

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, MARCH 15, 1900.

[No. 11.

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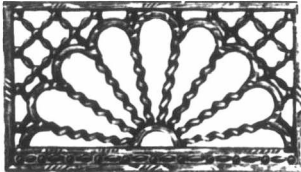
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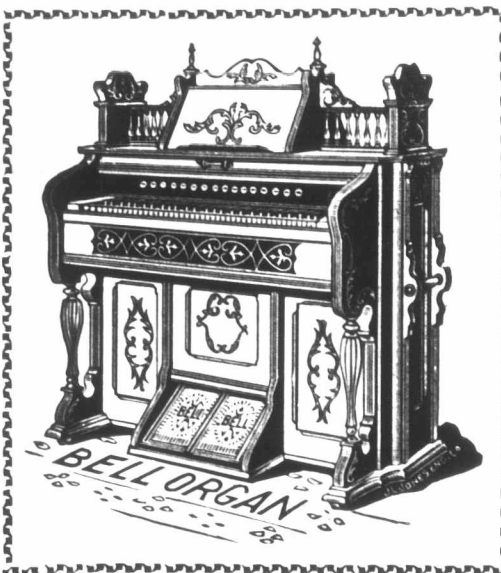
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LESSONS FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY IN LENT.

Morning—Gen. xxxvii.; Mark xiv., to 27.
Evening—Gen. xxxix., or xxxix.; 1 Cor. x., & xl., 1.

Appropriate Hymns for third and fourth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 111, 317, 319.
Processional: 189, 236, 273, 305.
Offertory: 183, 518, 520, 538.
Children's Hymns: 177, 240, 342, 373.
General Hymns: 198, 249, 490, 523.

FOURTH SUNDAY IN LENT.

Annunciation B. & M.
Holy Communion: 313, 314, 553, 559.
Processional: 175, 176, 181, 304.
Offertory: 95, 184, 187, 195.
Children's Hymns: 106, 569, 571, 573.
General Hymns: 92, 372, 449, 465.

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Church and State.

We, on this side of the Atlantic, are apt to take it for granted that Church and State are better separated, and perhaps the experience of the Church of England in the province of Ontario, may almost justify such a notion. It is, however, quite certain that many eminent men have thought otherwise, and these not having any special personal interest in the question. The late Mr. Ruskin was a firm upholder of the union of Church and State. "To separate the two," he wrote in his "Construction of Sheepfolds," "is to endeavour to separate the daily life of the nation from God, and to map out the dominion of the soul into two provinces. . . .

What fatuity can be so great as the not having God in our thoughts, and in any act or office of life saying in our hearts, 'There is no God?' It may be said that Mr. Ruskin was a crank. But other men, in no way inferior to him, intellectually, took the same side—such as S. J. Coleridge, Dr. Arnold, Frederick Maurice, and many more.

The Church and Education.

It needs to be kept in remembrance that it was the Church which was the first educator of the people. What is the oldest institution in England? According to Mr. Leach's learned volume on "Early Yorkshire Schools," it is St. Peter's School, York, unless we except, as institutions, the Archbishoprics of Canterbury and York. It was in existence and flourishing in the year 730, as it was in the year 1892. The historical origin of Beverley Grammar School dates from King Athelstan, in the tenth century; whilst that of Ripon, although the information with regard to it is neither so full nor so early, was clearly established before the Conquest. The interest of the English Church in the education of the people preceded by a very long way the interest of Parliament in the subject; and this was shown not merely by endowment of the great schools, but even more impressively by the efforts of the country clergy before the passing of the Education Act in 1870. It is quite true that some such measure was needed. Voluntary effort did not quite suffice. But very much was done and well done; and there was not the shocking divorce between religion and education with which we are now threatened.

Troubles for Rome.

The controversy aroused by Dr. Mivart's utterances on Christian faith and doctrine still goes on. As he has refused to sign the Confession proposed to him by Cardinal Vaughan, the Cardinal has instructed his clergy to refuse him absolution or the sacrament. But this does not end the debate. Father Clarke, S.J., has attempted to answer Dr. Mivart in the "Nineteenth Century," and from a Romanist point of view his answer is complete. It is clear as anything can be that Dr. Mivart cannot claim to be a true Romanist, and, as Father Clarke suggests, it is doubtful if he ever was one. For, though his private judgment was right in leading him to the Roman Communion, it ought at once to have been surrendered on the moment of his admission. But, inasmuch as he has continued to exercise it during his membership, he cannot be said, according to the Jesuit father, to have been anything but a mere outward Romanist. And what is true of Dr. Mivart is said to be true also of a large proportion of perverts—at least, so Father Clarke says. Father Clarke's explanation of the manufacture of dogmas is to the effect that only such articles are promulgated by the Pope as were actually a part

of the original deposit of faith entrusted to the Apostles. Thus the doctrine of the Immaculate Conception, though not enjoined by authority till the present century, was one of those revelations communicated by our Lord to His Apostles during the time He talked with them about "the Kingdom of God."

The Churchmen's Liberationist League.

Although the formation of new societies is no real pledge of the success of the movement which they support, they may be taken as indicative of a tendency more or less strong and confirmed. We cannot say God speed to a league which proposes to disestablish the English Church; but it is well that all should know what are its intentions; and these are set forth, in the first number of the organ of the league, the "Church Liberationist," in the following manner: "The increase in the number of members of the Churchmen's Liberation League during the last three years has made it necessary to provide some means of keeping the members of the league in touch with one another, and with the committee, and this little journal has been started with that object in view. It will also afford a means of disseminating more widely a knowledge of the objects and principles of the league, and of giving information as to the progress of the movement in favour of disestablishment from within. It should be clearly understood that the league is not a party society, but that it is open to Churchmen of any party in Church or State, who are of opinion that the spiritual interests of the Church suffer materially from the State connection, and who are prepared to support or to advocate the separation of the Church from the State. The league is confined to Churchmen, since it is felt that, in a matter so deeply affecting the welfare of the Church, as a spiritual society, Churchmen can best work by themselves. As some Churchmen have cavilled at the adoption of the title "Liberationist," we think it is as well to say that word was chosen because it explains best what the league is fighting for—viz., the freedom of the Church from the control of the State."

Punctuality.

Dean Church was asked one day how he could account for the success of St. Paul's. After a moment's thought he replied: "We try to be punctual." The answer was a singular proof of the Dean's well-known modesty; but, besides, it contained an important truth. In a great city like London, men would drop in to a service when they were quite sure of its being at the moment announced; whilst uncertainty on that point would often prevent them. Punctuality alone will hardly account for many successes; but unpunctuality will certainly explain a good many failures.

The Consecration of the Layman.

In a recent lecture on the position of the laity at St. Ethelburga's, Bishopsgate, on Wednesday, the Rev. R. B. Rackham asked, "What is a layman—i.e., a Churchman?" The answer was given by the Catechism. Baptism makes a man "a member of Christ, the child of God, and an inheritor of the kingdom of heaven;" and when confirmation is added he becomes a true "temple of the Holy Ghost." This ideal the early Church strove to carry out in practice, as was shown (1) By the care with which baptism, the admission into the Church, was administered. Candidates for baptism had to abandon all professions or practices inconsistent with Christianity, and undergo a long preparation. The solemn rite of baptism was followed at once by confirmation or the gift of the Holy Spirit. This Spirit is the same Spirit that is bestowed upon bishops and priests at ordination; and the gift was looked upon as the consecration of the baptized to that Christian priesthood which belongs to all members of the Church. (2) By the actual life and work of the Church. Every member or limb of a body has its function, and none can be idle. And the early Church, as a true body, was marked with a wonderful diversity of functions and ministries, not merely with a sharp distinction into two classes, clergy and laity. Every Churchman had his gift or ministry or work, and so it ought to be today. (3) But the difficulty lies with the slack and non-communicant Churchman. In respect of such, the lecturer argued that baptism and confirmation made a man a member of the Church, and gave him the gift of the Spirit. If he did not go on to live as a communicant, he was a member living an imperfect life, but unless formally censured or excommunicated by the Church he had not "ipso facto" forfeited all the gift or wholly lost the membership given him at confirmation. If he gave some pledges of earnestness and loyalty to the Church, he might claim some definite status in the Church, which had been recognized by the Presbyterian Church of Scotland, in adding to the communicants a body of adherents with some limited privileges. Only communicants, as living the full Church life, should hold office in the Church, or elect to the highest offices—e.g., bishops and members of synods; but such adherents might well enjoy a vote for a parochial Church council, for after all, this represented the lowest, and but a limited, suffrage.

Archdeacons and Rural Deans.

In these intensely practical days it is constantly being asked if archdeacons and rural deans are as helpful in the work of the dioceses as they might be. And it is not long since the question was discussed at considerable length in these columns. In the month of December last, the rural deanery of Lincoln, Welland, in the diocese of Niagara, took the question in hand, and without unnecessary delay appointed a committee, consisting of the Ven. Archdeacon Houston and the Rev. Rural Dean Ker, to go into the

whole matter, which apparently they did with great thoroughness. Their report was presented at the last meeting of the rural deanery, held in St. Catharines on the 26th ult., and will be found in another column of this paper. It will merit the thoughtful attention of Churchmen elsewhere, besides the Niagara diocese. If the recommendations are carried into effect, the Bishop will be placed in a direct contact with each parish and mission in a way that is not possible at present, and the office of archdeacon and rural dean will at once become an active and important adjunct in the life of each diocese. In no other department is so little supervision exercised as in the Church, and it is quite out of the question to suppose that any Bishop could, under existing conditions, come into close contact with each separate parish, particularly as the Episcopal functions are made to consist largely in ordinations and confirmations. There is a chasm between the Bishop and his flock, which needs to be bridged by active, rather than honorary, officers.

WHY ARE WE DISLIKED?

There can be no question as to the fact that there exists, on the Continent of Europe and elsewhere, a certain ill-will which rejoices in our misfortunes and grudges our excesses. In France, it has risen to such a height that statesmen are almost apprehensive of the breaking out of war between the two nations; in Germany it is thought that only the will of the Emperor represses, and that only partially, the expression of dislike, if not hatred that is cherished towards us by large numbers of the population. Even Austria, our ancient ally, and the Continental country, which has always been thought most friendly to our people, has many gainsayers. Italy alone remains faithful and grateful to the people who sympathized with her in her efforts for unity and freedom, although even here there are some who love us not. Why is this? Why are we so widely disliked? Is it our fault or is it theirs? It must be one or the other or both, and it becomes us to ask and answer the question. For the most part we are satisfied that it is not our fault. For the most part, we say; but, in saying this, we are also partly confessing that we are in fault. Undoubtedly there is in the average Briton, and in the people at large, a quiet self-satisfaction which is distinctly irritating to other nations. It is not that we boast or brag—or crow, like the Gallic cock; but perhaps the calm assumption that feels there is no need of boasting is more offensive and provoking than boastfulness would be. Along with this there is a certain undeniable insolence which seems to take for granted a kind of superiority to other peoples. If we look further into this matter, we may perhaps conclude that there are reasons—and not very bad reasons—for some part of this assumption; but, on the other hand, we fear this does not improve matters in the eyes of our neighbours. Granting all this, do we believe that the other nations of Europe are justified in their dislike of us?

We certainly believe nothing of the kind, and, moreover, we are satisfied that the principal reasons for it are found in facts and qualities which are honourable to our people. For one thing, there is no doubt that many are jealous of our greatness on land and sea, in possessions and commerce. And yet, what right have they to entertain such a feeling? Our colonial possessions have been gained in a manner at least as honourable as those of other European powers, and we have kept them by good government and liberal treatment. As for our commerce, there can certainly be no charge of selfishness or exclusiveness brought against us. Wherever we go, we permit other powers to trade on precisely the same terms as those which we claim for ourselves. In regard to France, there is, of course, the long-standing enmity of centuries, coming to a head at Waterloo. But assuredly, if the French had any old scores to pay off at the beginning of the present century, we did not increase our debt, but laid them under obligations to us when we conquered and deposed the Corsican tyrant, Napoleon I. Unless they are ready to quarrel with themselves for ending the second Empire, they can hardly blame us for putting a stop to the first; for, however bad and corrupt the second Empire may have been, it was not the curse to France and Europe that the first Empire was. The French are infinitely indebted to us for ridding them of that terrible despotism. There is hardly a nation on the continent which has not been, in some of its sections, indebted to England for refuge and protection. From France there have come Bourbons, Orleansists, Bonapartists, Republicans of all shades, and they have been hospitably entertained, and they have left us full of ingratitude and spite. Perhaps there is one cause, and yet it is no reason, for such feelings. Red republicans, anarchists, and other people of the same sort are almost mad because they are driven to seek, under a limited monarchy, the asylum, the protection which they cannot find in a republic. But surely human ingratitude could go no further. The day may come when England shall shut her door against these aliens who come to her for bread, and then lift up their heel against her. We do not wish to see that day. We do not think it would be really a good day for England. But, if it comes, the verdict of humanity and of posterity on the sufferers will be: "Serve them right."

