the general stores any-

where in Toronto Diocese, except in the cities. And if any one wishes to have goods in this line of a finer brand he can order from the Toronto and Montreal tea merchants, as I meet their agents here in every locality. This farm produce will not grow without work, but will it grow in any district without work? Those who work here are comfortable and have learned to depend upon themselves. It is only the lazy and idle who depend on the Church to clothe them, and they are very rude and bold, and give insolence to the clergymen and their families about what the W.A. sends in the bales. They expect larger parcels and better goods than they get. I fear I have already trespassed on your valuable space, but I may continue this subject in another issue.

CHURCHWOMAN.

Parry Sound District, March 8th, 1897.

Family Reading.

Ministering.

What though your feet are often over-weary,
On ceaseless errands sent;
And tired shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient, lest the ones whom you are serving
Be soon beyond your care;
Lest little wayward feet that you are guiding
Slip past you unaware.

Ah, then, no joy would seem so dear and blessed
As spending months and years
In ceaseless service for the vanished darlings
So vainly mourned with tears.
But while you have your dear ones still around
you,
Do not regret your care;
Far easier aching feet and arms and shoulders,
Than aching hearts to bear.

And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land;
Perchance some soul you aid to-day, to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To banquet with the King.

Justification by Faith.

"The Gospel 'is the power of God unto salvation to every one that believeth.' Why? Because it tells the story of Christ's earthly life—His gentleness, goodness, and compassion—and assures us that, having seen Him, we have seen the Father? That is not what the Apostle says. Because it declares the glorious mystery of the Incarnation? That is not what He says. Because it reveals God as the Father as well as the Creator of men? That is not what he says. Because it makes known to the whole race the infinite love of God? That is not what he says. The Gospel 'is the power of God unto salvation'; 'for therein is revealed a righteousness of God by faith unto faith.' This is the element which he singles out and exalts; and to this he gives the supremacy. The reason why He asserted it with such vehement vigour, as though this alone constituted the Divine force by which alone the Gospel achieves human salvation, was the antagonism which it provoked at that time. . . . And if He asserted its greatness because it was denied, there are the same reasons now for asserting its greatness again."

Basis of Character.

Here I am. I have not placed myself here. A little while ago and I was not. I have come forth from the hollow of the Creator's hand. He has not sent me here to sit still: even the stones are useful to mankind. He means me to be useful. I have something to do. What is it and how should it be done? All circumstances say that I am to do the work of a grocer. I have been taught this: I can do it best. In this work I join with the tea-tree and the coffee-tree, with the sweet cane, with the rice fields, with the wonderful plants that yield such pleasant fruits, such delicious spices, with the sun that warms them, with the clouds that water them, with the air that quickens them, with the earth that bears them, with the labourers of harvest-field and vintage, with the mariners that carry them

over sea, with the winds whereby they are wafted, and the winds whereby they are borne. All this is but God's chain of agencies for providing these good things to regale and to nourish men; and into that chain of agencies I fall, the last link, directly conveying the creatures of God into the hand of those for whom they have been preparing by all my precursors.

Welcome, then, welcome my task. Happy it is to labor when all nature around, set in motion direct by the Almighty's power, is constantly forwarding work to my hand. Did He that placed me here mean me to do my work loosely, negligently, slothfully? Surely not; see how these fruits are made—how perfectly, how wholesomely, how pleasantly. All *He* has done by His own hand in the process of provision is done *well*. What I do must be done well. "Be not slothful in business," comes home to my ear from "the double voices of revelation and of its echo, nature. I must not be slothful; God has sent me to work, man needs to be served. Then I am here to do all that I can do to promote the welfare of mankind, and to fulfil the appointment of my Maker.

Christ's Baptism.

In the fullness of time, Jesus came to where John was baptizing, and was recognized at once as the Messiah. Strange to say, He asked to be baptized. Well might John the Baptist, the preacher, shrink back as he saw Jesus coming among the crowd of penitents to receive baptism at his hand, the rite that told of the need of cleansing, while of course, unlike the Christian sacrament of Baptism, it was a mere external symbol, having no corresponding and accompanying inner spiritual grace.

"I have need to be baptized of Thee," he cried, "and comest Thou to me?" "Suffer it to be so," our Lord replied; "thus it becometh us to fulfil all righteousness." He would honour His Father's ordinance, He would enter on His public ministry with the recognition of the Forerunner. And while Himself perfectly sinless, He comes as the representative of the sinful race, "in the likeness of sinful flesh," to bear our shame, to do penance for our sins. As at the circumcision the spotless Infant, "conceived by the Holy Ghost, born of the Virgin Mary," subjected to the rite which was a badge of sin, so at His Baptism, as in His Passion, He is numbered "among the transgressors," our Leader and our Representative, "the Son of Man," in Whom all the experiences of the human family are by a wondrous sympathy recapitulated.

