

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.  
The Church of England Weekly Family Newspaper.  
ESTABLISHED 1871.

Vol. 29.]

TORONTO, CANADA, THURSDAY, APRIL 2, 1903.

[No 14.]



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Total Cash Income.....	\$110,022
Total Assets.....	\$332,044
Added to Reserve.....	\$54,307
Ratio of Expenses to Income	<b>Decreased 16%.</b>

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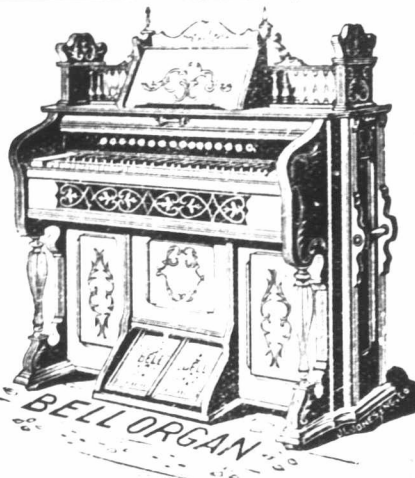
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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 2, 1903

Subscription, - - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

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NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

6th SUNDAY IN LENT.  
Morning—Exod. IX; Matt. XXVI.  
Evening—Exod. X or XI; Luke XIX 28 or XX 9 to 21.

Appropriate Hymns for the Sixth Sunday in Lent and Easter Day, 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.

## SIXTH SUNDAY IN LENT.

(Palm Sunday.)

Holy Communion; 193, 197, 321, 322.  
Processional; 36, 98, 99, 547.  
Offertory; 88, 248, 252, 255.  
Children's Hymns; 286, 331, 332, 334.  
General Hymns; 31, 91, 250, 253.

## EASTER DAY.

Holy Communion; 127, 128, 323, 555.  
Processional; 130, 131, 134, 136.  
Offertory; 135, 138, 499, 504.  
Children's Hymns; 197, 336, 349, 561.  
General Hymns; 132, 498, 500, 502.

## CANADIAN CHURCHMAN AND CHURCH RECORD.

The following letter speaks for itself:  
To the Subscribers of the Church Record:—

Gentlemen.—We beg to advise you that we have disposed of the "Church Record" and good-will to Mr. Frank Wootten, of the Canadian Churchman, who will faithfully carry out with you the engagements of the "Church Record" with those who have paid subscriptions. We bespeak for our successor the hearty support of all our friends. All subscriptions in arrears and now due must be paid to Mr. Wootten, and all communications in reference to "The Church Record" must be addressed to him.

### THE CHURCH RECORD.

Church Record Office,  
Confederation Life Building,  
Toronto, March 20th, 1903.

We welcome our new subscribers, and assure them that we will do our best to retain them as friends. Looking back over the many years

which have passed since this periodical was first published, we are glad to find that persistent adherence to the line of conduct adopted at the beginning of our career has succeeded through good and evil report. In our first number, we announced our determination to represent the Church and not to be the organ of any party or school within it. We have striven to be fair to all, and we believe that on the whole we have succeeded. Our new subscribers will perhaps miss something to which they have been accustomed. We are all creatures of habit, but we trust they will find some things of which they will approve. Canada has greatly changed during the last thirty years, and at this crisis great individual responsibility for the future rests upon us all. By united action alone can our country and our Church within it maintain their position.

### Ancient Egypt.

The continuous discoveries of old civilization keep imaginative people constructing new theories in order to make such discoveries fit into the old ideas. But such people forget that we never do or can ever know everything. Knowledge is always advancing, even our knowledge of antiquity. To illustrate this by two recent examples we have in Egypt the discovery of Thothmes IV. in the valley of the tombs of the kings at Thebes. He was one of the Pharaohs of the eighteenth dynasty, and the tomb is between 3000 and 4000 years old. Offerings to the dead king, consisting of mummified loins of beef, legs of mutton and trussed ducks and geese covered the floor of one of the chambers. The greatest discovery was the finding of the actual chariot, made for the Pharaoh, and in which he rode at Thebes; the body of it alone is preserved, but it is in perfect condition, the carving on it represents scenes from the battles which he fought in Syria. The art is of a very fine order, every detail being exquisitely finished, and the faces of the captive Syrians are evidently portraits.

### Babylon.

Professor Hilprecht, who is working at Babylon, on the other hand, announces that he has made some fundamental discoveries affecting Babylonian matters, especially religion; so that he feels bound to incorporate them in a new book with some specially prepared illustrations. He has brought an architect from England to prepare drawings of his reduction of the Temple Bell, etc. He adds that these new pages will completely upset our notion of a Babylonian temple, and of the earliest civilization at Nippur.

