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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, MAY 31, 1900.

[No. 21.

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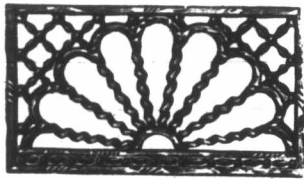
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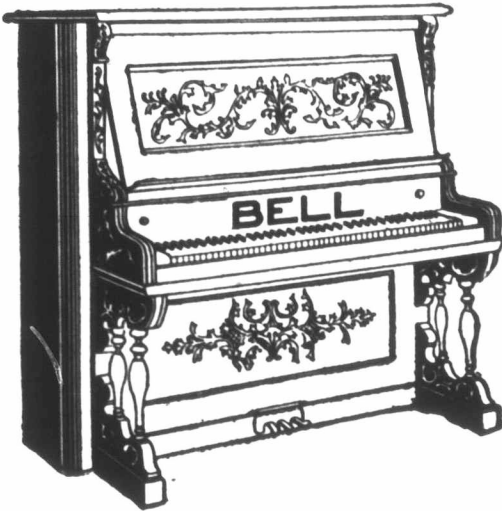


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Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

### WHITSUNDAY.

Morning—Deut. xvi., to 18; Rom. viii., to 18.  
Evening—Isa. xl., or Ezek. xxxvi., 25; Gal. v., 16, or Acts xviii., 24—xix., 21.

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

### WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 211, 224, 508.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 165, 166, 167, 179.  
Offertory: 162, 164, 170, 172.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 163, 509, 514.

## We have removed our business offices to Room 18, 1 Toronto St.

Missions and Commerce.

There was a time when missions were regarded with suspicion by colonists and colonial governors; but better and truer views are now becoming prevalent. The intimate connection of missions with exploration and commercial progress is brought vividly before us by the new journal of the English Livingstone College, which, it will be remembered, is an organization for instruction of foreign missionaries in the elements of medicine and surgery, of which the principal is Dr. Harford-Battersby, who was a prominent delegate at the recent Ecumenical Conference. This journal has for its title, "Climate." It undertakes to furnish expert information on how to travel with

health and success in all countries to which missionaries penetrate, and these are, as we have heard so often in the last week, ecumenical in their reach. The journal is connected with a Travellers' Health Bureau, in London, to gather information and supply it freely to its subscribers. The three numbers, which are before us as we write, are interesting in themselves and full of hints to travellers that must prove simply invaluable. The journal is to be heartily commended to the attention of all whom it even remotely concerns. It is published by the Revell Company, of New York and Toronto.

Anti-Consumption Association.

We are but little conscious of the changes which are gradually taking place in every department of life, thought, action. Who would have believed, half a century ago, that consumption should be declared to be not necessarily hereditary, although the tendency might be so, that it should be found to be catching, and that it should, under certain circumstances, be curable? Yet all this is now most certain. As a consequence, there are now serious, organized efforts made to deal with this terrible plague, in the interests not only of its victims, but of society at large. The existence of consumption is a danger to society—that is one point; and therefore steps should be taken to prevent its spread. It is also a disease which, at a certain period of its progress, may be checked; and therefore every possible provision should be made for checking its progress. One sanatorium for these purposes has been set up at Gravenhurst; but it is only for those who can pay. It is desirable that a larger scheme should be originated, having the general public in view, and this idea is now being taken up by an association which already numbers many supporters, and expects large public support from the province and the municipalities. We will return to this subject again.

Ecumenical Conference on Missions.

We hear from many quarters that the Ecumenical Conference at New York, whose sessions have just closed, will certainly be memorable in the annals of religious life in America, and will make a deep impression upon the Christian world. In bringing these thousands together, it has cultivated that spirit of mutual understanding and mutual respect which is the foundation of real duty. Day by day it has given its eloquent testimony to the world that Christians are in essential agreement in aim and in aspirations. It has not blinded men to the points of difference, but it has made many of these seem small, in view of the nobility of our common task. And those essential matters of conscientious disagreement have become subjects less of controversy than of deep searching of heart.

Results of Ecumenical Conference.

Professor Knox's little five-minute speech at the Ecumenical Conference is said to have been one of the most striking and valuable contributions made to the practical side of the discussion, as Mr. Speer's was to its spiritual side. Dr. Knox went straight to the root of the matter. He wasted no words. He knew so well what he wanted to say that five minutes left him time to spare. Like a spiritual surgeon, he laid his finger at the root of the disease, when he used for the first time in this conference the memorable word "schism," of every division that is unnecessary. The wasteful, inefficient, needless duplication of work of which he spoke, and which is indeed a matter of notoriety, discourages generosity at home, making the judicious grieve and the very heathen scoff. Here is a great and acknowledged evil. How to find a remedy?

Bishopric of Southwark.

It is more and more recognized in the Mother Land that the extension of the Church can be satisfactorily carried on only by an increase of the episcopate. This is notably the case in London, where there are now many bishops; and for South London it certainly is not a premature desire that something should be done. We rejoice, therefore, to learn that the Bishop of Rochester is asking for £130,000 to form the new diocese of Southwark, and though it is rather a bad time for raising money, the wish seems general in the Church that it may be forthcoming, since the subdivision of these urban and suburban dioceses tends greatly to the quickening of spiritual life. The anomalous and incoherent diocese of Rochester has now 2,000,000 inhabitants. The condition of South London is melancholy. The population has increased tenfold in the century. Overcrowding is acute. Sixty parishes have over 10,000, six over 20,000 souls. The poverty is grinding, the drunkenness fearful. "The condition," says The Guardian, "bears a far stronger likeness to paganism than to Christianity." Of the needed £130,000, £27,000 are already in hand, but the munificence of the English Church would need to be inexhaustible to meet all the demands that press upon it in these days of famine and of war. The diocese has a splendid Church, St. Saviour's, ready for use as a Cathedral, so that there need be no expenditure in this respect.

Reception of the Archbishops' Decision.

We have been told, over and over again, that the clergy refuse obedience because the so-called Church Courts are secular and not ecclesiastical. It might, therefore, be hoped that the decisions of the two Archbishops would be regarded with respect and followed by obedience. To a large extent this is so; but there are still some irreconcilables; and

plenty of attempted evasions. Thus the Church Times, anticipating the decision on Reservation, urges that such an opinion rests for its authority only on the intrinsic value of its reasons and the personal weight of its authors. Without some form of Reservation, The Church Times declares that many priests can by no possibility cope with the needs of their parishes. The disappearance of a custom alike primitive and universal occurred only with the disuse of other practices, "the omission of which is recognized as a disgrace to our Church," yet, in spite of the anxiety of its forebodings, The Church Times exhorts all who are in sympathy with it to resolve beforehand to labour to draw from the decision all possible blessing and to strengthen themselves in defence against all possible peril. The Church Review, on the other hand, "trusts that there may be no repetition of the great stampede," and urges the faithful "to ask the intercession of Holy Mary and of all the saints in this behalf," though, strangely enough, it goes on to say that the decision will decide nothing and may not even have much moral influence, "the futility of episcopally-managed" concerns having become "typical." The Pilot considers that Reservation of the Sacrament is demanded by common sense and common observation of modern conditions. If the rubric opposes this, the means of altering it are near at hand, and the policy of enforcement is more than doubtful in any case. These utterances are very much what we might have expected. But we entirely agree with the Pilot on one point, that the right way to meet the case, if Reservation is really necessary, is to have the rubric altered. Nothing can be plainer than the rubric as it stands.

#### The Moral Improvement of London.

No one can question the desirableness of purifying the great City which is the centre of the British Empire. No one who visits London can fail to be struck with the flaunting indecency of vice in certain spots, and at certain times. Visitors to foreign cities compare them favourably with the capital of our Empire, so far as the outward appearance of things is a test. The streets of London at certain times present a spectacle which make them impassable for decent citizens, their wives and daughters; and while such a scandal exists, a scandal with which the law is either unable or unwilling to deal, there is certainly need of voluntary effort to put it down. Yet the very openness of our street vice, as the outcome of strenuous measures for the suppression of its secret haunts, is, as the Bishop of London observed at a recent meeting, somewhat of a help to the practical reformer. But, however this may be, it is high time that something were done to promote decency, if not positively to secure morality. We therefore rejoice to know that an attempt has been made; at the meeting referred to, to form a Council for the moral reformation of London. All right-minded men and women will pray for its success.

#### The Church and the Jews.

By some strange mischance, our comment on Mr. Burt's letter was omitted last week. Mr. Burt, while "abusing plaintiff's attorney," admits the very thing which true Churchmanship condemns. Mr. Burt's London Society spends far more money in Palestine on its London Committee's work—than the S.P.G. or S.P.C.K. can give to Bishop Blyth. But there is a vast difference. These Church societies "work through the officers of the diocese, where they give aid—as their missionaries, in respect of discipline, are subordinated not to the office in London, but to the Bishop of the diocese wherein they work." So also the money transactions are carried on through the Bishop and Diocesan Synod or Church Council." This is the official statement of the S.P.G., which, by a curious coincidence, was printed last week side by side with Mr. Burt's letter. Now, we have no quarrel with Mr. Burt. We are quite sure that he is as desirous as we are that his society should be a Church society in fact as well as in name. Let him labour to persuade the London Society to "work through the officers of the diocese"—to "give aid through the Bishop"—and to "subordinate its missionaries not to the office in London, but to the Bishop of the diocese wherein they work." If the London Society could thus be brought to "fall in with the ordinary working of the Church in all its regulations," like the S.P.G., S.P.C.K., and other Church societies, which "work on Church lines—always, on party lines never"—there is not a Churchman in Canada, from Halifax to Vancouver, who would not support it.

#### The Good Old Times in Church.

We believe that it is, to some extent, possible to get a notion of the ways of our forefathers in the past; and we also believe that, if we could do so, we should be satisfied that the "old times" were not quite so "good" as some people imagine them to have been. Sir Walter Besant has attempted a reproduction of a congregation at the beginning and in the middle of the 18th Century. It may be interesting, it will certainly be amusing, to contemplate the picture which he presents. He says: "Did you ever go to a church in the year 1703? I have just come from a service at St. Stephen's, Walbrook, a Sunday morning service in that year. The congregation began to arrive a quarter of an hour or so before the service commenced; the ladies were dressed finely. A footman or a page or an apprentice walked behind them carrying their Prayer-Books; he preceded them up the aisle, opened the door of their pew and placed the books on the desk before the seats. This done, he retired to a place under the gallery, where the domestics sat. The women in the pew stood up and exchanged smiles of greeting with their acquaintances; with those in the pews before and behind they conversed openly; the church was filled with the buzz of conversation. When the service began, a great many, to show their devoutness, repeated everything out aloud, even the

absolution and the verses assigned to the clergyman. They even read out loud the lessons of the day, and the Gospel and Epistle. Some of the people continued to talk to each other from one pew to the other. A psalm, not a hymn, was sung, and only one, [Tate and Brady, or Sternhold and Hopkins]. During the singing, most of the people sat down. After the service was over, the congregation renewed their civilities toward each other and their conversation on things of the most worldly kind. My companion lamented the ill-timed talk of the people and the foolish habit of repeating the whole service aloud; as for sitting while the psalm was sung, he said it was to be excused on the ground that the version was miserable. Besides, it was a 'custom so inveterate' that there was no hope of getting it altered. Yet, when I went to church with Hogarth, thirty years later, the people all stood up for the singing. How and when was the custom changed? How long did the people continue reading the service aloud? And when was the practice of conversation and the exchange of civilities before the service discontinued?—structive to Church people than to the sep-  
"Come Home."