Does not our Lord's Baptism shame our refusal to bear shame, to acknowledge a fault, to confess our sins, to avow ourselves in error? Does it not reprove our self-will in rejecting means of grace, of whatever kind, which He has ordained for cleansing, strengthening, discipline?

By Thy Baptism, teach me, O Lord, humility, obedience, penitence.

Two Abiding Witnesses to the Resurrection.

There are two permanent and abiding witnesses to the resurrection of Christ. These are the Lord's Day and the Lord's Supper. Whether we are believers or unbelievers, the fact of the Lord's Day brings home to us fifty-two times in the year the fact of Christ's resurrection. With the evolution of every week Sunday returns to tell of a risen Saviour. The Jewish Sabbath was proclaimed in awful majesty, accompanied by thunder that shook the granite heart of Sinai, and pierced the bosom of trembling unbelief. It was enshrined in the customs of the people, and maintained with the sanction of prophets, priests, and people, as ordained by God Himself. The Jewish Sabbath, which none impugned, was set aside for the Lord's Day, which fell on the first day of the week. Such a change could only have been brought about by an era-making event, and that supreme and era-making event was the resurrection of our blessed Lord on the first day of the week. The Jewish Sabbath was the festal day of the Old Creation. The Lord's Day is the memorial of the New Creation, brought to light by the resurrection of Christ from the dead. The chain

of testimony regarding the day is complete from the earliest century to our own time, when it falls within the region of our own sense-experience. The Lord's Supper has been handed down to us from the earliest days of the Church. St. Paul gives us the first written account of the institution, in 1 Cor. xi. 23, 24, and declares that he received it "of the Lord." It was a memorial service which covered not only the death of Christ, but also His resurrection, "For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come." (1 Cor. xi. 26.)

Christian Contentment.

What are the ingredients of Christian contentment, and what are the ruling considerations which should make a Christian happy and thankful to be what he is? The first motive, common in a large measure to St. Paul and to the wisest heathen, is that nothing earthly either lasts or satisfies. Why not acquiesce in whatever befalls us when all is relatively unimportant, relatively insignificant. The second motive for cherishing a contented spirit is confidence in the wise and loving providence of God. We each are placed where we are. God is too wise not to know all about us and not to know what it is best for us to be and to have; and God is too good not to desire our highest good, and too powerful if He desires not to effect it. Our true course is to remember that He sees further than we do, and that we shall understand Him in time when His plans have unfolded themselves. The third motive is that a Christian in a state of grace already possesses God: "If any man love Me, My Father will love him, and we will come unto him and make our abode with him." Surely, if these Divine words are real to us, we must know that nothing that is infinite can be needed to supplement this our firm hold upon the infinite, that no created thing can add to what we have in possessing the Creator.—*H. P. Liddon.*

Strength in Weakness.

God has not put the meanest Christian into His world and into His Church only to be held up, only to be rescued from falling, only to escape the wrath to come; but He has put every one of us here to serve and glorify Him, to contribute an active share to the great testimony which shall rise, and is ever rising, to Him, to His faithfulness, His purity, His righteousness, His glory, as from all His works, so in the highest and noblest degree from His Church, the highest and noblest of His works. "My grace is sufficient to enable thee for the work which I have set thee to do, sufficient to enable thee, in spite of the trial—yes, and by means of the trial—to bring forth fruit to My glory." "My strength is made perfect in weakness." It is His purpose with all His people that they should work for Him in life and life's duties, not in their own strength, but in His; that their bearing up in their lifelong conflict and then issuing forth into glorious victory should be seen and felt at every step to be not of themselves, but of Him. And for this purpose it is that He sends to them hindrances, trials, infirmities, thorns in their way, that their own pride, and strength, and stoutness of heart, and firmness of resolve may be broken down, that they may not walk in a light of their own kindling and congratulate themselves on the brightness of their path, but may toil through darkness and disappointment, through briars and through tears, to the sunshine of the everlasting hills, where the Sun of Righteousness may light them to the work of life.

Throw Out the Life-Line.

A captain of an ocean vessel one day, as his ship was speeding through the waters, saw a signal of distress some distance off. A glass was turned to the spot, and it was seen that there was only one man on a piece of wreck. To go to his rescue the ship would have to be stopped and turned back in her course, losing much time. "No," said the captain, "some other vessel will pick him up." He speeded on, and was in port in good time, and was commended for his

swift passage. But he could not get out of his mind the memory of that signal of distress out there on the wild seas, and the sight through the glass of that one man on the piece of wreck left there to perish. By day and night that picture haunted him.

As we are hurrying on these busy days, do we see no signals of distress on life's broad sea? Do we hear no cries, no bitter wails from souls that are out on the angry waves? Do we heed the signals and hearken to the cries? Do we turn away from our business, our pleasure, our ease, our money-getting, our petty ambitions, to carry rescue to these souls that are perishing or that are in sorrow? Or do we hurry on and say that we have no time for these things, no time to save our brothers, no time to lift up fallen ones, no time to wipe away a tear? If we do not turn aside to help or save, may not our deepest sorrow in eternity be the memory of cries of distress unheeded? May not the visions of the perishing ones who called to us for help and got no answer, whom we have left unhelped out on the wild waves, haunt us forever?