### The First Bible.

Cornel Conder, who has done more and probably knows more of exploration in Palestine than anyone living, has written a book with the above title. Incidentally it strikes the higher critics, especially Dr. Driver. Col. Conder holds that the first Hebrew records were written on brick in cuneiform. He maintains that many of the more glaring discrepancies that appear in the Massoretic text are due to errors in the transcription of certain words from the old cuneiform syllabic writing into the alphabetical style. His argument is briefly, that alphabetic writing became known in Palestine not earlier than B.C. 1000; that there is evidence in the Bible itself to show that down to B.C. 600 brick tablets continued to be used in Israel for writing purposes, side by side with rolls of parchment (e.g., Hezekiah used bricks as the material on which his letters were inscribed), and this use of brick tablets along with other indications proves that the Israelites continued to use cuneiform syllabic script along with

the commercial Aramæan alphabetic mode of writing, as indeed is known to have been the case in Babylon at one period; and that certain discrepancies in the Bible can easily and only be explained by what would be likely to happen in the course of transcribing from one script into the other.

### Sir Walter Scott.

In Chamber's Journal for the 24th January is a long article upon Sir Walter Scott's connection with St. George's Episcopal Chapel in York Place in Edinburgh. It is too long, unfortunately, but the information contained in it is substantially as follows: When Walter Scott had "grown a big boy," and before he went to the High School he had as tutor the Rev. Alexander Cleeve, B.A., an Episcopal clergyman. Perhaps the intimacy thus formed gave his mind that turn for liturgical and ecclesiastical research which crops up in all his writings, his poems as well as his novels. In Lockhart's "Life" we are informed that "he took up early in life a repugnance to the mode in which public worship is conducted in the Scottish Establishment, and adhered to the sister church, whose system of government and discipline he believed to be the fairest copy of the primitive polity, and whose litanies and collects he revered as having been transmitted to us from the age immediately succeeding that of the Apostles." From the article in Chamber's we find that Scott's three elder children were baptized by the Rev. Daniel Sandford, afterwards Bishop of Edinburgh, that there is no doubt that he occupied a pew in St. George's from at least 1810 until 1823. St. George's is a quaint little octagonal building, erected in 1792, with galleries in which Sir Walter sat. Mrs. Mary Christie Wilson, writing from Cannes on 23rd January, 1893, in her ninety-first year, stated that "our pew in St. George's chapel was in the opposite gallery to Sir Walter Scott's; and going early, we could see him descending a step or two carefully (for he was very lame), into his seat. St. George's is octagon. His pew was close to the head of the stairs leading out to York Place, and ours was nearly opposite." In 1820 his daughter Sophia was married on 29th April, to John Gibson Lockhart, according to the custom of the time, at her father's house in Castle street, in the evening, by the incumbent of St. George's, the Rev. R. Q. Shannon.

### Rev. James Grahame.

The article in Chamber's gives some particulars of James Grahame, whose near relatives settled in the county of York, and their descendants are now living all over Canada. The writer says: Originally a writer to the Signet, and afterwards an advocate, he left the Scottish bar, and— notwithstanding his Covenanting proclivities—took orders in the Church of England. As a matter of fact Grahame was a man of great talent and piety. His poem "The Sabbath" of the style of "Thomson's Seasons," Pollock's "Course of Time," Young's "Night Thoughts," then fashionable, attained great popularity, and may still be found on drawing-room tables in an illustrated edition of twenty years ago. He was ordained by the Archbishop of York. The writer quotes Sir Walter's letter to Joanna Baillie, of 7th May, 1810: "James Grahame has returned to Scotland. His wife is now in town making interest to get him appointed preacher to the chapel in Queen street (as York Place was originally named), and I am moving heaven and earth to help her; but I fear she has been too late in starting, as I find many of the most sweet voices are already engaged on behalf of others. He is a worthy, modest, and most ingenious man, ill calculated, I fear, to beat up against wind and tide, which



on this occasion seem to set in against him; but still I do not renounce hope of success." A month later he again writes: "We will keep a sharp lookout, and will do the best we can for the 'Sabbath' bard, who is really a most worthy and amiable man and an excellent painter of Scottish manners and scenery." "Mrs. Grant, of Laggan, gives an account of the trial sermon in St. George's, whither she had repaired 'with many of her curious people to see and hear the amiable, poetical, sabbatical, and once anti-prelatical James Grahame reading the Litany in a surplice, fearless alike of the ghosts of John Knox and Jenny Geddes. We may assume that Scott formed one of the congregation on this occasion."