CATHOLIC AND PROTESTANT.*
No. I.

There has hardly ever been a time in the history of the Church of England when it was more necessary for her loyal children to make quite sure of their bearings, to ascertain and understand the principles by which her Faith and Practice have been regulated. That many should be deafened or confused by the clamour of voices around them, by the

*The Church of England, Catholic and Protestant: A sermon preached before the University of Oxford, Sunday, Nov. 5th, 1899. Price one shilling. London: Longmans, 1899.

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loud protestations of self-styled Catholics and self-styled Protestants, we cannot wonder; and, therefore, we greet with unusual satisfaction the publication of a thoughtful, strong, and well-balanced statement of the Anglican position, coming from the Regius Professor of Divinity in the University of Oxford, the Rev. Dr. Ince. We propose, in two articles, to reproduce the ideas, if not always the words, of this important and weighty discourse. "I shall not shrink," says the preacher, "from explicitly declaring that the fact of the Church of England being Protestant does not interfere with the fact of its being also Catholic. It is at once Catholic and Protestant. It is its glory, and not its shame, that it embraces within itself two distinct historical elements." Dr. Ince then goes on to note the view of this character of the Anglican Communion taken by outsiders, such as the theologians of Germany. Thus the late Dr. Schaff declares: "The English Church has room for Catholic and Evangelical, mediaeval and modern ideas, without an attempt to harmonize them. She is composite and eclectic in her character, like the English language; she has successively allowed opposite schools of theology to grow up, which claim to be equally loyal to her genius and institutions." Without denying that there is a measure of truth in such statements, Professor Ince declares that it is a merit and not a fault of the English Church that she does not cut herself off from history and antiquity, while she does not become a slave to the past. He further proceeds to point out the sense in which this double character may properly be attributed to the English Church. The Church of England, he says, distinctly claims to be Catholic. Admission into the Church by baptism requires profession of an article of faith, "I believe in the Holy Catholic Church," and this profession is repeated daily in the public services. In the Athanasian Creed certain doctrines, which are confessed, are declared to be of the "Catholic faith," and the "Catholic religion." Why, then, it may be asked, do any members of the English Church hesitate to admit its Catholicity? "Because," says Dr. Ince, "they erroneously imagine Catholic to be identical with Roman Catholic or Papal, because with much adroitness and (alas), success, Romanists appropriate to themselves the title Catholics, and their opponents too often heedlessly concede it." Originally, the Catholic Church signified the whole Church as distinguished from any particular Church; but it soon gained a more special meaning and was used to imply orthodoxy, as opposed to heresy. It implied not only wide extension, but sound doctrine and apostolic unity. Of this Catholic Church the Church of England claims to be a portion. In the Creed of the Council of Trent, the earlier phrase was changed into "the Holy Catholic and Apostolic Roman Church, the mother and mistress of all Churches." But such a claim is rejected alike by the Protestant Churches and by the Churches of the East. Catholic and Roman are not interchangeable terms. The Church of England vindicates her claim to be

Catholic, (1) by its acceptance of the canonical books of the Old and New Testament; (2) by its adoption of the three Creeds, as "capable of being proved by most certain warrants of Holy Scripture;" (3) by the retention and elevation to paramount dignity above all other rites of the two great Sacraments of the Gospel, Baptism and the Supper of the Lord, administered reverently and without the superfluous or superstitious additions of later times; (4) by its retention of the ancient ecclesiastical organization, the threefold ministry of Bishops, Priests, and Deacons, as an apostolical institution. Dr. Ince is very guarded in his references to this subject, and declares it to be a matter of gratitude that the official documents of the Church of England express themselves so guardedly on the question. "It pronounces no opinion whether Christ Himself prescribed a fixed form of Church government, or whether the Apostles did so. It contents itself with declaring, as an historical fact, that, from the Apostles' time, which would carry us back to the old age of St. John, there have been these three orders. It leaves untouched the question whether episcopacy was an original institution or a very early development. . . . It prescribes that these orders shall be continued and reverently used and esteemed in the Church of England. Such prescriptions contain no assertion that episcopacy is an absolute necessity for the existence of a Church. In doctrine, in principles of worship, in government, the Church of England claims to be Catholic in the earlier sense of that much misinterpreted term." We have, of necessity, abridged but not misrepresented or added to, the Professor's excellent statement of the case. In our next article we hope to take up the Protestant character of the Church; and, in the meantime, we earnestly recommend to our readers the perusal of this admirable discourse.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Fourth Sunday in Lent.

Like the previous Lenten Collects, this is a free translation of the Latin Collect, which we may here give. "Concede, quæsumus, omnipotens Deus, ut qui ex merito nostræ, actionis affligimur, tuæ gratiæ consolatione respiremus." "Grant, we pray Thee, Almighty God, that we, who are deservedly punished for our action, may be restored by the consolation of Thy grace." It would hardly be fair to judge of the quality of the Latin Collect by the English translation, yet we may note how here, as elsewhere, the form in our Prayer-Book is an improvement upon the Latin.

- i. The address, as already noted.
- ii. The Confession of Sin. Usually offered or implied. Here expressed.
 1. The sinfulness of our actions: "Our evil deeds." We have sinned. All sins are voluntary, are "evil deeds."
 2. Their deserving punishment. (1) All Law has its sanctions. Everyone violating law deserves punishment. (2) Moreover, sin brings its own appropriate fruits or consequences. "Wages of sin death." "Whatsoever a man soweth . . ."
- iii. A prayer for pardon and blessing.
 1. Following necessarily upon confession—a prayer for relief. And this of two kinds. (1) Absolution and reconciliation. (2) Communion and strength.

2. And the source of this the grace of God, which mercifully comforts, (1) by absolving, (2) by renewing. Essentially prayer to God through Jesus Christ ever seeks for the same blessings.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

TORONTO WOMAN'S AUXILIARY.

The March board meeting was held on Thursday the 8th inst., in St. Peter's school-house, where over two hundred members assembled. They received a cordial welcome from Mrs. Boddy, and their comfort was carefully attended to by the ladies of St. Peter's. The president, Mrs. Williamson, was in the chair, and interesting reports of the various branches of the auxiliary work were placed before the meeting. The diocesan treasurer has received since the last monthly meeting \$1,198.62, and paid out \$967.24. In this was included \$103 for diocesan missions; \$111.75 for different objects in Algoma, and \$512.98 for the Indian Famine Fund. The parochial missionary collections for the month were \$389.44, divided as follows: Diocesan missions, \$363.89; Algoma, \$6.80; North-West, \$11.90, and foreign, \$6.85. The junior treasurer's receipts were \$76.25, and the Extra-Cent-a-Day Fund was \$47.98. The corresponding secretary reported the formation of a new girls' branch, at St. Luke's, Toronto, and one new life member, Mrs. Barnes, of St. Mary Magdalene; also that the branch at Richmond Hill had reorganized. The Dorcas secretary's report showed that five bales of clothing had been sent out during the month, and various mission churches had received surplices and communion services. Several new books have been added to the library, and the librarian's report showed that twenty-one books had been issued, and twenty-eight returned during the month. An important notice of motion, with reference to changes in the parochial constitution, was given by Miss Tilley. This will be discussed at the next board meeting. The E.C.A.D. Fund was voted to the church at Lillooet, diocese of New Westminster. It is an old church, but needs repairs to make it comfortable, and owing to changes in the population, the Church members there are not numerous or wealthy. A unanimous vote was given in favour of designating the Gilmor bequest of \$500 to the Wawanosh Indian Home, at Sault Ste. Marie. This institution is shortly to be reopened in connection with the Shingwauk Home for boys, and a ward in the new Wawanosh will always be known as the "Robert Gilmor Memorial Ward." Rev. C. L. Ingles gave a Bible reading on "Faithfulness," one of the series on the "Fruits of the Spirit." Miss Marsh, who spent four years at the Hay river mission, Mackenzie river, was present at the meeting, and although, owing to ill-health, was unable to give a lengthy address, imparted much useful information of the far North, in reply to questions. Many letters from the mission field were read, telling of needs and work awaiting the Church. The Italian mission, in our midst, is not overlooked by the Toronto W.A. and at this meeting, Rev. Mr. Rocca gave a brief account of its progress. More helpers are needed to assist in the service, and Sunday school, and money is needed for rent and the missionary's salary. The next board meeting will be held, by the invitation of the lady principal of St. Hilda's College, in the college building, on Thursday, April 5th.

The consecration of the Bishop-elect of Cashel by the Archbishop of Dublin took place in St. Patrick's Cathedral, Dublin, last month.

THE FRUITS OF WAR.

A Sermon preached at Westminster Abbey on Septuagesima Sunday, 1900.

By the Rev. Canon Newbolt, M.A.

"The Lord from out Zion shall so bless thee that thou shalt see Jerusalem in prosperity all thy life long. Yea, thou shalt see thy children's children; and peace upon Israel."—Psalms cxxxviii, 5-9.

No one can read the inspired writings of the Old Testament without being struck with the intense patriotism which breathes through them all. The love of their fatherland, the eager looking out for the fulfilment of the Promise, the pride felt in the progress, the shame in the degradation of their country, surpasses love for wife or child, or ease or temporal good. In captivity, whatever else they may forget, they never will forget Jerusalem; in founding a home, no earthly happiness, no domestic joy is possible without this. Jerusalem first and last, and "peace upon Israel" the crown of all. Daniel stays his resolution upon its memories as he kneels with his window open towards its shadowy influence. Our Blessed Lord clothes it with a personality as He weeps for its unpreparedness, and mourns for its fall. To this very day, centuries of oppression, and ages of forfeited blessing, seem unable to crush out this patriotism from the heart of a Jew. Surely there are few places more pathetic on earth than the Jews' wailing-place at Jerusalem, where some of them still meet together before those few rough blocks of stone, which represent to them all that is left of the past grandeur of their city, that they may water with their tears, and hallow with their prayers, the memory of a vanished glory, and the fragments of a still cherished hope. I. Patriotism, the love of our country, is a noble thing wherever we see it. It is the spirit which is most opposed to individual selfishness, which would shift all unwelcome responsibilities which conflict with the comfort, enjoyment, and prosperity of the moment. Surely the clouds which now hang so darkly round the end of the century, are not all loss, all gloom, if they have produced in us once more this splendid feeling of national heroism. Many of us thought that the wonderful and ever-increasing development of resource, of luxury, of power was enervating our national life; that we had reached the Capua of our campaign, and, paralyzed with prosperity, had bid adieu forever to the public spirit and stern virtues of our earlier history. But thank God, out of the gloom and sorrow, where we looked for prosperity, out of the tumult, where we looked for peace, has sprung forth the old virtue which some believed to be dead, stronger and more vigorous than before. We knew of our wealth, our resource, our enterprise, but we did not know of the great virtue which had been gathering in intensity all this time, a patriotism certainly deeper than the martial effervescence of men who never meant to fight themselves, or the boisterous noise of those who traffic in excitement, a patriotism ready to make sacrifices, ready to suffer, ready to devote all that is dearest and best in their lives, for their country, because they believed in the justice of its cause, the singleness of its aims, and the greatness of its mission, and that wrapped up in its prosperity lay the advance of progress and liberty, and the reign of justice upon earth, between nation and nation. A few months ago we talked of national life; now the nation lives in such intensity, that party cries and party aims seem out of place and discordant. A few months ago we talked of the British Empire; to-day the British Empire is a living, harmonious whole. II. But it is not only patriotism in whose development we rejoice; other virtues are beginning to take shape as well, under the sharp blows of discipline and the hammer of adversity. Listen to the cry for "Peace" all down the ages; there is no cry so pathetic, so heartfelt. "Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness." It is a passionate sob out