We call the attention of our readers to Dr. Langtry's new book, "Come Home," as described in our advertising columns. It is a book for the times, and will be no less instructive to Church people than to the separated, for whom it was written.

#### WHITSUNDAY.

Pentecost was the great consummation of the Festivals of the Hebrew nation. The Passover indeed commemorated their deliverance from the bondage of Egypt, and the first fruits of the year were then offered to God. But at Pentecost there was the offering of the two first loaves made from the wheat harvest. We might dwell upon the lessons of this order. Up to the Season of Whitsunday all was preparatory. At that moment God fulfilled the promise which He had made in the fact that God should dwell with man. It was not, of course, intended to be set forth that God was separated from the creatures whom He had made. But rather this, that God did now, in a very real sense, come down to dwell with men upon the earth, so that the thoughts of God did, as it were, penetrate the mind of man, and man entered into a true and real fellowship with God. This is the thought which comes to us most powerfully on Whitsunday. This great festival commemorates the completion of the various stages of Divine Revelation. All that went before is but leading up to this day. The revelation of God in the Spirit could not be granted until the Lord Jesus had been raised from the dead and seated at the right hand of God. The Holy Ghost, it was said, was not yet given, because Jesus was not yet glorified. But it is the most signal and convincing proof of the greatness of this gift that our Lord declared it was better for them that the Comforter should come than that

had revealed Himself in many ways to man; and by such means had sought to draw man into fellowship with Himself. He had revealed His love and wisdom and power in His incarnate Son. But more than this was needed. There was needed a revelation of God, not merely to man, but in man; and this was the work of the Holy Spirit, Who comes to dwell not only with us but in us. It is by His gracious and sacred presence that He makes us like unto God, filling us with the love of the Father and of the Son—with the love of the Spirit. It is this gift that we commemorate on Whitsunday. It is for this gift that we are now called to give thanks and praise to God. This is indeed "His unspeakable Gift." None could be greater. And we not only give thanks to God for His gift, but we cherish in heart and mind, that gift and that presence. We seek, by every means in our power, to be filled with the Spirit. We avoid in every way the sin of grieving the Holy Spirit of God; for it is by His presence and indwelling and energy alone that we can grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

MAFEKING.

Some weeks ago there were three spots in South Africa upon which the attention and interest of all subjects of the British Empire were earnestly concentrated — Kimberley, Ladysmith, and Mafeking. Small English garrisons held those positions against large numbers of besiegers furnished with all the most destructive implements of war. Great privations were endured, many men were slain, and sometimes it seemed impossible or even unlawful to hold out. Surrender to the enemy seemed the only way out of the difficulty. But by degrees the British hosts assembled in sufficient numbers to bring relief. Kimberley was relieved and a large proportion of the besiegers were captured by the skill and courage of the British commanders and troops. Ladysmith, which had suffered terribly from insufficient food and disease, was at last delivered from its besiegers, who withdrew into the fastnesses of the hilly country in Western Natal. But Mafeking remained. Ordinary readers of the newspapers have found it a little difficult to understand why the difficulty of dealing with the besiegers of Mafeking was so great. A glance at the map will enable us to understand the subject. There were many weary miles between the British basis and the besieged town; and the Boers were able at will, and with comparative ease, to gather troops together for the siege. This may account for the failure of at least one of the previous attempts to liberate the besieged. At last, however, the thing has been done. The siege began, we believe, on the second of November, and ended on the 17th May. It lasted, therefore, nearly 200 days, the longest siege of modern times, except those of Sebastopol and Khartoum. Lord Roberts had asked the garrison to hold out, saying he hoped to relieve them by the 18th of May. It is a proof

of the scientific accuracy of modern methods of war that the relief came a day earlier. The end of this protracted conflict was most interesting. Many assaults had been made on the town during the siege, and all of them had been repulsed. But at the last, when the prospect of help coming to the besieged became clearer, the Boers determined by a vigorous onslaught to gain possession of the town before succour should arrive. It was felt on both sides that the eyes of the civilized world were upon them. If Mafeking could only be captured, then new life might be put into the Boer army, enabling them to rally and continue the conflict. It says much, if that were necessary, for the mettle of the besieged that they were ready to meet and repel such an attack, and not merely to repel but to entrap a large number of their assailants, and keep them as prisoners. They must surely have been very confident of relief, if they ventured to add a hundred mouths to those which already had to be filled; and their hope was not disappointed. We have had several failures in the course of this campaign; but Colonel Mahon's expedition for the relief of Mafeking was not one of them. It was certainly what it has been called, "one of the most complete and best managed incidents of the whole campaign." The men and even the animals had been selected with all care. The men at least were veterans, some of them having come from Kimberley, and some from Ladysmith. Of Colonel, now Major-General Powell's conduct of the siege it is impossible to speak too highly; and he has his reward, not merely in his promotion, but in the joy and rejoicing which spread over the whole Empire, stirring even the unemotional Englishman to the depths of his being. There is much more to be said on this happy event; but this may be left to the imagination of the reader.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for Trinity Sunday.

Trinity Sunday differs from all the other great Festivals in not being a commemoration of any event in the development of Divine Revelation, as are Christmas, Easter, Ascension Day, and Whitsunday. It is a feast of much later origin than the others, having been originally kept as the Octave of Pentecost, as the Gospel shows. In the Latin Church, to the present day, the later Sundays of the Christian year are numbered from Pentecost and not from Trinity. It was finally fixed in the Calendar by Pope John XXII. at the beginning of the fourteenth century. The Collect is a translation from the Latin, with the addition of the last clause. Consider.

- i. The address to God.
  1. Usual in these addresses to recite some attribute or act or gift of the Most High.
  2. Here a special grace acknowledged. (1) The acknowledgment of the eternal Trinity. (2) And this the confession of a true faith. (3) As a consequence, the worship of the Unity. No contradiction, but harmony, completeness. We worship the Father, through the Son, by the Holy Spirit.
- ii. The Prayer.
  1. For steadfastness. (1) We are weak and therefore apt to let go the truths we have been taught. (2) To lose faith in the true God would

be an irreparable evil. (3) And God alone can keep us steadfast.

2. And protection from adversities. A result of holding the true faith; also a means. Our adversary seeks to draw us away from the truth. By the truth we overcome him.

THE ARCHBISHOPS' HEARING.

Reservation of the Blessed Sacrament.

(Continued from last issue).

The York Case.—The Archbishop of York said: The question argued before the Archbishops in July last was whether Reservation of the Sacrament, for any purpose, is at the present time a practice recognized as lawful in the Church of England. The speeches of counsel on either side ranged over a large area, and dealt with a number of interesting matters connected in various ways with the point at issue, but not really included in the question which was before the Archbishops for their definite decision. The case with which I am specially concerned is that of one of the clergy of my province, being also one of the incumbents of my diocese, the Rev. Edgar Lee, vicar of Christ Church, Doncaster. Mr. Lee presented himself for examination, and gave his evidence with great fullness and clearness. In the course of that evidence he stated that he had practised the custom of Reservation for about five years past. Mr. Lee was unable to state with what frequency these ministrations took place, but he allowed that they were the only conditions under which the Holy Communion was ever administered to his sick parishioners. The office provided by the Church for a clinical celebration was never used at all. Mr. Lee further stated that it would be a very severe strain upon him to use this service, because of his conscientious objection ever to receive the Holy Communion unless he were technically fasting, and he could not celebrate without receiving. He declined to say whether he would grant or refuse a clinical celebration, if it were asked for by any of his sick parishioners. Mr. Lee further stated that he had never found occasion to use the form suggested in the rubric for spiritual communion. As regards any further uses of the reserved Sacrament, Mr. Lee allowed that it was customary to genuflect in passing the tabernacle where the Holy Sacrament was reserved; that he always did so himself and that he was glad to see his parishioners do the same. The contention of counsel employed on behalf of Mr. Lee was first of all, that Reservation, being a laudable custom of the Catholic Church, from the earliest times, could not be set aside by the action of any single branch of the Church; that such a proceeding would be ultra vires, and therefore null and void. To this contention the sufficient answer was given that the Church in her Article XXXIV. claims the right as a National Church "to abolish ceremonies or rites of the Church ordained only by man's authority," and that every clergyman of the Church of England has given his assent to this Article. But it was further contended that there was no sufficient evidence that such a course had been taken by the Church of England at the time of the Reformation. It was argued that although the provision for Reservation contained in the First Prayer-Book of Edward VI. had been omitted from the Second Prayer Book, and not restored in any of the later revisions, it had not been declared unlawful, and was still legal, although all mention of it had disappeared from the Book of Common Prayer. On the other hand, it was argued by the counsel on the opposite side, that the published utterances of clergy and others during the period which followed upon the accession of Queen Elizabeth showed very clearly that the custom had been suppressed, and was almost entirely abandoned; that the omission from the second book of the provision for Reservation had been generally received as a condemnation of the practice, and further, that the other rubrics in the latest form of the revised Prayer-Book combine to show clearly the intention of the Reformers that

this practice should cease to be legal in the Church of England. The learned Mr. Scudamore, in his well-known book, entitled "Notitia Eucharistica," allows, without hesitation, the fact of the suppression of Reservation, expressing at the same time his opinion that, although entirely within the discretion of a national branch of the Church Catholic, it was rash and expedient.

**Primitive Practice.**—It was further contended, on behalf of Mr. Lee, that Reservation had been practised in the Church of Christ from very early times. Reference was made to the two brief expressions in the Apology of Justin Martyr, in which, after describing the manner of the celebration of the Eucharist, he adds that "portions are carried away to those who are not present." It is very difficult to understand the exact meaning of this statement. Except from this writer, we know very little of the religious services of the Church at that early period, or of the circumstances attending the celebration of the Eucharist. There is no mention of the sick, but simply of the absent; nor is there here any suggestion of what is now included under the idea of Reservation, for the portions were sent away from the church immediately after the conclusion of the service, or possibly while the service was still proceeding. It was, therefore, more an extended ministration of the Sacrament than any Reservation, in the modern sense of the word. There is, therefore, no conclusive evidence that these distributed portions really constituted part of the consecrated elements, although it is, of course, possible that this may have been the case. But, even granting that this is the meaning of the words, it is a very slender and uncertain basis upon which to build up the contention that this was a Catholic practice of the Church of Christ. It is further contended that evidence of Reservation is found in the writings of many of the early fathers, and among others of Tertullian; but what were the customs thus referred to by this writer? It appears that in his day it had become a common practice for the people to carry away from the service of Holy Communion portions of the consecrated bread, and to keep them in their own homes that they might partake of them at their pleasure, and, as would appear by one of Tertullian's sayings, before the commencement of their ordinary meals. But this can hardly be regarded as a ministration of the Holy Communion according to the purpose of our Lord or the teaching of St. Paul. Further, it appears, from other writers, whose evidence was produced or referred to at the time of the enquiry, that at a very early time and for some centuries after the Apostolic age, portions of the consecrated bread were carried about on the persons of Christians, even persons of high ecclesiastical rank, as charms against possible dangers and difficulties, and were sent by Christians, one to another, as tokens of friendship. It would appear that these were also customs of the Catholic Church; but they had nothing to do with the ministration of the Holy Sacrament.