#### Dear Ramsay.

The article recalls many names to Scott's lovers, but we must limit this notice to one of them only, then young, whom Scott loved in his later days of poverty, sorrow and sickness: "In 1826 the long-threatened storm-cloud burst; and Scott, overwhelmed by his financial troubles, with many regrets left the famous No. 39 Castle street. Lady Scott died on the 16th of May, 1826, and on the 22nd was laid to rest in Dryburgh churchyard, the officiating clergyman being the Rev. E. B. (afterwards Dean) Ramsay, a man who holds a place in Scottish hearts only second to 'the Great Unknown' himself. Mr. Ramsay had from January, 1824, till about this time held the office of assistant at St. George's, Mr. Shannon being in poor health. Scott narrates in his Journal, 22nd May, how 'Anne had a return of her fainting fits on seeing Mr. Ramsay, the gentleman who performs the service. I heard him do so with the utmost propriety for my late friend, Lady Alvanley, the arrangement of whose funeral devolved upon me. How little I could guess when, where and with respect to whom I should next hear those solemn words!' Again, on the following day, the Journal tells how his daughter Anne 'desired to hear prayers read by Mr. Ramsay, who performed the duty in a most solemn manner. But her strength could not carry her through. She fainted before the service was concluded.' On the same day Scott took advantage of Mr. Ramsay's return to Edinburgh to send a letter to his friend, Mr. Skene, of Rubislaw, in which he says 'Mr. Ramsay, who, I find, is a friend of yours, appears an excellent young man'; an opinion which came to be endorsed by an ever-widening circle as years rolled on."

#### Mothers.

The remarks of President Eliot have been enforced by the President of the United States, and in consequence a very uncomfortable feeling as to the extent and the consequences of the Anglo-Saxon race suicide has been created in the States. But it is a disagreeable reflection, and like most, the average man dismisses it with a flippant joke. But it is no joking matter, and this is by no means the first time that it has been brought before the public by writers who appreciated its national importance. Some thirty-five years ago, Mr. James Parton wrote a series of trenchant articles in the Atlantic Monthly, which are well worth considering in the light of the experience of the intervening years. At that time the Atlantic Monthly was eminently a New England magazine, and Mr. Parton vividly illustrated the change of population which was taking place there. The average Puritan family was two, the boy would go west the girl become an old maid, and when the old people died the farm was sold and bought by an Irish, German or French Canadian with a large family who made a living upon the old place. The attendance at the village church decayed, and it was ultimately sold and bought by Father Blank for the growing Roman Catholic flock. Mr. Parton gives in his articles instances of this national change all over New England, and appealed to his countrywomen on all grounds, health, happiness, religion and patriotism to turn

on this sin. But until the clergy are sincere and afraid to do their duty there is little hope. It is sad to see this illustration of the text, "Sin is the destruction of any people." In this connection it is interesting to note what steps France is taking to combat the danger. If a bill now before the Upper House is passed into law, unmarried persons of both sexes who are thirty years of age and upward will be subjected to a tax equal to the fifteenth part of the amount of the four direct imposts paid by them. Persons married for five years at least will pay a twentieth part of the amount of "direct" taxes (personal and realty) for which they are assessed, if they have no offspring, and they shall continue to pay this tax until the birth of a child. There shall be opened a credit of 20,000,000 francs to enable the Minister of the Interior to reward parents. The money shall be distributed annually to the fathers or mothers who have more than four children living.

#### Bishop Carmichael's Views.

The Montreal Star publishes the following remarks as occurring in a sermon preached by the Bishop in St. James the Apostle at Montreal on 8th March: "We resign too much to the Romanists when we allow them to assume that they, and they only, possess an altar." The occasion was the dedication of the pulpit and the Bishop was officiating. His Lordship spoke from the text, "We have an altar." He pointed out that in the churches of the older forms of Christianity—such as the Greek, Roman and Anglican churches—there were two articles of church furniture which figured predominantly in every church edifice. These were the altar and the pulpit. The pulpit existed for the purpose of directing men to the altar, and the altar typified the cross of Calvary—the one great altar of the world whereon was offered up the Divine Victim for us and for our salvation. At the altar, man came into closest contact with his Redeemer; from the pulpit the preacher directed his footsteps thither. Altars had existed, said His Lordship, from time immemorial. They were not confined to the Roman Catholic Church, and they existed previous to the days of Christianity. Altars there were in the Jewish economy, altars there were in the days of Abel and Noah and Abraham and Jacob and David. So to-day the Anglican Church had its altars as well as its pulpits, and the Churchman who allowed the Romanist to think that his church alone was privileged in the possession of altars was resigning too much to the members of that communion. The preacher then went on to speak of what should be spoken from the pulpit. He denounced the preacher who merely preached for popularity's sake. He praised him who preached the everlasting Gospel and nothing else. What was termed popular preaching, he said, would pass away, but the preaching of the Gospel of Christ would continue while there remained a single soul to be saved.

#### General Synod Reports.

Not long ago, the Rev. T. G. A. Wright, in reviewing the 1902 Journal of General Synod, remarked that clergy and others ought to apply at their Synod offices for these reports and read them. The preparation of these reports is an onerous task, and they should not be allowed to remain piled up in the Synod offices. Whether it belongs to the office of the Synod Secretary or not, he should see to it that a copy of this report is mailed or delivered to every clergyman in the diocese. Since the virtual abolition of the Provincial Synod, the General Synod stands in very close relation to the Diocesan Synod, and every effort should be made to encourage or provoke the clergy to take a proper interest in the work of our highest Canadian Synod. Bishops, Archdeacons and Synod Secretaries ought to take a personal interest in this matter, and see that every report goes out into the proper hands.