Faith v. Science.

If we consider what faith signifies we shall see at once that this contrast ought to carry with it no alarm. It is a contrast which follows on the very nature of faith. If we had understood its nature we could never have expected it to disclose itself under the same conditions as those which govern the observation of scientific facts. Faith is an elemental energy of the soul, and the surprise that we are undergoing at not being able to bring it under direct observation is only an echo of the familiar shock with which we learn that science has ransacked the entire bodily fabric of man, and has nowhere come across his soul; or has searched the heavens through and through with its telescope, and has seen no God. We are upset for a moment when first we hear this; and then we recover ourselves—as we recollect that, if God be what we believe Him to be, immaterial and spiritual, then He would cease to be Himself if He were visible through a telescope; and that if the spirit of man be what we believe it to be, that is the very reason why no surgeon's knife can arrive at it.—*Canon H. S. Holland.*

Faith and Love.

Love is in all true faith, as light and warmth are in the ray of the sun. So soon as faith is kindled in the heart, there is the glow of love, and both come from the same Sun of righteousness pouring in faith and love together into the heart, and there is nothing hid from the heat thereof. With the increase of love, faith increaseth. But love liveth by good works. Love cannot live torpidly. Even in human love, love which never did deeds of love would grow dull and die. We love those most to whom we do most good. Love is, perhaps, increased more by doing than receiving good, at least by doing good out of the love of God. "Faith worketh" (literally "inworketh;" the word means, worketh in the very soul itself) "by love." —*E. B. Pusey.*

He Knows.

God has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder of the wall; He hears the pickaxe of the miner down in the coal-shaft; He knows how strong the tempest strikes the sailor at the mast-head; He sees the factory girl among the spindles, and knows how her arms ache; He sees the sewing-woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord and He shall sustain thee."

—Things which never could have made a man happy develop a power to make him strong. Strength and not happiness, or rather only that happiness which comes by strength, is the end of human living.

"Come Ye Apart and Rest Awhile."

A soft, loving voice falls sweet on my ear,
Bidding me pause, its words to hear.
'Tis the Saviour speaks, in accents clear,
Gently He calls, "Come, children, dear.
Unsatisfied, weary of life's long wile,
Come ye apart and rest awhile."

From the turmoil of earth, its noise and fret,
From thorny paths thy feet have met,
From pleasures that fade and leave but regret,
From griefs the heart can ne'er forget,
From sins that beset, from cares that beguile,
"Come ye apart and rest awhile."

From the burden and heat of life's brief day,
Turn, Christian, turn, the call obey.
With Him our leader, our guide and stay,
Our wilful feet will no more stray.
In the strength of His love, the peace of His smile,
"Come ye apart and rest awhile."

Gold, Frankincense and Myrrh

A STORY OF THE HOUSE BY THE CATHEDRAL.

BY EMILIE SEARCHFIELD.

(Continued.)

Certainly there was a spice of truth in his words; the girl's head was a marvel of untidiness, with braids and tangles hanging down on her shoulders.

"Well, you boys did it, you know; you pulled my hair down," cried Bessie hotly, slapping them in turn on the shoulders with the brush she wielded. The tumult began to grow hot and fierce again with shouts and laughter.

Ethel gained her voice at last, gulping down her sobs. "Be quiet, you boys, can't you? and go to school!" she said turning her tear-stained face towards them.

"Whew! she's just like——" Jack paused a moment for a comparison.

"An old maid," averred Willie, coming to the rescue.

Now an elderly woman put her head into the room.

"Miss Ethel, one would think you'd send those boys to school, and begin lessons with Miss Bessie and Nellie, or what are ye fit for?" was her spoken reproof.

"She's crying," said Freddie in a stage whisper, nodding his head at the servant.

"Folks as does wrong has need to cry," was her dry retort. And now, you boys, just you march off to school." She whisked them all three out by the shoulder, bade Bessie go and attend to her untidy head, and glancing, not unkindly, at poor troubled Ethel twining Nellie's curls into order, made her exit.

CHAPTER III.—WHO KNEW ABOUT IT.

Moonlight was shimmering down over the garden beds and the Lent lilies, and stealing in at the window of the little back parlour in the organist's house. Only Ethel and her father were there, the young girl at her old post by the window, her father sitting at the other side of the room in shadow, his head bowed on his hand, and his elbow resting on the table.

A heart-sickness, a very faintness, was stealing over Ethel, standing there making her mighty resolve to speak to her father at once, that very evening, of yielding up that which Bertie had only in the morning craved of her. She would do it at once lest her courage should waver.

"Father," she said, gliding across the room and standing at the back of his chair, her hand on his arm, "father, may I discontinue my lessons at Signor Giuvani's?" Her voice was very tremulous.