The truth is that at a very early period after the Apostolic days there is evidence of a rapid increase of superstitious opinions and practices in the Christian Church, and especially in connection with the Holy Eucharist; such a state of things, natural enough at a time of imperfect education and widespread ignorance, is hardly a matter for surprise, but it certainly tends to diminish to a very important extent the value of any evidence afforded by such references as are found in the writings of the early fathers or their contemporaries. At a later period, as the belief in transubstantiation became more widely accepted, the value attached to the consecrated elements and to any portions of them, apart from the Eucharistic service, increased more and more, and the practice of habitual Reservation, for the sake of the sick, became firmly established, both in the West and in the East. It cannot be doubted that the close connection between this particular doctrine and the practice prevalent at the time of the

Reformation had a great influence with the Reformers in removing the sanction which had been formerly given to the Reservation of the Sacrament on behalf of the sick.

**Post-Reformation Evidence.**—The learned counsel by whom Mr. Lee was represented at the enquiry further urged that there was evidence of the Reservation of the Holy Sacrament at various times from the period of the Reformation till the present day. But these, even if fully established, were at such very rare intervals as to fall very far short of establishing the fact of continuous custom. One such instance was alleged to have occurred in the time of my predecessor, Archbishop Longley. It was stated that during a visitation of cholera in Leeds, at the time when he was Bishop of Ripon, he gave permission for the Reservation of the consecrated bread and wine, that the Holy Communion might be administered to the sick in this form. The facts are not very clearly ascertained as regards the conditions and limitations under which this permission was given; but he is alleged to have accompanied that permission with the words, "necessitas non habet leges." It is evident, therefore, that whatever he did in the matter can be no evidence of the continuance of the custom from earlier times, as his very words implied that the law was against the permission which he gave, and that he only did so under the pressure of circumstances, which justified the infraction of the law for the time being. The general result of the evidence produced at the enquiry was unquestionably in the direction of showing that it had been the deliberate intention of the Reformers to prohibit the continuance of Reservation, that Churchmen and the public generally in the sixteenth century clearly understood this to be the case, and that practically the usage had been given up. Nor is there any evidence that it was ever resumed, except in a few isolated cases, and without any authority from the Church itself, but simply as the action of individual clergy. The instances of such revival of the practice were very few indeed, and some of them capable of being understood in a different sense. But, even conceding to this kind of evidence its fullest value, it is manifestly insufficient to justify any adoption of this practice by individual clergymen at their own will in the present day.

**Difficulties of Celebrating in Private Houses.**—Another argument was not only adduced at the time of the enquiry, but also supported by the evidence of selected clergy, and corroborated by similar testimony given by a certain number of medical practitioners. It was to the effect that in many parishes the dwellings of the poor were unsuitable for the clinical administration of the Holy Communion, and that the rubric could not be satisfied as regards the provision "of a convenient place in the sick man's house." It was even suggested that there would be an element of irreverence and almost of profanation in celebrating the Holy Sacrament amidst such surroundings as are sometimes to be met with in the dwellings of the poorest classes of the community. It was impossible not to see that this latter argument might also be used as against bringing the Holy Sacrament itself into contact with such surroundings. No medical or other evidence in this matter was produced by the counsel on the other side. But it is well-known, not only to the Archbishops but to the Church at large, that there have been, and are at this moment, a very large number of the clergy whose work lies in such parishes as those referred to, and that such difficulties as have been suggested have never really stood in the way of the reverent administration of the Holy Communion to persons qualified to receive it, however humble and disagreeable the surroundings may have been.

**Legality of the Practice.**—I now turn to the question which was strictly the subject of the enquiry, and to which alone my decision refers—namely, as to the legality or illegality of the practice of Reservation of the Holy Sacrament in the Church of England at the present time. In deal-

ing with this question, it is not necessary to refer to any Acts of Uniformity or decisions of secular courts. It is enough to examine, as I find that my most reverend brother has also done, the obligation resting upon every parochial incumbent arising from the declaration made by himself at the time of his admission to his benefice, and to the cure of souls connected therewith. The declaration is as follows. (I quote only the portion referring to the question before us): "In public prayer and the administration of the Sacraments, I will use the form prescribed in the said book and none other, except so far as shall be ordered by lawful authority." It is evident that this promise covers the whole administrations of the parish priest, even the administrations of the Holy Sacraments to the sick in their own homes; for it was the manifest desire and endeavour of the Reformers as evinced by the rubric in the office for the Visitation of the Sick, that even in this case there should be an element of publicity secured by prescribing the number of persons who were required to partake along with the sick person. As arising from this promise the question takes this simple form—Is the ministration of the reserved Sacrament, and therefore Reservation itself, any part of the form prescribed in the said book? It was argued that the rubric requiring the reverent consumption of the remainder of the consecrated bread and wine which had not been required for the Communion did not forbid the Reservation of a certain quantity, set aside for this purpose in the course of the service, and that this portion was therefore not included in what remained after the Communion. But it was evident that the whole force of this contention disappears unless it can be shown that there was authority or permission for making such Reservation; and this most important link in the argument is altogether wanting. But, apart from there being no evidence to this effect, it would seem reasonable to expect that a point so important should have been made clear by the simple insertion of the words: "Except such portion as had been reserved for private administration." There being no hint of such an exception, the only alternative is to understand the rubric in the plain meaning, which appears on the surface—that all that had been consecrated and not then used should be reverently consumed immediately after the close of the service. As regards the expression of the rubric, "no portion should be carried out of the church," it is quite possible that there may be some reason to believe that this was partly intended to meet a possible irreverence, of which actual instances had occurred, by the clergyman taking to his own use even the consecrated bread and wine which had not been used in the Communion Service. The expression, therefore, may not apply directly to the question of Reservation, the phrase must evidently cover the whole of the remaining consecrated bread and wine. It appears, therefore, evident that the administration of the Holy Communion by Reservation is no part whatever of the form contained in the Book of Common Prayer.

**Lawful Authority.**—I have now to consider the further words of the promise: "Except so far as shall be ordered by lawful authority." It has been contended that the authority of Catholic usage, however that may be defined, is an authority apart from and in addition to the rubrical directions of the Book of Common Prayer, and that it has a claim upon the obedience of the clergy. But this would be a very strained and untenable application of the terms of the promise. The words are—"As shall be ordered by lawful authority." Such words bear upon the face of them a reference to a future time and not to a far-off past, and, further, to an authority connected with the Church of England itself, and not derived from either ancient usage or from the contemporary customs or other branches of the Catholic Church. To give it such a wide reference, as is suggested, would be practically to undo a great part of the work of the Reformation, and to open the door for the revival

of some of the worst of the abuses and superstitions which it was the desire of that great religious movement to sweep away. But no such order or enactment has ever been made by lawful authority since the date of the latest revision of the Book of Common Prayer. It is, therefore, no part of the form of the said book prescribed, nor has it been ordered by any "lawful authority." But there remains one other important consideration throwing light on the mind of the Reformed Church, as regards the practice of Reservation. We find in the Prayer-Book a special rubric relaxing the Church's requirements as regards the Communion of the Sick in the time of plague or such other like contagious diseases. Had there been any intention of continuing the use of Reservation it is impossible to believe that all reference to it could have been altogether omitted in such a rubric. It is here that we should certainly have expected to find it. It would have been the obvious solution of the difficulty to which the rubric refers, but it is not to be found. It is only necessary to consider for a moment the injunction of the 28th Article. It is by no means irrelevant to the question at issue, although attempts have been made so to limit its application as to preclude any such reference. But there is this to be borne in mind, which the candid evidence of Mr. Lee has brought prominently before us, that wherever such Reservation is practised, as is now desired, there arises at once the danger, contemplated by the Article, of the Holy Sacrament being worshipped as well as reserved; and it is a matter of common notoriety, apart from the admissions of Mr. Lee, that wherever this Reservation is practised, there follows, inevitably, acts of adoration offered beyond all doubt to the Holy Sacrament, as supposed to embody the actual presence of our Blessed Lord. I have dwelt, it may be at unnecessary length on the question now before me for decision, but I have done so from the desire to show every consideration for those whom the decision will affect, and to treat with the utmost care and attention the arguments brought forward in defence of this practice, although a great part both of the arguments and the evidence were really irrelevant to the definite question at issue. They would have been most legitimate, and many of them weighty, had we been arguing the question as to whether it would be desirable to revive a custom of Reservation in the Church of England at the present day; and as I have pointed out on former occasions, there is nothing to hinder the clergy who feel themselves aggrieved by these decisions of my most reverend brother and myself from using every legitimate means of bringing this question before the constituted authorities of the Church, and urging that the necessary changes should be made in our Rubrics and Articles. But this is not the question now before us, and, after all that has been urged by the able and learned counsel and by the witnesses whom they produced, I can come to no other decision than that the practice of Reservation has no sanction from the Church of England at the present time, and that it was deliberately abandoned at the time of the Reformation and that it is not lawful for any individual clergyman to resume such practice in ministering to the souls committed to his charge.

Conclusion.—Speaking, as I do to-day, more in the capacity of a father in God than as an ecclesiastical judge, I should wish to add a very few words. During the discussion of the subject, earnest appeals have been made again and again to the Archbishops and Bishops not to deprive the sick and dying of the spiritual sustenance which is provided for them in the Holy Sacrament. It is strange, indeed, to suppose that we should be less earnestly desirous than our clergy to care for the spiritual needs of our sick or dying brethren. But we, too, are bound to abide by the direction of the Prayer-Book, and it gives us no power to sanction the revival of the practice of Reservation, even if we were willing to do so. But it is well for us to ponder the wise and loving words of the Church

itself in the rubric prefixed to the Office for the Communion of the Sick. We are there reminded that the truest way to be prepared for the hour of death is to be faithful in the use of privileges and blessings in the days of our health and strength. We are directed to exhort our people to the often receiving of the Holy Sacrament, that, so doing, they may in case of sudden visitation have the less cause to be disquieted for lack of the same. We may well believe that no such faithful communicants will ever suffer loss if in their last extremity they should be unable to receive the Holy Communion. But the Church has made special provision for their need by the service for private celebration and by the direction for spiritual communion. It may still be, it must be, that from time to time, there will be some who pass away without any of these helps, but we find a word of consolation in the Penitential of Egbert, a document which may fitly be quoted in a case connected with the diocese of York. We are there reminded that in cases where even a spiritual communion is impossible, and where the sick man dies without even this form of spiritual help, we must leave the case to the righteous judgment of God, under Whose Providence it came to pass that the sick person should have died without these spiritual helps. With these comfortable words we may in patience possess our souls.