of the death-convulsions of the Roman Empire. Peace, earlier still, meant the cessation of persecution in the Church; peace at a later period meant the dying out of the echoes of those armed feet which trampled down countries in the name of a religious enterprise, and turned the Crusades into an armed foray. Peace, to some few who are still left among us, meant the tranquillity of Europe after the wars of rapacity and greed of Napoleon. Thirty years ago peace meant relief from the hideous spectacle of two Christian nations tearing each other to pieces, and from the prospect of European complications. And to-day, only a few short months after the Peace Conference at the Hague, we find ourselves at war in a far-off portion of the Empire, and there are hearts aching, and homes desolate, and love quenched, all of which cry mightily to God. "Give peace in our time, O Lord; because there is none other that fighteth for us, but only Thou, O God." Peace has meant all along relief from the sorrow that most pressed upon men; as their horizon widened, it has meant relief from that which was a blot upon the fair beauty of the plan of God, a discord in the Angelic Hymn, where glory to God was impossible, because there was not peace on earth among men of good will. Peace, like many other good gifts of God, suffers from counterfeiters, and presumably it suffers from the impatience and eagerness of men, who work for their own time, and think only of their own lot. Peace was at any moment possible to the early Christians, if they were willing to give up their aggressive policy, as the regenerators of the world, and sink down into a licensed religion, where, side by side with the latest cults from the East, they might enjoy a common Pantheon of national religions. They decided, and they decided rightly, that this was not peace, but death. "When a strong man armed keepeth his palace, his goods are in peace." To acquiesce in disgrace, and in a forfeited mission, and dishonourable concession, was possible; but it was the peace born of suppression which bowed before the storm, which crushed it into subjection. So at many periods of history, peace has been possible as the price of cowardice, or forfeited mission, or tolerated wrong. This has been a tendency which it has been necessary always to contend with, to mistake quiet, the suppression of opposition, the relief of a pressing trouble, for peace. While each age as it comes has longed to hurry God's purpose, and shape His plans to suit the shortness of the span of life which is allotted to them, it is ever, "Give peace in our time, O Lord." We would reverse the Psalmist's Prayer. We would say, "Show Thy servants Thy glory, and their children Thy work." Slavery must be abolished all at once, and the machinery of society broken up, if need be, but still it must be abolished. Armies must be disbanded all at once, and Christians must not serve in them. Men, all at once, must beat their swords into ploughshares, and their spears into pruning-hooks; neither must they learn war any more. Each in his own time would see the plan of God complete in its beauty, and finished in its splendour; and, being unable to see it, men say that God has failed. They die just as the march of the music is passing over discords, and complicated movements, and they say the angelic choir is out of tune; they cannot wait; it will be perhaps in another far distant age, when the discords open up into harmony, and all the "motif" of the movements stands revealed in its full burst of melody. Just in their time, the crude colours are being painted in; not for centuries yet will they begin to take form and beauty, or receive the delicate touches which open out into feature and form, and the glow of finished excellence. The peace which the angels proclaimed on Christmas Eve was no counterfeit; it was no suppression of troublesome forces; but it was their reduction into order and subservient energy. It was no sleepy indolence for a resting world, in which men should dream away a life of inglorious ease. It was a peace for the world, a peace for humanity, not a peace for Judaea, or for the few shepherds who heard it, or for those who at any time found

themselves oppressed by the manifold troubles of human existence. It was a peace which reached into the very life of man, "a tranquillity of order," which would affect his inmost being, which would enable him to go forward without suppressing any of his component excellences, without maiming, without forgetting, without fear. It was a peace which would remain as an ideal of God, and would thus be capable of realization, as between God and man, as between nation and nation, as between man and man, as between man and his rebellious nature. But its growth would be gradual, without upheaval or catastrophe, without breaking the machinery of the world. Generation after generation would say that God had failed, generation after generation would say that the world had gone back. Still, the tide of peace flowed in, here receding, there advancing, now with a leaping wave, now with a huge recoil. The Temple of Janus is shut, and within a few years war and rebellion are conspicuous. A Peace Conference makes an effort to arouse the national conscience of Europe, and is followed, it may be, by a recoil. "Peace on earth." Man shall have peace; it will come, but it will be real peace—peace such as is known in heaven; but man must wait for it, and give glory to God, and in His own good time. He will give peace on earth. Surely we must recognize with gratitude a great and wonderful progress already towards true conceptions of the blessings of peace. War must justify itself now to the public conscience before it can escape from the utter condemnation of every right-thinking man. Look only at our own country—how far removed are we from those days when the Peel towers, which still stand out grimly here and there on the Border, between us and Scotland, were a stern necessity, when no public opinion existed to discountenance raiding and bloodshed for booty, but rather encouraged it. How far removed we are from the time when the old castles, whose ruins still remain, enshrined the principle that might was right, and the countryside was red with fire, and the brooks ran with blood, in fighting dictated by sheer rapacity and plunder. We do not now, in a time of political difficulty at home, make a diversion in the shape of a foreign expedition, or cure the home fever by a letting of blood in an unjust war. We do not now settle personal quarrels between sovereigns with an expenditure of the lives and fortunes of their people. At least it is a recognized fact that a nation must justify itself to the world and satisfy the public conscience before it can plunge into war. It may deceive itself, its motives may be sinister, and its purpose retrograde in the extreme—still hypocritical, if it be, it must pay this homage to virtue. For hypocrisy, if it add to the individual's fault, is a tribute to public integrity. Who can doubt it that here, too, God has been sifting out the good and serious element that exists in war away from its terrible corruptions and hideous cruelty. War now, the only war that can be justified, represents the highest expression of indignation against wrong. Warning, protest, remonstrance, are all stages, but in the end, and in certain circumstances, war, less frequent, more limited, closely scanned, and sharply judged. Still in the end, indignation against wrong, and the championship of right, must be attested. "Neither doth he abhor anything that is evil," is a sure sign of decadence in the man; it is so also in the nation. God has implanted in our nature many preventive virtues, shame to guard us from immodesty; honesty to guard us from fraud, and hatred of evil and indignation to guard us from injustice. Surely, peace has made huge strides when it has thrown this feeling into a right and proper channel. No one can hope to govern himself who is not fierce against the approach of evil. No one can hope to govern a community who does not know how to be angry, and yet not to sin; and no nation can hope to maintain its place in the order of God if it forgets that it "beareth not the sword in vain," that it is "the minister of God to execute wrath upon him that doeth evil." III. If our present troubles have caused us to look deeper into the real nature

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of "peace," we cannot doubt that they are also giving to us that steady virtue which we so much need, known as "seriousness." Few can have failed to note the growing spirit of irreverence which has been proclaiming itself as more and more the predominant characteristic of the age. If "reverence is the sincere acknowledgement of a greatness higher than ourselves," it must be owned that of late years we have been setting ourselves more and more to pull down reverence. It is an age which has little consecrated ground; the very claim of sanctity or pre-eminence has seemed too often to be like the virgin-peak which challenges the mountaineer to scale its heights, simply because no one else has hitherto had the courage to do so. For good or for evil, we have seen great terms largely deprived of their long heritage of respect, God, the Bible, the Church, Sunday observance, the obligation of Divine worship, parental authority, womanhood, holy marriage, the restraint of social etiquette—these, one by one, have been either dethroned from their pedestal, or at least have found it necessary to advance fresh grounds for the respect which they retain, while they have given up much which seemed to be untenable. And with this loss of respect for old ideals has set in a rivalry of life, a contempt for everything which cannot immediately prove its usefulness, or demonstrate the grounds of its existence. The missionaries have felt it, as European civilization has given the lie to European religious belief. Our system of education has felt it; our professions have felt it; our literature, our manners have felt it. Were we drifting on to a time when we thought we might do without God? If so, God has asserted Himself, and we have, we cannot doubt it, begun to answer to His appeal. It is not that here and there in country villages and large towns men are holding up hands of prayer to God. But there is a deep-seated desire to approach God throughout the nation. Surely it is not too much to say that had our rulers thought fit to set apart a week-day instead of a Sunday for supplication, they would have been greeted with an almost universal response. Strangely enough, as it seems, we read in the Queen's Speech, at the opening of Parliament, of war, pestilence, and famine in close collocation in our Empire—three of God's judgments, with which we are so familiar in Holy Scripture; and if these are scourges obvious and terrible, yet remember they are chastisements. We talk, and we talk rightly, of the horrors of war. We may also talk of its blessings if it makes us serious, if it makes us reverent, if it makes us devout. Look only at the placards of the newspapers, which are posted about the streets—how breathlessly we scan them, how eagerly we watch them, how sad at heart we sometimes turn from them; and yet it is not the record even of a disaster, with its tales of heroism, of magnificent devotion, and splendid courage, preferable ten times over to the sickly details of some foul scandal, or the shameful slander of some evil calumniator, or even the petty climax of some inglorious gambling transaction which poisons the minds of youth, makes a mockery of education, and casts a slur on our religious life? My brethren, we think of God now more than we did. Life is a more serious thing than it was. The gilded idler and the slothful sot feel now, or begin to feel, that a wasted life of inglorious selfishness is in itself shameful, and for once they long to be active and serve their country. No; this last year of the century shall not be a sad one, but that which adds its stern corrective to all the rest. Through these long years we have been climbing upward, upward in ever-advancing stages of progress, and in the end of these years God has asserted Himself. He has shown that He loves us too much not to punish us. He has shown us that He still is willing to reign over us. He leads us into new pastures. He makes us lie down beside the still waters. But His rod is the rod of discipline, and His comfort is the staff of correction. IV. And to-day we must not forget that we are asked to co-operate with God in prayer. This Sunday has been set apart as

a day of special intercession with God that He would deign to bless and prosper our armies and once more give us the blessing of peace. I can fancy someone may say, "What need is there to ask God for anything of the sort? He is beneficent, and will give these things to us, if they be good for us. He is just. He will withhold them if they are not. Surely my intercession is only saved from being an impertinence by the fact that it is foredoomed to impotence." My brethren, such argument might be of more value if God Himself had not told us to ask; again and again, He has put this duty upon us, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." The king who said, "I will not ask for a sign, neither will I tempt the Lord," is held up to our reprobation. Surely we can see, if we stop to examine the question, that God makes His gifts in co-operation with our efforts and our asking. God gives us food; but ears of corn, and not loaves of bread, grow in the fields, and at every step man's co-operation with God's beneficence is pre-supposed. We make it a rule ourselves, if we do not wish to demoralize the recipients of our bounty, that at least there shall be some co-operation on their part, lest we should only pauperize them, and do harm by our gifts. Here, again, have we not been learning the deeper meaning of prayer? "There is no service," said a young officer at the front the other day, "like the Holy Communion for men who have to face death." He said "it makes a man feel 'square' afterwards." Have we not read in the strange experience of the correspondent, who but lately made his wonderful escape from Pretoria, how in the face of almost overwhelming danger the philosophical objections to prayer fell away, and how he prayed long and earnestly for guidance and help, and obtained that which God never fails to give. Certainly if we are just to rush in and say a prayer when everything else has failed, if we are to put on a day of devotion as a man might put a god into his Pantheon, lest by some chance he had left some potent influence out—if this is to be all, prayer will not help us. But the nation has begun to feel more its need of prayer, and the nation will also feel the blessing of prayer. Most certainly to those who will take God at His word, prayer will be found to have lost none of its efficacy, none of its value. Prayer, which reposes on these three conditions—that God's Name be hallowed by it, God's Kingdom advanced by it, and God's Will worked out in it; prayer which sets in motion the great powers of our being, the understanding, the affections, and the will; prayer which costs us something, which is like wrestling with an unseen power, which may be described as a concentrated struggle which obtains what it needs by importunity, which applies violence to the Kingdom of Heaven, and takes it by force—this is the Prayer of Holy Scripture, while above all it is the outcome of a good life. My brethren! it is true, perhaps, that we are passing through the greatest crisis of this century; it is true, perhaps, that the fate of the Empire is trembling in the balance. Perhaps we needed the crisis. Most certainly we shall be the better for it. Most certainly it is true that there are many homes desolate, and many lives blighted.

There are fresh gaps around the hearth,
Old places left unfilled;
And young lives quenched before the old,
And the love of old hearts chilled,
Dear voices and dear faces missed,
Sweet households overthrown;
And what is left more sad to see
Than the sight of what is gone.

We have learned, perhaps, that honour comes before peace, and responsibility must be attended to before prosperity. We have learned, it may be, that war has its blessings, as well as its curses, and that the growth of patriotism, which overthrows selfishness, and the seriousness which casts aside frivolity, are blessings born out of the gloom and sadness of a great public anxiety. While, above all, if we have learned to pray, we have learned thus to find God. He thus becomes our glory. He

our fear. With Him we can go forward to greater and ever greater progress. When our soldiers lay dying of cold and privation, during the cruel winter of the Sebastopol campaign, the Czar Nicholas I. said, in his bitterness, "January and February are my best generals." So our enemies now would find their greatest help in a nation, godless, indifferent, unpatriotic, and frivolous. But let the great heart of the Empire be roused as it is now; let it feel its sense of mission, its determination to uphold justice and truth; let it be true to God and religion, love good and hate evil; then, whatever else may happen, whatever of affliction may still be in store for us at the good hand of God, we shall go forward in the confident cry, "God defend the right." We shall be able to say, with triumphant thankfulness, "If God be for us, who can be against us?"

