

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, FEBRUARY 22, 1900.

[No. 8.

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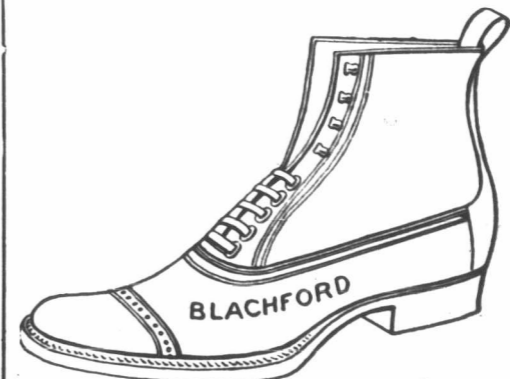
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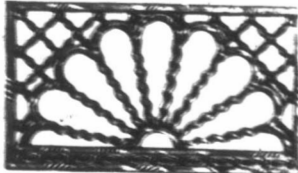
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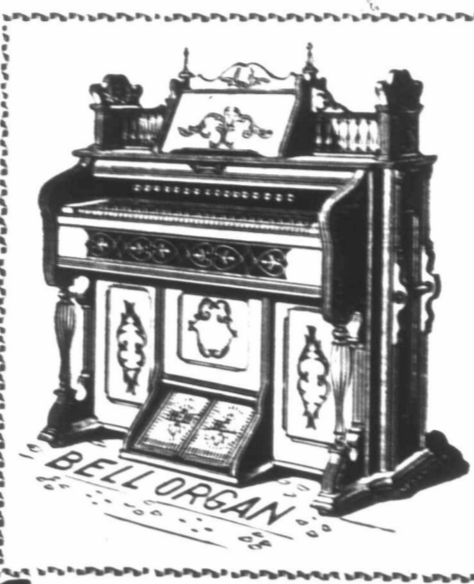
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QUINQUAGESIMA.

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QUINQUAGESIMA SUNDAY.

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

FIRST SUNDAY IN LENT.

Holy Communion: 309, 318, 323, 556.
Processional: 165, 191, 263, 306.
Offertory: 89, 198, 257, 279.
Children's Hymns: 330, 331, 332, 568.
General Hymns: 84, 92, 94, 466.

Professor Clark.

Trinity College has its share of troubles, some of us think more than its share, so we are glad to be able to congratulate all connected with it on its escape from another disaster. We are assured that the retirement of Professor Clark has been averted, and that the connection of this most able and popular member of the staff will be continued. His loss, following that of the Provost, would have been calamitous.

The General Thanksgiving.

We have been asked to give our opinion as to the propriety of the congregation joining with the minister in saying aloud the General Thanksgiving. Abstractly, of course, there is no objection to this, or to the saying of any other of the prayers aloud, provided

there is no confusion or disorder. As regards the law or the custom of the Church of England, however, the following remarks may be made. (1) The printing of the Amen in italics shows that it is responsible, that the minister says the Prayer, and the people the Amen. (2) The saying of the Thanksgiving aloud by the congregation is not practised in any English Cathedral. (3) It was almost unknown in English Churches until quite recently. (4) It seems to have originated in the Irish Church, and to have been brought over from thence to England. We repeat, in the abstract, there is no objection to this practice, and often the effect is highly devotional. "De minimis non curat lex."

The Day of Humiliation.

The Eleventh of February was appointed in England to be kept as a day of confession and supplication in reference to the war now raging in South Africa. From the Mother Country the idea went forth to the colonies, and here and elsewhere throughout all British Dominions there were special prayers offered and special meditation directed with reference to the war. Two thoughts were prominent. On the one hand the thought of our own ingratitude and thoughtlessness in presence of the great blessings bestowed upon us. On the other hand, the solemn duty imposed upon us in regard to our fellow-countrymen in South Africa. It is a matter of devout thankfulness that there was no difference of opinion on this subject. Clergymen and laymen alike realized the truth that we are engaged in a conflict on behalf of righteousness, liberty, civilization, humanity. We are sure of the end, because the end is in accordance with the mind of God; and we pray that He may hasten it in His time.

Presbyterian and Unitarian.

It is a curious fact, which has often been commented upon, that most of the older Unitarian chapels in England were formerly Presbyterian churches. They had lost their connexion and discipline during the time of intolerance, and had gradually lapsed from the faith of Calvin to that of Socinus. An attempt was made to recover the buildings and endowments for the Presbyterians, some 90 years ago; but the Courts held that long possession constituted a right. A case of this kind has just been decided at York. There was an old meeting-house, founded by Presbyterians, called St. Saviourgate Chapel. In spite of its trust deeds, the congregation drifted, like those mentioned in England and King's Chapel, at Boston, into Unitarianism; and thence to a pronounced agnosticism. Against this, legal action was taken to compel the trustees to maintain the chapel as a place of Protestant worship. An injunction was refused, but the justice ruled that agnosticism was incompatible with the purpose for which the chapel was built. We

shall watch further moves in this case with interest.

Heresy in the Roman Church.

The case of Mr. St. George Mivart has excited much controversy within and without the Roman Church. He has been known for a length of time as a "liberal Catholic," but the authorities seldom object to this so long as "The Faith" is not assailed. The eloquent Lacordaire declared, in his advanced years, that he should die "a penitent Catholic, and an impenitent Liberal," but his Liberalism was political, and Mr. Mivart's is scientific. The Tablet Newspaper has poured out the vials of its wrath upon Mr. Mivart, and Cardinal Vaughan has expressed his displeasure. It is even said that the offender will be refused the Sacrament. It should be observed that Mr. Mivart is condemned not for holding the opinions which the Cardinal regards as heretical, but for contending that they are not inconsistent with Catholic teaching. Many will remember how Mr. Mivart declared for "happiness in hell," and maintained the compatibility of such a phrase with Catholic doctrine. Now, he has gone further and fared worse. But to this we must return.

The Century.

It is curious to see how people still doubt as to whether we are now ending the 19th Century or beginning the 20th. Even the Archbishop of Canterbury has been appealed to on the subject. We are told, for example, that the Archbishop of Canterbury has decided the vexed question of whether we are now living in the last year of the nineteenth or the first year of the 20th Century. In a letter to a lay Churchman, His Grace says, "that all historians have dated events on the supposition that the year 1, and not the year 0, is the year in which our Lord was born, and it is now too late to alter it. Therefore, the year 1900 is the last year of the 19th Century, and not the first year of the 20th." This question we decided, on simple grounds of reason, some weeks ago, as the Archbishop has decided it, and we cannot imagine any other decision possible.

The War.

It is quite evident that most British subjects have the war continually in their minds, and it is of deep interest to study the utterances of our leading men in pulpit and on platform, as well as in the Houses of Parliament. It has been stated, over and over again, and with truth, that the army in South Africa is the largest that Great Britain has ever placed in the field at one time—now amounting to no fewer than 213,000 soldiers, with 452 guns, nearly all of whom must, by this time, be on the soil of Africa. It is said that the most striking address of the week was that of the Bishop of Durham, at St.

Anne's church, Bishop Auckland. He had, he said, cherished the hope that a peaceful solution of the South African problem would be possible. It had become clear to him that the steady endeavours of the Boers to secure supremacy in South Africa made war inevitable. "When once the situation was realized, we awoke with a sense of our duty. Our unpreparedness showed the sincerity of our desire for peace. We are face to face with a great crisis. It is not only our paramount authority in South Africa which is at stake, but, as involved in that, our dominion in India and our fitness to inspire and guide the life of Greater Britain." Another remarkable utterance is that of Canon Newbolt, of St. Paul's, delivered recently at All Hallows', Lombard street. Reminding his hearers that the echoes of Jubilee rejoicings and the recollections of the Peace Conference at The Hague had hardly died away before men found themselves in the midst of this new and awful experience, he said that war "was a mystery, and a still greater one as ordained of God. . . . We looked on God so much as a God of love, that we forgot that He was a God of justice as well, who was a consuming fire. So while they must all deplore the horror of war, they must not overlook its justice or the lessons it taught." The public interest in no way diminishes, as many events tend to show. At a great service held in St. Paul's, at the departure of the City Volunteer Force, a remarkable sight was witnessed. An hour before the service began, the crowd extended from the doors far down into Ludgate Hill, and in a few moments after the cathedral was opened the nave was packed to the utmost. The dome and the transepts were presently filled by the volunteers and their friends. The steps, outside the railing, were densely crowded. After the service, as Archdeacon Sinclair was passing out with the choir, some in the front row asked if they might not sing the National Anthem. A request was sent to Sir George Martin, the organist, who gladly complied. The effect was magical. The entire congregation took up the strain, and the vast cathedral was filled with a volume of enthusiastic song.

Archbishop Benson's Ordination.

In the Life of the late Archbishop of Canterbury, recently published, there is an amusing story of his examination for ordination. He was told to call upon the Bishop's chaplain, a country clergyman, and presented himself at the rectory at the appointed time. The chaplain, it seems, did not catch his name, and asked him to be seated, and then, after one or two general remarks, on learning that he was a candidate for orders, asked him the date of the Call of Abraham. The future Archbishop confessed total ignorance, and the chaplain stared at him hard for a moment with a dissatisfied expression, and presently asked him the date of Solomon's birth. Again he pleaded ignorance, and was met with a "Very bad, sir; very bad, indeed; most reprehensible ignorance." My father said that he had not expected such questions. "Well, what did

you expect, sir?" said the chaplain. "A knowledge of the sequence of the events of Bible history is a necessary part of a clergyman's knowledge. Come, what have you read?" "My father mentioned a treatise of Cyprain's and some other books." The chaplain frowned, and asked him another date, of which he was again ignorant. He then said, sternly, "What college do you belong to?" "Trinity." "What degree?" "Eighth Classic." "Any university or college distinction?" "Senior Chancellor's Medallist and Fellow of Trinity." "Oh!" said the chaplain, with a genial smile, "you are Mr. Benson, of Manchester. I beg your pardon—I didn't catch the name—most stupid we may consider the examination at an end," and he politely handed my father a document, which had been lying sealed and directed upon a side table, to the effect that he had passed a most creditable examination.

South Africa.

The following extract from a letter of the Bishop of Mashonaland, dated October 20th, 1899, will be read with interest: "At last dilatory, self-centred England is awake, and sees through all the cant, and shuffling, and clever scheming of Paul Kruger and his Hollander clique. This is England's last chance. If she accepts her responsibilities, she can make Africa the fulcrum of her Southern Colonial Empire. If she vacillates again, she will be contemptible to Europe, and the despair of her colonies, and a mere mother-in-law to her sons and daughters, who will despise her forever. But surely all the hesitating wiggle-wagging now done with, and mere arm-chair academic theories exploded, we shall have a Federal Union in South Africa, to unite with the newly-federated Australia, and the established Dominion of Canada to form England's triple colonial crown. Then the Empire will unite with America for the federation of the world, under free institutions and equal rights for all, and if only the Church would hear the Master's call and federate too, what a glorious century the next might be! A crisis then in Church and State would be treated as a football, and we should play leap-frog with all difficulties, and we should then together face the great sore of the world, to heal it, and to bring in the Christ that is to be. In the meantime we have but to 'hoe our patch,' each of us, and it will all help to bring in the Master's kingdom of righteousness and peace and joy in the Holy Ghost."

RESERVATION.