"Discontinue your lessons at Signor Giuvani's! Child, I do not understand you," replied her father, rousing himself.

"I want you to let me off, papa—not to make me go there—not to——" She was getting confused, conscious that she was making her request very badly.

"I never wished you to go there, never wished you to take lessons in painting; in fact, never favoured the scheme at all—you know I did not, Ethel," said her father, decisively.

"No, papa, I know," she returned, humbly; "and now I do not wish to go on."

"Do I understand that you wish to give up the thing altogether, and have no more to do with it?" Her father spoke rather sternly.

"Yes, papa, I think that is what I want."

"Think! Don't you know?"

"Yes, papa, that is what I want you to let me do."

"And what has put this new whim into your head?"

"Oh papa, 'tisn't a whim," was the wistful reply.

"Well, Ethel, I am not averse to the plan, because I never favoured your painting fever, as I said before; still, I am disappointed, as this is another proof of your instability and changefulness of character." Mr. Graham spoke severely: he had always looked upon his daughter as changeable, unstable; perhaps she had been somewhat fickle, and swayed to and fro, as her girlish fancies led her hitherto; but now this noble self-surrender would be something steadfast, or why was the poor girl's soul so stirred within her, her cheeks blanching, her heart palpitating at what she was doing? "It may be as well in the end though, as it is," continued her father, "for I may be able now to afford some sort of schooling for Bessie, instead of letting her run wild like a young colt, depending upon you for instruction." His words were partly just in their half-reproach; still her father misunderstood her.

She could not trust herself to speak in reply; she only kissed his cheek and went out of the room, up the stairs, with their faded carpet, and into her own little chamber, to sob herself into calmness. She had laid it down, her life-glory, her all, as it seemed to her that night, and no sweet voice whispered to her that there will be a glorious gathering up hereafter of all we have laid down now in this our trial-time, in simple, unwavering love; she only knelt down by her bed and sobbed, and felt that Bertie's heart would be lighter, if her own was heavier, for what she was doing; and this comforted her. By-and-by she heard Bertie coming up the stairs, and went out on the landing to speak to him.

"Bertie," she whispered, drawing him into the recess by the moonlit window, where they had so often sat and talked or read, "I've asked papa not to let me go to Signor Giuvani again, and he says I may not; so I give it up."

(To be Continued.)

The Forty Days Fast.

The promised Prophet, Priest and King has come, and has been anointed by the Messenger of God. Yea, God's own voice accepts Him as His Beloved Son. After His Baptism or ordination He does not at once enter upon His ministry as we might expect, but after the manner of Moses and Elijah, He fasts for forty days. This fast in His case, as in the others, was a preparation for the great labours that were to follow. His retirement, meditation and fasting made Him ready for the onslaught of Satan, as well as for the public ministry. Let us learn from this the importance of meditation, personal communion with God, and of fasting.

"The Scriptures bid us fast;" the Church says "Now." She gives a list of days and season of abstinence, of which (would God the ordering were more noted and acted upon by her children!) Friday in each week, except it be Christmas Day, is one. She clearly directs the manner and end of fasting, and lays down most plain rules for the guidance of her members. This very specially in the Collect for the first Sunday in Lent, in which she prescribes "such abstinence as may subdue the flesh to the spirit," leaving each to judge of the degree which, in each case, will have this effect. Excessive abstinence, for instance, would with many have an effect entirely opposite. And as Jeremy Taylor instructs, fasting must in no case injure health. Yet even the exempt from this duty, as the delicate, the aged, the poor and the very young, may find many minor instances in which self-denial and disciplinary self-restraint may be employed.

If any find it easy to subdue the flesh, to give precedence to spirit over body in devotion, to conquer the old nature and to adopt the new; in a word, not only to "follow after holiness" with painful toil, but to be already holy, then to such we speak not. They need not the stuff which even Christ vouchsafed to use, and they have distanced St. Paul, and have already attained. But those who, pressing toward the mark, find still the flesh impede them, and the world's entanglements hold them back, these will not neglect or hold lightly discipline proved and tried as to its virtue, in the past time and in the present, by the experience of the earnest athletes of God.

How I Can Keep Lent.

- By active deeds of charity.
- By faithfulness in my work for God.
- By worship in His Holy Church.
- By reconciliation wherever I have offended.

Hints to House-keepers.

OYSTER OMELET.—Drain through a colander one dozen oysters, strain the juice, put a little in a stew pan over the fire, add the oysters, and let them stand until the edges begin to ruffle, then skim out and drain, and season with salt. Beat four whole eggs, add four tablespoonfuls of warm water, place a smooth stew pan over the fire, add half a teaspoonful of butter, then add the oysters and shake the stewpan until the bottom is cooked. Turn over the omelet, or set it in the oven on a grate, so the top will brown, sprinkle a little salt over the top, and serve immediately from a hot platter.