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Joggins Mission.—Rev. T. Davies, B.A., has been appointed deacon-in-charge of this mission.

New Glasgow.—The parishioners of St. George's met on the evening of Monday, February 20th, for the purpose of a social reception to their newly-elected rector, the Rev. H. Mackinley.

FREDERICTON.

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

St. John.—The first memorial service, upon the death of a New Brunswick boy in South Africa, was held in St. John's church. The name of the fallen hero is Frederick Withers. He fell at Paardberg, when Cronje surrendered. Regimental orders were issued by Lieut.-Colonel Jones, commanding the 3rd N. B. regiment, Canadian Artillery, to which the deceased belonged, calling upon them to attend service at this church, on Sunday, March 4th. The rector, Rev. John de Soyres, is chaplain of the regiment. He preached a particularly impressive sermon.

The Brotherhood of St. Andrew, this city, have arranged to hold noon-day services for men in the Church of England Institute rooms. These services began on Monday, March 5th, and will end on March 23rd. The opening addresses for the first three days were delivered by the Rev. John de Soyres, who will also give a course of lectures for the Red Cross, under the direction of Lady Tilley.

A public meeting was held in the school-room of St. John's (stone) church, on the evening of Feb. 20th, in the interests of the Colonial Church Society. The meeting was largely attended. Among the speakers was Rev. W. J. Armitage, rector of St. Paul's church, Halifax. Mr. Armitage also preached at the morning service in St. John's church, on Quinquagesima.

Mrs. Eatough, widow of the late curate of Trinity church, has been appointed matron of the Home for Incurables. This is a very responsible position, which Mrs. Eatough is eminently well qualified to fill. Mrs. Eatough is a native of this county, being a daughter of the late Mr. Benjamin Evans, Royal Road. Her numerous friends will be glad to learn of this appointment.

Fredericton.—When the joyful news came, announcing the relief of Kimberley, the people in the See city could hardly find means to demonstrate their joy. But joy took the form of praise among Church members, and at the Cathedral, in the after-

tion, there was a solemn rendering of the "Te Deum."

Worship. On Shrove Tuesday evening, the Young Ladies' Guild held a successful sale of fancy articles.

Lower Jemseg. Lately a very pleasant surprise came to the rector of this parish, through the visit of Churchwarden Elliott, on behalf of the members and friends of St. Luke's church, Waterborough, with a heavy load of good things and a purse of money. Churchwarden Elliott arrived at the rectory to gladden the hearts of the rector and his wife, but a surprise came to him, the rectory was empty. However, upon their arrival the good things were discovered at a neighbour's house, and quickly transported. The Rev. A. Gollmeier takes the opportunity now through the press of thanking those kind members and friends for their generosity, and hopes in the near future to thank them personally.

Other offerings to Patriotic Fund: St. Luke's church, \$51.80; Trinity church, St. Stephen, \$43.30; Christ Church, St. Stephen, \$17.70.

MONTREAL.

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

On the 24th of February, 1900, Rev. A. D. Lockhart completed the fiftieth year of his ministry in the diocese of Montreal. He was appointed in London in 1849, by the S.P.G., having passed the board of examiners, consisting of Rev. C. B. Dalton (who invited Mr. Lockhart to spend a few days with him at Lambeth rectory), examining chaplain of the Bishop of London; Rev. Mr. Thomas, examining chaplain of the Archbishop of Canterbury, Archdeacon Hale, of the Charterhouse; and Rev. Mr. Short, chaplain to the Duke of Buccleugh. After his examination Archbishop Sumner gave him two volumes of his writings. His testimonials were signed by three rectors, one of them being brother-in-law to the late Bishop Wilson, of Calcutta, and by two Bishops, namely, the Right Rev. Lord Hervey, Bishop of Bath and Wells, and the Bishop of Worcester. Mr. Lockhart had read for years with three clergymen, all Oxford men. Arriving in Quebec, after a long and tedious voyage in a sailing vessel, and presenting his letters from the S.P.G. to the Right Rev. Bishop Mountain, he was ordained by him at Lennoxville at the first ordination which took place after his arrival, with the following gentlemen, viz.: Rev. R. L. Stephenson, late rector of Perth; Rev. Mr. Loyd, who afterward became chaplain in royal navy; and Rev. Canon Lindsay, late rector of St. Thomas', Montreal. In the year 1851, they were priested in the old Cathedral in Montreal (which was afterwards burned), by the Right Rev. Bishop Fulford, as the diocese of Montreal had been formed in the meantime. Mr. Lockhart was appointed to the mission of New Glasgow and Kilkenny, by Bishop Mountain, and after doing hard missionary work for fourteen years, travelling 22 miles every Sunday, on horseback, on roads at that time all but impassable, having been thrown five times by his horse falling among roots of trees and stones, and twice upset from a cart, he was mercifully spared to see his communicants, out of thirty-four Protestant families in the township, in connection with his little church, called the Church of St. John the Baptist in Wilderness, increase from twelve to fifty, with a corresponding increase in the other church under his charge. He has slept in a little log house, with only two small rooms, and four of a grown-up family, and only one bed, Bishop Fulford occupying the bed, and Mr. Lockhart sleeping on an extemporized one, made of some boards, at the Bishop's feet, while the members of the family were stowed away in the other little room. After fourteen years of hard work in the back woods,

Bishop Fulford, who kindly told him that he would promote him to a better parish, as soon as an opportunity occurred, appointed Mr. Lockhart to Lacolle and Napierville, with the chaplaincy to the troops at Fort Lennox, Isle aux Noix, which was said by the late Dean Bethune, at that time, to be one of the best parishes in the diocese. He held the rectory of Lacolle for thirteen years, holding several services every Sunday, and travelling nearly thirty miles in their performance; and the chaplaincy to the troops at Fort Lennox for upwards of seven years, until they were all removed to England in the fall of 1870. During part of the time of his chaplaincy, the fort was crowded with regulars and volunteers in the time of the Fenian excitement, and as Mr. Lockhart was chaplain to both volunteers and regulars at that time, he is entitled to the Fenian medal. After 13 years' service at Lacolle, Mr. Lockhart was appointed by Bishop Oxenden (who kindly also offered him the rectory of Lachine), to the rectory of Ormstown, as the late Dr. P. Howard, of Montreal, and the two medical men of Lacolle decided that a change was absolutely necessary on account of the serious state of Mrs. Lockhart's health. After being at Ormstown for over twenty years, and on account of the clerical sore throat for which he had been under treatment by the late Dr. P. Howard, and Dr. R. Macdonnel, Sr., of Montreal, the latter of whom told him, years ago, that nothing but rest from his duties would avail, he was advised at length by a Montreal specialist to retire on account of the continued weakness of his throat. He then resigned his rectory in 1898, and took up his residence in Montreal. During the nearly fifty years of his work in the ministry of the Church in the diocese of Montreal, Mr. Lockhart, through the great mercy of God, has never lost a single morning service, through sickness, although he has ventured out at times at the call of duty, at the risk of his life, breaking through the ice on the river Richelieu, in crossing to perform his duties at the fort, and officiating at his military services when his clothes were wet, so that it was said, on one occasion, by one of the commanding officers at Fort Lennox, that he would challenge their chaplain with any in Her Majesty's service for regularity and attention to his duties.

OTTAWA.

Maberly Mission.—The ten days' mission, conducted by the Rev. A. L. McTear, Lic., Th., rector of Westport, at St. Stephen's, Bathurst, forming part of this parish, and brought to a conclusion Wednesday, February 21st, was undoubtedly blessed by God, and must prove a blessing to all who took advantage of the privilege of attending it. From the first service the church was well filled and the interest gradually increased, so that by Sunday, at the closing service, and also at Mrs. James Truelove's funeral, which took place under very distressing circumstances, the sacred edifice was crowded to the doors, all the available space being made use of to seat the large congregations. The Rev. Cecil A. Heaven, M.A., rector of the parish of Lanark, was present two evenings, and the Rev. T. A. Smith, rector of Sharbot Lake, one evening, during the progress of the mission. Mr. McTear was born in Belfast, Ireland, and when he came to Canada made Toronto his home, where, in due time, he took a distinguished course in theology at Trinity University, prior to receiving holy orders. He has ability and talents, and a free, open, manly presence, which fits him for Church work of this important character exactly, and he draws all towards him, who come under his influence, in a very charming manner. The best thanks of the rector and wardens of St. Stephen's church are due to Mr. McTear for the rich spiritual and intellectual treat he gave them while the mission lasted, to the members of the congregation, who so hospitably entertained the missionary, and those willing to do so, to the organist and choir for their zeal and regularity, and to all who in various ways helped to make the

mission services the success and blessing they were to all. The congregation gave Mr. McTear \$17 to buy some little memento of the mission, and to show their good wishes and kindly feelings for him. As a practical outcome of the mission, the guild of St. Stephen's church has been organized with the object of collecting funds for the erection of a new church, which most, if not all, of the parishioners feel is really a necessity, if comfort—that is warmth in winter and coolness in summer time—is to be considered a matter of importance at all. Memorial cards, with suitable inscriptions, were given away the last evening.

TORONTO.

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

St. Alban's Cathedral.—On Sunday last the Bishop held an ordination in the Cathedral, and the following were ordained priests; Revs. S. A. Lawrence, E. A. Longfield, M. J. Goaheart, and G. A. Field. The Rev. Prof. Davidson preached an exceedingly appropriate sermon. In the evening the Rev. Mr. Gomery, agent for the S.P.C.K., preached, setting forth the claims of the society in a most earnest manner.

St. Peter's Cobourg.—A most impressive service of praise and thanksgiving, for the late successes of our army in South Africa, was held on Sunday evening, March 4th, inst. The large church was crowded to its utmost capacity. The 1st and 2nd companies of the 40th battalion and the Cobourg garrison battery occupied the front seats. The service began with the singing of the 480th hymn, "Onward Christian Soldiers," followed by the regular evensong. The hymn for those at sea was most heartily sung for our soldiers now on the ocean. A stirring sermon was preached by the Rev. Canon Spragge, suitable to the occasion. After the offertory, the 124th Psalm was said, and Jackson's Te Deum was rendered in a most admirable manner, followed by a special collect, the National Anthem, Doxology and the Benediction. It was a most inspiring and affecting service, and was throughout literally a "Shout of Praise" to the Father of all for His late mercies vouchsafed to us.

NIAGARA.

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

Hamilton.—A most affecting scene was enacted at Christ Church Cathedral, at the close of the regular service. Before closing, Bishop DuMoulin asked the congregation to remain for a few minutes after the benediction, as he had something to say. All remained, and the bishop called the rector, Rev. Canon Bland, and his son, a member of the Strathcona Horse, to the chancel steps, and after briefly stating that the latter was going to South Africa to help fight the battles of the Empire, he asked the congregation's prayers for him, and then father and son knelt while the bishop asked God's blessing upon them. The congregation was deeply moved.

St. Catharines.—An important meeting of the Rural Deanery of Lincoln and Welland was held here on the 26th ult., resulting in a good deal of practical work being done. A committee that had been appointed previously to examine the whole question of the duties of Archdeacons and Rural Deans, submitted their report, which was adopted unanimously with a few verbal changes.

Duties of Archdeacons and Rural Deans. The committee appointed at the last meeting of this Chapter, consisting of the Venerable Archdeacon Houston and the Rev. Rural Dean Kerr, met and considered at considerable length the important subject of the duties of Archdeacons and Rural Deans respectively, and their amended report is as follows:

1. That they had before them the Canon passed at the Synod of 1897 (Synod report p. 71), wherein is defined at some length the duties of Rural Dean,

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but for the wide-spread feeling of dissatisfaction still existing and constantly finding expression in the Church papers your committee are of opinion that, with the approval of the Lord Bishop of the Diocese, it is alike necessary and possible to make a more satisfactory provision than at present exists for helping in the work of the Diocese, and rendering more efficient aid to the Chief Pastor in his arduous labours.

2. That with the approval of the Lord Bishop, the scheme herein suggested shall include the whole Diocese.

3. That the Bishop be asked to divide the Diocese into three Archdeaconries to be known respectively as Niagara, Hamilton and Guelph. Boundaries to be arranged as deemed most conducive to the objects herein set forth and a due regard to expenses.

4. That immediately upon the adoption of this arrangement, whether by Canon or the ordering of the Bishop, it shall be the duty of every Rector or Incumbent to send to the Archdeacon a complete alphabetical list of the names and addresses of every family and single individuals belonging to the church in such parish or mission, and a duplicate of the same made in a book to be kept in said parish or mission; and thereafter a further yearly list showing the families that have been added during the year, and also the names of those who from death or other specified cause have been dropped from such Register, and that a uniform ruled Record Book be prepared by Synod for use in Diocese, and the use of such book by Parish, Priest or Incumbent to be compulsory.