The question of the reservation of the Sacrament has become somewhat prominent of late, and, in fact has been brought before the Archbishops for their decision. It may not be unprofitable for us to glance at the facts in connexion with this observance, as they are disclosed in the history of the Church. But first, it may be well to notice the causes which have led to an attempt to revive a custom which certainly had fallen out of use in the Church of England for a very long time. It is alleged by some that it

is hardly possible to comply with the requirements of the Rubrics in regard to a private celebration for the sick. Evidence has been offered, from both sides, on this subject; and it is remarkable that those who seem to desire the power to reserve the Sacrament are emphatic in their testimony to the inconvenience or even the unworkableness of the present rubrics, whilst, on the other hand, those who are not inclined for reservation declare that they have found no difficulty in the matter. Such is the value of testimony! But there is a suspicion, on the part of many, that some people desire reservation not for the sake of the sick, but for the purpose of worship. And this leads us to go back to early history. Now, there can be no question as to the fact that the Sacrament was reserved in very early times, but only for one purpose, namely, the communion of the sick. The words of the 25th Article are true beyond all question. "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." There was no placing of the consecrated element in a Tabernacle, that the faithful might come and adore for many centuries, nor were there any processions, any "carrying about" of the Sacrament. These things are unknown in the Eastern Church until the present day, and they were introduced into the Latin Church only after the doctrine of Transubstantiation had been put forth and generally accepted. As regards the teaching of the English rubrics, it might be supposed that there could hardly be a doubt. Of the unconsecrated Bread and Wine, it is ordered that "the curate shall have it to his own use. But if any remain of that which was consecrated, it shall not be carried out of the Church, but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same." The meaning of these words would seem to be clear enough. They seem, as far as their mere meaning goes, to forbid all removing of the consecrated elements from the Church. Now, if it is said that this is contrary to early usage, the answer is simple. Any regulation of that kind is liable to be changed by the Church whenever there may appear reasons for doing so; and undoubtedly it was the opinion of the reformers that the consecrated elements in the Eucharist had been used for superstitious uses, and for this reason they forbade entirely their being taken from the Church. And here, we are told, is the grievance. It is alleged that it is frequently inconvenient and sometimes impossible to have a celebration for the sick in the manner prescribed by the Prayer-Book; and therefore that permission should be given to take the consecrated elements to the sick person without having a celebration in the house. This would, of course, necessitate reservation. It has been pointed out that something of this kind has been allowed in past times. For example, when infectious diseases have been prevalent, and it has seemed dangerous to have several persons in the chamber of the

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sick persons, permission has been given by the Bishop to carry the consecrated elements into the house. This, of course, is an irregularity; but it is one justified by the circumstances, and moreover, it is guarded by the sanction of the Bishop. It has, however, been alleged that the same thing has been done under different circumstances, and, apparently, without any special permission accorded by the Bishop. Thus the Rev. T. Keble, of Bisley, testifies to being told by an old lady that her father, "a very conscientious country clergyman, was in the habit of taking the Blessed Sacrament from the altar to a sick person, who lived near the church, while the communicants waited in their places until his return." But this again is quite a different case. There is here no reservation. The thing which is done is not provided for in the rubrics; but it cannot properly be said that there is any violation of the rubrics. It is tolerably certain, however, that the opposition, on the part of many persons, to the reservation of the Sacrament, arises from the suspicion that it is desired for the purpose of adoration; and they argue that, if the Church of England had intended such a thing, some provision would have been made for it at the time of the Reformation. We have endeavoured to state the matter with entire freedom from prejudice. The great difficulty in the way of further extensions of liberty is the well-grounded fear that the monitions of the Bishop will still be disregarded. We are quite convinced that, if it were made quite clear that no departures from law or custom would be attempted without the consent of the Bishop, many of the innovations which are now regarded with suspicion or aversion would be allowed to pass almost unobserved. It is the thought that men seem to claim the right to do what they please without restraint or guidance that excites the desire to repress them. So much must suffice for the present.

BIBLE STUDY.*

While we are frequently assured that the Bible is getting to be widely neglected, we are struck by the abundant proofs around us that never has the Bible been more carefully and laboriously studied. And this is evinced, not merely by the vast number of religious books constantly coming from the press, nor even by the learned, elaborate, and voluminous commentaries which are the fruit of the labours of the greatest scholars of the day, but, if possible, still more by the publication of works of the highest scientific excellence, dealing with the archaeology, the geography, the natural history, the literature, and the political and religious history of the Bible. The first volume of Smith's Dictionary of the Bible appeared in 1860; and it may safely be said that no work of the kind, having any real pretension to a scientific character, had appeared in English before that time. Smith

* Encyclopædia Biblica. Edited by Drs. Cheyne and Black. In four volumes. Vol. i., \$5. Toronto: G. N. Morang & Co., 1900.

has held the field for these forty years, although several works of great merit, for example, Kitto's Dictionary, have enjoyed a considerable circulation. It had become apparent, however, that Smith's book no longer met the requirements of the times, and a new edition of the first volume was put forth a few years ago, without, however, satisfying the need, probably or partly because the second and third volumes remained unaltered. However this may be, new ground was broken by Dr. Robertson Smith, in articles on biblical subjects in the Encyclopædia Britannica, which took a more frankly critical tone and attracted a great deal of attention from sympathizers and opponents. The popularity of these articles led to the idea of producing them in a fuller form, and with the addition of articles on less important biblical subjects in a biblical encyclopædia, to be edited by Dr. Robertson Smith, and published by Messrs. Black, of Edinburgh, the publishers of the Encyclopædia Britannica. On account of the death of Robertson Smith, the work of editing fell to Dr. T. K. Cheyne, and Dr. Sutherland Black, who have now produced the first volume of what must be called a great work. In thus designating the book, of which the first volume lies before us, we do not for a moment express an agreement either with all its principles or with the judgments actually expressed on biblical literature. On many points we should differ widely from the writers of these articles, but it is impossible to deny the scientific spirit in which the work has been undertaken, the immense learning shown by its contents, or the admirable form in which that learning is presented. The editors truly remark that the general critical point of view has so changed since the publication of the ninth edition of the Britannica, that there is no need to adopt the militant tone which was "forced upon the pioneers of historical criticism," but they add, they in no wise "retreat from the position in the very van and forefront of progress, which the Encyclopædia was primarily designed to occupy." We are confident that the promises in regard to this Encyclopædia have been amply fulfilled, and this is a great deal to say. A scientific method has been adopted throughout; everywhere the writers have considered the very latest contributions to the subject, which can be regarded as of any value. The contents are of the most comprehensive character, no topic being omitted which could claim a place on the pages of such a work. As far as we are able to judge, from a very careful examination of many articles, the opinions of opponents are stated with great fairness. A proof of the freedom from prejudice which has characterized the writers may be found in the fact that the book has been characterized as at once Rationalistic and High Church, a combination which, in the sense employed, was once thought inconceivable, but which now a days is not so very unusual. We have, then, no hesitation in saying that we have here a Bible Dictionary of great value, which must be regarded as indispensable to all who

want to know the latest results of criticism in whatever direction it may lead.

TRINITY COLLEGE LECTURES.

The course of lectures at Trinity this year promise to be unusually brilliant. The first will be delivered on Saturday, the 24th instant, by Professor R. M. Wenley, Sc. D., Ph.D., of the University of Michigan, on Hypotia. Dr. Wenley is a man of the most brilliant university reputation. He studied and graduated at the University of Glasgow, and subsequently took a Doctor's Degree at the University of Edinburgh; and afterwards studied in Paris, Germany, and Rome. During his university course, he took three gold medals and seven first prizes in different subjects, and stood alone in the first Class of Philosophy at the final examinations. Dr. Wenley was, for a time, assistant professor of Logic and Metaphysics at Glasgow, and in 1895 was appointed to the Chair of Philosophy in the University of Michigan. He is the author of several philosophical works of great value, and is a most interesting and eloquent speaker.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for Ash Wednesday.

The first day of Lent is called Ash Wednesday, in the Latin *Dies Cinerum* (Day of Ashes), from the ceremony, described by Gratian, as used towards those who were admitted to penance. It was also called "Caput Jejunii (Head of the Fast), as being the first day of the great fast. The Collect for Ash Wednesday was composed for the first Prayer Book of Edward VI. (1549), the opening clause being taken from the "Blessing of the Ashes;" "Omnipotens sempiternus Deus, qui miseris omnium, et nihil odisti eorum quæ fecisti." The Collect is ordered to be said throughout the season of Lent, after the Collect for the Sunday, and is the expression of the spirit of the season.

i. The address to God.

1. "Almighty and Everlasting." The frequent mode of address, always suitable, and reminding the worshipper of the infinite interval between the Creator and the creature.

2. "Who hatest nothing that Thou hast made." Surely a comforting thought to sinful human beings. God hates sin, yet he cannot hate the sinner. He made man and loves man.

3. "Dost forgive the sins of all them that are penitent." Here is the consequence of the previous statement. God's love prevents His being eager to punish and makes Him "ready to forgive." Man is sinful and needs forgiveness. On these convictions are based the subsequent petitions.

ii. The petitions.

1. Create contrite hearts. (1) God ready to pardon, has proclaimed universal forgiveness; "God was in Christ, reconciling," etc. (2) But only men in a certain state of mind capable of receiving pardon.

2. And this shown by (1) Sorrow for sin—"worthily lamenting our sins;" and (2) Confession—"acknowledging our wretchedness."

3. And the consequence—perfect remission and forgiveness. Entire and complete pardon.

4. Assured by the fact that He is the "God of all mercy." Here we have the spirit of Lent—the sense of sin, humble confession, entire confidence in the love of God.

Collect for the First Sunday in Lent.

The Collect for the first Sunday in Lent, in the

Missal, differs considerably from our own. It runs as follows: "O God, Who didst purify Thy Church by the annual Lenten observance, grant to Thy family that what they endeavor to obtain from Thee by abstinence they may accomplish by good works"—surely very interior to our Collect, which connects the forty days of Lent with our Lord's fasting for 40 days in the wilderness, recorded in the Gospel for the day. Consider

i. The address to our Lord.

1. As though we specially desired to be near to Him. As a rule, we pray to the Father through the Son. But we know, from the example of St. Stephen, that prayer may be addressed to the Son, and, since He is God, thus to the Father.

2. Reminding Him of His own sufferings in fasting for our sakes, a subject for Lenten meditation, full of instruction.

ii. The Prayer.

1. Prayer for grace. "Without Me ye can do nothing." The underlying thought in every prayer.

2. For what purpose? (1) That the flesh may be brought into subjection to the Spirit. The true relation. (2) And so we may obey the godly motives of Christ and His Spirit. (3) And bring forth fruits of righteousness and holiness. (4) And thus He should be glorified. (5) As the living and eternal God.

Here only the briefest summary of the contents of one of the most pregnant prayers.

REVIEWS.

Right Living as a Fine Art. By N. D. Hillis; price, 50 cents. Toronto: Revell, 1899.

This little book is a "Study of Channing's Symphony as an Outline on the Ideal Life and Character;" and we cannot give a better notice of its contents than by quoting "My Symphony," by W. H. Channing: "To live content with small means; to seek elegance rather than luxury; to be worthy and respectable and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is My Symphony;" and in this rather long, but excellent text we have a very good and not very long sermon.

PROFESSOR CLARK ON THE WAR.

Some of the discourses preached on the 11th are referred to elsewhere. The services at St. Simon's Church were distinguished by great earnestness and solemnity, and attended by large congregations. The morning sermon was preached by the rector, the Rev. T. C. Street-Macklem, and was devoted to a consideration of our short-comings as a people, and the need of humbling ourselves before Almighty God that His blessing might come upon us, especially in connection with the war now raging in South Africa. The evening sermon was preached by Professor Clark, and was pitched in a somewhat different key, being a strong, but moderate defence of the English position, and an assertion of the absolute necessity of the war with the Boers. Indeed, he declared that the part taken by Great Britain was condemned only by those who hated our people, or by those who were always on the wrong side in every question. We suppose the Professor meant "cranks."