ESCALLOPED OYSTERS.—Allow one pint of grated bread to one can of oysters, add two tablespoonfuls of butter, one small cupful of sweet milk and cream mixed. In a buttered dish place a layer of bread crumbs, then a layer of oysters, and sprinkle with salt and pepper and bits of butter. Alternate the layers till the dish is nearly full, using crumbs for the top layer; pour milk over the top and then add more crumbs. The top and bottom layers of crumbs should be quite thick, but there should not be many between the layers of oysters.

OYSTER DUXELLES.—Allow five oysters to each person: Have ready large scallop shells or individual baking dishes, which have been buttered. Beat one egg slightly and add one teaspoon of hot water. Pick over and drain the oysters, dip each in the beaten egg, then roll in fine bread crumbs, of which two cupfuls will be needed. Lay five of the oysters thus prepared in each shell or dish, with the points to the centre. Sprinkle over each dish half a teaspoonful of chopped celery. Dust with salt and pepper; add to each dish a teaspoonful of bread crumbs, a tablespoonful of cream, and half a teaspoonful of butter in bits. Bake for fifteen minutes in a hot oven. One can of oysters will serve five people.

COTTAGE PUDDING.—One cup of sugar, three teaspoonfuls of butter, three eggs, half a cup of milk, one teaspoonful of soda, two teaspoonfuls of cream tartar. Mix quickly and bake in quick oven, and serve with a "dip sauce," made with one cup sugar, quarter pound of butter, one egg, one glass of wine. Cream the butter and sugar; beat till very light; beat the yolk of the egg light and the white to a froth; stir gently into the sugar and butter; stand it over the teakettle and mix in slowly the wine.

TO MAKE LINEN WHITE.—To make linen beautifully white, use refined borax in the water instead of soda or washing powder. A large handful of powdered borax to 10 gallons of boiling water is the proportion, and you will save one-half in soap by this method. Borax being a natural salt, does not injure in the slightest degree the texture of the linen, and will soften the hardest water.

In washing the face you need to thoroughly cleanse the skin at least once a day, and this should be done last thing at night. Wash well with tepid water and pure soap, which lather well over the face, rinse thoroughly, and dry, using gentle but thorough friction.

Children's Department.

Rules for Daily Life.

Begin the day with God ;
Kneel down to Him in prayer ;
Lift up thy heart to His abode,
And seek His love to share.

Open the book of God,
And read a portion there,
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be ;
Where'er thou art—at home, abroad—
He still is near to thee.

Converse in mind with God,
Thy spirit heavenward raise ;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God ;
Thy sins to Him confess ;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep ;
And when thou tread'st the vale of death
He will thee guard and keep.

A Sweet Christian Life.

Unless our religion has sweetened us to a very considerable extent—given us the control of our temper, checked us in the moment of our irritation and weakness, enabled us to meet misfortune and in a measure overcome it, developed within us the virtues of patience and long suffering, making us tender and charitable in our judgments of others, and generally diffusing about us an atmosphere which is genial and winsome—what ever else we may have gained, one thing is sure: religion is not having its perfect work in us; and, even though our Christian life is clear and positive, it is only as a grarled and twisted apple-tree which bears no fruit, only as a prickly bush which bears no roses, and the very thing which of all others we should have is the very thing in which we are most

Exhaustion

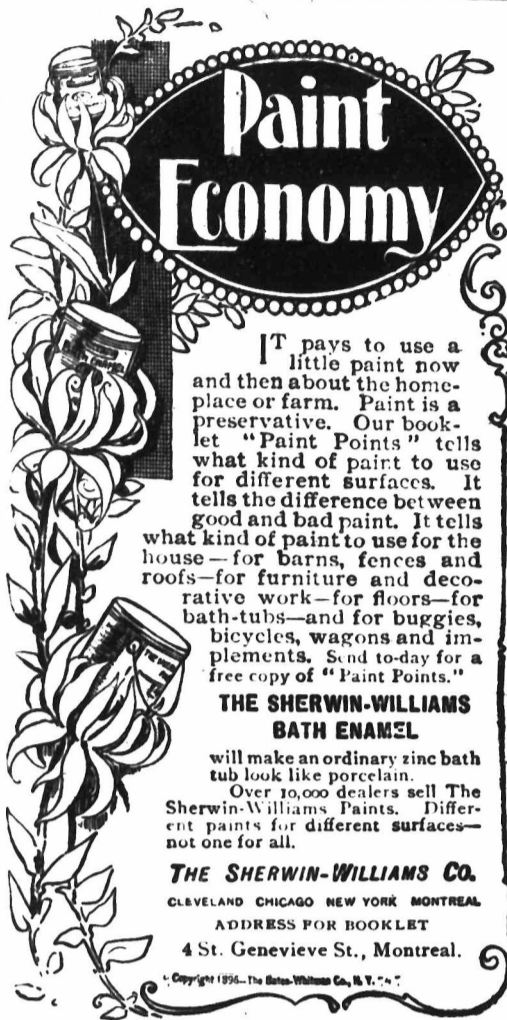
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Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

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For sale by all druggists.