5. That these annual returns shall accurately represent the numerical and other condition of each parish and mission, and in the case of a decrease, the plans, if any, that are being adopted to remedy it.

6. The Archdeacons under the Bishop shall have the general supervision of all parishes and missions within their respective jurisdictions, having associated with them the Rural Dean for the time being, and together they shall make an annual visit to each parish and mission, examine the parochial records, the temporalities, and when in their judgement necessary, take counsel with the clergy and laity, receive suggestions and report.

7. That the Archdeacon and Rural Dean shall annually make provision for meeting at some central point Sunday school teachers and superintendents, and ascertain as near as possible what progress is being made in the religious education of the young. These meetings shall partake of the character of a conference, and shall include the preparation of addresses on the duty and appointment of officers, methods of instruction and such like matters; so that the Bishop and Synod may be kept fully informed on the religious condition of the Diocese as a whole.

8. That it shall be the duty of the Archdeacon and Rural Dean to prepare for the information of the Bishop and Synod, a carefully tabulated report of the work done in their respective jurisdictions; furnish accurate statistical returns, report fully all moneys collected for mission and other purposes, compare the parochial work of each year with its last corresponding annual return, and generally note all matters of importance to the welfare of the Church and diocese.

9. The annual visitation shall take precedence of all other parochial engagements, and beginning at a certain convenient point it shall continue day by day until completed. The idea of this visitation shall be fraternal and helpful, and the clergy may call into such meetings, the Church officers, delegates to Synod or such other laymen whose advice might be helpful in forwarding the interests of the Church in the diocese.

10. In the case of parochial misunderstandings the Archdeacon and Rural Dean under instructions from the Lord Bishop, may call the parties together, discuss the difficulties, and if possible come to an amicable arrangement.

11. That provision be made by Synod for the unavoidable expenses that may be incurred in

carrying out these arrangements. All of which is respectfully submitted.

Archdeacon of Niagara,
Rural Dean of Lincoln and Welland,
St. Catharines, Feb. 27th, 1900.

HURON.

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

Kirkton.—Preparations for the new church, which is to be built in this parish during the coming summer, are progressing favourably. It is to be a handsome, modern structure of stone and brick, and when completed will be one of the finest country churches in the diocese. All necessary material, stone, brick, etc., are already on the site, and the plans and specifications have been drawn up so that there will be no delay in building when the season permits. This parish has, for the last two years, been under the rectorship of Rev. Wm. Stout, formerly of Holmesville parish, and notwithstanding the large subscriptions given by members for the erection of the new building, all other Church funds are in a flourishing condition.

Thamesford.—Rev. W. J. Taylor, of St. Mary's, lectured here in the Orange Hall, on the subject, "Boer or British—Who is Right." Mr. Taylor has made an exhaustive and accurate study of the whole question, and his lecture deserves to be repeated many times. Sound information on this subject helps to foster patriotism and promote the unity of the Empire, which seems to be one of the greatest and best results of the war; and for this reason every parish ought to encourage lectures such as this. A hearty vote of thanks to Mr. Taylor was moved by Rev. Mr. Miller (Methodist minister), and seconded by Mr. Black, principal of the Public School, and passed with enthusiasm.

London.—Rev. W. T. Hill, of St. John the Evangelist's, London, started for St. Mary's on Wednesday, February 28th, but was snowbound and failed to reach his destination. Mr. Hill's was to be the first of a series of special services in St. Mary's during Lent—the preachers for the rest of the series being Revs. T. G. A. Wright, Canon Dann, Carl Smith, J. H. Moorhouse, J. Thompson, R. Howard, Cecil Owen, D. Williams and the rector. Mr. Taylor preached at St. John the Evangelist's, London, on Ash Wednesday.

ALGOMA.

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

Port Arthur.—With his usual kindness at this season our rector and Rural Dean has issued his pastoral letter to his congregation. Besides the letter which contains hints to all "sorts and conditions of men," for the better observance of Lent, there is the former list of services, and the usual prayer at the end, slightly altered to suit present times. May this holy season be blessed to all of us.

Novar.—A very enjoyable gathering was held in connection with St. Mary's church. On Shrove Tuesday a number of Church workers and friends met at the house of the incumbent, for the purpose of presenting a testimonial to Miss Carrie Browne, organist of the church. Some of the numerous subscribers were unavoidably absent, but amongst those who were able to attend were noticed, Mrs. Henry Paget, Mr. and Mrs. C. McPhail, Mr. V. Taplin, Mr. W. J. White, Miss Taplin, Mr. F. K. Paget, Mr. and Mrs. D. S. Vincent, Mr. Charles Parker, the Rev. and Mrs. J. Pardoe, Miss C. Browne, Mr. H. Gray, jr., etc. The Rev. J. Pardoe spoke in high terms of the sterling character of Miss Browne, and also of the great self-denial practised by her, in her efforts to forward the work of the Church, more especially the musical portion of it. The sentiments expressed were warmly endorsed by all present. The incumbent read the fol-

lowing address and then presented Miss Browne with a purse of money. The secret had been so well kept that the recipient was quite taken by surprise, but in a few words she expressed her thanks for the practical way in which it was shown that her services were so much appreciated: To Miss Carrie Browne—We, the members and friends connected with the Church of England and Sunday school in Novar, ask your acceptance of the accompanying purse of money as a slight token of our regard for you, and in recognition of your long and devoted help as organist of the church. We trust that God's choicest blessings may rest upon you, and that you may long be spared to continue in the good work in which you are now engaged. Signed on behalf of the subscribers, J. Pardoe, incumbent.

British and Foreign.

The Lord Bishop of Meath has left Bishops-court for Egypt. During his absence the Ven. the Archdeacon of Meath is acting as commissary.

Mr. Alexander Laing has offered to build an art gallery for Newcastle, at a cost of £20,000, if the council will provide a site. The offer has been gratefully accepted.

Many rumors are afloat respecting the appointment to the vacant See of Liverpool, the Bishop of Stepney and the Rev. A. Boyd Carpenter (brother of the Bishop of Ripon), being amongst those recently mentioned.

The late Mrs. Barton, formerly of Corsley House, who died at Weymouth in October last, bequeathed £10,000 for the erection and endowment of a small church or chapel-of-ease at Temple, in the parish of Corsley, as a memorial to her late husband and her son.

The Bishop of London consecrated last month the new church of St. Peter, South Tottenham. The chancel is built as a memorial to the late Lord Sackville Cecil by the family and friends of the deceased nobleman, who was much interested in the work of this poor and populous district.

It has been decided to restore the south transept of Chester Cathedral, and place a monument there as a memorial to the late Duke of Westminster. The scheme will cost about £10,000. A representative committee has been formed, with Sir Horatio Lloyd and the Mayor of Chester as honorary secretaries.

A well-known lay Churchman, Mr. Francis Dobson Lowndes, joint district registrar of the High Court for Chancery and Admiralty in Liverpool, has just died, aged 67. In politics he was a staunch Conservative, but he held strong views on the necessity of Church reform, and last year embodied his proposals in a draft bill.

At the Carlisle Consistory Court Chancellor Ferguson granted permission for the erection of a new church tower and peal of bells which Lord Cross is presenting to the parish of Broughton-in-Furness. At the same court, permission was granted for the restoration of the spire of Rockliffe Church, which was destroyed by lightning some months ago.

Sir Thomas Brooke, of Huddersfield, has increased his subscription to the Wakefield Cathedral extension scheme from £150 to £500. About £20,000 has been already received or promised, and about £15,000 more is required to complete the work. An anonymous friend has offered £2,500 on condition that £7,500 is raised before May 9. The work is to be proceeded with early in the spring.

A bazaar was opened in the Cambridge Hall, Southport, by Mrs. C. Scarisbrick, the object being

to help various funds in connection with the parish of North Meols. The rector (Canon Thompson) said that during the five years he had been a resident in their midst they had expended £30,000, towards which they had raised £25,000, which was equal to £5,000 per annum over and above their ordinary income.

The second portion of the permanent buildings of the Church House has been commenced. The Hoare Memorial Hall, which was originally designed to seat 300 people, with the addition of a gallery will seat 450 to 500. This hall will form a suitable meeting-place for the House of Laymen, for which purpose it was originally intended. In addition to the hall there will be twenty-seven good rooms available for letting as offices and committee rooms. The total cost of the block will be £20,000, and of this sum £11,000 is in hand or promised.

Killaloe Cathedral.—A meeting of the Chapter and Cathedral Vestry was held at St. Flannan's under the presidency of the Very Rev. the Dean, to consider tenders for restoration of the tower. It speaks well for the Church of Ireland that her dignitaries should be doing all in their power to conserve and improve the noble old cathedrals which are part of her heritage. Dean Humphreys having succeeded so well in his undertaking about a peal of bells in memory of the late Bishop Chester, is now leaving no stone unturned to provide a tower worthy of them and of the cathedral. The memorial to the late Bishop Wynne will be set up when the alterations in the tower allow of it.

A work of improvement has been carried on for some years past in the churches of the united parishes of Kilcolman and Crossboyne, in the diocese of Tuam. This has been more markedly the case in the Church of Crossboyne. The cumbrous pulpit and reading desk, which blocked up the front of the chancel, have been replaced by a neat oak pulpit and desk. A handsome oak lectern was also added, and handsome oak sittings were substituted for the old uncomfortable pews. The floor of the chancel was laid in handsome mosaics. An oak Communion railing, with brass standards, was erected. During the past year the woodwork was painted, and the interior walls of the nave and chancel were cleaned and tastefully decorated. All this work was mainly due to the active interest and liberality of the Hon. G. Browne Guthrie.

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE RELIGIOUS ELEMENT IN THE SCHOOLS.

Sir,—Some consolation may be drawn from the fact, that even under existing circumstances, morality, which may be viewed as the practical side of the faith, is wholesomely insisted on by our Public School teachers. As regards the closing exercises being held in any other building than the Public School building itself, we have no instance of that sort to complain of in the province of Quebec, that I know of; but what has been often complained about, is the fact that the clergy who by arrangement with the teachers would be welcome visitors, to take the opening half-hour, which is devoted to religious instruction, and which includes, besides Old and New Testament portions, such fundamental teaching as the Apostles' Creed, the Ten Commandments, and the Lord's Prayer; yet, nevertheless,

this golden opportunity is only taken advantage of by very few indeed. I am aware that we have no legal status, but there is an open door for every wise and good clergyman. I. S. T.

CHRISTIAN UNITY.

Sir,—I am very glad that Dr. Langtry candidly acknowledges his misquotation of Phillips Brooks, but I regret that he should in the face of my explicit denial of any use, either direct or indirect, of Hatch and Harnack on the question of the ministry, assert without bringing forward the slightest evidence of such a thing that I follow their guidance and enunciate their teaching, whether I know it or not. The charge is the more remarkable in that I make no concealment of my authorities, but give chapter and verse for every or almost every statement in the book. But Dr. Langtry is incorrigibly and culpably careless. How can your readers place any confidence in his assertions, quotations or interpretations, when he falls into such an almost unparalleled blunder as the following. In your issue of March 8th, in reply to my repudiation of the position which he assigned to me, he says: "But I have not assigned any position to Mr. Symonds." Yet in his letter of Feb. 8th (the only letter published when I wrote), he says: "Mr. Symonds' position then, stated plainly, is this:" and then follow six lines of statement, seven lines of the Dr.'s own inferences from that statement, and concluding: "This is Mr. Symonds' modest position. Perhaps you will allow me to examine it in another issue." Much, very much more might be said, but I think I may safely leave my case to the judgment of all intelligent and fair-minded readers. HERBERT SYMONDS.

EVENSONG AND "ANTE-COMMUNION SERVICE."