#### EPISCOPAL INFLUENCE.

It is evident to any observer of Church life and progress that the increase of Bishops does not tend to decrease but to increase the influence of their order, and that the Church advances just in proportion as there is a wise increase of the Episcopate. Religious bodies that denied the utility of Bishops are practically giving up the contention by appointing superintendents of missions who, though not claiming any spiritual jurisdiction, nevertheless exercise the administrative duties which pertain to Bishops. Without the increase of the Episcopate, which has taken place in the Anglican Communion during the past sixty years, there would not have been the extraordinary expansion of the Church in both numbers and influence which has taken place in that time. During the Georgian era, and indeed from the Reformation down to the beginning of Queen Victoria's reign, there was little or no increase of the Episcopate, and the result was stagnation at home and but little extension of the Church abroad, and the great opportunity of building up a flourishing branch of the Church in America was lost; and hence the Church in the United States is numerically small compared with some bodies that did not exist till long after she was planted in the western continent. In the Mother Country the benefit of having more Bishops is realized, and though a half a million of dollars is required in each case, yet so important and beneficial is it deemed to be, that this large sum is frequently raised when a new bishopric is seen to be necessary in the interests of the Church. The latest move in this direction is the proposed division of the diocese of Worcester, and the erection of the See of Birmingham, and there seems every prospect that ere long it will be carried out. Dr. Gore, the Bishop, contributes £10,000, other liberal offers of assistance are made, and the remaining £40,000 required can easily be raised in that great city, if it desires the benefit which will accrue from a resident diocesan. Episcopacy is a good thing, and if so we should have enough of it. Experience has proved beyond question that new bishoprics mean more ordinations, more confirmations, more churches, and quickened spiritual activity. The idea of vast dioceses, either in territory or population, is modern, not to say insular, and its prevalence for so long a period has worked untold mischief. In the earlier centuries there was a Bishop in nearly every city, and it is estimated that in the reign of Constantine the Episcopate numbered 1,800 members. No one would wish to see Bishops so multiplied that they would lose the dignity and influence which should pertain to the office, but they should be sufficiently so that a Bishop could be intimately acquainted with his clergy, and be a true pastor parsonium; one so in touch with them that he would know their individual characters and difficulties, and be to them not only theoretically, but actually a father in God. Not only should a Bishop know his clergy, but the laity of his diocese as well, so that the influence of his office and personality would be exercised and felt for good in every parish. The new diocese of Birmingham will have a population of about 800,000, and its area will be quite limited, and yet will be large enough; and in a close cultivation of the field will give its Bishop ample scope for the exercise of his talents and energies. With such a conception of a diocese as the ideal one, there is bound to be a still larger increase of the Episcopate in England. With our dioceses in Canada, some of them at least, so territorially large, and with population rapidly increasing there is need even now for more bishops, and that need will be still more cogent in the near future. There is room now in western Ontario for one or more new Episcopal Sees, which the Church is abundantly able to provide, and with the erection of which we would see immediate progress and growth. For this many have long asked in vain, and the state of the

Church in Ontario a growing population means a Church usually losing ground.

Perhaps the public of the Church late Dean of C an eloquent pre- perance and ot- temperament, v- thies, he could and exercise : minds. As Car- St. Margaret's fore the public leading preache- of strangers, a- flocked to listen- Dr. Farrar gain- notoriety some- of sermons or- published in a- Hope." Dr. Fa- not carefully re- versalism, but s- for sin he did- a passionate- material view- ment, and of v- terpretation of- duration. The- great advances- disposed to de- on this import- reticence which- of England in- the character o- than in regard- can recall seri- fidently deliver- congregations- patience. To t- a little, though- and the vehem- carried him to- prove of or end- for calm and- is better fitte- lampton lect- sermons preac- time of public- the historic c- Farrar attracte- miration of pe- speaking work- a man of lette- great variety- quently to the- ecclesiastical, r- addressed larg- listened to his- church and th- literary works- he will rank a- of his time. volumes, poet- among which- of Christ publi- mense circula- sympathetic a- feeling and as- the large nur- numbered in- both past and- Life of St. P- Early Days of- and others, al- both his sch- was born in E- a missionary- educated at C-



Church in Ontario is evidence sufficient that with a growing population a stationary Episcopate means a Church not merely stagnant, but actually losing ground.

DEAN FARRAR.