Some persons had asked what business we had in South Africa. Precisely the same business that we had in North America. We had to protect our own people. The French had done a great deal more for Canada than the Boers had done for Africa, yet we had no idea of giving up Canada to the French, and happily the French in Canada were more than contented to be under the British flag. If we looked back upon the history of South Africa, we should better understand the position. The Cape of Good Hope was discovered by the Portuguese (1486), who effected no permanent set-

tlement. In 1652 it was occupied by the Dutch East India Company. In 1795 the Cape Colony and South Africa were captured by English forces, and in 1803 they were restored to the Dutch. Finally in 1814 they were ceded to the British Crown. The Dutch inhabitants denied the right of the Netherlands to make that cession, and many of them went into the wilderness, becoming the Vortrekker (first emigrants) to the north. Many of them settled in Natal, but left when it was annexed by Great Britain, certainly not because any civil rights were denied to them—they were allowed all the same privileges as the British inhabitants of the province—but chiefly because they were not allowed to do as they liked with the native races. In 1840 the Transvaal was founded by the Boers, in 1852 its independence was recognized by Great Britain, but in 1877 the Boers were defeated by the Kaffirs, and disorder and insolvency reigned in the Transvaal to such an extent that the debt of the Republic became £215,000, and the amount in the exchequer was only 12s. 6d. Not unnaturally the Transvaal was then annexed to Great Britain; but soon afterwards the antipathy of the Boers to the English manifested itself in an insurrection (1880). After some not successful conflicts, Great Britain made a treaty with the Boers (1884), by which certain powers were reserved to the British Crown as suzerain. The discovery of gold and precious stones in the Transvaal led to a great immigration of English speaking men and British capital; and the revenue of the country was speedily doubled. The Boers saw that there was a danger of their supremacy being overthrown, and began a deliberate attempt to deprive all Outlanders (as they were called) of their rights. It is easy to trace the process. Up to 1882, the franchise was conferred upon all who either held property or were qualified by one year's residence. In 1882 aliens were naturalized and enfranchised after 5 years' residence. It was necessary for them, however, to register with the Field Cornet; and, as this functionary kept his registers very badly, it was not quite easy for any one to secure his rights. In 1890 a residence of fourteen years was required, and all petitions of the Outlanders for more generous treatment were received by the Raad with derision. In 1894 the Outlanders and their children were disfranchised forever, and the country entailed on the Vortrekkers and their children. There was now no disguising the fact that the Boers, meant to have the Transvaal for themselves, shaking off every vestige of dependence on the British Crown, and resolutely refusing all civil rights to the Outlanders. The concessions made by Mr. Gladstone only rendered them more insolent; and even he had to threaten war. The resolution which they had formed years back to govern the Transvaal, without allowing the least interference from the English-speaking population, soon found expression in their preparations for war; £250,000 was spent on the fortifications of Pretoria, £100,000 on those of Johannesburg, large purchases were made of cannons and maxims, and rifles enough were bought to arm all their fighting men three times over. German and other mercenaries were engaged, as well as German, Dutch, Belgian and French officers, soldiers of fortune. Stores of provisions were laid in, and the drilling went on; and everything was brought into a state of preparation for war. On these subjects we have abundance of testimony from men of the most diverse opinions and positions; and some of these may be quoted. Take an Anglican authority first: Dr. Fisher, rector of the Cathedral Church at Pretoria, speaking of the losses and sufferings endured by himself, and others who have been driven from their homes in the Transvaal, says, "on the whole, all this borne patiently, even cheerfully; for all Uitlanders recognize that the struggle is for their own elemental rights, and for the punishment of as iniquitous a gang of conspirators as ever escaped the gallows." Lord Rosebery declares, "We are fighting not against freedom, but against a corrupt oligarchy, and, whatever other nations may think, our position and prestige after the war will be stronger than ever." Rev. Hugh Price-Hughes,

an eminent Wesleyan, writing in *The Methodist Times*, asks: "What have we demanded from President Kruger? Simply this, that he should treat us as the Orange Free State has treated us, and as we invariably treat the Dutch in Natal and the Cape. If President Kruger had been willing to treat us as we invariably treat the Dutch in South Africa, there would not have been, there could not have been, a war. We have submitted with almost measureless patience to what no other great power would tolerate for a single month."

If there is no case for war here, then there never can be one. It is not a question of voting, it is a question of liberty. It is the cause for which our people contended, for generations and for centuries, with their kings. For this liberty of ordering their own affairs, of protecting themselves in person and in property, the Barons bound over King John to abide by the ancient laws of England. For this Simon de Montfort, Earl of Leicester, strives with Henry III.—and the battle went on with Charles I., with James II., with George III., until it was won and gained a kind of government which has become the type of constitutional government throughout the world. Doubtless, war is terrible and life is precious. But there are things more precious than life, honour, liberty, self-respect, all that makes life noble; and we are sure that the brave men whom we have sent forth, if need be, will gladly give their lives for their country, for the Empire, for humanity. They know and we know that sacrifice is the condition of all progress; and they will not grudge their own. Incidentally many blessings will result from this war. The Empire will be consolidated, and we shall have learnt many a useful lesson. So far we have had trials, but nothing to bring us shame; nor need to fear, under God, but that the end will be assured.

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.

Blackfoot Hospital.—The success which has attended the Toronto W.A. in its work among the Blackfoot Indians was again demonstrated in the annual meeting of the supporters of the Queen Victoria Hospital, which is almost universally known as the Blackfoot Hospital. The meeting was held on Monday evening, February 5th, in St. James' schoolhouse, and was attended by large numbers of the members of Girls' Friendly Societies and Girls' Auxiliaries. The president of the Toronto W.A. was in the chair, and with her on the platform was the rector of St. James' and the diocesan officers. Rev. Canon Welch read prayers and the Scripture lesson. The annual reports of the superintendent and matron were listened to with much interest, and adopted amid applause. During the year 193 patients were treated in the hospital, 158 of whom were cured, one died, and the others were benefited. In addition to this, 2,639 out-door patients were attended to. The institution has progressed steadily since the erection of the hospital building in 1894. In the following year the Woman's Auxiliary of Toronto voted \$300 towards furnishing the building for a hospital, and in the same year a room for the matron was furnished in memory of the late Mrs. Robert Gilmore. In 1897 the Misses Turner, of Millbrook, offered themselves for the positions of superintendent and matron, their support being guaranteed by the Woman's Auxiliary. Dr. Turner, of Millbrook, offered his services gratuitously, and has acted as physician since March, 1897. This reception of the offerings for the hospital added great interest to the meeting, and the offertory

plates were filled raised for the for the main nurses' salaries and gave an a ing the Black watched by tl

Board Mee meeting this 1 house on Fe large despite branches of tl sented, also 1 present. The work were er been added, 1 the month tw sionaries, anc homes. A hil donated by S Mission. Th were \$2,820.13 \$404.32, alloc \$339.07; Algc eign, \$25.85; Columbia, 25 amounted to 1urnishings o foot Reserve. chased and 1 return to his letters from them were le Mackenzie R River Missio Patterson an gave the inte a branch of tian converts Greetings we Auxiliary. M irection of a of the old W building is r the spring. F needed and girls will gre the noon ho given by R goodness an the series of Hickman, w missionary i tion of her has worked been sent ou field of a C Her account of the Chine: monthly me house on M bear in min which is fixe thanks were their kind ho was shown president.

Sir,—As y in my healt ginning of 1 hospital. Th in January. thirteen year doctor sanc thankful to meetings. I and I trust, the mission tunity of th for the sym

plates were filled to overflowing. The entire amount raised for the year was \$841.02; of this \$138.15 was for the maintenance, and the balance for the nurses' salaries. Rev. Canon Stocken was present and gave an address filled with information regarding the Blackfoot tribe, whose welfare is so closely watched by the Toronto W.A.

Board Meeting.—The second successful board meeting this year was held in St. Stephen's school-house on February 8th; the attendance was very large despite the inclement weather. Seventy-nine branches of the Auxiliary in the diocese were represented, also many life members and visitors were present. The reports of all departments of the work were encouraging; one new life member has been added, Mrs. Smith, of Collingwood. During the month twelve bales have been sent out to missionaries, and three outfits for children in Indian homes. A library of 78 volumes was collected and donated by St. Luke's Girls' Auxiliary to Minden Mission. The treasurer's receipts for the month were \$2,820.13, the parochial missionary collections, \$404.32, allocated as follows: Diocesan missions, \$339.07; Algoma, \$12.95; Northwest, \$25.20; Foreign, \$25.85; Zenanas, \$1, and Chinese in British Columbia, 25 cents. The Extra-Cent-a-Day Fund amounted to \$32.37, and was voted towards the furnishings of the Memorial Church on the Blackfoot Reserve. These furnishings were to be purchased and taken out by Canon Stocken on his return to his distant mission. Many interesting letters from the mission field were read. Among them were letters from the Bishops of Algoma and Mackenzie River, from the workers at the Hay River Mission, from Rev. George Holmes, Miss Patterson and Mr. G. Ley King. Miss Patterson gave the interesting information of the founding of a branch of the W.A. in Japan among the Christian converts prior to her departure for Canada. Greetings were sent from the meeting to this new Auxiliary. Mr. King, of Shingwauk, wrote of the erection of a new wing, which is to take the place of the old Wawanosh Home for Indian girls. The building is now complete, and is to be opened in the spring. Furnishings for the institution are much needed and added support, as the advent of the girls will greatly tax the finances of the home. At the noon hour a most helpful Bible reading was given by Rev. G. A. Kuhring, on "gentleness, goodness and long-suffering," being the fourth of the series on the "Fruits of the Spirit." Mrs. Hickman, wife of Rev. J. A. Hickman, C.M.S. missionary in Western China, gave a vivid description of her experiences among the Chinese. She has worked among them for several years, having been sent out as the representative in the mission field of a Canadian lady now living in England. Her account of the cruel practices and superstitions of the Chinese deeply moved her hearers. The next monthly meeting will be held in St. Peter's school-house on March 8th, and members are asked to bear in mind the dates of the annual meeting, which is fixed for May 2nd, 3rd, and 4th. Cordial thanks were conveyed to St. Stephen's branch for their kind hospitality and the genial welcome which was shown by all the members and their devoted president.

ATHABASCA.