Sir,—If your "Enquirer" as to the propriety of using what is sometimes called "Ante-Communion Service" in the Order for Evening Prayer will examine the rubrics in that Order, he will be persuaded that such a practice as the one he mentions is quite indefensible. Evening Prayer begins with the sentences. After the Exhortation, the Confession, the Absolution, the Lord's Prayer, and the Versicles come the Psalms. Then follow the first lesson, the Magnificat or the Cantate Domino, the second lesson and the Nunc Dimittis or the Deus Miseratur. Thereafter, come the Creed, certain responses, the Lord's Prayer, certain other responses, and the three Collects, viz., "of the Day," "for Peace" and "for Aid," etc. Then there is a rubrical direction for the anthem, and after that prayers follow for the Sovereign, the Royal Family, the Clergy and People. Before the prayer of St. Chrysostom one or more of the occasional prayers and thanksgivings may be said, and the service ends with the Benediction. By the Act of Uniformity 13 and 14, Car. II., c. 4, sec. xvii. it is enacted that "no form or order of common prayers, administration of sacraments, etc., shall be openly used in any church," etc. . . . other than what is prescribed and appointed to be used in and by the said Book" [of Common Prayer]. By the 14th Canon of 1603 it was ordained that "all ministers likewise shall observe the orders, rites and ceremonies prescribed in the Book of Common Prayer . . . without either diminishing . . . or adding anything in the matter or form thereof." By the Act of Uniformity Amendment Act, 1872, although additional services are sanctioned for Sundays and holy-days in England, yet it is expressly prohibited (sec. iv.), that "any portion of the order for the administration of the Lord's Supper or Holy Communion" be made part of such additional services.

CHARLES MORSE.

—"Son of Man" is used eighty-four times in the Gospels.

—Jesus walked twenty-five miles to comfort the sisters of Lazarus.

WESTERN ASSURANCE CO.

The annual meeting of shareholders was held at the company's offices in this city yesterday. The president, Hon. George A. Cox, occupied the chair.

The following annual report of the directors, with accompanying financial statement, was read by the secretary.

Forty-Ninth Annual Report.

The directors beg to submit herewith the annual statement of the company's accounts for the year ending 31st of December last.

The revenue account shows a satisfactory growth in premium income, and after payment of losses and expenses, there is a profit balance of \$118,642.00, as a result of the year's transactions. Two half yearly dividends have been provided for at the rate of 10 per cent. per annum, as well as an amount to cover depreciation in securities, and the reserve fund has been increased to \$1,100,380.50.

Taking into account the fact that during the year 1899 the fire losses in the United States were exceptionally heavy, the directors feel that these results must be regarded as eminently satisfactory.

For some time past your directors have had under consideration the question of extending the agencies of the company beyond the limits of the North American continent, and shortly before the close of the year arrangements were completed for the establishment of a branch office in London, England, under what appear to be favorable auspices.

GEO. A. COX, President.

Toronto, 20th February, 1900.

Summary of financial statement:

Total cash income	\$2,532,741 50
Total expenditure, including appropriation for losses under adjustment.	2,414,098 90
Balance	\$ 118,642 60
Dividend declared	100,000 00
Total assets	\$2,321,762 85
Total liabilities (including capital)	1,221,382 35
Reserve fund	\$1,100,380 50
Capital paid	1,000,000 00
Capital subscribed	1,000,000 00

Security to policy-holders \$3,100,380 50

The president, in moving the adoption of the report, said: It cannot fail to be gratifying to the shareholders, as it is to the directors and officers of the company, to note the evidence of the appreciation by the insuring public of the security offered by the Western to its policy-holders which is afforded by the growth in the volume of business transacted, the total income for the year having exceeded, for the first time in the history of the company, two and one-half million dollars. It is still more satisfactory to note that notwithstanding the exceptionally heavy fire losses which have occurred in some of the chief cities in the United States—where the business proved generally unprofitable to the companies engaged in it—we are able to show as a result of the year's transactions a profit balance of \$118,642. The experience of the year 1899 in Canada was exceptionally favorable, and the diminished fire waste in this country is certainly a matter for congratulation, aside from our interests in the business of fire insurance. It is to be hoped that the introduction of improved fire protection in our cities and towns, and the adoption of more substantial methods in the construction of buildings, will tend to a further reduction of the burden which the payment of some five million dollars per annum by insurance companies for fire losses in Canada imposes upon the community, for I need scarcely say that this has to be provided from the premiums collected from the insuring public. I desire to emphasize what I believe to be a fact—that it is only by adopting measures that will reduce this serious annual waste that any material reduction in the tax which the public pay in fire insurance

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premiums can be brought about, for it is only necessary to refer to the Government reports, showing the income and expenditure of companies licensed to do business in the Dominion, to prove that there has been, during the whole period embraced in these terms, but a very moderate margin of profit to the companies at the rates and under the conditions which have prevailed in this country in the past.

In this connection, it may not be out of place to refer to the fact that during the past year a number of new companies have come into the field, offering fire insurance at lower rates than those current with the old established offices. It will be interesting to observe whether these experiments will prove more successful than previous attempts which have been made to afford indemnity against loss by fire on more favourable terms than companies which have been long engaged in the business feel safe in offering. While as insurers we may hope these new companies may have discovered the secret of combining cheapness with security we cannot overlook the fact that the record of the fire insurance business in Canada during the past twenty years shows a loss of upwards of two million dollars of capital, which was invested in companies organized to transact business at what are termed "cut rates." We may at least feel assured that companies working upon these lines, whose entire cash assets are limited to fifty or sixty thousand dollars, are scarcely in a position to assume any considerable share of the many millions of liability which fire insurance companies are carrying for the protection of merchants and property-holders in Canada, and until it has been shown that, with due regard for the safety of stockholders and the security of policy-holders, any material reductions can be made in fire insurance rates in this country, your directors do not feel warranted in advocating any departure from the policy we have been following for many years past.

But to return to the consideration of our business during the year under review, it will, no doubt, be interesting to shareholders to learn that the marine branch, which has been responsible in some former years for rather serious losses, has shown a profit upon the business of 1899, and that the general outlook in this branch appears to be more promising than for some time past.

In our earnings from interest there has been a falling off, such as might naturally be looked for, owing to the reduced rates obtainable, particularly upon the class of securities which are held by this company. There is one matter to which I wish particularly to refer at this time. It is now within a year of half a century since the company commenced business in Canada. Some twenty-five years ago it completed its system of agencies throughout the United States, and I think I am warranted in saying that it is now established over the whole of the North American continent on a favourable footing, with an efficient force of branch managers, special agents and local agents working in its interests. Under these circumstances, your directors have turned their attention to the consideration of the question of the desirability of following the example of the majority of the successful British fire offices, and embracing a larger field of operations than we at present occupy. In view of the efforts which are being made—happily with no small measure of success—to enlarge the trade relations between the Mother Country and her self-governing colonies, and to cultivate intercolonial business connections, we have felt that the present is an opportune time for making a similar effort to secure some measure of reciprocity in the business of fire insurance. As a practical step in this direction, it was decided to establish a branch office of the company in London, England. This was opened on the 1st of December last, and placed under the management of Mr. W. B. Meikle—a gentleman who, we believe, possesses all the qualities of a successful insurance manager. A board of directors has been appointed in London, upon which we have

been fortunate in securing the following gentlemen to serve, namely: The Right Hon. the Earl of Aberdeen, G.C.M.G.; the Right Hon. Sir John Kennaway, Bart., M.P., and Mr. James Stevenson, of Messrs. Grahams & Co., British and East India merchants, and I am pleased to say that we feel that we have every reason to be encouraged at the start which we have made in the chief metropolis of the Empire, and at the agencies which have thus far been established in connection with this new branch.

Mr. J. J. Kenny, the vice-president, seconded the adoption of the report, which was carried unanimously. The election of directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, viz.: Hon. George A. Cox, Hon. S. C. Wood, Messrs. Robert Beaty, G. R. R. Cockburn, George McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne and J. J. Kenny.

At a meeting of the board of directors, held subsequently, Hon. George A. Cox was re-elected president, and Mr. J. J. Kenny, vice-president, for the ensuing year.

Family Reading.

DEAD—FOR HIS COUNTRY.

Dead by the fortress wall, where the palms wave,
Lightly love's garlands fall—fall on the grave—
Softly the bugles call over the brave.

Dead on the desert sand, no more to roam
Far from the old homeland over the foam—
Hearts that his love had spanned, breaking at home.

Battling for Britain's fame, bravely and well,
Soldiers will speak his name, comrades will tell
How when the message came, fighting he fell.

Under the starry sky softly he sleeps,
Honor with watchful eye a vigil keeps—
For one so young to die a nation weeps.
—Herbert L. Brewster.

ALWAYS SAY THE KINDEST THING.

You ought constantly to have present to your mind the positive duty of always saying the kindest thing you can say, consistent with truth, to everybody with whom you are dwelling. There ought to be the perpetual watch lest some unkind word slip out, lest without any need at all you give pain, lest you hurt, lest in any degree you make your neighbour feel that you are not treating him with that kindness which a Christian ought always to be using. And of course, as you must watch over your lips, to see that you don't speak unkindly to any, so, too, must you watch over your lips to see that you don't speak unkindly of any in his absence. To be ready to condemn, to be swift to find out errors and faults, blunders and mistakes, all this is not in the true spirit of the Christian man. And if there be anything, which is more appropriate than another to the season of Lent, it is that kind of discipline which is constantly watching over everything that passes through the lips to see that it does no injury to any, whether present or absent, that it causes to none any discomfort or unhappiness. Of course, still more that it be in accordance with truth, and that there be not added to the unkindness of what you are saying, either to anyone or of anyone, that spice of disregard of exact truth which very often perhaps makes the unkindly remark seem to be cleverer, seem to be better worth saying, seem to have something of force and point in it, which otherwise it would not have.—Archbishop Temple.

HOW TO SUCCEED.

Put your life into even the smallest task. Whether you preach, study, sell goods, till the soil, saw wood, clean lamps, cook food, or milk cows, do your best. There is no task so small, no honest occupation so common or menial, that it cannot be dignified and ennobled by the character of the doer. Not the thing you do, so much as the doing reveals the character, the true man. Everything you do can be made the revelation of a great soul.

THE SOLITUDE OF DEATH.

There are amiable Christian writers, like Faber, who tell us that in the moment of death God looks every soul in the face, and gives it a last great opportunity to choose Him. It is an amiable conjecture, but it is a bare conjecture. All that we know about death is that it is the great unveiler, that in bare and absolute nakedness it plants the soul, the character, in the presence of God. If we are the least wise we shall from time to time exercise ourselves to meditate on death, to think of what it is, that tremendous and startling solitude. We know how here we take refuge from disquieting thoughts in the consolation of what other people do, or in the manifold interests of our pleasures, or business, or society. Think of the solitude of death! There is no looking away then; there is no taking refuge in any other occupation. There has been a gradual setting aside of man from all his customary occupations; there has come the time when he could hardly feel the pressure of the sympathetic hand that held his; there has been that moment of unknown suppression, and the soul finds itself in that bare and naked solitude with God, when there falls upon it irreversibly, inevitably the consciousness of what it really is in the sight of God. That is all. Only to see ourselves as we really are in God's sight; that is judgment. That is what death brings us to.—Canon Gore.

PLEASURE.

Pleasure is very reflective, and if you give it you will feel it. The pleasure you give by kindness of manner returns to you, and often with compound interest. The receipt for cheerfulness is not to have one motive only in the day for living, but a number of little motives; a man, who, from the time he rises till bedtime, conducts himself like a gentleman, who throws some little condescension into his manner to his superiors, and who is always contriving to soften the distance between himself and the poor and ignorant, is always improving his animal spirits and adding to his happiness.—Sidney Smith.

MARKING TIME.

There is a great deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place; then they lift up the other foot and put it down in the same place. They are marching, but they are not moving. In other words, they are but going through the motions of a march. So it is with many professors. They are but marking time. They are "going through the motions" of a Christian life, but they are not getting on. They are saying their prayers, but are not praying; they are going to church, but not to heaven; they are talking in meeting, but bearing no testimony.

THE ONIA SON.

Of bitter wind toward the sunset blowing,
 What of the dales to night?
 In yonder gray old hall what fires are glowing,
 What ring of festal light?
 "In the great window as the day was dwindling
 I saw an old man stand;
 His head was proudly held and his eyes kindling,
 But the list shook in his hand."
 O wind of twilight, was there no word uttered,
 No sound of joy or wail?
 "A great fight and a good death," he muttered;
 "Trust him, he would not fail!"

What of the chamber dark where she was lying
 For whom all life is done?
 "Within her heart she rocks a dead child, crying
 "My son, my little son."
 —Henry Newbolt.

THIRD SUNDAY IN LENT.

Watch! Temptation comes as a whipped foe, and begins to say, "Oh, I am worsted; there is no danger in me." Watch it! Firemen watch the smouldering coals that the wind may again inflame. Men watch closely that place in an embankment which has once given way. Again, temptation comes with a new face, and says, "I am not your weakness." Take heed! Faithful Abraham lost his faith, meek Moses was impatient, David became sensual, and lion-hearted Peter trembled. Again, temptation comes as a child, and says, "Oh, I am so little, I cannot do anything." Watch it! Little temptations are seeds of the upas-tree, eggs of the serpent, sleeping dynamite. The devil puts the little Oliver Twist through the window to open the door for him, the big robber. Hell is first lit with shavings. Again, temptation comes as a smiling friend, and says, "You know me and love me; fear not." Watch it! The beloved Delilah betrayed the strong Samson to death. Watch and pray. The sentinel's power lies in his communication with the power that supports him, and then watchfulness. If he watch only, he can do nothing when the enemy comes. He is one, the enemy is an army. But if he, too, can summon an army, then is his watching effective. So is prayer the Christian watchman's communication with the powers above him. If he watch only, he can do nothing, for he contends with principalities and powers and spiritual wickedness in high places. But if he watch and pray, he, too, can summon powers omnipotent to his rescue. And prayer is communication with that Power.