The Archbishop of Canterbury then gave the Benediction.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

Jeddore.—The annual business meeting of St. John's church was held on Monday, May 14th, the rector, the Rev. T. J. West, in the chair. Peter Webber and John G. Mitchell were re-elected wardens. The financial report was most encouraging. For the year 1899 St. John's share of the rector's stipend was paid in full and more. The rector's subscription list showed about \$680 subscribed for the new church, while the Ladies' Aid Society have raised \$125 for the same purpose. About \$9 have been collected for the B.H.M. The secretary and synod expenses for the last three years were paid last year; the division of these charges between St. John's and the parish of Musquodoboit having been amicably effected in Lent by mutual concessions. A most kindly and sympathetic resolution was unanimously adopted, thanking the rector for his parochial services done so willingly in spite of the ill-health from which he suffered so much last summer.

Truro.—The Ven. Archdeacon Kaulbach will accompany Bishop Courtney to Australia about the last of June, and will be absent from St. John's parish for about four months.

Amherst.—The Bishop lately confirmed 27 persons in this parish. One was confirmed privately.

### FREDERICTON.

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

Hampton.—The clergy of the deanery of Kingston spent Wednesday and Thursday of last week in regular session at the rectory. The bad weather that prevailed on Tuesday and Wednesday morning kept several of the clergy (who had long distances to come), from attending, so that only seven members were present. The rural dean called the Chapter to order about 11 a.m. on Wednesday, and after prayers were said, the xvi. Chapter of Revelation was read in Greek, and discussed. A long time was then spent in working

out exhaustively a scheme for the examination of the Sunday school teachers of the deanery. The plan adopted includes a three years' course of study in the four subjects, viz.: Bible History, Prayer-Book, Church Catechism, and Church History. The clergy are urged to give regular instruction throughout the year to their teachers, and the committee have recommended as text-books, MacLean's "O. T. History;" Evan Daniel's "History of the Prayer-Book;" Robinson's "Church Catechism Explained;" and Cutt's "Turning-Points in Church History." Examinations will be held in May of each year in each parish (the first to be held in May, 1901), and graded certificates will be presented to all teachers who satisfy the examiners. The corresponding secretary of the deanery reported that four parishes had made use of his services during the quarter, and that the interesting accounts of Church work sent to him had been published in both secular and ecclesiastical papers. He urges a more extended use of this means of letting our people know of the work that is going on in the country parishes. The committee for encouraging the systematic reading among the clergy reported progress. Thirteen of the clergy in the deanery have been provided with a copy of Dr. Latham's book, "Pastor Pastorum," and are now engaged in its study. It was decided that at the next session of the chapter time should be set apart for the discussion of the first three chapters of the book, so that members could thus give points to their reading. Very interesting and suggestive papers were read, by the rural dean, on the first chapter of "Pastor Pastorum," and by Rev. W. J. Bate on "The Supreme Fatherhood of God." A lengthy discussion ensued on each paper, the former becoming eminently practical, the latter theologically valuable. Public services were held in conjunction with the session; at the chapel of the Messiah (Hampton Station), on Wednesday evening, when evensong was said at 7.30, and the sermon was preached by the Rev. Scovil Neales, rector of Sussex; and on Thursday morning a celebration of the Holy Communion was held in the chapel of St. Mary (Village), at 8 a.m., the dean being celebrant. The next session of the chapter will be held at Springfield on Aug. 8th and 9th.

St. John.—The annual diocesan conference of Sunday school teachers was held in this city on May 16th. The sessions were held in Trinity school-room, and were fairly well attended. An opening service was held in Trinity church on Tuesday evening, May 15th. The rector of Trinity, Rev. J. A. Richardson, and Rev. Canon Roberts read the prayers. There were special Psalms and a practical and appropriate sermon preached by Ven. Archdeacon Neales. His Lordship, the Bishop of the diocese, was present, and several of the clergy. There was a celebration of the Holy Communion at 8 o'clock on the morning of May 16th, the Bishop being celebrant. There was a large role of communicants, a service in itself, and a great encouragement to those interested in this important work, especially to those who were privileged to be present; in some degree also to those who were not there, and who appreciate the Eucharist and value it, both as a "communion" and an "offering." The conference opened at 10 o'clock, over 100 delegates attending. The Lord Bishop presided. He opened the conference in an address of welcome to those present. He dwelt upon the importance of Sunday school work in general, and upon the duty of parents in relation to it. The teachers' efforts were supplementary. Rev. Canon Roberts contributed the first article on the programme, in the form of a paper upon the subject: "The Aim and Object of the Conference." On the practical side, the paper dealt with the difficulties encountered in every Sunday school, the difficulty of getting teachers, when it was natural to feel incompetent. The answer to these was found in the many facilities now easily pro-

and it will, which almost any person with a little ability and true devotion to the Church can easily supply. The ideal presented in our residential institutions, training and preparation for development by the Island to the Island. Class-School sessions should be brightened with music, and a little attention in learning the Catechism would be rewarded in an increased interest in the public services of the Church. Miss Jarvis read one of the most helpful papers of the session. Her subject was "Lines and Methods of Sunday School Work." Miss Jarvis began her paper by exposing the methods of the "purposeless" teacher, who taught simply because it was a recognized duty, and the rector had asked this service to be rendered. She advocated more advanced methods in the way of "grading" as in the system of the public schools of the province. A strong point was made in the advocacy of discipline. This is necessary, both for order and the maintenance of respect, especially on the part of boys. The strict discipline of the public school made discipline in the Sunday school all the more necessary. This paper was most favourably received, and an unusually bright and instructive discussion followed, chiefly emphatic of the importance of discipline. Those who took part in this discussion were: Miss Frances G. Murray, Revs. C. Schofield, J. M. Davenport, J. A. Richardson, H. C. Cody, C. G. Cresswell and Canon Forsythe. Rev. A. G. H. Dickes, the rector of St. Paul's, St. John, gave the next paper. His subject was "The Sunday School Teacher's Influence." Mr. Dickes is one of the most successful priests in the diocese in his work in and through the Sunday school. None know how to conduct an instruction better than he, or have the necessary gifts for imparting knowledge to a greater perfection. This would have been learned from his paper, where, in earnest and sure words, he dwelt upon the teacher's responsibility as an agent to convey to the retentive mind of childhood the message of their Creator; and solicited patience upon the part of the teacher. In many cases he had observed, bad boys had turned out the greatest agents for good. Revs. J. M. Devonport, W. B. Armstrong, W. J. Wilkinson and His Lordship the Bishop led in discussion upon the subject of this paper. Proceeding, Rev. W. J. Wilkinson, rector of "Bay du Vin" read a paper, "The Witness of the Old Testament and Christ." This was a most helpful paper for teachers, and showed careful preparation on the part of the writer, with the object of making it this. It was not a mere statement of the facts of history, but many passages were quoted, showing that our Lord and His Apostles regarded the whole of the Christian dispensation as prefigured in the older dispensation. Direct and indirect references are wonderfully fulfilled in the Messiah's life.

The afternoon session opened with an instructive "Model Lesson" for a junior class on the subject of "The Church Catechism." The Rev. J. G. Richardson gave the instruction. Happy the children who come under his instruction, and fortunate the school who has a leader who is able to impress a lesson with the same practicability. The Very Rev. Dean Partridge then gave an address upon "Private Devotion, Its Difficulties and Helps." Those who heard the dean felt like extending their thanks to the committee who arranged the programme, for the pleasure and help this address gave them. The power of Dean Partridge's addresses is not alone in his eloquence, but in the impress which he always gives of his knowledge of what nature and life is. There are great difficulties to devotion in private, but with the Bible as the Voice of God inviting communion, and the Prayer Book as a model of devotion in public, every teacher in our Church Sunday schools should be encouraged in approach to God, and be able to enjoy the blessing of private devotion. The programme closed by Rev. G. P. Snow presenting the Church idea in a paper on "The Practical Benefits of the

School of its Relation to Baptism and Confirmation."

The Diocesan Mission Fund Occasion was that of the representative gathering in the city to present the needs of the Board of Home Missions. Owing to the reinvestment of moneys at a lower interest and the extension of the Church's work a deficiency of \$2,000 appears in the treasurer's accounts. In order to meet this need a meeting was held in the school room of Trinity church on Wednesday evening, May 10th. The Bishop was present and presided. Rev. J. A. Richardson spoke in the interests of the Church in the diocese, and solicited from the people of St. John a liberal and increased contribution to diocesan funds. The Church's work was an expansion policy, he thought, and to be carried out, every debt must be wiped out. Revs. Hiram A. Cody, of Greenwich, Dr. Hunter, of Grand Manan Island, W. C. Smithers, of Albert, and H. Montgomery, spoke at this meeting, expressing what the Church was doing in the parishes represented by them. On Grand Manan in less than a year something like \$1,500 had been contributed toward a new rectory and for church repairs, by 40 odd communicants. At Greenwich and outlying districts there is an excellent opportunity for advanced work, but need of another priest if this be undertaken. The people themselves contribute liberally, and one man in the parish has given \$500. At Ludlow a splendid work has been done by Mr. Montgomery, and in twelve years three churches have been built, and in reality, a parish organized and built up in its own strength to justify its being placed upon the list of the Mission Board as a separate parish. The need is another priest, and funds to enable a larger grant being made for the work in this section. In mission work it cannot be said to betoken failure that there is deficiency in funds. It is a sign of a healthy condition of affairs, that when an opportunity for work is presented, that work is undertaken immediately at the least expense possible. That the Board of Home Missions has advanced funds for the extension of new work certainly shows that they have confidence in the members of the Church to do their duty. And we think they must feel justified after hearing the Bishop's report at the close of the meeting the other evening, that then and there over \$1,000 had been contributed toward the deficiency of \$2,000. An effort will be made to touch each parish, not only with the object of raising the remaining \$1,000, but of inducing the supported missions to increase the local grant to the Board of Home Missions.

#### QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q. Nulby.—A confirmation was held in St. Barnabas' church on Friday evening, May 18th.

Windsor Mills.—St. George's.—On Monday evening, May 21st, the Bishop held a confirmation in this church, and during his stay in this parish he was the guest of the Rev. E. A. W. King. On Tuesday the Bishop proceeded to Upper Brompton and held a confirmation in Christ church.

#### MONTREAL.

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

Quyon.—The Rural Deanery of Clarendon met in St. John's church on Tuesday, 15th inst., for a devotional day. There was a celebration of Holy Communion at 7.30 a.m.; at 9.30 there was shortened morning prayer, after which there were papers and addresses given by Rev. W. E. Kaneen, J. E. Morris, Esq.; Rev. W. F. Fitzgerald, Rev. J. H. Bell, Rev. F. R. Smith, R.D., and Ven. Archdeacon Naylor. On Tuesday evening a special service was held in St. John's church. The prayers were said by Rev. W. F. Fitzgerald, incumbent; the lessons were taken by Revs. J. J. Lowe and J.