Sir,—As you are doubtless aware, a breakdown in my health necessitated some weeks at the beginning of the year being spent in the Winnipeg hospital. This caused me to leave the diocese early in January. As I had not taken a furlough for thirteen years I started for England as soon as the doctor sanctioned my travelling again. I was thankful to be in time to attend the Centenary meetings. My health has been steadily improving, and I trust, if permitted to return, to be back in the mission field in May or June. I take this opportunity of thanking you and my many kind friends for the sympathy shown me during the trying time

through which, in God's Providence, I was called to pass. The chief event in Athabasca during the past summer was the presence of commissioners from the Canadian Government, authorized to make treaty with the Indians. They visited Lesser Slave Lake, the Forks of the Peace River, Vermilion, Chipewyan, McMurray, Wapuskow, and other places. As there is a considerable population of mixed European descent at some points, the Government offered such "scrip," that is, a title to a certain amount of land, as an alternative to the usual "treaty" (a per capita grant to be paid each year). As they can sell the scrip title deed for money, in too many instances they preferred the former. The result of this action may not permanently benefit these Indians, still it does not leave them as they were. There will be a better enforcement of law and order in the country, which is much to be desired. Our work is tinged with some dark shadows. I learn that a considerable amount of whiskey has been brought into the country this year by traders, with grave and demoralizing results. At one point, Lesser Slave Lake, our missionary, Rev. G. Holmes, has endeavoured to arrest the evil by the formation of a Total Abstinence Society. He thankfully mentions families of our adherents who have been kept from the evil, remaining steadfast under strong temptations. One of our most helpful works there is the Indian Boarding School. There is a good attendance of children this winter. Mr. C. White is an efficient teacher and good disciplinarian. Miss Durtal, the matron, is a careful manager and looks well after the children. Mr. Holmes writes touchingly about the death of the senior boy in the school. He died at his father's tepee, or tent, a short time before the winter session began. After reading to him part of St. John xiv., he prayed with him. Fearing to fatigue him, Mr. Holmes omitted the Lord's prayer. He began it himself and repeated it slowly but correctly in English. His father told Mr. Holmes that his boy spent every conscious moment of his last night in prayer. I have also received a hopeful letter from the Rev. W. G. White. His mission is at White Fish Lake, and is entirely among Indians. The church, which is approaching completion, together with the graveyard and his house, are fenced; and the place "begins to look neat and civilized." The treaty has caused a good deal of unsettlement among the Indians. They are suspicious of its real object at White Fish Lake, as at other points, and there is some estrangement on their part, but I trust it is only temporary. They too often connect the missionary with the white men, who they say "are eating up their country." There is much need for prayer just now, with the special petition that God will overrule this forward movement by the Canadian Government to His glory and the furtherance of His cause and Kingdom among the Indians. Up to date I have no letters with details from other missions, but am looking forward to receiving interesting reports by the winter's packet. We cannot sufficiently thank our friends for their contributions towards the work. I am in receipt of statements of these donations both from England and Canada, through my commissary, the Rev. W. A. Burman. He has been most careful, I know, to acknowledge them. We are always under deep obligation for the bales, which are most helpful at all our missions. In conclusion, I commend the work in Athabasca to your prayerful interest. Pray for us and our fellow labourers, that we may have ever renewed zeal and wisdom in seeking to win souls for Christ and a right judgment in all things. Our special need of help is:

1. For the support of the Rev. H. Robinson, who is opening out a mission among the Beaver Indians at St. John's, near the Rocky Mountains.
2. Toward the salary of Rev. Murdoch Johnston, who resides at Wapuskow, giving help to the Rev. C. Weaver, and itinerating among the Indians, proving himself an earnest and successful evangelist.
3. Toward an increase in the staff of the Indian Boarding School at St. Peter's mission, Lesser Slave Lake, strongly urged by the Rev. G. Holmes.

4. Towards the completion of the church at White Fish Lake.

5. Towards the church now being erected at Wapuskow, where the Rev. C. Weaver is steadfastly battling with many difficulties. I remain, yours very sincerely,

RICHARD ATHABASCA.

99 Sotheby Road, Highbury New Park, London, N., December 27th, 1899.

Since writing this I have received interesting and cheerful letters from the Rev. M. Scott and the Rev. A. S. White, Vermilion, Peace River. They hope to visit Indian camps this winter. I also hear that the Rev. W. G. White has opened the church at White Fish Lake, and is holding services in it.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

L. Jones, D.D., Bishop, St. John's.

Bonavista.—Our branch of the G.F.S. is flourishing. A recent apron sale brought them \$62. The Women's Association continues to increase slowly but surely. We should like to see all active Church workers join. The members are now working for a grand sale next autumn, in aid of the Organ Fund. Our collection for the Home and Foreign Mission Fund realized \$160.50.

Channel.—The Women's Association held their Sale of Work, which was well patronized, and the sum of \$103 realized. The association must be congratulated on its success. Collections the past year for the various diocesan funds have been fairly good, viz.; H. and F.M. collection, \$44.75; boxes, \$12.50; C.W. and O. Fund, \$12.50; C.S. Fund, \$28.05; towards assessment about \$410.

St. John's.—In the second annual report of G.F.S. candidates we find forty children have been admitted during the year; and there are now 153 on the roll; one candidate has left St. John's and two have left the colony. Seventeen meetings have been held in the east and west ends of the town; the average attendance has been eighty-three.

The annual Band of Hope tea and entertainment, held on Wednesday the 17th January, proved a great success, and did credit to those who organized and carried it out. A large number of children were present at the tea, and showed a hearty appreciation of the good things provided.

NOVA SCOTIA.

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

Halifax.—Services of intercession for the war in South Africa were held in the churches in this city, Sunday morning, the 11th inst. The services at St. Luke's Cathedral were of an unusually impressive nature. At the Holy Communion service at 8 o'clock special prayers were said immediately before the Benediction. The Church of England members of the second contingent attended the 11 o'clock service. They paraded to the church, headed by the band of the 1st C.A. Major Williams was in charge. The troops occupied the seats in the centre of the church, and there was a very large congregation present. The services opened with the processional hymn, For Our Valiant Soldiers. Rev. E. P. Crawford gave a preliminary address, stating the necessity for the service, after which the Litany was sung, followed by special prayers. Rev. J. A. Richardson, rector of Trinity church, St. John, preached an appropriate and eloquent sermon. His discourse was listened to with the deepest attention by the large congregation.

The Bishop is at present in California, where Mrs.

Courtney lies seriously ill. Dean Gilpin is acting as commissary in his absence. He is expected back about the end of March.

Wolfville.—At the special services held in the parish church \$45 was collected for the Patriotic Fund. The rector preached from the words, "Be strong and of good courage." After the sermon the "Recessional" was sung. The new rectory in this beautiful town is rapidly nearing completion.

Revs. Canon Brock, of Kentville, and F. P. Greatorex, of Bridgetown, have decided to resign their parishes.

FREDERICTON.

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

Deanery of Kingston.—The regular quarterly meeting of this deanery was held at Upham on Wednesday and Thursday, February 7th and 8th. There were present: Rural Dean Hanington, and the Revs. E. A. Warneford, D. I. Wetmore, H. S. Wainwright, A. J. Cresswell, A. W. Daniel, S. Neales, C. A. S. Warneford, A. A. Slipper, W. J. Bate and C. D. Schofield. The business meeting of the Chapter was begun with prayers, and the reading of Greek Testament, with a paper and discussion on the chapter read. The "special business" before the meeting was the election of officers. Rev. A. W. Daniel was re-elected secretary-treasurer; Rev. A. J. Cresswell and G. O. D. Otty, Esq., were re-elected representatives from the deanery on the board of home missions. The future of the K.D. Choral Union was considered, and a healthy financial report was made by the secretary-treasurer, and it was unanimously decided that the Union should continue to carry on its work. Officers of the Choral Union were then elected: President, Rev. S. Neales; conductor, Rev. C. P. Hanington; secretary-treasurer, Rev. C. D. Schofield. A discussion on Sunday school work resulted in a decision to hold an examination for S.S. teachers sometime in the year, and a committee was appointed to submit a detailed scheme for the same at the next meeting of the Chapter. The Rural Dean brought forward the question of appointing a corresponding secretary for the deanery. Reference was made to the difficulty of securing accurate reports of church meetings, even in Church papers. On motion the Rev. C. D. Schofield was appointed to the office, and the clergy were urged to send all matter for publication through the medium of the corresponding secretary. This is much needed, and if it were generally followed, The Canadian Churchman would be able to give much more interesting accounts of the Church work of the diocese. The matter of systematic reading by the clergy was discussed, and steps were taken for the strengthening and encouragement of such work by a larger measure of co-operation. The action of the county council in regard to the War Fund was commended, and a resolution unanimously agreed to "That we, the clergy of Kingston Deanery, assembled in session at Upham, on February 8th, do hereby express our satisfaction in, and approval of, the action of King's county council in making a grant of \$500 towards the Canadian Patriotic Fund." Two public services were held in conjunction with the meeting—evening service on Wednesday and a celebration of the Holy Communion on Thursday. The next meeting of the Chapter will be held at Hampton on May 9th and 10th.

Fredericton.—Bishop Kingdon entertained the sidesmen of the Cathedral at dinner at his residence the other week. The finances of the corporation were considered and found in a very satisfactory condition. During the year over \$1,000 was expended in improvement of the church building.

St. John.—Trinity Church has two active organizations among her young members. A "Young

Men's Association," and a "Young Women's Guild." Through the winter months they join in giving entertainments to the congregation. The fourth entertainment under the auspices of the two organizations was held in the schoolroom on the evening of February 13th. The occasion was "An Evening with Kipling." Miss M. E. Knowlton delivered a short lecture, and Rev. A. G. H. Dicker (rector of St. Paul's), sang "The Absent Minded Beggar." Besides these there were a number of interesting selections, vocal and instrumental.

Patriotic Funds. Christ Church Cathedral, Fredericton, \$05; Kingsclear, \$21; Chatham, \$25; Norton, \$12.20; St. John, St. Paul, Rev. Mr. Dicker, \$03; St. John, St. Mark's, Rev. J. de Soyres, \$37.3; St. John, St. James', Rev. Mr. Dewdney, \$40; St. John, St. Jude's, Rev. Mr. Scovil, \$7.30; St. John, St. Mary's, from Mrs. Raymond, \$5; Rothsay, Rev. A. Daniel, \$30.55; Oromoto, Rev. Mr. Dibblee, \$21.

MONTREAL.

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

Montreal.—Friends everywhere will hear with deep regret of the death of Dr. Aspinwall Howe, formerly and for forty-three years rector of the Montreal High School.

St. George's.—At the service, Sunday, 11th, the largest collection ever taken for home missions, was made in this church. It amounted to over \$3,000.

The Executive Committee held its first meeting since the Synod on Tuesday, 13th. The Bishop presided, and the following were present of clergy: Very Rev. Dean Carmichael, Rev. Archdeacons Naylor, Mills, Evans, Rev. Rural Deans Nye, Robinson, Longhurst, Sanders, Rev. Canons Norton, Troop, Dixon, Rev. Dr. Ker and Rev. J. G. Baylis, secretary. Of laity, Messrs. Chancellor Bethune, Dr. Alex. Johnson, Dr. L. H. Davidson, Dr. T. P. Butler, E. R. Smith, Geo. Hague, J. Mackinnon, E. A. Dyer, E. P. Hannafoord and Richard White. After the reading and approval of the minutes of the preceding meetings, letters were read from Mr. F. Wolferstan Thomas, Archdeacon Lindsay and Canon Empson, acknowledging resolutions of sympathy adopted by the Synod. The following resolution was moved by Mr. Charles Garth, seconded by the Rev. Dr. Norton, and carried by a standing vote:

"That the Executive Committee of the diocese of Montreal desires to place on record its deep regret and sense of loss on account of the lamented death of Mr. Walter Drake, who, as a member of the Diocesan Synod and of this and other important committees and benevolent organizations, has been for a great number of years an exceedingly able, kind and philanthropic Christian gentleman, whom we all regarded with feelings of the highest confidence, respect and affection."

The Bishop at the request of the committee, named Mr. E. L. Bond to replace Mr. Drake as a member of the executive, and also as a member of the sub-committees on which Mr. Drake's name appeared, as well as to the mission fund and Synod building committees. The treasurer's statement was on the whole more favourable than last year. The Bishop announced an increase in the collection for the mission fund at the Cathedral and St. George's, and hoped that other churches would show the same result. The Synod has between \$40,000 and \$50,000 to loan.

The stipend of Rev. J. Gilbert Baylis, as secretary of the Synod, was increased, in view of the additional responsibility involved in his appointment as clerical secretary. Rev. Canon Empson was granted a retiring allowance on account of his long and valued services both in the Synod and Executive Committee.

Archdeacon Naylor, Rural Dean Smith, and Dr. Davidson were appointed a committee to enquire into mission matters in the parishes of Eardley,

Thorns and Leslie; Archdeacon Mills and Rural Dean Sanders in the parish of Buckingham, and Rural Dean Longhurst and Mr. Mackinnon for South Stukeley, Iron Hill and Adamsville.