Perhaps the most widely known of the clergy of the Church of England, at least to the general public, has just passed away in the person of the late Dean of Canterbury. Wielding a facile pen, an eloquent preacher, an ardent promoter of temperance and other moral reforms, a man of poetic temperament, wide scholarship and broad sympathies, he could not be otherwise than attractive, and exercise a powerful influence over many minds. As Canon of Westminster and rector of St. Margaret's church, he came prominently before the public as a preacher, and rivalled the leading preachers of the metropolis in the minds of strangers, as well as citizens of London, who flocked to listen to his able and eloquent sermons. Dr. Farrar gained great but probably unexpected notoriety some twenty-five years ago by a series of sermons on future punishment, which were published in a small volume, entitled "Eternal Hope." Dr. Farrar was charged by some who did not carefully read his sermons with teaching universalism, but such was not the case. Retribution for sin he did not deny; his sermons were rather a passionate protest against the traditionally material view as to the nature of future punishment, and of what he regarded as a strained interpretation of Holy Scripture, as to its perpetual duration. The study of Eschatology has made great advances of recent years, thoughtful men are disposed to dogmatize much less than formerly on this important subject, and to follow the wise reticence which marks the teaching of the Church of England in regard to it. In no particular has the character of sermons altered more completely than in regard to this question, and elderly men can recall sermons on eternal punishment, confidently delivered, in their youth, to which few congregations at this day would listen with patience. To this end Dr. Farrar contributed not a little, though the intensity of his convictions and the vehemence of his utterances may have carried him to lengths which many cannot approve of or endorse. The subject is one eminently for calm and dispassionate treatment, one which is better fitted for a learned treatise, or a Hampton lecturer than as the subject of sermons preached to mixed congregations in a time of public excitement. As a preacher amid the historic environment of Westminster, Dr. Farrar attracted the attention and excited the admiration of people from all parts of the English speaking world. Dr. Farrar was eminent also as a man of letters, and was a prolific writer on a great variety of subjects. He contributed frequently to the magazines articles on questions of ecclesiastical, moral and literary interest, and thus addressed larger audiences than those even who listened to his eloquent sermons in St. Margaret's church and the historic abbey. His numerous literary works will live in English literature, and he will rank as one of the leading men of letters of his time. He was the author of some forty volumes, poetical and literary as well as religious, among which the best known perhaps is his *Life of Christ* published in 1874, which attained an immense circulation. He was learned, versatile, sympathetic and poetical, in touch with popular feeling and aspirations, and will rank high among the large number of scholarly men which are numbered in the annals of the English church, both past and present. Among his works are his *Life of St. Paul*, the *Lives of the Fathers*, the *Early Days of Christianity*, *Origin of Languages* and others, all testifying to the great extent of both his scholarship and industry. Dr. Farrar was born in Bombay in 1821, and was the son of a missionary of the C. M. S. in India. He was educated at Cambridge, where he won high schol-

astic honours. His later years were spent at Canterbury, where he was Dean of the Cathedral of that ancient city and early seat of English Christianity. For some years he was a sufferer from creeping paralysis, to which he finally succumbed, but he was able almost to the last to be present at the daily services, and wheeled in his chair took part as a spectator of the enthronization of his friend, Dr. Davidson, the present Archbishop of Canterbury. His life was uneventful but eminently useful, and in the quiet paths of theology and literature he wielded a wide and more lasting influence than many others whose lives were more active, and who passed him in attaining the prizes of the Church, and the honours and emoluments of high ecclesiastical preferment. In his departure a powerful and attractive personality is removed from our midst, from time to eternity, where all doubts are silenced and all questions are answered and settled.

We print with pleasure the following thoughts and the letter from the late Bishop Sullivan. Our only regret is that we have not had an earlier opportunity of doing so. But the reflections are as necessary as ever and are now accompanied by the impressive one that both the writer and his Bishop are in the silent tomb. There is no preacher like death:

THOUGHTS ON LENT.

By the late Henry Hemming, Sr.

The Lenten season has been devised as a visible recognition of the soul's immortality and the reality of the spiritual life. It invites to some unusual abstinences, and to a turning aside from worldly conformity and the Vanity Fair with which we are all more or less in contact—leading on to acts of stated worship and instruction. It forms a John Baptist call to the unbelieving for a change of life, and a looking forward for God's people, to a kingdom of heaven at hand. Thus its invitations are addressed to all who will receive them. The maiden may anticipate the coming days with earnest resolves. The wise virgin knows it is not the sum of outward observances nor the behest of the priest that marks a prosperous Lent, but in sincerity and self restraint, not unaccompanied by zeal, the promotion of the life hid with Christ in God. Spirit largely controls the material frame—and the good influence of the disciplined bodily powers returns upon it, and thus the Church looks to see the breaking of some earthly yokes, making way for a temple founded in humility. But the Holy Spirit given in answer to prayer leads to the offering to God an acceptable sacrifice of earthly affections. Some think the solemn call should be constant rather than periodical—but periodicity is a strong and normal element in the human life. A Lenten season so constituted may be begun in spiritual devotion, and completed in a true lifting up of the heart, and the experience of a new light from above. We have not strewn the head with ashes, nor covered the frame with sackcloth. Our humiliation is internal, and in the Saviour its recompense awaits us. In happy moments, the earth and its fleeting illusions falls away from the better occupied vision. Wandering sheep are about us, rejoicing in their return to the fold and the Good Shepherd's welcome. Gains greater than of gold and silver invest the Lenten worship of certain churches with deepest meanings.