H. Bell; the sermon was preached by Rev. L. Lariviere. During the taking up of the offerings the Rev. R. F. Taylor sang a sacred solo; the Rev. F. R. Smith, R.D., and Archdeacon Naylor concluded the service. On Wednesday there was again a celebration of Holy Communion at 7.30 a.m., after which the deanery adjourned for its business meeting to the residence of the incumbent, Rev. W. F. Fitzgerald. The minutes having been read by the hon. secretary, Rev. J. H. Bell, many matters of interest were discussed till 12 o'clock, when all were entertained to luncheon by the Ladies' Guild of St. John's at the residence of Joseph Arum, Esq., sr. After luncheon a hearty vote of thanks to the Ladies' Guild and to Mr. Fitzgerald and Mr. Arum was proposed by the Ven. Archdeacon Naylor and seconded by Rev. Rural Dean Smith. The following were present: Ven. Archdeacon Naylor, Revs. F. R. Smith, R.D.; R. F. Taylor, W. F. Fitzgerald, J. H. Bell, J. J. Lowe, W. E. Kaneen, L. Lariviere, F. Allen and Messrs Crawford, Ireland, Lindsay, Carrigan, F. A. Davis, J. Arum, W. Harrison, and others.

#### ONTARIO.

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

Brockville.—Owing to the Synod of Ontario being called at an earlier date than was expected it has been found necessary to postpone the annual meeting of the Ontario Woman's Auxiliary. It will now be held in this city on June 12th and the following days, instead of June 5th, as previously announced. A. M. Daly, cor.-sec., Ontario W.A.

Kingston.—St. James'.—The Archbishop has appointed the rector, the Rev. J. K. MacMorine, M.A., rural dean, to succeed Archdeacon Carey.

#### OTTAWA.

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

Pembroke Deanery.—At the Ruri-Decanal meeting on May 2nd, the Rev. Chas. O. Carson, B.A., rector of Stafford, was unanimously nominated rural dean. The Bishop has signified his pleasure with this nomination, and will make the appointment at the Synod in June.

Almonte.—St. John's Church contributed \$120.75 to the India famine fund.

#### TORONTO.

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

St. James' Cathedral.—Lord and Lady Minto attended service in St. James' on Sunday morning last.

The Rev. Frank Kennedy, who has been a missionary in Japan for the past six years, returned with his wife and family to the city last week.

St. Margaret's.—The Very Rev. Dean Williams, of Cleveland, O., preached twice in this church on Sunday, May 20th. In the morning he chose for his text the words, "What shall it profit a man if he gain the whole world and lose his own soul?" And in the evening from the words, "For ye have the poor always with you." There were large congregations present at both services. On Monday evening he lectured on "Human Freedom" in Zion Congregational church under the auspices of the Single Tax Association.

Rev. Arthur Murphy, who recently held successful parochial missions in the Church of the Messiah and St. Philip's, in this city, has resigned his position as the diocesan missionary of Huron in order to enlarge his field of operations. He has been appointed by the Church Parochial Mission Association, of Westminster, London, as their missionary



British and Foreign.

for Canada, at a salary of \$2,500 per annum. Mr. Murphy will make his headquarters in Toronto.

Confirmations.—During this week the Bishop held confirmations at Barrie, Allandale, Washago Mission, Thornhill, Richmond Hill, Holland Landing and Sharon.

NIAGARA.

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

Hamilton.—The Rev. F. C. H. Ulbricht, who has been for some time at Clifton Springs, N.Y., has returned to the city and taken up his residence at 51 Herkimer street.

Norval.—The Rev. T. G. Wallace, late of this parish, has been appointed to the curacy of Bishopsnampton, England, of which parish his uncle is the vicar.

HURON.

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

Sarnia.—St. George's.—At the adjourned vestry meeting, the vestry clerk read the rector's report, as follows: The total number of families in the congregation was 182, and the whole census numbered 875 persons, of whom 272 were communicants. The various organizations in connection with the church had raised, during the year, a total sum of \$1,115.43, of which \$414, contributed by the Ladies' Aid society, had been applied on the Building Fund of the church. The clerk also read a letter from the rector to the vestry, thanking the vestry and congregation for the leave of absence granted and the handsome testimonial presented, and stating his intention to return and resume his duties at the earliest moment his health would permit. Mr. Robt. Kerr, on behalf of the auditors, read the financial statement, showing total receipts for the year, of \$2,700.17; total disbursements, \$2,692.61; balance on hand, \$7.56.

Kirkton.—The Ruri Decanal meeting of the deanery of Perth will be held at Kirkton on June 7th, and His Lordship, the Bishop of Huron, will officiate at the ceremony of the laying of the corner-stone of the new St. Paul's church, Kirkton at 3 p.m., and will preach in the old church on the same evening at 8 o'clock. The people of St. Patrick's, Biddulph, which is the other church forming Rev. Mr. Stout's parish, are renovating their church fabric and adding to their shed accommodation.

ALGOMA.

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

Novar.—The quarterly meeting of the clergy of the rural deanery of Muskoka met here on the 15th and 16th of this month. It was regretted that several of the clergy of the deanery were absent; it is to be hoped unavoidably. Those present were the Venerable Archdeacon Lloyd and Revs. Rural Dean Burt, J. Pardoe, A. W. Hazlehurst and T. E. Chilcott. The meeting was of considerable pleasure and profit to those in attendance, especially the introduction into these meetings of the study of Holy Scripture, which was felt to be delightful and beneficial. When the several clergy took the train going south for their respective homes, they were agreeably surprised to find that the Bishop was on board, and that they had this last opportunity of saying farewell before his departure for England.

—It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing strong.—Phillips Brooks.

The Rev. H. E. Hamilton Probyn has been appointed private chaplain to the Bishop of Liverpool

The Worshipful Company of Goldsmiths has made a grant of £1000 to the Southwark Bishopric Fund.

Operations have just been commenced to restore the tower and fabric of Wrexham parish church. It is expected to cost nearly £6,000.

Lord Iveagh has, it is said, given a donation of £500 to the Ely Diocesan Clergy Sustentation Fund, to aid in the re-endowment of impoverished benefices.

The memorial brass to Archbishop Benson presented by the clergy ordained by him at Truro and Canterbury, and placed in the floor of Truro Cathedral, was dedicated lately at a service which was attended by the Bishop and a large number of clergy

Colonel C. M. Royds, M.P., laid the foundation stone of a new mission church at Rochdale. The site is near the infirmary, in a district which is likely to become thickly populated. The mission church is connected with St. Mary's, Cheetham street, and will cost about £2,700.

The restoration of St. George's church, Leeds, one of the parent churches of the city, is proceeding apace. The corner stone of the apse which is being constructed at the east end was laid by Mr. James Stables, the senior trustee, who has for nearly sixty years been a prominent supporter of the church. A rough estimate of the cost of the work is £6,000.

After extensive restoration the Bishop of Llandaff re-opened the grand old fourteenth century parish church of St. Bride's, near Cardiff, last week. There was an early celebration, a reopening service at 11 a.m., and a confirmation in the afternoon, a large number of candidates being presented. A specially noticeable feature of this church is the tower, which leans towards the northwest, being nearly four feet out of the perpendicular at the top.

Bishop Chavasse was consecrated on St. Mark's Day, April 25, to succeed Dr. Ryle at Liverpool. The assembling of convocation of the northern province brought together a large gathering of clergy and prominent laymen, and nearly one hundred clergy from Liverpool, with many laymen, joined them. The consecration service was held in the nave of York minster, where an altar had been erected for the purpose in front of the well-known screen with the royal statues. Canon Moule preached an eloquent consecration sermon from Acts xxiii. 11. The service of installation of the new bishop has been set for the last day of May. There seems to be general confidence that he will prove a constructive force in removing abuses and remedying defects that prevent the Anglican Church from realizing fully her mission and becoming what, in his farewell sermon at Oxford, he said he believed God meant her to be, "the great missionary Church of the West."

The anniversary of the Church Army was celebrated this month by the holding of special conferences and other gatherings in various parts of London. Among these may specially be mentioned a procession from the headquarters in Edgware road to Westminster Abbey, where there was a celebration for the officers. The annual meeting was held at St. James' Hall, the Earl of Shaftesbury presiding. The reports showed that 116 trained workers had been added to the staff during the year. The demand for such workers far exceeded the supply. The general and evangelistic account showed an in-

come of £54,022, and last year's deficit of £1,718 had been reduced to £1,364. The social departments showed an income of £54,557 and an expenditure of £55,779, but a balance of £4,404 still remained. The assets showed an excess of £49,538 over liabilities. The financial requirements of the coming year would amount to £173,000. Addresses were given by the chairman, Lord Hugh Cecil, M.P., Prebendary Webb-Peploe and others. A collection of over £1,500 was taken during the meeting.

The Church Missionary Society in Exeter Hall held its 101st annual meeting, about 3,000 persons being present. Sir John Kennaway, M.P., presided. The Rev. H. E. Fox, honorary secretary, presented the committee's review of the year. This showed that the society now had 520 stations, manned by 418 ordained and 140 lay missionaries, 358 native clergy, and 6,459 native lay-teachers. The native adherents numbered 268,240, and native communicants, 71,051; and there had been 19,161 baptisms. In the 2,144 schools there were 104,388 scholars, and in the medical missions, furnished with 1,484 beds, 11,457 in-patients and 630,356 out-patients had been treated. Australians and Canadians had not only been fighting side by side in South Africa, but doing admirable service in the mission field, 60 having joined the society's missions since the four colonial associations had been established. In India the native Christians, owing to their more cleanly habits, had suffered less from plague than some other sections. In China the strange political events had not so far affected missions, but the policy of the French Roman Catholics in seeking secular rank and a share in the secular conduct of affairs seemed likely to lead to grave difficulties. The time could not be distant when it would be acknowledged that the Mohammedans of the Eastern Soudan had as good a right as the pagans to be told of the Saviour of the world. In West Africa the committee looked forward to a time when there would be a united Church for Anglican negro Christians from the Gambia to the Niger, with both white and black bishops and clergy—so long as white were needed—and a strong band of laymen sitting in one general Synod. The committee had accepted fifty-two men during the year for mission work (twenty-six being clergymen and two doctors) and seventy-two women. The society's gross income had been £404,905, including £32,883 in legacies, £80,619 taken from the Centenary Fund, and £20,611 in special funds not available for ordinary purposes. Omitting the two latter figures, an income of £303,675 was left, as compared with £307,660 in 1898-99. The past year's expenditure had been £367,268, including £14,002 from the special funds. The centenary gifts had amounted to £198,948, which had been allotted thus: £30,110 to clear off deficits of previous years; about £30,000 to raise the working capital to £100,000; £44,415 to liquidate the past year's balance; £5,000 to free the society's house from debt; £8,000 for extending the Children's Home at Limpsfield; leaving over £16,000 in reserve for future contingencies.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

CHURCH LANDS AND CHURCH TENANTS.