A letter written on birch bark was received from Rev. Mr. Brewer. It was dated on the 1st February, at Mechanics, Upper Gatineau, on the height of land 100 miles north of the Desert, and 30 miles from the Great Barriere which touches the diocese of Moosonee.

The grant to Rougemont was fixed for one year at the same rate as last year, on motion of Rural Dean Nye, seconded by Archdeacon Mills. During the year, an investigation will be held to find a means of serving that parish in connection with some others.

The joint committee on the Synod building was authorized to call for tenders for the proposed ventilation and heating of the building, as speedily as possible.

A private telegram received in the city conveyed the sad news of the death at sea on Thursday, 8th inst., of Mr. Walter Drake, one of the foremost figures in Christian and charitable work in the city. Since the death of his wife, two years ago, Mr. Drake's health had been gradually giving way, and being advised that he must seek a more southern climate, he undertook the ocean trip from New York to New Orleans, but did not live to reach his voyage's end. He was an active member of the Church, and in matters concerning it he not only took a deep interest, but showed practical sympathy, being a free giver to the several branches of its work. He was a member of the executive of the Diocesan Synod, and for many years a delegate to Synod.

Clarendon.—Archdeacon Naylor, M.A., and his curate, Rev. M. D. Baldwin, are hoping to have a new church built in North Clarendon.

Clarendon Rural Deanery meeting was a most successful one. Archdeacon Naylor and Mr. Smith read very encouraging reports. The Archdeacon's report on "Lumber Districts" evidenced much care and was most suggestive.

Eardley.—It is reported the Rev. W. E. Kaneen is about to return to parochial work to the Isle of Man.

Brôme.—The annual meeting of the Ruri-Decanal Chapter was held in the parish hall of Grace church, Sutton. There was a very good attendance of the clerical members, but the lay representation was very small. The reports presented by the different rectors and incumbents were considered generally satisfactory. On the whole the Church seems at least to be holding her own in the deanery. This, however, should not satisfy us. She ought to be enlarging her borders. There is much room for improvement. Mr. W. M. Hillhouse, the energetic superintendent of the Sunday school at Bondville, was elected representative on the Diocesan Sunday School Association, from this deanery.

ONTARIO.

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

Sharbot Lake Mission.—The Rev. James Robinson, one of the most untiring mission priests in Frontenac County, appealed to the congregations on Sunday, 11th inst., on behalf of the Mission Fund. His personal reminiscences in the northern portions of Renfrew County from 1887 to 1894, were intensely interesting, and full of practical value in convincing all of the claims the fund holds on our offerings. In company with the incumbent, Mr. Robinson drove from house to house in the mission for four days subsequently, covering some seventy miles, canvassing each family. The great success of this tour is sufficient

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Kingston.— Point Comf time for the Starr will be turn.

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The treasur dian Patrioti ceipt from H of a cheque of collections on Sunday, 1 up as follow \$42.85; St. \$26.15. East manville—St. \$7. Pinkert Markham—G Philip's, \$5. Luke, \$16. —St. John, Orono—St. Church and Hope—Trinit James', \$3.65 midale—Messi

proof that our Diocesan Board of Missions has taken a very effective step in ensuring renewed interest and increased subscriptions for the fund, and it is only necessary to pursue a similar course in every mission and parish in the diocese, to not only relieve the fund of its present indebtedness, but to provide an adequate amount for the missions for the year ensuing. The deep impression made by the Rev. C. F. Lowe, missionary, during his very successful ten days' mission in the church of St. Andrew, is showing itself in a marked manner by largely increased congregations, and more earnest devotion. A Communicants' Guild has been organized, of both sexes; some thirty members are already enrolled. It has fortnightly meetings, and the object in view to clear off the debt on the church. These are the names of those holding the chief offices: Mrs. Thom-son, president; Mrs. Buell, vice-president; and Mrs. Black, secretary-treasurer, all of Sharbot Lake village. Bible classes and intercessory meetings are held by the incumbent on three evenings each week in different centres, and are very well attended.

Rev. C. F. Lowe is endeavouring to erect a new church at Tennyson.

Kingston.—Dean Smith left last week for Old Point Comfort, near Montreal, to spend some time for the benefit of his health. Rev. G. L. Starr will be acting rector until the dean's return.

Frankville.—The physicians hope that Rev. R. J. Harvey, of Frankville, will be able to resume the duties to his four congregations at Easter.

A brass tablet has been placed in St. John's church, Prescott, in memory of the Gainford family, who made generous bequests to church objects in Ontario diocese. A tablet has been placed in St. Peter's church, Brockville, by Mrs. Morden and Mrs. Sherwood, in memory of their father, the late Senator Crawford, leading churchman and benefactor.

TORONTO.

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

St. Luke's.—A crowded house greeted the Choir Minstrels at their entertainment in the Guild Hall, in aid of the choir fund. An excellent programme was rendered.

Mrs. G. Allen Arthurs and Mrs. Grayson Smith, and also Mrs. A. Cecil Gibson and her staff of young girls, who, as Red Cross nurses assisted her so ably, and, indeed, all who took part, are to be congratulated upon the financial success of the recent entertainment in the Massey Hall. The total receipts were as follows: For St. Alban's Cathedral, \$565.98; for "The Absent-Minded Beggar," \$438.26; for the Red Cross Fund, \$288; making a grand total above the expenses of \$1,292.24.

The treasurer of the Toronto branch of the Canadian Patriotic Fund Association acknowledges receipt from His Lordship, the Bishop of Toronto, of a cheque for \$274.78, being the first instalment of collections made in the churches of the diocese on Sunday, the 11th inst. The amount is made up as follows: Toronto—St. Alban's Cathedral, \$42.85; St. Anne, \$38.59; St. Mary, Dovercourt, \$26.15. East Toronto—St. Saviour's, \$5.06. Bowmanville—St. John, \$17.50. Cookstown—St. John, \$7. Pinkerton—St. Luke, \$3. Manvers—\$12. Markham—Grace Church, \$3.20. Unionville—St. Philip's, \$5.15. Medonte—Price's Corners—St. Luke, \$16. Fair Valley—St. George, \$4. Atherly—St. John, \$2. Newcastle—St. George, \$20.70. Orono—St. Saviour, \$5.63. Norwood—Christ Church and Westwood, St. Michael, \$8.75. Port Hope—Trinity College School, \$22. Sharon—St. James', \$3.65. Stayner—Good Shepherd, \$3. Sunnidale—Messiah, \$2.50. Stouffville—Christ Church,

\$15. Streetsville—Trinity Church, \$5. York Mills—St. John's, \$6.05.

Theological and Missionary Soc., Trinity College.

Mr. James M. Owens, travelling secretary of the Church Students' Missionary Association, visited us on Saturday, February 10th, staying in College until Monday. An impromptu meeting was held in Lecture Room One on Saturday morning, at which Mr. Owens spoke on the work of the C.S.M.A. He had heard, he said, great things of Trinity's chapter from the delegates to the convention held here two years ago. Dwelling upon the importance of missions, he emphasized the fact that unity must follow from missionary work. It was his firm belief that if the Church worked hard that there would be no time for disunity. The banner of unity lay with the Anglican Church, and that Church, to make good her claim to the world, to be a true branch of the Catholic and Apostolic Church, must strenuously endeavour to spread that kingdom throughout the world. Men were needed in the hard places, in the front ranks of the battle with heathen darkness. We feel sure that Mr. Owens' visit here has left its mark upon us, which time cannot efface. In his short visit he made many friends, who will welcome him back next year, should he come.

A general meeting of the Theological and Missionary Society was held in Lecture Room Two on Friday afternoon, February 10th, at which it was definitely decided to send a delegate to the C.S.M.A. convention to be held at Gambia, Ohio, on February 22nd to 25th. The secretary of the society, Mr. D. T. Owen, was unanimously elected to represent Trinity at that important convention. The Rev. W. J. Garton, of Rupert's Land, has kindly consented to address the society on North-West Missions, on Thursday evening, March 1st. We also hope to have Mr. Henry W. Frost, of the China Inland Mission, with us some evening in the middle of March.

Bowmanville.—Canon Macnab's illustrated lecture last week was a decided success. The lecture was given under the auspices of the High School Board, in connection with the university extension movement, now so popular in Ontario. The subject was "Foreign Travel," and from beginning to end the lecturer held the attention and interest of the large audience that completely filled the Town Hall. At the close, David Simpson, Q.C., voiced the sentiments of the people by moving a hearty vote of appreciation to the Canon for his interesting and instructive lecture.

Cavan.—On Sunday, February 11th, this parish was favoured by a welcome visit from Mr. Barlow Cumberland, of Toronto. He came as a deputation on behalf of diocesan missions, and most efficiently did he perform his task. Mr. Cumberland gave two addresses, one at Christ Church, Baillieboro', in the afternoon, and another at St. Thomas', Millbrook, in the evening. Service was read at the former by Mr. F. Walker, of Trinity College, who has been doing good work in Cavan, as lay reader, for nearly three years; and in the evening the Rev. W. C. Allen and Mr. Walker took part in the service, which was very bright and hearty in both churches. Mrs. W. C. Allen presided at the organ, and as usual the singing of the choirs was very inspiring. In his appeal, Mr. Cumberland dealt with the financial position of the Church in a most lucid and telling manner, giving attention mainly to the Mission and Superannuation Funds. He gave due credit to the Church people of Cavan for their steady and unflinching help to diocesan missions. While many others went back in their giving, said Mr. Cumberland, Cavan went forward steadily. He expressed his admiration of the beauty and fitness of Christ Church, built a few years ago, and seemed much pleased, also, with the larger church at Millbrook. The weather was delightful, and the large congregations which

filled both churches listened to the eloquent speaker with the most earnest attention. Collections were taken up for missions at both services, which, as usual, were satisfactory in amount. Mr. Cumberland was the guest of Mr. Waterman, of South Monaghan, an earnest young Churchman, who bids fair to be one of the pillars of the Church in Cavan, as his father was before him.

Cambray.—On Friday, January 19th, we had a visit here from Archdeacon Allen, who, with Rural Dean Marsh, the Rev. Mr. Lloyd, lay reader Vance, and others, came to introduce Mr. Lloyd to the Churchpeople of this portion of his field of labour. The meeting was of a semi-social character, and was held in the home of Mr. E. P. Smith. The chair was taken by Mr. H. Fowler, who welcomed Mr. Lloyd to his work among them. Miss Fanning, Miss Beall and Mrs. Wilkinson, furnished music and song, and a very good recitation was given by Miss Wallace. After a few remarks from Rural Dean Marsh, and lay reader Vance, who had been helping for some time in Cambray very satisfactorily both to Mr. Marsh and the people, addresses of a more extended character were delivered by Mr. Lloyd, and the Archdeacon, who were listened to with the greatest attention. Occasions of this kind should be more frequent; the introduction of a clergyman to his people by his brethren in the ministry, is calculated to encourage him in his work and increase his influence among those committed to his spiritual care.

NIAGARA.

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

Port Maitland and South Cayuga.—The newly formed branches of the W.A. in this parish have held their first annual meetings. That of the Port Maitland branch took place on February 1st. There was a celebration of the Holy Communion in Christ church at 11 a.m.; from the church the members went to lunch at the home near by of the secretary, Miss Debby Splatt, where the business meeting was held in the afternoon. The same order was followed on the 15th by the South Cayuga branch. After Holy Communion in St. John's the members met at lunch at Mr. Doeker's, The Elms, and the business meeting followed. The having lunch together was thoroughly enjoyed by the members, and it formed a pleasant feature of the annual meeting day; by it also the morning service, which would not be practicable otherwise, was made possible. The members have been actively engaged since organization in October in the Dorcas work, and hope to have a bale ready for the Rev. Mr. Holmes, of Lesser Slave Lake, in Easter week.