DR. PLAYFAIR AND THE PRINCE OF WALES.

In the biography lately published of Lord Playfair by Sir Wemyss Reid, a story is given of the Prince of Wales, which, while it does not appear for the first time, is worth repeating. Whilst the Prince was in Edinburgh, as Dr. Playfair's pupil, the two were one day standing near a cauldron containing lead, which was boiling at white heat.
 "Has your Royal Highness any faith in science?" said Dr. Playfair.
 "Certainly," replied the Prince.
 Dr. Playfair then carefully washed the Prince's hand with ammonia to get rid of any grease that might be on it.
 "Will you now place your hand in this boiling metal and ladle out a portion of it?" he said to his distinguished pupil.
 "Do you tell me to do this?" asked the Prince.

"I do," replied Dr. Playfair. The Prince instantly put his hand into the cauldron, and ladled out some of the boiling lead without sustaining any injury.
 It is a well-known scientific fact that the human hand, if perfectly cleansed, may be placed uninjured in lead boiling at white heat, the moisture of the skin protecting it under these conditions from any injury. Should the lead be at a perceptibly lower temperature, the effect would, of course, be very different. It requires, however, courage of no common order for a novice to try such an experiment, even at the bidding of a man so distinguished in science as was Dr. Playfair.

THE RANGE OF CHRISTIAN STUDY.

There are some persons who, without the special excuse of but little leisure, go so far as to say that the Bible is the only Book that Christians ought to study, other books involving but a waste of time. It may be sufficient to reply that to impose this as a duty on all men alike is certainly to go beyond the letter of the Scripture itself; that it is hardly consistent with the reasonable and justifiable cultivation of the various mental gifts and faculties with which God has endowed us, meaning us to use them, and that we are not particularly encouraged to it by any special largeness of mental vision or Christian charity in the few individuals who observe this rule themselves. It does not, however, follow, because the Bible is not the only Book for Christians to study, that they might not study it much more than they do, and with much more pains, and diligence, and prayer. When we open our Bibles, quite as much as when we fall on our knees, we place ourselves in God's immediate presence; and we should read His Word both in the sense of listening to His voice and with the object of discovering His will. One hour's devotional study of Scripture will often do more than a dozen sermons to stir up in our hearts the love of God.—Bishop Thorold.

WATCH THE BEGINNINGS.

To be a good Christian one needs to be a good watchman. The watchman's talent is a talent for discerning beginnings—the scarcely visible beginnings of danger. Any dullard will know when the house is ablaze; you want a watchman who will detect the faint odor of smoke half an hour before the blaze might burst forth. Any dullard in the Christian life will be able to tell when he has fallen into a wilful falsehood. What is needed is watchfulness to discern the silent working of the leaven of hypocrisy at the beginning. He that enters Christ's service does not only undertake to keep from going to sleep; he undertakes to be on the watch while keeping wide-awake.

LOVE ONE ANOTHER.

It is God's will that men should be friends together; so the Son of God reports of His Father's mind. Across all the jealousies and strifes and hatreds and mutual injuries, which have seemed so natural to men, this higher law has at all times been felt and even discerned. The divisions have been the more superficial; the uniting forces have been the deeper and more permanent. Every man, it has been acknowledged, ought to be a friend to every man. There is something wrong when men quarrel and try to harm each other. The true Maker of men has willed, and continues to will, that they should not be enemies, that they should not be in-

different to each other, that they should be friends. All the natural occasions of mutual assistance, all the reasons for combination, all the gratification that one is able to afford to another—these are indications and marks of that higher purpose which designs that men should be drawn together by ties of sincere goodwill, and desire of each other's welfare. Before Christ came, the chosen people had been hearing a voice saying to them, Thou shalt love thy neighbour as thyself. This old commandment was issued again as new by Jesus to His disciples, for they were to love one another, as He had loved them; their love was to be an imitation of the love which the Heavenly Father had shown in Christ, a response to that love, a fruit of it. Jesus said to His disciples, Love not your friend only, but your enemies also; love them whilst they are in the act of injuring you. The purpose of the Creator of mankind was to be fulfilled by a universal goodwill between man and man, and for this end a persistent divine influence was to work in men's hearts, which would not suffer itself to be quenched by any ingratitude or malice, but would resolutely set itself to conquer evil with good.—J. Llewellyn Davies.

HINTS TO HOUSEKEEPERS.

Halibut Cutlets.—Cut your halibut steaks an inch thick, wipe them with a dry cloth, and season with salt and cayenne pepper. Have ready a pan of yolks of eggs well beaten, and a dish of grated bread crumbs. Put some fresh lard or beef drippings in a frying-pan, and hold it over the fire till it boils. Dip your cutlets in the egg, and then in the bread crumbs. Fry a light brown; serve up hot. Salmon or any large fish may be fried in the same manner.
 Fish Balls.—Two cupfuls cold boiled cod-fish, fresh or salted. Chop the fish when you have freed it of bones and skin; work in one cupful of mashed potatoes, and moisten with a half cup of drawn butter with an egg beaten in. Season to taste. Have them soft enough to mould, yet firm enough to keep in shape. Roll the balls in flour, and fry quickly to a golden brown in lard or clean dripping. Take from the fat so soon as they are done; lay in a colander or sieve and shake gently, to free them from every drop of grease. Turn out for a moment on white paper to absorb any lingering drops, and serve on a hot dish.
 Oyster Plant Croquettes.—Wash, scrape, and boil the oyster plant till tender; rub it through a colander, and mix with the pulp a little butter, cream, salt, cayenne, and lemon juice; mix the ingredients thoroughly together to a smooth paste and set the dish in the ice-box to get cold; then shape it into small cones, dip them in beaten egg, roll in crumbs, and fry crisp and brown.
 Baked Omelets.—Beat four eggs enough to mix the whites and the yolks. Add to them a tablespoonful of milk for each egg and to the whole amount a half teaspoonful of salt. Grease small patty-pans or shirred egg dishes, turn the mixture into them, set the dishes in a dripping-pan of hot water, and put into the oven. Cover and bake until the eggs are set. They will then turn out on a platter, and may be served plain or with a white sauce.

—Death is the portal of life; and, while our friends are weeping at our bedside, a chorus of angels welcome us into paradise. What the world dreads the believer at last welcomes, for it severs us from sin and takes us to the vision of God.—Right Rev. Bishop Thorold.

Children

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Children's Department.

SOMETHING UNUSUAL.

He hunted through the library. He looked behind the door, He searched where baby keeps his toys Upon the nursery floor. He asked the cook and Mary. He called mamma to look, He even started sister up To leave her precious book.

He couldn't find it anywhere. And knew some horrid tramp Had walked in through the open gate And stolen it, the scamp! Perhaps the dog had taken it And hidden it away; Or else perhaps he chewed it up And swallowed it in play.

And then mamma came down the stairs, Looked through the closet door, And there it hung upon its peg, As it had hung before. And Tommy's cheeks turned rosy red, Astonished was his face. He couldn't find his cap—because 'Twas in its proper place!

—Youth's Companion.

THE ONLY WAY.

It is true, as a writer has said recently, that "opportunities are commands, and when the command comes the power comes also. No man can tell what he can do by consulting his own self-consciousness. The only way is to try. There are some men who sit so long wondering whether they can do a thing or not that the next-door neighbour, who is not so strong, has arisen and accomplished the task. The mere attempt accomplishes something, the mere endeavour creates the power."

This is true, boys and girls. Endeavour creates power, and the way to discover whether you can do a thing or not, is to try to do it. You will be ignorant of your own powers until you have put them to the test. The testing of them is almost sure to reveal unsuspected strength. The great men of all ages were at one time as ignorant of their capabilities as you are of yours. It was only when they tried that they realized what was within them. Had they failed, they would still have been gainers in the development of their own characters. The writer once overheard two

MINISTERS OF THE GOSPEL USE Oxydonor

Trade Mark Registered November 24th, 1896.

AFTER SUNDAY'S EXHAUSTIVE WORK.

REV. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard Street, writes Oct. 21, 1899: "For colds and rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work, it is simply invaluable."

REV. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia and I found it very helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

REV. J. FREDERICK RENAUD, Secretary St. Andrew's Home, 46 Belmont Park, Montreal, Que., writes Nov. 30, 1899: "I have great pleasure in bearing testimony to the efficacy of Oxydonor No. 2, invented by Dr. H. Sanche."

REV. J. E. COOMBS, Superintendent Home Missions B. C. Baptist Convention, 604 Hamilton St., Vancouver, B.C., writes November 29th, 1899: "I have treated 175 cases of nearly all forms of disease common to this locality with Oxydonor. La Grippe, Tonsillitis, Pneumonia, Acute Bronchitis, Cholera Morbus, Colds and Fevers, have yielded to the power of this marvellous little healer. In cases of Catarrh, Rheumatism, Kidney, Liver, Bladder and Stomach trouble I have found Oxydonor cured without long suffering, and numerous bills for drugs, or physicians' services."

Asthma—Rheumatism

MR. W. H. McLENNAN, Bay Street, Toronto, Ont., writes December 20th, 1899: "Until I procured Oxydonor I suffered untold agony from Rheumatism and Asthma. I got relief the second night and after six weeks' use am sufficiently cured to return to work. A friend of mine cured himself of an attack of Appendicitis with Oxydonor."

Oxydonor supplies the vital energy which prompts and supports the highest physical effort and renders possible grand mental results.

Oxydonor, in short, is life. It is a simple instrument, which compels the body to absorb large quantities of healing, health-giving Oxygen from the air through the lungs, membranes and skin, thus transforming disease into Health and Vigorous Life.

Oxydonor will keep a family in good health, and with ordinary care it lasts a lifetime and saves the ruinous costs of sickness. Full instructions with each one.

We have thousands of reports of cures from clergymen, doctors, lawyers, bankers, and prominent men and women from all parts of the country. We will mail our books free to any address sent us.

Letters asking for further information will receive prompt reply.

Caution—Beware of spurious imitations. Look closely for the inventor's name—"Dr. H. Sanche"—which is plainly stamped on the Genuine.

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Trade Mark Registered November 24th, 1896.

school boys of fifteen or sixteen years talking about a prize offered for scholarship in the school they attended.

"I sha'n't try for it," said one of the boys. "What's the use? I wouldn't get it if I did try, with all the strong competition there will be for it."

"Well, you can compete with as much strength as any of us, can't you?" asked the other boy.

"I don't believe I'd get it if I did attempt it. Are you going to try for it?"

"Certainly I am," replied the other, bravely and manfully. "I'm going in for it with all my might."

"You'll feel kind of flat if you don't get it, after such tremendous effort, won't you?"

"Why, no, not at all. I'll be gaining something, no matter if I don't gain the prize."

He would gain what the other boy would lose—the satisfaction of having tried to win, and the increased wisdom and the sense of having done his duty that comes with all honest effort. The specific object sought for may not be gained, but no real effort goes wholly unrewarded. And without effort there would be no development of strength or character. Without effort Lincoln would have remained a rail-splitter, and all of the great men, who have risen from poverty and obscurity would have lived and died in their humble surroundings. They realized, as you must realize, that the only way to accomplish anything is to try.

"I CANNOT LEAVE HIM OUT."

A mother had taught her little girl to pray for her father when she offered up her petitions to the Lord. Suddenly that father was removed by death.

Kneeling in her sorrow at her mother's side for an evening prayer, the child hesitated, her voice faltered, and glancing into her mother's eyes, she sobbed:

"Oh, mother, I cannot leave him out. Let me say, 'Thank God I had a dear father once,' so I can keep him in my prayers."

How sweetly this dear child honoured her father by her tender love!

Billet-doux

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ART STAINED GLASS WINDOWS

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MEMORIAL WINDOWS A SPECIALTY

Ask for Designs and Prices...

HOBBS MFG. CO. London, Canada.

TO BE OVERCOME.

The author of a charming book, which every girl is sure to read the second time after having read it once, has said that she wrote the latter part of the volume with her "left hand in a sling, one foot up, head aching and no voice." In that picturesque description there is food for reflection.