The mind may be mystified somewhat when it tries to explore the historical origin of the institution, but the intention was, clearly, to commemorate the days of the long fast and temptation of the Saviour of man, progressing to the hours of the sacred passion; helping us to new views of life and of His cross. The invitation to a special and prayerful season is cordially offered by the pastors of the flock. The Master Himself, who loveth us, and is ever present with His Church, has shown

us how to fast in the true spirit, and so we are led on to trust that from these our Lenten exercises may come to us a new start and vigour for the race that may yet remain before us, in non-conformity to the spirit of the world, and, as occasion is provided, resistance to its evil ways; and that our quiet time will be followed by fresh alertness in ministering to the souls and bodies of men—Family prayer, the Sunday school and the people's meeting being the gainers. Those to whom the final call is nearer, may reap a quieter enjoyment; but, speaking generally, God's people need not be poorer citizens after Lent has dissolved into a glad Easter of resurrection, nor any more willing to see trouble in the community perpetuated than is capable of remedy. For God's love will prevail, even in the presence of the hindrances of disobedience, and the rejection of life, and ignorance of natural and essential laws. Let us seek the truth, and the truth shall make us free.

I have received your article on Lent, and read it with much pleasure. I think the conception which it presents of the true object and uses of this sacred season is admirable, and entitles it to a wider circulation than you seem disposed to give it. Yours faithfully,

EDWARD SULLIVAN, Bishop.

ST. ANDREW'S BROTHERHOOD NOTES.

A well attended meeting of men under the auspices of the Brotherhood of St. Andrew was held in St. Matthew's church, Toronto, on Monday evening, March 23rd, to commemorate the 11th anniversary of the organization of the Chapter there. Mr. F. W. Thomas, the director, occupied the chair. The Rev. Canon Farncombe, the rector of the church, opened the meeting with prayer, and welcomed those present in a few well chosen words. He mentioned the fact that the meeting was held in the church that the laymen might feel that they had a voice in the Church as well as the clergy, and that the Church of Christ welcomed their services and co-operation. The Rev. R. T. Moore, the rector of St. Margaret's, was the first speaker. He said he was glad that the Brotherhood was purely a spiritual society, and as such he was sure it would succeed. The value of the Brotherhood and its power depended on how far men acknowledged a "living" or a "dead" Christ. To be successful Christ ought to be a living force in everyone's life. Mr. Jas. A. Catto, the president of the Brotherhood, traced the work of the Brotherhood from its inception, and showed how it had extended all over the world. He also enlarged on its methods, and on what lines the work was carried on, simple though effective. Mr. T. L. Johnson spoke a few earnest words as to the help he had derived in connection with his membership of St. Matthew's Chapter, and he trusted that he might soon be instrumental in carrying on the work in his new parish, the Church of the Epiphany, Parkdale. Mr. C. A. Carter, now of Trinity East, wished to express his high opinion of the Brotherhood, and how it had altered the whole tenor of his life. He spoke very effectively of what the Brotherhood meant to him, and he hoped soon to start a Chapter in connection with his own church. The Rev. Wm. B. Heaney then gave a resume of the places he had visited during the past few weeks; Hamilton, Ottawa, Montreal, Sherbrooke and Lennoxville, and of the encouraging results. He felt that his work had been blessed so far, owing, a great deal, he felt sure, to the prayers of all Brotherhood men following him in his work. Mr. Heaney then closed the meeting with prayer.

The Rev. A. J. Mason, D.D., Lady Margaret Professor of Divinity in Cambridge University, and Canon of Canterbury, has been appointed Master of Pembroke College, Cambridge, in succession to the late Sir George Gabriel Stokes, Bart.



## The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

### THE LATE MRS. WILLIAMSON.

Mrs. Ellen Mary Williamson, diocesan president of the Woman's Auxiliary to missions of the Church of England, died at her mother's residence, 83 Wellesley street, Toronto, on Friday, March 20th. She was born at Falmouth, England, March 18th, 1841, but was brought up and educated in Canada. Her father, Canon Featherstone Osler, was incumbent of Bondhead for many years; afterwards he became rector of Dundas and Ancaster. Here Mrs. Williams, then Miss Osler, began her Church work, teaching the Girls' Bible Class, holding an evening school for the factory girls, and visiting the sick and poor. She was married to Alexander Erskine Williamson, C.E. After a short married life, her



The Late Mrs. Williamson.

young husband died, leaving her with an infant son. She eventually returned to her parents' home, and was her father's right hand in the parish until he retired from active work and came to Toronto. Here Mrs. Williamson worked for some years in the Relief Society, and was for a long period secretary of the Infants' Home. In 1888, Mrs. Williamson was elected the second president of the Toronto diocese W.A., Mrs. Renaud having held the office for the two previous years. In this work the great executive ability, the quick perception, the clear judgment, the enthusiasm and devotion that characterized Mrs. Williamson soon became apparent, and made her a power for good, not only in her own diocese, but also in the meetings of the Provincial W.A. as well. The publication of the Letter Leaflet, the establishment of the Blackfoot Hospital, and of the Century Fund originated with Mrs. Williamson, and will remain as lasting memorials to her. At the meeting in Montreal to re-organize the W.A., after the establishment of the new Missionary Society, Mrs. Williamson, as usual, took a prominent part, and was elected vice-president of the eastern section of the society. Of the personal love and devotion that she won from all who were her fellow-workers, very much might be said, and her passing away has been a deep, personal sorrow to thousands. The funeral of the late deceased lady took place on Saturday afternoon, the 21st ult., the first part of the service taking place at St. Luke's church. The Bishop of the diocese and a large number of the city clergy were present, as well as large