Milton.—Septuagesima Sunday was a "Red Letter" day at Grace church, it being the annual day of visitation by the Bishop. At the morning service the Bishop gave Confirmation to sixteen candidates, thirteen of whom were adults, and preached an excellent sermon to the large congregation, during the course of which he dealt with the South African war problem, in chaste and eloquent language, presenting the struggle as a righteous and justifiable contest against a cruel and tyrannical oligarchy. At the close of the service the Holy Communion was celebrated, to which those newly confirmed were admitted. At Evensong the special prayers appointed for the South African war, were said, and special hymns, including the National Anthem, were sung. The church was again filled with a very large congregation who again had the pleasure of hearing the Bishop preach a very powerful sermon in which he dealt with some great sins of the day—especially intemperance. His Lordship's practical and invulnerable sermon cannot fail to be productive of much good. We all feel our great privilege in being able to have such appropriate sermons, as our Bishop always delivers, preached in our parish churches, which have an educative influence amongst the clergy and laity

made by Scaliger the foundation of his system, and he adjusted the Julian period to it by making the year 4714 of that period synchronize with 1 A.D. This threw the beginning of the Julian period back to the year B.C. 4713. His reason for adopting that year as the year 1 of the Julian period was because the three cycles of which it was compounded—the solar cycle of 28 years, the lunar cycle of 19 years, and the 15 years of the Roman indiction—all started together that year; so that it was the year 1, not only of the Julian period, but also of each of those cycles. Dionysius supposed our Lord's birth to have occurred in the year which was the 10th of the solar cycle, the 2nd of the lunar cycle, and the 4th of the Roman indiction, and therefore he called that year 1 A.D. Subsequent investigation has shown that he was mistaken in the year of our Lord's birth, but not until his year 1 had become immovably fixed as the first year of the Christian era. The year 1 B.C. being the year 4713 of the Julian period, and 1 A.D. being the year 4714 of the same period, it is obvious that there is no room for any year 0. When the clock struck midnight on December 31st 1 B.C., the next moment January 1st, 1 A.D., began. This was the first year of the Christian era, and the current year is the 1900th. Therefore it is the closing year of the nineteenth century. Those who find an analogy in the years of a person's age forget that age is usually reckoned in cardinal numbers, the person is (let us suppose) 21, by which is meant that he has lived 21 complete years. But the numbers denoting the years of the Christian era are ordinals; this year 1900, for example, is the 1900th year of the Christian era, as shown above.

DISPENSATOR.

CHRISTIAN UNITY.

Sir,—Will you kindly allow me to draw attention to a serious misquotation and two misrepresentations in Dr. Langtry's letter to The Canadian Churchman of February 8th. The following words are put by Dr. Langtry in inverted commas as a quotation of mine from Phillips Brooks: "That Christ did not construct a system, decree a government, designate officers, establish a perpetual economy. He just established principles, set truths at work, which of themselves were freely to shape the outward form in which we were to live."

(1) Quoting, or rather misquoting, Phillips Brooks so far and no farther, Dr. Langtry is able to sum up the teaching of that great man thus: "That is, Christ did not establish any Church, did not appoint any ministry; though he intended some kind of ministry to be developed." Now let me give the correct quotation: "Did Christ construct a system, decree a government, designate officers, establish a perpetual economy by the direct interposition of His Divine authority? Or did He establish principles; set truths at work, which of themselves were freely to shape the outward form in which they were to live?" Dr. Langtry thus converts two questions into two categorical negations, and then says, "That is, Christ did not establish any Church," etc. But the very next words of Phillips Brooks following the quotation are, "That to a certain extent He did the first, there can be no doubt." That is, in a certain limited sense, Phillips Brooks not merely allows the possibility, but positively asserts what Dr. Langtry makes him categorically deny.

(2) Dr. Langtry says that "under the ægis of Hatch and Harnack, and Hort and Phillips Brooks," I set myself to prove the thesis stated in the foregoing quotation. Now it is true that in Chap. VI., I use some quotations from Hatch to illustrate quite another thesis, and one which no one so far as I know disputes, although there may be differences about particular points, but in regard to the Church and the ministry, I expressly rule out references to Hatch. On page 135, showing how many great and honoured names of Anglican divines may be cited against the doctrine of Apostolical succession, I say "leaving out Dr. Hatch (whose brilliant scholarship, however, none will deny), we may mention the great names of Light-

foot, Hort and Sanday." But Dr. Langtry may contend that though leaving out Hatch's name, and making no direct quotations from him, I none the less make use of his arguments. But I have made no use of Hatch or his arguments on the ministry whatsoever, nor so far as I can remember have I ever used Hatch on this subject in sermon, essay, letter or otherwise. To the name of Hatch, Dr. Langtry adds that of Harnack. Will your readers believe that the name of Harnack does not occur in the book from beginning to end? Yet such is the case. Nevertheless Dr. Langtry says that he has read my little book "carefully." In conclusion I wish entirely to repudiate the position which Dr. Langtry assigns to me, and if your readers will refer to the book itself I feel sure they will, though dissenting from some of its conclusions, be at a loss to know where the "destructive and deadly heresy" comes in. Perhaps it is to be found where Dr. Langtry found the references to Harnack!

HERBERT SYMONDS.

Ashburnham, February 13th, 1900.

THE REVISED VERSION.

Sir,—Presbyter's letter in your last issue deserves a reply. I do not follow him when he says that the phrase "God is love" stands in the old version "God is charity." The word used in both the authorized and new versions for I. John, iv., 10, is "love," and with the poverty of the English language no better word could be used. But it is because the word "love" has in the present day such a varied meaning, being sometimes used to designate something little removed from mere sexual passion, that we think it an inadequate translation of "agape" as used by St. Paul in I. Cor., xiii.; and until a better word can be found, we regret the change from the "charity" of the authorized version. The word "charity" has, no doubt, acquired in some minds a debased meaning, designating rather the act of alms-giving than the motive from which alms-giving should spring; still we think the mistaken use of the word is not a sufficient reason for changing it in the beautiful chapter of St. Paul's Epistle. Those who are familiar with the Greek will remember the change of word in our Lord's last discourse with St. Peter on the shore of the lake, a change which is utterly untranslatable into our English language. My regret is that the revision committee made a change in the word in the chapter in the Epistle to the Corinthians, where no change was really necessary; and, to ears familiar with the beautiful rhythm of the authorized version, the change made in the revised version sounds bald and poor.

LAYMAN.

THE SUPERANNUATION FUND—DIOCESE OF TORONTO.

Sir,—I was very glad to see that one of the instructions given to the members of deputations who appealed lately on behalf of the Diocesan Mission Fund was to bring before the congregations which they addressed the very inadequate support given by the Church throughout the diocese to the Superannuation Fund. The condition of the fund was brought before the last meeting of Synod; \$5.05 was then due to the annuitants on the April payment from the fund, and there were no funds to meet it. The Synod came so far to the rescue that the interest which hitherto had been added to the principal each half year was released, permission being granted to use it as income and divide it amongst the beneficiaries. The Synod having taken this action a payment was made on October 1st, 1899, to each annuitant of \$30.05, \$5.05 of this amount belonging to last year. No further payment was received by the beneficiaries until on or about February 1st inst., when they received \$25 each. There are on the fund now eight annuitants, seven of whom are entitled to receive \$200, the other \$300 per annum. These seven have since April 1st last received the sum of \$55.05, \$5.05 of arrears and \$50 on account of income for the current year; the eight, I suppose, receive \$75, on

account of the same period, instead of the seven receiving \$150 each, and the one \$225.50. Do the clergy and laity of the diocese realize that this is the way we are treating our aged and infirm clergy, men who have given the best years of their lives to the work of the Church in the diocese? It appears to me that the great importance of this fund to the Church is lost sight of. It is a fund as much in the interests of the laity as it is in the interests of the clergy. With the fund in its present condition it is impossible for any clergyman to ask for retirement, or for the Bishop to recommend his retirement, so long as it is at all possible for him to continue at work, although through infirmity of age or ill health he may know, or the Bishop may know, it is not in the interests of the Church for him to continue at work. The total amount required per annum to meet the requirements of the fund at present is \$1,700, and the diocese does not provide even this small amount, the income this year including the interest up to the present, being only \$425, including the payments of the clergy which fell due in January. To meet the arrears of annuities, and the April payment, \$1,275 is required, but what about next year? The collections for the fund will be taken up in March; to meet the requirements of the fund \$2,625 must be made up, which, if done, will together with \$350, the payments of the clergy in January next, make up sufficient to pay all arrears and provide the amounts for the cheques as they fall due. Can we not do it? It remains for the clergy and laity to answer in the March collection. We must do it, we can no longer afford to treat our aged and infirm clergy as we have done up to the present. There are no two funds which should appeal more to our higher and better feelings than the one of which I now write and the Widows' and Orphans' Fund. Do not let us forget the appeal made recently by the missionary deputations, but every one doing "according as God hath prospered him." Let this March see the diocese rising to its responsibility in this matter and contributing this full amount required for the Superannuation Fund, that arrears may be met and the income for the coming year assured.

CHAS. L. INGLES.

A large quantity of correspondence is held over for want of space.

Family Reading.

IN GOD'S LEADING.

St. Paul, when led in triumph by Christ, gave up his very will. Henceforth his whole life was God's. He left it altogether for God to arrange and to decide everything for him. Come life, come death, come poverty or wealth, come sickness or health, come what will, so it be the will of God. Henceforth he chose his own path no longer. He followed in the steps of Jesus, bearing his cross. How few of us do thus absolutely resign ourselves, our souls, and bodies, into the hands of God! How few of us do practically recognize that one factor of our lives is completely in God's hands, and not in ours! How few of us win that sweet grace of perfect contentment, which is another name for faith in God, and without which there can be in this life no perfect peace! But if we do but resign ourselves to Christ, if, like St. Paul, we can thank God that He leadeth us in triumph, how blessed shall we be; how, by losing our life, shall we find it; how, by resigning all, shall we regain it a hundredfold, even though it be with persecution. Believe me, he who is not led with triumph in God's triumph will be in another. If you are not going to allow yourselves to be led in triumph by Christ, then you will be led in triumph by Satan; if not in a service which is perfect freedom, then in a false freedom, which is servitude.—Dean Farrar.

FORGIVENESS.

Forgive, as thou wouldst be forgiven;
The fairest sight beneath high heaven,
A thing that seraphs wondering see;
At which the darkest spirits flee,
Is when a wounded heart forgets
Its wrong, and spite of all that trets,
Can grasp with hand of brotherhood
His enemy and do him good.

If thou hast hopes of future bliss
This deed sublime thou must not miss;
For he who loves is loved again,
And, blessing thus, despite his pain,
Will rise above his crushing grief
And find sweet solace and relief;
Will feel that in the darkest hour
Religion has not lost its power,
Forgive as thou wouldst be forgiven,
And fill with joy the courts of heaven.

CHRISTIAN SORROW.

I remember on a glorious day of all but cloudless sunshine passing in view of a well-known line of bare and majestic downs, then basking in the full beams of the noon. But on one face of the hill rested a mass of deep and gloomy shadow. On searching for its cause, I at length discovered one little speck of cloud, bright as light, floating in the clear, blue above. This it was which cast on the hillside that ample track of gloom. And what I saw was an image of Christian sorrow. Dark and cheerless often as it is, and unaccountably as it passes over our earthly path, in Heaven its tokens shall be found; and it shall be known to have been but a shadow of this brightness, whose name is Love.—Dean Alford.

THE NAME OF JESUS.