Sir,—At the last meeting of the Synod I brought up the complaints of the tenants upon Church property, that they were being deprived of their improvements by reason of being unable to pay

impossible rents. The most of the tenants had been so for many years. One family having paid rent for at least sixty years, having erected valuable buildings costing \$15,000. There were other tenants, also, whose buildings had been taken by the Church. The tenants had made complaints that were being harshly treated. Believing that the true test of the value of the land is what it will produce, and as the Church had been in possession of the tenants' buildings for some time, I asked for a statement which would have shown whether the Church had succeeded in making any more out of the lands than the tenants had. Natural justice demands that in the case of tenants' improvements, which have come into the hands of the Church, they should be administered for both parties; that the outgoings should be charged against the receipts and the net proceeds divided in proportion to the value of the land and the improvements. Lands east of Toronto street, in the city, as everybody knows, have largely depreciated in value; in fact have gone back to nearly prairie value. So much so is the case, that I doubt very much whether, during the last few years, the Church could have realized enough out of the lands, had they been vacant, to pay the taxes. The return I asked for was only what should have been contained in the committee report, and such as would have been granted without question in Parliament. The bitter cry of the outcast tenants still remains. They say that instead of the law of the Master, that we should bear one another's burdens, being the law of the Church, they are subjected to the most drastic laws of landlord and tenant. The matter is likely to come up again at the ensuing Synod, when it is hoped that the committee will see their way to meet the complaints which the tenants have made. Several of the large ground landlords in Toronto have recognized the fact that they are partners with the tenants in the property, and where the rents have become impossible have reduced the rents accordingly. Sixty or eighty years ago, the lands were given to the Church, but were of no value so far as the Church was concerned unless they could get tenants to occupy them. The tenants erected buildings upon the properties and furnished the capital. The ground rents in most cases doubled each twenty-one years without the Church doing anything. The Church, of course, took the increased value each succeeding twenty-one years. So much was this the case that the income of the late Dean rose from \$3,000 a year, to nearly \$30,000 a year during his incumbency. Now the land has receded in value owing to change of circumstances, and the rents should in all fairness be reduced so as to enable the tenants to retain their buildings and pay such ground rents as they can in proportion to the value of the land in its decreased state.

BEVERLEY JONES.

#### NOT IN THE NORTH-WEST TERRITORIES.

Sir,—In this far-off corner of the world, I have sometimes the pleasure of reading the "Churchman," which is sent to me by my father, Rev. H. D. Steele, rector of Port Stanley, Ont., and I would like to make a few remarks on the subject of the correspondence "Is a Missioner Required for Enlightened Congregations?" I might answer the question by saying: "Seemingly not, in the North-West Territories and British Columbia." Then, are these congregations more enlightened than those in Ontario? I wish that some of our clergy in the east could see, as I have seen, the great enthusiasm displayed in the Church services, as well as in the parish work in some of the far-off corners of the West. Take, for instance, the little town of Revelstoke, B.C., dumped down among the Rocky Mountains, consisting mainly of C.P.R. men and families, where so much good is being done without the aid of a missioner or any outsider to compel enthusiasm. As "A Layman"

states in a copy of April, I do not doubt all depends on the congregation, and if he is faithful to his trust, he may safely leave the results with God. In reply to "A Churchman," in the same issue, I would remind him that his argument, as to the revival on the day of Pentecost, is no argument, as the outpouring of the Spirit on that day took place in a time of special need, the one instance on record. As to a revival resulting in the outcoming of Methodist and other sects, being productive of good results, "Churchman" should not forget that he must pray to be delivered from the sin of heresy and schism. Christ founded one Catholic and Apostolic Church, and all other so-called churches are the work of enthusiastic, earnest, but mistaken men. One admirable feature of the Church of England worship is its deep, spiritual fervour, without excitement, and without cant. Those sensational meetings are a new thing in the Church, and quite out of order. Let us continue to walk in the good, time-honoured way, and we cannot go astray.

FANNY E. STEELE.

Vernon, B.C.

#### ROME OR BABYLON.

Sir,—Why is it that Bloomfield's very learned and able notes on the New Testament are now never quoted? The authorities he cites and the reasons he gives to show that St. Peter, when he gave the Christian greetings of the Church in Babylon, to those whom he was addressing, meant Babylon, and not Rome, or any other city or village than Babylon, seem irresistible. I had imagined that this question had long ago been settled beyond dispute. At the time the Apostle wrote, the great city had indeed fallen from her high estate, but two smaller cities, Selaicia and Babylon, occupied portions of the site of the ancient seat of Assyrian glory, and kept alive its name, the former being sometimes called "New Babylon." In both these there was probably a considerable colony of Jews. It seems absurd to suppose that the Apostle would seek to confuse his readers by applying to another city, a well-known name, by which it had never been known to him, while the place, which really bore it, still existed, and was well known; especially to the "Sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithyia."

A. W. S.

#### CANADIAN UITLANDERS.

Sir,—The soul of the British Empire was, previous to the declaration of war by the South African Republics, repeatedly stirred by tales of the abuse of British subjects by the unctuous Kruger and his satellites. So intense was the feeling engendered by the recital of these tales that public opinion was overwhelmingly in favour of the Governments' demanding redress of these grievances, even at the point of the sword if necessary. It was in response to this feeling that our young men, like those from Australia, New Zealand and the other British colonies, crowded the recruiting stations, offering their lives to make good the proud boast that the folds of the British flag protect the British subject, wherever he may be—a proud boast, indeed, but there is an attribute of our national emblem which affords the true patriot a prouder one still, namely, that where that meteor flag is unfolded oppression dies, while equity, justice and freedom live and abound. Indeed, so widely is this principle recognized that "British Fair Play" has passed into a proverb the world over. Stirred to anger when reading or hearing of the oppression of our own kin, strangers within the Boer gate at Johannesburg, have we been watchful to see that the stranger within our own gates has been treated in a manner commensurate with the rules we believe the Briton to be justified in imposing on the Boer? Do we do unto others as we would have them do unto us? Are the Chinamen who have settled in our cities,

and whose only crime seems to be their industry, combined with the fact that they are foreigners, protected from wrong and violence as they ought to be? Let facts declare. I am not speaking of the far West, but of this great city of Montreal. Are our local authorities alive to their responsibilities in this important matter? If so, why do we not hear more of the punishment, if any is ever inflicted, of the cowardly assailants of the inoffensive strangers? I was recently an eye-witness of the manner in which these poor outlanders, alone and unable to speak the language of their tormenters, may be and are publicly persecuted in this city and vicinity. Two well-dressed young men, belonging, I am sorry to say, to the chivalrous French-Canadian race, entered a Lachine train, and happening to seat themselves beside an unfortunate Chinaman, at the front of the car in full sight of everybody on board, made him the object of cruel persecution. Happily for the poor "Celestial," the sympathy of the other passengers was with him, and two gentlemen, who could endure it no longer, left their places, and going forward, seated themselves between him and his dastardly assailants, drove the ill-bred fellows off, and deprived them of the further savage pleasure of tormenting a helpless stranger. Why are such things allowed? Does this condition of things exist all over Canada? If these people are permitted to settle in the country, surely, in the name of that liberty and justice of which we boast, they ought to be protected from individual and mob violence, even if a special effort be necessary. The fair fame of our city, and of the country at large demands this much at our hands, yet I have repeatedly heard of Chinamen being beaten nearly to death, and have myself seen the poor wretches cut, bleeding and horribly disfigured, having been set upon by brutes in the semblance of men in the town of Lachine, but never have I heard of any very energetic efforts being made to punish the perpetrators of such brutality. Not many months ago I saw a number of boys pelting two Chinamen with mud on one of the most important streets in Montreal. Numerous other instances might be added of indignities heaped upon Chinamen which have come under my own observation. I could wish that these were only isolated cases, but I fear they are not, and it makes one's blood boil to know that in a Christian community, at the end of this nineteenth century of boasted civilization and progress, oppression can thus openly stalk the streets with impunity. We read with horror of the atrocities inflicted on the zealous self-sacrificing Jesuit missionaries by the untutored savage in the early days of the French colonization of Canada, and it fills us with indignation when we hear of the treatment to which our missionaries are subjected in heathen lands to-day. Is it not with a feeling of shame and confusion that we are obliged to confess to the presence of a spirit in our midst which if unrestrained would exult in the same inhuman cruelties imposed on the defenceless stranger at our own doors, on the very ground where the blood of Breboeuf and Lalement, and many another hero of the cross for centuries has cried aloud to high heaven? Whither is this sort of thing leading us? Is the principle of "British fair play" to die out in the land; is the chivalrous ancestry of the French-Canadian race to count for nothing but a dream of the past; is the vaunted culture of nineteenth century civilization to bear no better fruit than this; is our common Christianity, which sends out her missionaries to every clime, to stretch out no helping hand to the stranger that is within our gates? Press and pulpit alike have turned with powerful and impassioned utterances on behalf of the Transvaal Uitlander, but we have listened in vain to hear a voice crying in the wilderness on behalf of the "poor Chinese." Why should this be so? Can it be that it is because there is neither fame nor profit to be gained from the latter? Surely it is not possible that these leaders and moulders of public opinion care only for the personal honour or gain which may accrue to them by merely voicing a popular cry, but have no regard for the underlying principle of justice and truth! That they may not plead ignorance of what

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is happening day by day at their very doors, or any longer close their eyes to the sufferings of these poor waifs from a distant land, I call on our authorities for a special effort on their behalf; I appeal to our churches; I call on our newspapers, secular and religious, to unite in educating a public sentiment which may make barbarous occurrences, such as I have referred to, impossible in the future, and hasten the time when throughout the length and breadth of the land all criminals without distinction shall be punished according to law, and no man shall be persecuted on whom the shadow of the British flag may fall.

R. HEWTON.

Lachine, Que.

PEACE AFTER STRIFE.

Sir,—May we not hope that since the decisions (we use this word advisedly, and as the appropriate term for all honest and consistent Churchmen to employ in this connection) of their Graces of Canterbury and York, touching ceremonial incense, processional lights and reservation of the elements in the Blessed Sacrament, the late prevailing state of suspense and unrest in the Church at home will give place to an era of greater submissiveness to authority and a juster sense of proportion on the part of contending schools of thought, between the spiritual interests of the Church, as a whole, and mere party success? No matter how personal predilections have suffered by the determination of these vexed questions, it is the clear duty of the loyal clergy to accept the polity of the Church, as interpreted by its highest spiritual authority. It is the man who avouches the arid dogma: "Catholicism for Catholicism's sake only," who will put the above practices before the fundamental Catholic doctrine of obedience to authority. The latter is not only Catholic but Christian in its essence; the former we do not care to characterize, but it is not indigenous to English soil. The Church will emerge from the conflict of parties stronger and better equipped for her splendid mission than ever. Let us take heart from this tribute of a philosopher and man of the world, who does not hesitate to criticize where criticism is needed: "It might, perhaps, a priori, have been imagined that a Church with so much diversity of opinion and spirit was an enfeebled and disintegrated Church, but no candid man will attribute such a character to the Church of England. All the signs of corporate vitality are abundantly displayed, and it is impossible to deny that it is playing an active, powerful, and most useful part in English life." Lecky's "Map of Life" pp. 213, 214. ESTO. PERPETUA!

CHAS. MORSE.

THANKS TO THE BOARD.