The people who make a practice of yielding to obstacles are not the people who are successful. While it is possible that our ambition will spur us to overtax ourselves seriously, the greater danger with most of us is that we shall be too ready to consider ourselves beaten.

The author of whom we have spoken, with her disabled arm and aching head and various physical woes, is not the only one who has done wonderful things in spite of great physical embarrassments. Out from the darkness of pain and weariness and affliction have come gleams of sunshine, which have made this earth brighter. Above the discordant notes of poverty and care and anxiety have sounded the ringing strains which have found an echo in the heart of the world.

We do not get rid of troubles by yielding to them. There are no sufferers like those who think of nothing but their pain. No human beings are more to be pitied than the people whose chief interest in life is their own affliction. When we make the best of any life we find it richly worth the living, and we cannot do this without making a practical application of the principle that an obstacle is something to be overcome.

—To wish to serve God in one place rather than in another, by such and such a way, and not by the opposite one, is to wish to serve Him in our own way and not His. But to be equally ready for all things, to accept everything and reject nothing, to leave oneself like a toy in the hands of Providence—this is serving Him by renouncing self; this is treating Him truly as God, and ourselves as creatures made only for Him.

—Christianity is not a school for the teaching of moral virtue, the polishing of our manners, or forming us to live a life of this world with decency and gentility. It is deeper and more divine in its designs, and has much nobler ends than these, it implies an entire change of life, a dedication of ourselves, our souls and bodies unto God, in the strictest and highest sense of these words.

—What we lose to-day you cannot gain to-morrow. — John Ruskin.

"I find them the best preparation for colds, coughs and asthma."—MRS. S. A. WATSON, Temperance Lecturer.

BROWN'S Bronchial Troches

OF BOSTON

Sold in boxes only—Avoid imitations.

START AT THE BOTTOM.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed to graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm, with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" said the man of millions.

"I would like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."

As he passed out, he remarked to his waiting companion: "You can go in and leave your address."

The other presented himself and papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent. And the college graduate went to sorting scrap iron.

One week passed, and the president, meeting the superintendent, asked:

"How is the new man getting on?"

"Oh," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year, this man had reached the head of a department and an advisory position with the management, at a salary represented by four figures, while his whilom companion was maintaining his dignity as "clerk" in a livery stable, washing harness and carriages.

THE EASTER FUND.

"Girls, I have a proposition to make," said Miss Maynard, one Sunday morning to her class. "How would it do for you all to join me in contributing to 'The Easter Fund?'"

"What is it, Miss Maynard?"

"I never heard of it."

"Do tell us, dear Miss Maynard," poured in from all sides; and so in a few words the scheme was unfolded. It was this; that each girl, by doing without some little luxury during Lent, by walking sometimes instead of taking a car, and by various little forms of personal denial, should raise a small amount before the holidays. All the contributions would be used to form an "Easter Fund."

"No money will be accepted, girls, which would go to the church or poor, any way," she concluded. "My idea is to raise this fund en-

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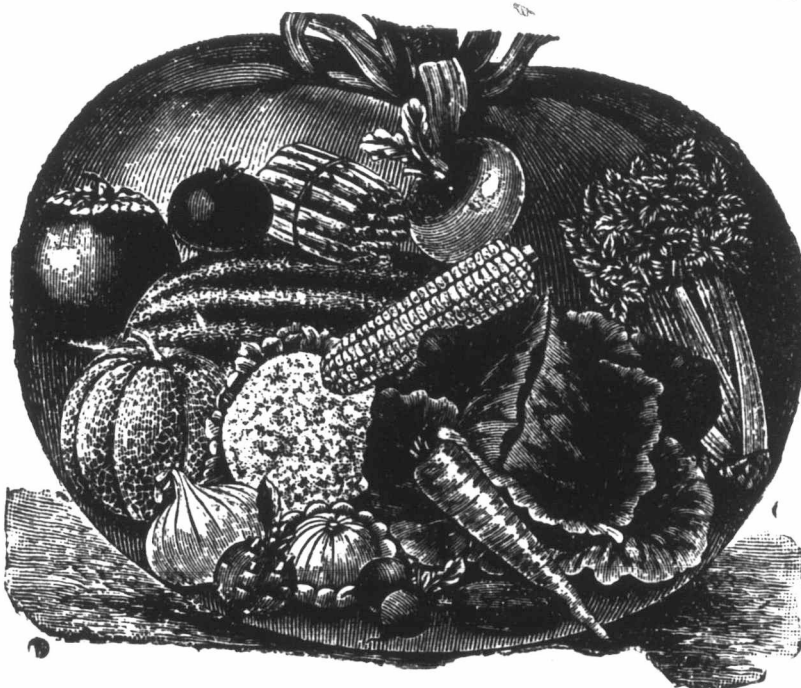
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DEATH.
Entered into rest, at Butte, Montana, on March 5th, Thomas M. Patton, formerly of St. John, N.B., aged 51 years.

tirely by denying ourselves of some little things which we ordinarily consider necessities."

"What shall we do with the money, Miss Maynard," asked one girl.

"I will tell you," replied the young teacher. "We will each try to find some persons whom we should like to help, and before Easter we will meet, make our list, and then our purchases. Let us try to do it all quietly, and when our gifts are distributed we will let it be as if they were brought by



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29 Grand Varieties Vegetable and 6 Packets Flower Seeds

(ONE LIBERAL PACKET OF EACH).

ALSO
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1/2 Pt. Garden Peas

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| 1 " Cabbage, Express, early | 1 " Parsnip, Imp. Hollow Crowned | 1/2 Pint Corn, Mammoth White Cory Sweet |
| 1 " " Lupton or Imp Vandergaw, late | 1 " Pepper, mixed varieties | 1/2 " Beans Kenny's Rustless |
| 1 " Carrot, Long Red Coreless | 1 " Pumpkin, Japanese Pie | 1/2 " Peas, Premium Gem |
| 1 " Cauliflower, Extra Early Paris | 1 " Parsley, Taber's Exquisite | |
| 1 " Cucumber, Pe. re's Imp. Long Green | 1 " Radish, Scarlet Turnip | |
| 1 " " Pickling | 1 " " Long Scarlet | |
| 1 " Celery, Giant Golden Heart | 1 " Salsify or Vegetable Oyster | |
| 1 " Lettuce, Imp. Hanson | 1 " Spinach, Giant Thick-leaved | |
| 1 " Musk Melon, mixed varieties | 1 " Squash, Essex Hybrid | |
| 1 " Water Melon, mixed varieties | 1 " " English Vegetable Marrow | |
| 1 " Vine Peach | 1 " Tomato, Pearce's Princess | |
| 1 " Onion, Yellow Globe Danvers | 1 " Turnip, Golden Stone | |
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the Easter angels. You see what I mean, girls?"

So, during the remaining weeks of Lent the fund was started and grew from Sunday to Sunday. Miss Maynard was treasurer, and received the donations from the girls every week in carefully sealed blank envelopes. These told no tale of the less expensive ribbon on Jennie's hat; of Mary's nickels put by each day as she sturdily passed her favourite candy store; of Sue's regular matinee money from her wealthy uncle; or of pennies and dimes saved in a hundred different ways. Every week the girls conjectured how much was "in hand" by this time, but as Miss Maynard never opened the envelopes, she was no wiser than they.

On Monday, in Holy Week, the girls met at their teacher's home to hear the combined results of their self-denial.

"We are going to have a little something to warm us up, first," said Miss Maynard, after all were assembled. In a few moments the tea-kettle was bubbling merrily. As the girls sipped their tea luxuriously, Miss Maynard poured the contents of the envelopes into her lap, and counted out the money to the music of a crackling wood fire within, and a roaring wind out of doors.

Excitement ran high as the money to be counted grew less, and as Miss Maynard said, "Fifteen dollars and eighty cents, girls," there was such a hubbub that nobody knew what anyone else was saying, and all the girls seemed to be talking and laughing at once. Finally one said:

"But, Miss Maynard, this is not all, we have something else, too." And she produced from the hall an enormous box filled with packages of all sizes and shapes.

"We made these things ourselves, Miss Maynard," she exclaimed, proudly, bringing to light aprons, little hoods, some small children's garments, and a knit shawl or two.

We met every Saturday at each other's houses," said another girl, waving an apron frantically to get the young teacher's attention.

"Dear girls," said Miss Maynard, with tears in her brown eyes, "all I can do is to tell you that the Risen Christ will accept these, your offerings of time and self-denial, as a true and holy Easter gift from each of my girls."

The happy afternoon was completed by the purchasing of gifts with the "Easter Fund." And many a passer-by looked with envy on that bevy of six rosy, laughing girls, as they made the round of the shops with Miss Maynard. Such fun as they had choosing the things! The very spirit of the Easter-tide seemed to fill their hearts, bubbling forth in merry laughter or shining in quiet happiness from each young face. Altogether it was a beautiful afternoon.

On Easter Eve the girls met to do up the packages. It took some time to apportion the proper articles to each family, but all was finally completed. As the girls were putting on hats and wraps, preparatory to going home, Miss Maynard said, with a mischievous smile: "You know I told you I would see to the delivery of the parcels. Suppose you go with me, if you will. Our chariot is at the door."

Looking outside, the girls saw a large, old-fashioned carry-all, and two fat horses standing at the gate. Amid exclamations of surprise and delight they took their places in the "delivery wagon," as Miss Maynard laughingly called it, and started off on their mission of love. What a ride that was!

Each one in turn played Easter Angel; and great fun they had leaving packages and then scurrying away before anyone appeared.

It was a beautiful preparation for a happy Easter Day. And each girl of Miss Maynard's class felt that, irrespective of the happiness their gifts must have made in many

Picked a Pimple

DIED FROM THE RESULTS

Blood poisoning is a frequent result of picking pimples, a practice at once so common and so dangerous.

Only a few days ago a young man in Toronto picked a pimple on his face. Some deadly germ was given entrance to the blood, the sore became worse, he was removed to the hospital, and in spite of all the the best physicians could do for him, he died within a week.

Nearly everybody has had the experience of a small pimple becoming a large and aggravated sore because of being picked, but it seems to need a death occasionally to warn people of the danger of picking pimples and sores.

The only safe way is to apply an antiseptic, such as Dr. Chase's Ointment, which at the same time kills all germs that may exist, and heals promptly any and every form of pimples or other skin diseases, such as eczema, salt rheum, tetter or rash.

Mothers frequently say that they could scarcely keep house without Dr. Chase's Ointment, because it is used almost daily by some member of the family for pimples, blackheads, itching eyelids, barber's itch, chilblains, scalds, burns or bruises, ulcers or poisoned flesh. It prevents much suffering by instantly relieving itching of the skin and curing every form of piles.



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60 cts. a box, at all dealers, or EDMANSON, BATES & CO., Toronto

homes, "The Easter Fund," had shown her personally the joy of self-denial and that truly, "It is more blessed to give than to receive."

COUNTING LIFE DEAR.

The family had been speaking of a noble woman, who, at the time of a great epidemic, had volunteered her services as a nurse, had saved the lives of hundreds by her faithful care, and finally had succumbed to the disease. "She didn't count life dear unto herself," Ellen said, thoughtfully. "There aren't many of us who have an opportunity to show whether we do or not."

"I think such opportunities come every day," her mother replied. Then, she continued, in answer to the questioning of her daughter's eyes. "Yesterday, when little George was so restless, because of the rain, you said you didn't want to waste your time playing with children, but I noticed Clara laid aside her book and came at once to amuse him. That was a little bit of her life which she did not count dear unto herself, but preci-

ous chiefly for the sake of others." The girl's face showed that she understood.

"I see! And I believe it's easier to give your life all in a lump than in little pieces, day after day."

"Either kind of giving is the supreme test of love," her mother answered. "Greater love hath no man than this, that a man lay down his life for his friend." And this is equally true whether we lay it down in one great sacrifice, or give it up little by little, in daily care for others and forgetfulness of self."

BEST OF ALL.

Two girls were talking one day. They were young and eager and ambitious, and their talk was of people who had "succeeded." Finally, one exclaimed, enthusiastically: "Oh, is there anything in the world finer than a cultivated brain?" Her friend was silent a moment; then she answered, slowly: "Yes, one thing—a cultivated heart!" It was an echo of the old word: "Keep thy heart with all diligence, for out of it are the issues of life."

Life!



"Liberty-loving people!" No other race in the world has more liberty, and appreciates it more, than the Anglo-Saxon. The present war was caused by trampling on the liberty of the individual, and the sure and certain outcome of it will be "Equal Rights to all Classes" in South Africa. Every liberty-loving man should make absolute provision for those dependent upon him, by insuring in a sound company such as the North American Life.

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