Is there power still in the name of Jesus? Has it lost its ancient supremacy? Men, we know, are asking such questions anxiously and piteously, as they look about them on the surface of our earth, that shows but too little evidence of its intention to bow at the name of Jesus, or to place that Name above every name. Let us venture to-day to recall at least for our comfort in what manner the mere power of the Name is working among us to-day, and how sorely we need its efficacy to prevail yet again, as our forefathers have told us of it. What does it do for us? What is its actual effect to-day? First, merely as a fact—merely as a memory—the name of Jesus stands behind all who are poor, hungry, outcast, forlorn; and forces them forward into public consideration. He, by being what He was, has made it forever impossible that the poor shall always be forgotten. Behind the poor is a Name, loud and strong, which compels the world to attend, a Name which forces consideration; a Name which the conscience cannot obliterate or ignore. The name has, by its unconquerable power, brought the poor up out of the darkness into the daylight. Christ has raised the level at which all discussion of the state of the poor must proceed. He has established a claim for them, which may be compromised or adjourned, but which can never be disputed. And though our present sufferings may disguise from us the full effect of that change, no one can really exaggerate the difference between a state of things when there was no established public conscience to appeal to in the matter of suffering and poverty, and a condition in which, however painful and disastrous it be, there be a moral necessity, which can always be asserted without risk of contradiction, compelling society at large to

consider its poor in the name of Jesus—the poor man's Friend.—Canon Scott Holland.

AFFLICTIONS AND SORROW OFTEN BLESSINGS.

Partly life is full of pain and sorrow. God had one Son without sin; He has none without suffering, for Christ was the Prince of sufferers. The world regards adversity and sorrow of every kind as misfortune. It would never call a man blessed or happy whose life is full of trial and tears. But the Gospel turns a new light, the light from heaven, upon earthly life, and in this wonderful light affliction and sorrow appear beautiful. One of our Lord's Beatitudes is for the troubled life—"Blessed, or happy, are they that mourn." In the light of Christ's Gospel, it is not a favour to be without trial. Rather it is a token of God's love when we are called to endure chastening. In this darkest of all blots on life, as men would regard it, there is beauty. We may be sure oftentimes the eye of God sees more to commend in the things we grieve over, which to human thought are marred and broken, than in the things of which we are proud. The Lord seeth not as man seeth.—Dr. Miller.

LETTING OTHER PEOPLE'S SINS ALONE.

One ought to have a keener eye for his own faults than for his neighbours. The three apostolic Gospels are very outspoken as to the faults and the stupidities of the Apostles. Luke, on the other hand, passes over these much more lightly. They are not his affair, except so far as the mention of them is required to make the story intelligible. The Pharisee who went up to pray had a very lively sense of other people's sins, while he had not one of his own that was worth mentioning. He was especially aware of what might be said about the publican. But the latter knew only of his own sins, and cried for mercy as a vile sinner. Therefore, he came nearer to God than did the eminently religious and respectable Pharisee.

TAKING A FRESH START.

When we go on for any length of time in any work or way of life, we get used to it, so that what we have to do can be done almost without thinking. We form what is called a habit. We move like a machine, and would need to make an effort to turn out of our even course, or do things in a new way. This is a great help in most cases. It lightens toil, and makes sure that work is done, and done well. But in some cases there is danger of all we do becoming of no value. As habit grows strong, the heart, the mind, the will, are less asked to help. And without the work of these, many a grand-looking deed is worthless.

It is, of course, a good thing to be practiced in holiness, and to have skill in work for God; but God does not count mere doing; he prizes everything by the spirit which guides it. He does not want praying-machines, or machines for carrying on works of charity. He wants earnest, loving hearts and brave wills. All the better if the tongue can speak clearly and to the point; but he wants a true devotion to guide it. All the better if the hands are grown quick by use in doing good; but he wants the hands to obey a living, loving heart, and a will that has an end before it.

When we honestly try to live a good life, we find it easier as we go on. Of course, new temptations meet us, and new duties will arise; but the common path of religion becomes more and more a matter of course. We

will go to church, without thinking of staying away. We read our Bibles, just as regularly as we take our meals. But we need to take care. All this, good and right, and matter for thankfulness, as it is, may lead us into new danger. We do it all so easily and of course, that there may be little or no life or soul in it.

For this reason it is well to have times of self-examination, over and above the regular watching of the life. We ought to call ourselves up for trial, now and then, and search our hearts and lives, and question all we do, just as if we were strangers and had never seen ourselves before. Why do we act as we do? Is the fire burning—the fire of love? Is our movement the work of love, or only the going on from a force that once started us, but has long since ceased work? Are we comforting ourselves by what we were, and not by what God sees us now to be? There are other times when thoughts come which will help us, such as the beginning of a new year, or our birthday. We all are in danger of getting heartless, and moving like dead machines. We all need from time to time to make a fresh start.

HINTS TO HOUSEKEEPERS.

Salmon Croquettes.—Salmon croquettes are very easy to make, and, if for a large party, you will need a whole tin of salmon, with which you will need one egg well beaten, half a cupful of very fine bread-crumbs, the juice of half a lemon, cayenne pepper, if you like it, and nutmeg. Drain the liquor off, and mince the fish finely, melt and work in the butter, season, and, if needed, moisten with a little of the liquor, and add the crumbs. Make the mixture into rolls, flour them thickly, and put them aside to stand for an hour in a cold place. Lastly, fry in fat which is quite boiling before you put the croquettes in. Serve on a hot dish, and garnish with fresh parsley.

Escalloped Oysters.—One quart of oysters and one quart of cracker crumbs; season the crumbs with a pinch of pepper and one level teaspoonful of salt, and dip the oysters therein. Add one and a half pints of milk, and stir the whole together with three teaspoonfuls of butter; strew a little powdered cracker and bits of butter over the top. Bake an hour.

Riced Potato.—Have a flat dish and the colander hot. With a spoon, rub mashed potato through the colander on to the hot dish. Be careful that the colander does not touch the potato on the dish. It is best to have only a few teaspoonfuls of the potato in it at one time. When all has been pressed through, place the dish in the oven for five minutes.

To Stuff and Bake Fish.—Soak bread in cold water until soft; drain it, mash it fine, and mix the bread with a spoonful of drawn butter, a little salt and pepper (two raw eggs makes the dressing cut smoothly), and some spices, if liked. Fill and sew up the fish; put a teacup of water in a bake pan, and a little butter; place in the fish, and bake about forty or fifty minutes. Bass, shad and fresh cod are good fish for baking.

Salmon Rolls.—Take some cold salmon, mix with a third of its weight of mashed butter, potatoes, moisten with cold melted butter, add pepper, salt, and a touch of cayenne. Chop the hard-boiled yolk of an egg, and add to the salmon. Take some good puff paste, cut into squares, about the size of sausage rolls, and place some of the salmon in each. Roll over, and press the edges together, bake in a quick oven, serve hot with melted butter.

Children!

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Children's Department.

LITTLE BY LITTLE.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick and then another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow but constant motion,
Have built those pretty islands,
In the distant dark blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated efforts,
Have been patiently achieved.

Then do not look disheartened,
O'er the work you have to do,
And say that such a mighty task,
You never can get through;
But just endeavour day by day
Another point to gain,
And soon the mountain which you
feared,
Will prove to be a plain.

"Rome was not builded in a day,"
The ancient proverb teaches;
And Nature, by her fruits and flowers,
The same true sermon preaches.
Think not of far-off duties,
But of duties which are near;
And having once begun to work,
Resolve to persevere.

GRANDPA'S STORY.

Children, our story to-night will be about Little Nellie Lightfoot. Now, I know what you are thinking. Grandpa is now about to tell us of some goody-goody little girl, a paragon of perfection, whose many virtues are to put us all to shame. Or of some little waif, left alone in the world, who, through many difficulties and trials, fights her way to success and distinction.

Your little heads are busy framing all sorts of plans and conjectures for our story. I had just as well tell you that little Nellie Lightfoot is not a girl at all, but—a calf.

"Oh, grandpa, who ever heard of a calf being the heroine of a story?" cried Susan. "And why did she get such a pretty name as Little Nellie Lightfoot?" says Bob.

Well, I will not tell you now, but you shall learn all about it after a while. But I must tell you first something about Nellie's mother. Her name was Topsy. And she was one of the nicest little cows you ever saw. She was of a good stock and a splendid milker. She was very gentle. The children could handle her and play with her, hug her around her neck, and swing on her horns, and she would not hurt them or show the least ill temper. They all loved her and petted her. And then she was so quiet and contented that she would stay wherever you put her. She would not try to get out of her pasture or jump over a fence, even if it was not more than a foot high. She had for many years been the favourite of all the family, and all the children had been fed and nourished by her sweet, rich milk. No price could have induced their father to part from her.

But after awhile Topsy had another beautiful calf. It was a splendid calf, long, well-formed, and sprightly. Her hair was a shining red and as soft and silky as a mole. She had a white star in her forehead, and a tuft of white hair on the end of her tail, and her two hind feet were white. It was a pleasure to see her frisking and running around with her beautiful head lifted high and her white tufted tail swinging in the air. And the way she did put her little feet down and almost fly. And this was why they called her Lightfoot. She was such a fine calf that it was determined to give her every chance to become the splendid cow which she had promised to be. At night she was separated from her mother, but during the day she accompanied her to the pasture. And so she grew very fast and became very fat and sleek. But she was so full of life that she could seldom keep still. She ran and raced all over the field, going among the big cows and sometimes among the horses. This was a great trial to Topsy. She would run after her and try to call her back; but little Nellie paid little attention to her.

After a while Nellie's pasture was not large enough for her. She would find a low place in the fence, and jump over into the corn field or any other place she could get. Topsy would run up and down the fence and moan and call in great distress. Finally Topsy, in her anxiety to follow her calf, would begin to jump over herself. And this now happened so often that she began to be as great a jumper as little Nellie.

It now became a very serious matter. Something must be done. As to Nellie, it had come to be a hopeless case. So at last it was necessary to tie her little feet together and put her in the wagon, and send her off to market. And this was the last of Little Nellie Lightfoot. It was very sad,

and the whole family grieved over it, but nothing else could be done. It was hoped that after the calf had been sent off that Topsy would stop jumping, and be the same quiet cow that she used to be. But, sad to tell, she had acquired the habit of jumping, and she became worse and worse. She could not be cured of it. She was put up in the stall and fattened for beef. Children, I have come to the end of my story. Has it any lesson?

All sat silent for awhile. Susan, who was a young lady now, hung her head and looked very serious. Presently she said: "Grandpa, it has a lesson for me. I am afraid I have given mamma a great deal of trouble. I have been very selfish and wayward, I have been impatient of restraint. I have been bent upon my pleasure and against all my mother's counsel; I have gone to the german and the theatre and the ballroom and the card parties, and thrown myself into very fashionable and worldly dissipation until I have become a worldly and wicked girl. And putting her handkerchief to her

eyes she wept bitterly. Mamma, who was present, looked up with dimmed eyes, and said: "Pa, Susan must not share all the blame. I, too, have been in fault. I was proud of my beautiful daughter, and wanted to see her courted and admired. I yielded too readily to her wishes, and the curtain of the circle in which she desired to move. I, too, I fear, have yielded to the fascination of a worldly life. You and ma have said but little, but I know it has been a grief to you both. I will try not to forget the lesson."

CARE OF THE EYES.