Sir,—In connection with the burning of St. Paul's church, Renfrew, by fire in February last, and owing to the fact that the Lectern, Bible, Prayer-Book, Sunday School Library and Choir books were all destroyed, the Board of the Church Bible and Prayer Society, at the May meeting, made a grant of twenty-five dollars' worth of books to this parish. I would be glad if you would allow me to thank the Board, through your paper, for their kindness, and to assure them that the gift is greatly appreciated by the members of my congregation in this mission district. Owing to the sad calamity that has fallen upon Ottawa, I am unfortunately debarred the opportunity of appealing for aid in that city, towards our rebuilding fund. I should esteem it a great kindness, and it would be very helpful to us in the extremely unfortunate position we are now placed, if any clergyman would allow me to plead our cause in his parish.

W. M. H. QUARTERMAINE.

Renfrew, May 18th, 1900.

P.S.—Through the kindness of the Rev. J. F. Gorman, I was allowed to plead our cause in his

parish (Grace church, Ottawa), before the sad calamity overtook the city.

INFORMATION WANTED.

Sir,—Bishop Barry, in the Teachers' Prayer-Book, says, referring to the last clause of the Te Deum, there is a mistranslation which slightly detracts from the beauty of the original. In verse 29, we should read (non confundar in aeternum). "I shall never be confounded." I have heard objections to this translation! Was not the original Te Deum written in Latin? Any information on these two points from any of the learned and many readers of your paper will be gratefully accepted by yours,

A SEEKER AFTER KNOWLEDGE.

Family Reading.

A CHEERFUL HEART.

There are some persons who spend their lives in this world as they would spend their lives if shut up in a dungeon. They go mourning and complaining from day to day, that they have so little and are constantly anxious lest what they have should escape out of their own hands. They always look on the dark side, and can never enjoy the good. They do not follow the example of the industrious bee, who does not stop to complain that there are so many poisonous flowers and thorny branches on its road, but buzzes on, selecting his honey where he can find it and passing quietly by the places where it is not.

IN THESE DAYS.

The greatest need in the world is the poverty of a human life without Christ, and therefore "without God and without hope in the world."

The greatest privilege in the world is the opportunity of helping such a man to realize his need and to supply it, or, in other words, the privilege of winning a soul to Christ.

The greatest tragedy in the world is the fact that the dark places of the earth, full of the habitations of cruelty, still cover almost entire continents and hold under the power of darkness the majority of the human race now living on the earth.

The greatest enterprise in the world is the establishing of the world-empire of Jesus Christ, the present programme of which is the preaching of the gospel in "all the world," even to "the uttermost parts of the earth."

The greatest power in the world is the power given by Jesus Christ to his witnesses for the evangelization of the world.

"THAT SET."

Never despise anybody, and never despair of anybody. The other day a girl, who was asked if she knew another girl in her village, answered that she never went with "that set." The words and the spirit that inspired them were both wrong. We have no right to class people together in that way, because they happen to go together, or because they have someone of evil repute among them. And if most of a family or neighbourhood are vicious or shiftless, it is no reason for scorn, but for pity, and, if possible, for charity and help. The spirit of the Pharisees, who despised Jesus for eating with publicans and sinners, belongs to words like

"that set." Besides, bad surroundings and low origin by no means fix a person's character or destiny. Separate the boys and girls whom you would class as one set, singly, from their surroundings, and how often you will find characters and purposes that win highest admiration! Out of humble and despised "sets" have come some of the world's noblest names.

"When I was a boy," said one, speaking in regard to the words used above, "there was a neighbourhood in our town that the better people always mentioned with slighting adjectives. 'The north-end,' 'the B— neighbourhood,' 'Deestrick No. 6,' still mean for me places that no good thing could come out of. 'The M.'s' were especially spoken of as a family below hope.

"Now I find, in review, that most of those of whom that old town is proud to-day came from that very neighbourhood. One very noted missionary was born there; a distinguished Western millionaire and philanthropist was once a 'North-ender'; and one of the M.'s became commander-in-chief of the United States army!"

RISEN WITH CHRIST.

"Risen with Christ" is an expression applied by St. Paul to Christians on this side of the grave; and the rising of many in Israel, of which Simeon spoke, was not the future resurrection of their bodies, but the present moral and spiritual resurrection of their souls. Something like this power is felt—but felt, of course, at an infinitely remote distance—in the case of any eminently good man. Good men do, by their mere presence, by their looks, by their words, by their unconscious ways, draw those of us who are privileged to be with them upwards towards that world in which they habitually live. In our Lord's case, while He was on earth this power which went out of Him was unlike any witnessed before or since, and He exerts it still, though over the invisible world, and through agencies which appeal less powerfully to the imagination, or, rather, to the senses.—Canon Liddon.

ASK AND YE SHALL RECEIVE.

Christ enjoined simplicity and directness in prayer. The eleventh chapter of St. Luke is the classic of His teaching on this subject. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. The anthropomorphic illustration which we have just employed is a favourite one with our Master. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" The argument is strengthened by an appeal to the methods whereby man seeks favours from man. "I say unto you, though he will not rise and give him because he is his friend; yet because of his importunity he will rise and give him as many as he needeth." Here emphasis is undoubtedly placed upon the value of will in prayer. What is prayer but a movement of the will in moral and spiritual things? Such a movement may not always be wise, but it can always be noble. God may be too kind to answer all our prayers in the way we expect. There is no prayer without its answer; for if the answer that our finite experience desires is not at once vouchsafed, the answer which we shall desire is latent in the one we actually receive. Often God's answers to prayer are like a jewel in a casket; the casket must be opened ere the jewel is perceived.

## SOMETIME, SOMEWHERE.

Unanswered yet? The prayer your lips have pleaded  
In agony of heart these many years?  
Does faith begin to fail; is hope departing,  
And think you all in vain those fading tears?  
Say not the Father hath not heard your prayer,  
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known,  
Though years have passed since then, do not despair,  
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay do not say ungranted;  
Perhaps your part is not yet wholly done,  
The work began when first your prayer was uttered,  
And God will finish what He has begun,  
If you will keep the incense burning there,  
His glory you will see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,  
Her feet were firmly planted on the rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock,  
She knows Omnipotence has heard her prayer,  
And cries it shall be done sometime, somewhere.  
—Browning.

## A REVERENT COMPREHENSION.

We may be able to tell how many stars  
are in the Milky Way; we may be able to  
count the petals of every flower, and number  
of bones of every bird; but unless faith leads  
us to a deeper understanding, a more reverent  
comprehension of the significance of the  
universe, God can no more be pleased with  
our knowledge than the painter is pleased  
with the fly which touches his picture with its  
feelers, and sips the varnish from the surface,  
and dies without dreaming of the meaning,  
thought, feeling, embodied in the colours.  
But on the simplest soul that feels the wonder  
and the hidden glory of the universe, on the  
child to whom the stars are little windows  
into heaven, or the poet to whom

The meanest flower that blows can give  
Thoughts that do often lie too deep for tears.

God looks down with pleasure and approval,  
For in such a soul He sees the beginning of  
faith, which is able to pass behind the appear-  
ance to the reality, and make its possessor  
wise unto everlasting life.

## KINDNESS AND COURTESY.

When Burns wrote:

"Man's inhumanity to man,  
Makes countless thousands mourn,"

he had in mind not only the heedlessness of  
men to the tender appeals of human need,  
but also, the converse, seen and felt in the  
mission of kindness. President Williams, of  
the Chemical National Bank, said:

"If I had twenty tongues, I'd preach politeness  
with them all." If courtesy makes busi-  
ness, it wins hearts also, and though it may  
be plied for the sake of business, it will teach  
kindness to the soul of him who thus employs  
it, and kindness in turn will fill the hands  
with gracious acts of helpfulness. Be  
courteous, then, for the sake of kindness.  
Many a poor heart lies trembling and without  
hope because no gentle words or deeds have  
been bestowed upon him. The "killing  
stone" of the Fiji islander not more surely  
would have stunned him than this cold  
neglect of an ungenerous world.

If the English poet and critic was right  
when he said that three-fourths of life is con-

ducted, then it is also true that the largest part  
of conduct is kindness. It is not so much  
the thing you do, or the word you say as the  
way you act or speak.

This one virtue, kindness, is such a  
stranger on the earth, that when it does  
emerge it is great, like the love of the  
Centurion when he built the Jews a syna-  
gogue or the courtesy of the painter and  
lover of children, De Monvel, when you meet  
him in his studio. The world would not only  
be prosperous, but happy, if all men were  
kind. Mrs. Ella Wheeler Wilcox writes a  
noble message:

Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart,  
And strengthens hope, and scatters joy abroad."

—R. S. Stevenson.

## STOOPING PAYS.

There are people who are missing every-  
thing because they do not want to stoop to  
do what they think is below them. And  
there are others who are doing great things  
to-day because they used up all their oppor-  
tunities yesterday, and a whole flood has  
broken in on them to-day. That is the way  
things often go in this life.

Stephen Girard adopted a boy. He edu-  
cated him and then sent him to learn the  
cooper's trade. When he was through he  
came back, and reported. Girard, instead of  
setting him up in business, gave him an order  
for twenty barrels. Hard luck, the young  
fellow might have thought, to have to work  
in this ordinary way, when my father might  
do so much more. But he made those twenty  
barrels with a will and made them well; put  
his best work on them. Girard approved  
them and told him to send in his bill. The  
youth did so—\$20. Girard wrote out a  
cheque for \$20,000. He said: "You have  
your trade; you are not above it; you are a  
safe man to trust with a good start." The  
Lord does not directly record Himself in  
that way, and yet it is a common thing for  
Him to do just such things.

## THE ORIGIN OF FAITH.

Faith is not made by argument. It seeks,  
indeed, for rational solution of life's  
mysteries; it grows through gaining hold of  
them; but its origin, its creation, is not in  
these. "The depth said, It is not in me."  
Not from things without, but from the heart  
within, cometh wisdom; there, in the inner  
places of the soul, is the secret will with  
which a man fears the Lord, and departs from  
evil, is the true place of spiritual understand-  
ing. Intellectual solutions can only be of  
value to those whose whole being already  
hungers after righteousness, and loathes sin,  
and wills to do the will of God, abides loyally  
in such truth as has been made open to it,  
and seeks, with earnest, prayerful zeal, de-  
liverance from an unworthy slavery in which  
it knows the good and does the evil. It is  
Christ, not reason, that makes the believer  
free; and it is the Spirit of God alone, Who  
knoweth the deep things of God. Faith,  
then, is not created by reason, but "cometh  
of God," only. But, since the Christ in  
Whom we are made free is the Word of  
God, therefore, all the working of reason is  
prophetic of Him Who should come; and, by  
His coming, it is made perfect in Him Who  
is the Power and Wisdom of God. Here,  
then, is at once the limitation, and also the  
justification, of all our efforts to exhibit the  
intelligibility of our creed.—Rev. Canon  
Scott-Holland.

## A STEP AT A TIME.

In accomplishing your day's work you  
have simply to take one step at a time. To  
take that step wisely is all that you need to  
think about. If I am climbing a mountain,  
to look down makes me dizzy; to look far  
up may make me tired and discouraged.