numbers of the members of the W.A. The Rev. Dr. Langtry, rector of the church, conducted the service in the church. Several of the deceased lady's favourite hymns were sung, and by the special desire of Mrs. Williamson, expressed very shortly before she died, all present, before leaving the church for the cemetery (Mount Pleasant), where the body was interred, joined in singing the "Te Deum." The floral contributions were very numerous and most beautiful. On Thursday afternoon last a very impressive memorial service was held in St. James' Cathedral, which was crowded to the doors. The service was a simple one. It was opened by a processional hymn: "The Saints of God, Their Conflicts Past," after which the Bishop of Toronto delivered a laudatory address on the life and work of the beloved president of the auxiliary, who had spent many years of her life in furthering its interests. He spoke of her charity and other Christian virtues and of her zeal in the missionary cause. The Ven. Archdeacon Boddy read the lesson from the sublime fifteenth chapter of 1. Corinthians, which has comforted the hearts of over sixty generations of Christian mourners, and the Bishop of Algoma followed with an address exhorting his hearers not to mourn for her, but rather to rejoice, for they knew the missing one had been called to higher duties and was in bliss unspeakable. He testified that they in Algoma had experienced her charity, and said that she had been to them a source of life and inspiration. After the singing of a special hymn, "In Memoriam," prayers from the Burial Service were read by the Rev. J. A. Kurling, and the Bishop of Toronto pronounced the Benediction. The other clergy who assisted in the service were the Bishop of Niagara, Canon Welch, Provost Macklem, of Trinity College; Rev. Canon Macnab, Rev. C. R. Ingles, Rev. J. O. Stringer, Rev. C. A. Seager, Rev. C. Lord, Rev. J. M. Davenport, Rev. A. U. de Pencier, Rev. Dr. Pearson, and Rev. Canon Cayley were also present.

### THE PRIMARY TEACHER.

By Mrs. George Robinson, Woodstock, Ont.

What is the Object of Primary Class Teaching?

Our aim is not to teach Bible history, geography, or even Bible verses, except as these are means to an end. Every teacher worthy the name sincerely desires to present the truths of the Bible in a way that will make an impression on the minds and hearts of the children. Our aim should be to lead our scholars to Christ. To help them to live lives of truth. If children to find salvation must first know what it is to have a heart and life defiled with sin, we might as well close the doors of infant class rooms. But surely if our rite of baptism means anything it is, that children given to the Lord are his, and may continue to belong to His kingdom. God's Word makes it clear that without the birth from on high, none may enter the kingdom of heaven, but as to how early this new birth may come, none may put a limit.

How to Prepare the Lesson.—By careful and prayerful study of God's Word, by culling the best thoughts adapted to our class from books we have read. Let our reading bear on our work as a primary teacher, always remembering the minds for which we prepare are the youngest, they can hold but little; always use the Bible in the class, never lesson helps. Little children will not realize we are teaching a Bible lesson unless they see the Bible in our hands. Cultivate not merely a pleasant manner, but a loving heart; children love to be loved. In order to gain any sort of controlling influence over our scholars, we must first of all get close to their hearts and affections. We must know them thoroughly, and they in turn must know and trust us. We cannot easily de-

ceive them as to our worthiness. A child's eyes are clear and keen, and although he may be innocent of falseness and shams himself, he can easily detect it in "the grown up." Therefore, we must strive to be worthy of the confidence we seek. No two children are precisely alike in needs, desires, or tendencies. We must keep this fact in mind. Know all we can of their faults and temptations. Prepare for the boy who is untruthful, the girl who is proud, the one who has had sickness or death in the home. Let each child know we have a message for them, some part of the lesson that just suits their case. Try and get in sympathy with them, show an interest in whatever interests them. We must not only point out the way to these who sit before us to be instructed, but must ourselves walk in the way. They cannot see Christ, nor can they know how he lived, save as they learn it from our example. We can lead others only over paths that are familiar to our own feet. Many of us are slow to realize the power of our own influence. It seems a little thing to fall into temper. It is easy to soothe one's conscience and allay the feeling of shame, by thinking of one's tired nerves, and how hard it is to be always kind and gentle. But meanwhile, what has been the effect of the outburst upon the tender lives of the children? We must remember they are watching us and that they are either helped or hindered by our example. We, in accepting the place of teachers, practically say, "be imitators of me."