Oculists, says the Harper's Bazaar, warn us that we may not use our eyes before breakfast, as the strain on the optic nerve will seriously affect the sight when the stomach is empty. Unless one has unusually strong eyes, one must not read when one is extremely weary. Exhaustion and fatigue affect all the nerves of the body, and the optic nerve is so sensitive that it should receive particular

Newcombe Pianos

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consideration. Nor should one ever be guilty of the carelessness of reading or writing facing a window. This, too, is a cruel strain on the sight. Washing the eyes night and morning in water as hot as it can be borne is a wonderful tonic for those useful servants which are so easily injured. When we consider how we neglect their welfare by using them by fading daylight or insufficient artificial light, by forcing them to do work when they are weary, and by denying them the rest for which they long, we have cause to wonder, not that they sometimes become mutinous, and refuse to fulfill our demands, but that they are ever faithful in our service. They will, as a rule, be as good to us as we are to them.

WORN OUT WITH NOT USING.

"As if anything could be worn out with not using!" laughed Estelle. "It really is an absurd idea, Aunt Sarah! Of course I know that you are very anxious to have me take part in the Sunday school singing and help in the church choir, but the reason you give is such a strange one."

"Do you think so?" said Aunt Sarah, quietly. Aunt Sarah's handsome face was very thoughtful this morning. For years she had been devoting much time and money to the cultivation of her niece's beautiful voice, and now, after their return from a year in Italy, where Estelle had been studying under the best of masters, she felt suddenly doubtful of the wisdom of her course.

Estelle stood by the bedroom window, tapping impatiently on the floor with her pretty rosetted slipper.

"Whatever shall I do in this little country village?" she said, half pettishly. "No one really cares for music here. The untrained voice of any country girl would please the people quite as well as mine."

"Suppose you test the public taste," said Aunt Sarah, smilingly. "You may find our friends and neighbours far more appreciative than you think for. But, deary," she added, with a change of tone, "I must ask your help in setting the house to rights. I fear we will find things in a very bad way, for we left on such short notice for Italy that there was no time to make proper preparations."

"No one has been in the house since we went away, so we are likely to find things as we left them," said Estelle, reassuringly; "but I am glad to be put to work. It is the surest way to keep me out of mischief."

A curious expression crossed Aunt Sarah's handsome face.

"Begin with the bureau drawers, girlie," she said, pleasantly. "I shall be very glad, indeed, to find that no one but ourselves has been there."

"Why, auntie," cried Estelle, a moment later. "Look at my crimson cape with the down trim-

Drugs Destroy



the lining of the stomach, and cause un-ill trouble. Give your stomach a rest, stop taking medicine, try an Electropoise. It will do the work of medicine, do it better and leave your stomach in normal condition.

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ming. The moths have eaten off most of the down and riddled the cape with holes. How I wish I had given it to Cousin Belle, when she was helping us to pack! I knew that she admired it, but somehow I could not bear to part with it."

But Aunt Sarah was rapidly holding garment after garment between herself and the light. She sighed as she saw the devastation which the moths had wrought. "If only they had been put to some good use!" she said, regretfully.

Estelle meanwhile had drawn out a long, shiny case containing a satin parasol, which she dearly prized.

"How often I have wanted you to protect me from the hot Italian sun," she said, giving the cover an affectionate pat.

"Open it, Estelle," counselled Aunt Sarah.

Estelle willingly slipped off the shiny case, gave the parasol a gentle shake, and attempted to open it. To her surprise it took all her strength to slide the silver slide along the slim stem, which seemed much swollen. The gilt ribs were tarnished. At last, with a jerk, the parasol was fully expanded, and Estelle gazed proudly up. To her dismay she found that the handsome border of black lace had turned quite brown, and that the threads were broken in many places. Worse than this, the beautiful satin covering was slit as with a penknife. Wherever the satin had been creased in the rolling, the mischief had been done, and the once beautiful parasol was now only a collection of tatters.

Estelle was nearly in tears at this disappointment, when suddenly she caught sight of a whitish patch on the back of a book that stood in a case near by. As she pulled the volume out from the

Extracts from Letters by Well-known People

MISS CLARA BARTON, President Red Cross Armenian Relief Expedition, writes from Constantinople: "As you remember, I am not an entire stranger to the virtues of Electropoise, and will take great pleasure in passing your offering to afflicted humanity."

JAMES O'CAIN, Mayor of St. John's, Que., writes: "I was induced to give it a trial on a member of my family who suffered from inflammatory rheumatism, and for the short time that I have used it I think it has afforded much relief to the patient."

REV. WILLIAM TAYLOR, Bishop of Africa, writes from 150 Fifth Avenue, N.Y.: "I have used the Electropoise with quite satisfactory results, and know of its use by others with decided benefit."

R. C. MONTGOMERIE, of St. John's, Que., writes: "I have used the Electropoise in my family for many years, and am still satisfied of the great advantages resulting from its use. I endorse at present time all that I said on a former occasion. I think no family should be without it, and have great pleasure in recommending it highly. As a travelling companion I find it invaluable."

DR. C. COLEGROVE, of Holland, N.Y., a graduate of the Medical Dept. of the University of Buffalo, says: "In La Grippe I have never failed to get diseased action under control in a few days, sometimes within 24 or 36 hrs., with the Electropoise."

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tightly-packed shelf, white patches were to be seen all over both covers, and as it opened in her hands a tiny mildew insect ran across the damp, discoloured page.

The tears came freely now. "I am so sorry," sobbed Estelle. "It is one of the few things I have that belonged to my dear mother, and I did prize it so."

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

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There seemed the dilapidation of the house, which had been unoccupied for a year.

It was not until when they were the disheartening again took up conversation.

Aunt Sarah's great armchair wood fire, when she had been flitting unwearily, touchlessly. She stayed no longer at its Then closing the door she walked to the kneeling down.

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There seemed to be no end to the dilapidations in the pretty little house, which, after all, had been unoccupied but one short year.

It was not until late in the day, when they were quite wearied with the disheartening work, that they again took up the morning's conversation.

Aunt Sarah was resting in a great armchair before a cheery wood fire, when Estelle, who had been flitting about the room uneasily, touched the piano carelessly. She started back in annoyance at its jangling tones. Then closing the lid gently, she walked to the hearth rug, and kneeling down, hid her face in Aunt Sarah's lap.

"Auntie," she said, "I understand now what you meant this morning about the danger of my voice wearing out with not using. All these dear things about our home have got worn out or damaged or lost just because they were not in use. I have been learning the lesson ever since I saw my ruined cloak and my tattered parasol, and, please God, my voice shall have no chance to wear out in the same way. To-morrow I will go to the superintendent of the Sunday school and offer to help in training the children, and if the minister wants me, I will gladly sing in the choir. If I can help by giving anyone singing lessons, I will do that, too. I see now what a mean, ignoble, wasteful thing it is to wear out with not using."

Aunt Sarah smiled happily as she stroked her niece's downcast head. "My dear," she said, "if the state of our house has taught you this lesson, I shall regret neither the inconvenience nor the extra expense which we are put to. It is a lesson that many people go through life without learning."

And for answer, Estelle tenderly kissed Aunt Sarah's shapely white hand.

FOR JESUS' SAKE.

"Mother," said a little five-year-old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should like so much to do something for Him."

"But what could such a little bit of a fellow as you are do for the Saviour?"

The child hesitated a few moments, then looked up into his mother's face, and said:

"Why, mother, I could run on all His errands for Him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor, old, sick Margaret by the servant, but I will let you take them instead, and do an errand for the Saviour, for, when upon earth, he said: 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me.'

"Whenever you do a kind act for anybody, because you love Jesus, it is just the same as if the Saviour were now living on earth, and you were doing it for Him."

LITTLE SHIPS IN THE AIR.

"Flakes of snow with sails so white,
Drifting down the wintry skies,
Tell me where your route begins,
Say which way your harbour lies?"

"In the clouds, the roomy clouds,
Arching earth with shadowy dome,
There's the port from which we sail,
There is tiny snowflake's home."

"And the cargo that you take
From those cloudy ports above—
Is it always meant to bless,
Lent in anger or in love?"

"Warmth for all the tender roots,
Warmth for every living thing,
Water for the river's flow,
This the cargo that we bring."

"Who's the Master that you serve,
Bids you lift your tiny sails,
Brings you safely to the earth,
Guides you through the wintry gales?"

"He who tells the birds to sing,
He who sends the April flowers,
He who ripens all the fruit,
That great Master, He is ours."

GIVE HER THE BENEFIT.

A teacher was leaving the city where she had taught several years, for higher work in a distant State. As her pupils bade her good-bye some of the girls sobbed outright, and not a few of the boys found a curious lump rising in their throats, as they shook her by the hand. Presently one lad, who for ten months had been her constant "thorn in the flesh," and had cost her many an anxious day and sleepless night, came up with his head hanging to say:

"Miss B——, I'm really thankful for the help you have given me, and I'm ashamed to think how much I have annoyed you. I wish I could live the year over again."

The teacher looked at him smilingly, and laid a gentle hand on his shoulder.

"We can't call back the past, Joe," she said, "but we can make it influence the future. Give your next teacher the benefit of your being sorry."

Some of you boys and girls who are passing from one grade to the next higher, say good-bye to your teacher with this same regret, that you cannot live the last year over again. You have been inattentive and indifferent so frequently, when she was devoting all her energies to helping you. There have been many times when you have given her trouble and annoyance, in return for her pains and kindness. More often than you like to remember, you have wilfully distracted the attention of your school-mates, and made her work hard and unpleasant. As you think of it all, you wish that you might wipe out the year's record, as one erases an incorrect problem from the blackboard, and try it all over again.

That, as you know, is impossible, and yet there is a way in which some good may be gained from this year of mistakes. Give your next teacher the benefit of your regret. Let her profit by your good resolutions. See to it that when the time comes to bid her good-bye and pass on to a



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higher grade, there may be in your heart only sorrow over leaving a good friend, without a single trace of shame or self-reproach.

DO PART OF THE GIVING.

We talk a great deal about being kind and helpful to others. We do not think so much, however, about letting others extend kindness and helpfulness to us. While each has a duty to reach out and encourage others, is there not a duty, on the other hand, to let friendliness meet friendliness, and to make kindness reciprocal?

Writing to a friend from a little town in Italy, Ruskin indites this sentence: "The population are charming—a word of kindness makes them as bright as if you brought them news of a friend." And the picture is two-sided. Upon the one hand we see the great artist-author extending the pleasant word and smile, and upon the other people in the foreign village ready and pleased to accept them as a pleasure. Without such a reception, the kind word, the friendly look, are a blessing only to him who tenders them. To bring forth their best fruit they must be met half-way by the recipient.

In these days of young people's societies in the Church, handshaking committees are common. Yet how often it is next to impossible to get the stranger by the hand, simply because he is readier to dodge out of the door at the end of the service, than he is to meet half-way the proffered hand and word of friendship. One goes along the street, with a greeting ready for friends and acquaintances, only to find, often, that these others are so wrapped up in

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self, or are so engrossed with the rush and hurry of life, that they do not look to the right or left in search of words of greeting.

Let us meet others part way. Nothing so chills the cordial spirit as to encounter a repulse—to reach out with anticipation and eagerness to another, and then to find that other unresponsive. It is true that it is more blessed to give than it is to receive. Only, let the recipient do part of the giving, and then will the blessing be multiplied on both sides.

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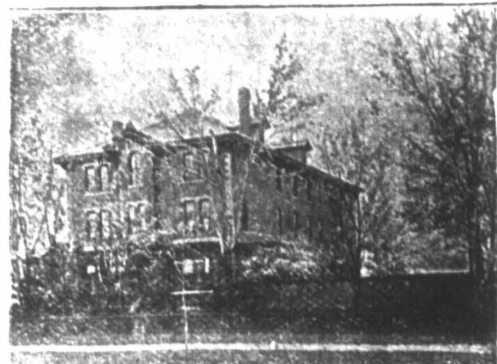
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