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It pays to use a little paint now and then about the home—place or farm. Paint is a preservative. Our booklet "Paint Points" tells what kind of paint to use for different surfaces. It tells the difference between good and bad paint. It tells what kind of paint to use for the house—for barns, fences and roofs—for furniture and decorative work—for floors—for bath-tubs—and for buggies, bicycles, wagons and implements. Send to-day for a free copy of "Paint Points."

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Over 10,000 dealers sell The Sherwin-Williams Paints. Different paints for different surfaces—not one for all.

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Anæmia means "want of blood," a deficiency in the red corpuscles of the blood. Its cause is found in want of sufficient food, dyspepsia, lack of exercise or breathing impure air. With it is a natural repugnance to all fat foods. Scott's Emulsion is an easy food to get fat from and the easiest way of taking fat. It makes the blood rich in just those elements necessary to robust health, by supplying it with red corpuscles.

For sale at 50 cents and \$1.00 by all druggists.
SCOTT & BOWNE, Belleville, Ont.

deficient. A Christian life without sweetness is a lamp without light, salt without savor.

CONSUMPTION CURED.

An old Physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper.—W. A. NOYES, 520 Power's Block, Rochester, N. Y.

Cheerfulness.

"How can you always be so cheerful and happy, when you have so many cares?" asked a lady of an overworked wife and mother.

Here spoke a soul that lived above the shadow. It is to take the love and let the shadow of life float beneath her feet; but the perpetual sunshine in which she dwelt bathed them all with glory.

There is only one way to get above the shadow. It is to take the love and

hope of Christ into the soul. A mere sunny disposition will not keep one always happy. But a supreme faith in God is like wings; it will lift one into the sun-bright sky, whether the shadow be that of a fitting April cloud, or the lingering darkness of equinoctial storm. Happiness that rises into blessedness, that is supreme always and all-wise, can be nothing less than Christian happiness. It must have its source in Christ. With such resource, life, with all its ups and downs, can no more sadden and oppress a human soul than a passing shower can drench the glistening forehead of the Jungfrau, or storm-wind ruffle the plumage of the eagle that soars in the sun.

"Not Exactly Right."

Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

—Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists. 25 cents.

Heart's-Ease.

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature.

Strong, true friendship is like the beautiful blue violet, with heart of gold.

When the clouds are heavy and the path weary and rough, a light heart and beaming face brighten and shorten the way.

The gleam of a trusting smile will reach further than the brightest sunshine or electric light—even into the human heart.

DEATH.

HOUSTON.—At St. John's Hospital, on January 31st, 1897, Marie Louise Houston, second daughter of Rev. Rural Dean Houston, Rector of Cornwall, aged 17 years.

My Christian Name.

If you little ones are too small to be able to write your name prettily, ask some one to write it down for you on this line; or if you are old enough, write it yourself:—

There is my name written down. The Sur-name comes at the end—that is the name of all our family: but the rest of the name only belongs to me. I cannot give away the Christian name, nor lend it to any one, nor lose it. It

Women

Who are nervous, weak, worn out with local troubles find pure blood, nerve strength, and perfect health in Hood's Sarsaparilla.

We do not say the above to raise false hope. It has been the experience of many, very many women in those intensely trying periods which demand and consume so much

Nervous

force—those special physical trials we delicately indicate by merely using the words—Maid, Mother, Matron.

Like a confidential friend we suggest the use of Hood's Sarsaparilla, a reliable blood purifier and tonic; it has helped many others and will help you.

"I was in poor health five years, broken down in strength, and appetite all gone. Local troubles and other weaknesses intensified my misery. Nervous sick

Headaches

dizziness, heartburn and pains in my back made me think I should never be well again. A friend prevailed upon me to try Hood's Sarsaparilla. I soon began to improve and in six months it restored me to better health than for years. I have found Hood's Sarsaparilla a grand medicine for all troubles peculiar to

My Sex

I am now strong and healthy and can do a good day's work. I stand by Hood's Sarsaparilla, for it cured me after other medicines failed." MRS. LUE DIER, Carlinville, Illinois.

This and many similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

belongs to me. It will be mine till I die.

Had I that name always? No: once on a time there was a little baby lying in a soft flannel and fair white cambric, and it was looking up out of its bright little eyes at the shining candle, and the mirror, and the red and yellow flowers, and at mother's face,—and I was that little child.

I had no Christian name when I was born. But after a little time those

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.

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Cocoas and Chocolates**



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.

who loved me most carried me to God's House, the church, and gave me into the arms of the clergyman, who came down to the front, near the door. The font was filled with pure water. He asked God's blessing, and then he took me in his arms, and poured water on me, and said "... I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost."

The dear Lord Jesus was there, though no one could see Him. It was He who sent the clergyman to baptize the little children. And He took me then into His care, and He made me a dear child of God His Father.