Take no anxious thought for the morrow.  
Sufficient for the day—yes, and for each hour  
in the day—is the toil or trial thereof. There  
is not a child of God in this world who is  
strong enough to stand the strain of to-day's  
duties, and all the load of to-morrow's  
anxieties piled upon the top of them. Paul  
himself would have broken down if he had  
attempted the experiment. We have a per-  
fect right to ask our Heavenly Father for  
strength equal to the day, but we have no  
right to ask Him for one extra ounce of  
strength for anything beyond it. When the  
morrow comes grace will come sufficient for  
its tasks or for its troubles.

## HINTS TO HOUSEKEEPERS.

Rhubarb Jelly.—Cut a pound of the fruit  
into inch lengths; put into a baking dish with  
one pint of sugar and one pint of water, and  
a little piece of ginger root. Bake until the  
rhubarb is tender. Put half a box of gelatine  
to soak in half a cup of cold water, using the  
pink gelatine. Dissolve over hot water and  
strain into the rhubarb; then add the juice of  
a lemon. Pour into a wetted border mould  
and set away to harden. Serve with whipped  
cream heaped in centre, and clear lemon  
jelly cut into cubes.

Pineapple in Rice Border.—Turn out one  
can of pineapple and drain off the syrup;  
taste and add more sugar if necessary, then  
heat. Pick over and wash one cupful of rice,  
drop it into boiling water, which is well salt-  
ed, and boil until it is done. The grains  
should be perfectly softened when rubbed be-  
tween the thumb and fingers. Drain  
thoroughly, add one tablespoonful of powder-  
ed sugar and one teaspoonful of vanilla,  
mix lightly and pack into a buttered border  
mould. Baste with a few tablespoonfuls of  
the pineapple syrup, and stand where it will  
keep hot. Thicken the syrup slightly with a  
little arrowroot dissolved in cold water, and  
boil until clear. Turn the rice border out  
carefully on a hot dish, fill the centre with the  
pineapple, pour over a portion of the thick-  
ened syrup and serve the remainder separ-  
ately. If preferred, this may be served as a  
cold dish. In that case do not thicken the  
syrup.

We are probably more familiar with  
oranges frozen as an ice than as a cream, but  
the latter is delicious. The base is a mixture  
of one pint of milk and one teaspoonful of  
flour cooked together in a double boiler for  
twenty minutes, three eggs and one and one-  
half cupfuls of sugar beaten together and  
added and all stirred until thickened to a  
custard, than strained. When cold one pint  
of rich cream is added, also one cupful of  
mixed orange pulp and juice well rubbed to-  
gether to remove any lumps of pulp, and the  
strained juice of one-half of a lemon, and the  
mixture is then well frozen.

Asparagus with Eggs.—Boil asparagus un-  
til tender, then place in a baking dish; season  
well. Beat the yolks of four eggs light, add  
two tablespoonfuls of cream, two level table-  
spoonfuls of butter, salt and pepper and the  
whites of the eggs beaten to a froth. Pour  
over the asparagus; set in the oven and bake  
until the eggs are set.

—Let every man be what he would have  
others to be.

Children's Department.

A SMILING FACE. -

Does anyone like a drizzling rain
As well as a sunny sky?
Does anyone turn to a frowning face
If a pleasant one is nigh?
Ob, give us all the look that springs
From a kindly nature's grace!

LANGUAGE OF FLAGS.

To "strike the flag," is to lower
the national colours in token of
submission. Flags are used as the
symbol of rank and command, the
officers using them being called
flag officers.

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...mast means mourning. Fishing and other vessels return with a flag at half mast to announce the loss or death of some of the men. Dipping the flag is lowering it slightly and then hoisting it again, to salute a vessel or fort. If the President of the United States goes afloat, the American flag is carried in the bow of his barge or hoisted at the main of the vessel on board of which he is.

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## RUTH'S DOG, TOWZER.

A very funny thing happened at Ruth's house the other day, and brought her into ill repute with at least one member of the police force.

She is a very serious little girl of five, with great, solemn, truthful eyes. No one would ever dream of her telling what was not exactly true, and she never made a joke in her life.

She was sitting on the bottom step of her stoop on this special morning, when Mr. Smith, the big policeman, came along. He interested Ruth very much by going to the door of every house, a little open book and pencil in his hand. After talking with whoever came to the door for a moment, he turned away, sometimes writing in the little book, but oftener not.

At the minister's door he wrote something, and at Dr. Blake's, Ruth particularly noticed that.

Mr. Smith was a tremendous power in the neighbourhood. Not a boy dared to shout or fling a ball when he was in sight, and, as for the little girls—well, they always breathed freer when Mr. Smith turned the corner.

Ruth watched the big man until he reached her house. Then, with a quaking heart, she saw him mount her steps. Mamma opened the door.

"Do you kape a dog, mum?" asked Mr. Smith.

"No," replied mamma; and to Ruth the dear voice seemed to shake with fear.

Mr. Smith bowed sternly, and turned to come down.

It was perfectly clear to Ruth now. Mr. Smith was putting the

entire neighbourhood under arrest, except those who kept dogs!

The minister had one, and so did Dr. Blake. She meant to save mamma, if she could. So she tremblingly faced Mr. Smith on the bottom step, and said gently: "Mamma forgot Towzer, sir."

Mr. Smith was all attention. "Is this your house?" he questioned.

"Yes, sir," Ruth's great honest eyes gazed frankly into the grim face, looking down.

"And you have a dog, eh?"

"Yes, sir; Towzer is our dog."

Up the steps again went Mr. Smith, and sharply rang the bell.

Mamma replied:

"Where's your dog, mum?"

"I told you we had no dog. We never had a dog," mamma answered.

"Oh! This is an old trick, mum; though we don't meet it often in these neighbourhoods. However, you've got a truthful little girl; and she isn't so sure that ye have no dog. I insist upon seeing him, mum!"

A funny gleam came in mamma's eyes.

"Ruth," she called, "you may as well bring Towzer. The officer insists upon seeing him."

Mr. Smith's face grew very red as Ruth ran upstairs.

Presently she came back. "Here's Towzer, sir," she said, with a quiver. "Here's our dog!" And she held up to the astonished eyes of the big policeman a dirty Canton flannel dog, one shoe-button eye quite gone, his tail in shreds, and his detached ears pinned to his head with safety-pins!

If Mr. Smith had been wise he would have laughed, but Mr.

Smith was not on the police force because of his wisdom.

Mamma, though, laughed merrily; while Ruth hugged Towzer, and felt that in some round-about way he and she had saved the family from an awful fate.

## SOMETHING ABOUT GIVING.

"Aunt Lena, if I were rich, I would give ever so much to the poor!" said Bessie, who had just finished reading about a wealthy lady's charitable act toward the poor.

"And what would you give them, Bessie?" asked her Aunt Lena.

"Oh, food and clothes to make them comfortable; and to please little boys I would give them lots of balls, sleds, and tops; and to the little girls I would give boxes and boxes of dolls," Bessie answered. "But why don't you give the poor some of these nice things now?" Aunt Lena asked, stroking one of the girl's long curls.

"Why, auntie, you know I have no money!" exclaimed Bessie, widely opening her brown eyes.

"But you have three dolls, any one of which would no doubt make little Mary Flanagan very happy," auntie said.

"But I think ever so much of all my dolls, and I couldn't bear to part with one," said the little girl.

"Then you would like to be rich, so that you could give to the poor only such things as you would not miss out of your great abundance? Is that true charity to the poor, little niece?" and Aunt Lena took the rosy-cheeked face between both hands.

"N-no, auntie," said Bessie, and then jumped up.

"Where are you going, Bessie?"

"I am going to dress Rosamond and Rosalie, my two next best dolls, and give to Mary Flanagan and Kate Humel, and I think I will shine the runners of my sled

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will enjoy it more, for he has never had a sled."

And the little girl ran off, feeling happy at the idea of making others happy, even at some cost to herself.

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Greta was only six years old, and very small for her age. When she came into the Sunday school she wished very much to do something for Jesus. "Only I'm so little," she sighed, "and there isn't anything I can do."

"Tut!" said grandfather, who had overheard. "Who opens my paper and finds my spectacles and brings my books from the library table?"

"And who puts the ribbons in my cap and gives puss his saucer of milk and teaches him to play with a string?" added grandmother.

"Who is the little girl that carries my slippers and rolls my chair up near the fire?" asked father, his eyes twinkling.

"I know somebody who can do errands as nicely as anyone," said her mother.

Then sister Belle told what she knew, and Greta's eyes beamed with delight.

"Every little task that we do willingly makes the Lord Jesus glad in heaven," finished grandfather, patting Greta's brown curls.

MUSIC THAT TELLS US SOMETHING.

Did you ever lose yourself in listening to the singing of a hymn or an anthem, either by a soloist or by a well-trained choir? How it fills the church, how it swells and rejoices until the whole place seems alive with it! If it is a choir that is singing, the sopranos take up the strain, clear and sweet and high, and then the basses send it back again, deep and rich and mellow, and you fill your soul with—what? With the music, or the words, or both? With the beautiful sounds, or their more beautiful meaning?

Sometimes it seems as if the words of an anthem were given to it only that the choir might have something to say while they go through with the music—as if the music was all that the composer thought about. Then there are hymns in which the words are everything and the music amounts to nothing. And there are both hymns and anthems whose words are noble poetry set to beautiful melodies. The music gives new beauty to the words, and helps to carry them down into our hearts, while the words give a meaning and a soul to the melody.

But too often we forget the hymn itself in listening to the organ and the voices of the singers. Music alone may help us and do us good, but for most of us its message is clearer and easier to understand when it has joined to it such words as those of "Nearer,

My God, to Thee," or "Jerusalem, the Golden." It is not music alone that we need but music that tells us something.

THE EAGLE, THE CAT, AND THE SOW.

An eagle had built her nest in the top branches of an old oak tree; a wild cat dwelt in a hole about the middle; and in the hollow part at the bottom lived a sow with a whole litter of pigs. They might have remained there long in contentment, but the cat, bent upon mischief, crept up one day to the eagle, and said: "Neighbour, have you noticed what the old sow who lives below is doing? I believe she is determined upon nothing less than to root up this tree, our abode, and when it falls she will devour our young ones." This put the eagle in a great fright, and she did not dare to stir from home lest the tree might fall in her absence. Descending to visit the sow, the wily cat said: "Listen to me, my friend. Last night I overheard that old bird, who lives over our heads promise her young ones that the very next time you went out they should have one of your dear little porkers for supper." The sow, greatly alarmed in her turn, durst

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Then, again, competition is keen, and doctors have to make as much as possible out of each patient, and if the victim is not in immediate danger he will run a larger bill by merely having the symptoms doctored.

Not that all doctors yield to these temptations. In some it may be lack of insight or of proper training, which leads them to take the symptoms for the disease, and lose sight of the cause.

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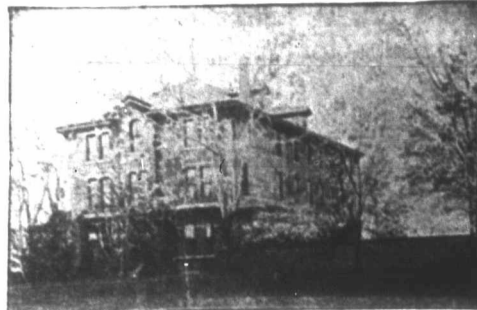
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