And now whenever I read my Christian name, I will remember that I am God's child, and that I belong to Jesus Christ His Son. I am very glad and thankful to God for taking me into His family. When I could not walk a step, or say a prayer, or think about it at all, my Godfathers and Godmothers wished very much to give me to my Saviour, and that is why they prayed for me, and brought me to the clergyman to be baptized. And I will never forget that God gave me His Holy Spirit then, to help me to be good and loving and true. I thank thee, my Saviour, that I can lie down to night as a child of God, safe in my Saviour's arms.

—People buy Hood's Sarsaparilla year after year because it does them good. It will do you good to take it now.

Pass it By.

There are a great many troubles, and trials, and unpleasant things in this world, enough to keep one in perpetual fret and fever and turmoil, if one will allow oneself to be fretted by them. But many of them are not worth fretting about or caring for: they are of little consequence, and we should pay little regard to them.

A man says something which is not pleasant. If we make trouble about it, he will perhaps repeat what he has said, and say as much more. If we say nothing, that will end it. The best course in such a case is to pass it by, and say nothing. We shall always have trials, but we need not grow peevish, or fretful, or impatient over them. We can bear more than we have borne. We can bear more than we think we can bear. Many a quarrel which is exceeding bitter to-day will to-morrow be lost to view. Next year we shall wonder that we worried or fretted or were disturbed by petty trials that crossed our path. A friend may grow unkind, an enemy may be malicious; never mind, pass it by. Clouds may be dark to-day, but the sunshine will come to-morrow, and the afflictions and trials of the present will pass before the brightness of the days to come.

Bury the troubles that are past; bear the troubles of the present; do not worry about the troubles of the future. Meet each trial as it comes, and in a majority of cases the best course will be to pass it by, and leave it with God.

Listowel, Sept. 22nd, 1896.
Edmanson, Bates & Co.,

Gentlemen,—I have pleasure in saying that Dr. Chase's Ointment, Pills and Catarrh Cure and Linseed and Turpentine are selling well, and are giving every satisfaction. Many of my customers have spoken highly in their praise.

Yours truly,
J. A. Hacking.

Humbled Under Affliction.

Some can lessen their own troubles by concealing them, holding their heads as high, and putting as good face upon them as ever; but Job could not do so; he received the impressions of them; and, as one truly penitent and truly patient, he humbled himself under the mighty hand of God (chap. xvi. 15, 16). He now laid aside all his ornaments and soft clothing, consulted neither his ease nor finery in dress, but sewed sackcloth on his skin—a clothing he thought good enough for such a defiled, distempered body as he had. Those are indeed fond of gay clothing that will not be weaned from it by sickness and old age, and as Job was, by wrinkles and leanness (ver. 8). He not only put on sackcloth, but sewed it on, as one resolved to continue his humiliation as long as the affliction continued. He insisted not upon any points of honour, but humbled himself under humbling providences; "he defiled his horn in the dust," and refused the respect that used to be paid to his dignity, power, and eminency. Note—When God brings down our condition, that should bring down our spirits. Better lay the horn in the dust, than lift it up in contradiction to the designs of Providence, and have it broken at last.—*Matthew Henry.*

Peterborough, Oct. 22nd, 1896
To Messrs. Edmanson Bates & Co.,
Toronto.

Gentlemen,—I take great pleasure in testifying to the merits of Dr. Chase's K. & L. Pills. They prove themselves to be just what they are recommended for, and are one of the best selling pills that I have ever handled.

J. D. Tully, Druggist.

The Spider's Scholar.

Robert Bruce, King of Scotland, was once obliged to seek refuge and rest at night in a barn. Early in the morning he saw a spider climbing up the beam of the roof. The spider fell down to the ground, but it immediately tried again, when it a second time fell to the ground. He immediately got up from his lowly couch and said:

"This little spider has taught me perseverance. I will follow its example. Twelve times have I been beaten by the enemy. I will try once more."

He did so, and won the next battle! The king was the spider's scholar.

Souris, Man., Sept. 21st, 1896.
Messrs. Edmanson, Bates & Co.

Dear Sirs,—I find your goods taking remarkably well with my customers and they appear to give every satisfaction, as indicated by the fact of our having sold one half-gross of your Kidney-Liver Pills alone during the month of August.

S. S. Smith, Souris, Man.

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Sleep.
Evening is falling to sleep in the west,
Lulling the golden-brown meadows to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes;
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

Now all the flowers have gone to repose,
Closed are the sweet caps of lily and rose;
Blossoms rocked lightly on evening's mild breeze,
Drowsily, dreamily swinging the trees.
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark in the morning shall soar;
Sleep till the morning sun, lighting the skies,
Bids thee from sweet repose joyfully
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

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CATARRH

DR CHASE'S CATARRH CURE



Speedy,
Inexpensive
and
Absolutely
Painless

See, Bessie, this is the way Mother does:

You insert the tube and give one good blow and away she goes. And do you know I have never had bad breath or a headache since using it. Now just let me try it on you and I am sure it will help that cold in the head and fix up that red nose

- | | | | |
|-------------------------|----------------------------------|--|-------------------------------------|
| Is the breath foul? | Does the nose bleed easily? | Does the nose itch and burn? | Is there a dropping in the throat? |
| Is the voice husky? | Is there tickling in the throat? | Is there pain in the back of the head? | Is the throat dry in the mornings? |
| Do you ache all over? | Is the nose sore and tender? | Is there pain across the eyes? | Are you losing your sense of taste? |
| Is the nose stopped up? | Do you sneeze a good deal? | Is there pain in the back of the eyes? | Do you sleep with the mouth open? |
| Do you snore at night? | Is this worse towards night? | Is your sense of smell leaving? | Does the nose stop up at night? |

If so, it is sure and certain indication of Catarrh.

Dr. Chase's Catarrh Cure gives instant relief—in less than a minute after the first application the air passages are freed and the breathing becomes natural and easy—the most acute attacks of cold in the head are cured in a few hours—cures incipient catarrh in a few days—and will permanently cure most chronic cases in from one to three months—it allays pain—counteracts all foulness of the breath—heals the ulcers—and in an incredibly short time absorbs and dries up all discharges. It contains no injurious ingredients, such as cocaine, the use of which, like morphine, in many cases, has been the means of contracting the dreaded narcotic habit. Beware of catarrh cures containing such ingredients. Dr. Chase's Catarrh Cure is sure, pure, harmless and easily applied. Dr. Chase's Improved Inhaler accompanies every box free of charge. Follow directions closely.

Dr. CHASE'S CATARRH CURE WITH BLOWER FREE at all Druggists, 25 Cents

Forgive.

"Mother," said a little boy, as he rose from his evening prayer for forgiveness, "It's just 'Forgive,' 'Forgive,' 'Forgive.' I should think God would get tired of hearing us say 'Forgive.'" And God would get tired of this prayer, if He were not God. But being God, and being love, God never tires of having His children come to Him in confession of their sins, asking for His forgiveness. How good God is, how tender, how loving! And if God does not tire of granting forgiveness to those who ask it, why should any who need forgiveness tire of asking for it?

A Clear Conscience

It is a poor policy to sell your conscience for a few paltry dollars, and at the expense of some one else. A short time ago a business man of good standing and considered to be a very kind-hearted man in the place where he lives, did something that his conscience will have to pay for sometime, if not at present. He had a young boy working for him whose mother lived in a neighboring town, and who was suddenly taken very ill and word was sent for her son to come at once. When the boy asked his employer for leave of absence, the man was very much astonished that the

boy should ask such a question and said:

"Why you know I can't let you go; I can't get any one in your place on such short notice, and think of the trade I would lose if I let you go. No, it is impossible, you will have to wait a week at least until I find some one else."

The lad was poor and could not well afford to lose his position, but he thought that he would probably never see his mother again was almost heart-breaking. It is a pleasure to record, however, that the mother survived after many weary days of sickness. Do you suppose if that boy's mother had died the man would have let his conscience be put on the same scales with the dollars that he made by keeping the boy in his shop? Oh no. He would not have allowed himself to think about it. It was simply business.

Be careful, my young friends, that you do not let a few miserable dollars corrupt your conscience. They will

never weigh as heavy in your pocket as that conscience of yours, no matter how much you try to make yourself believe they will. A clear conscience. How many of those same dollars some people would give to possess one. If you have one, remember that you have something more precious than gold or silver, and nobody can ever take it from you.

A GOD-SENT BLESSING.—Mr. B. F. Wood, of Easton, Pa., was a great sufferer from Organic Heart Disease. He never expected to be well again, but Dr. Agnew's Cure for the Heart was his good angel, and he lives today to tell it to others. Hear him: "I was for fifteen years a great sufferer from heart disease, had smothering spells, palpitation, pain in left side, and swelled ankles. Twenty physicians treated me, but I got no relief. I used Dr. Agnew's Cure for the Heart. One dose relieved me inside of thirty minutes. Seven bottles cured me."

Scurfy Head.

If a child's head is scurfy, do not comb the hair, which is apt to scratch and irritate the scalp, but brush gently. After washing the head thoroughly, dry it, and apply Dr. Chase's Ointment.

BABY'S SCALD HEAD.—Dr. Agnew's Ointment cures Skin Eruptions in children during teething time. It relieves irritation of the scalp, is comforting, harmless to the hair. It also cures Tetter, Salt Rheum, Eczema in adults. It relieves in a day. 25 cents.

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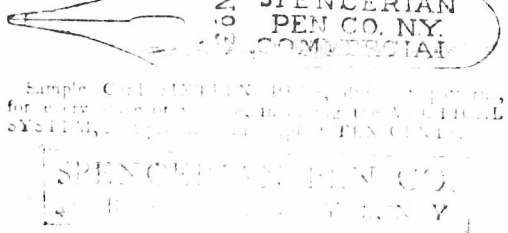
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