How to Teach the Lesson.—Make each lesson very simple, teaching one truth at a time. A child can understand a story, nothing more. Nothing can take the place of the old way of teaching by parable, as did our Saviour. Words stand for nothing to a child, unless they stand for something which he has seen or known. Even the older children can better understand the unknown and unseen, when it is likened or compared to what is known or seen; but we must be careful that the illustrations take a secondary place. Illustrations may be so startling as to be more than the lesson, and the lesson be broken. The beautiful Bible stories may be so told and retold as to fasten themselves indelibly upon the mind and heart of the child. It is decidedly better to take one thought from the many, than to try to teach the whole of our usually long lessons. Just what thought to teach, our scholars needs must determine. There are portions of nearly every lesson that are merely to be recited. Strew in the religious truths close upon each step of the Scripture incidents we are trying to teach. Very seldom can it be so important to complete the narrative as to impress its spiritual and personal bearing upon the children. In this way there will be a little duty for a little child growing out of each lesson. Encourage questions, receive even wrong replies, so that the children may not be discouraged from expressing themselves again. Wrong replies often come as a result of careless questions. Make the most of answers given. Avoid such questions as are capable of being answered by yes or no. It is our duty to teach what prayer is, and to do it often. Children should be persuaded while young to speak in childish phrase to the children's Saviour. Teach them that prayer is not asking for things only. Ofttimes this may be the only instruction some of them ever receive, and the prayers used in the class may be the only examples of prayer they ever hear.

About the Knowledge of Sin.—Children should be taught as to the sins of childhood not of mature life. A child is taught that unbelievers do not pray, do not go to church, are selfish, etc., while believers do pray, go to church, read the Bible, in short are perfection. Some of the children are very quiet and attentive, and go home to see what kind of "folks" theirs are. Of course a teacher who would criticize a parent in a child's presence is guilty of an almost unpardonable breach of

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Christians, courtesy, yet, may not our teaching sometimes be the means of lessening the honour due the parents? In teaching a temperance lesson: Many teachers draw an awfully realistic picture of the drunkard with his red and bleared eyes and staggering walk. They little know how some mother has comforted herself with the thought of the little one's innocence as to what makes the father act so. Teach temperance, but remember we are teaching little children. Teach then that temperance is self-control. Then, too, we should be careful how we teach the fear of God. Love, not fear, is the drawing power of the Gospel. It is common to find children with a vague idea that God is a great something like air over everything; for is He not everywhere? Or that He has a thousand eyes, for can he not see everything? The poor child who, with tears in her eyes, drove her dog back from following her, saying it was bad enough to have God following her everywhere, had a pitiful idea of God, as a sort of spy, trying to detect her in wrongdoing. Yet, how easily if rightly managed, may they learn to love and please Him. We should not teach that God hates anyone; we should avoid setting limits to God's love, or saying He will turn away from those who do wrong. No one is helped to respond to the love of another by being told such love is weak, and likely soon to be turned to hate. Stir the children up to generous giving. Teach them that as God so loved them that He gave His best gift, they should be willing to make sacrifices for Him.

As to the Singing of our Hymns.—One of the greatest attractions to the children is the singing but how much of the meaning of the hymns sung is caught by the little ones who sing so heartily? Very little, we fear; yet to retain in the memory a single line of such hymns as "Rock of Ages Cleft for me," or "Nearer my God to Thee," is worth much. The teacher should explain the meaning of the words to prevent their being used absolutely without understanding by the young singers. Often primary teachers hear quaint sayings on the lessons, and she wonders where the children have received such queer ideas. In many cases the cause of misunderstanding can easily be found. Words have been used which have no meaning to the child. After hearing the lesson of the widow's mite a child told her parents the teacher had said a poor woman gave her two little children away. She had heard children called little mites, and the word had no other meaning for her. One child repeated the text as, He rebuked the winds and said to the sea, please be still; another's text was, Many are cold but few frozen. How then may we be sure the little ones take our words as we mean them? By never giving a piece of information without asking for it again. Let them give back our story of the lesson. It is our duty to look after the absent ones, to visit the sick. Parents are quick to appreciate the kindness and interest the teacher gives. Their common ground is sacred ground. It is a great gain when parents are interested in our Sunday schools. We should believe in our own efforts for our class, that we are doing as good work right there as we could do elsewhere; just so far as we are doing our best; and be hopeful for practical results. Look for them. But be not discouraged if they do not at once appear. The infant class is the place for sowing the precious seed in each little heart. It will take root, and perhaps sooner than we think bear fruit in the lives of the little ones. It is a great comfort to people of common-place gifts to know that the measure of success in the Master's sight at the last will be, not largeness of result but faithfulness. That the smallest ministries will rank with the most conspicuous, if they are all the weak hands could do. Teachers have faith in God. He does not make us responsible for the growth of the seed. He only places it in our hands and asks us to sow it faithfully.

TORONTO.

St. Margaret's.—The parochial branch of the Woman's Auxiliary held their annual meeting on Tuesday evening, the 24th ult., most of the 83 members attending. Mrs. McGregor, the senior member, was presented with a life membership by her sister, the rector and Mrs. Moore giving the gold badge. Mrs. Irwin also made herself a life member, her son giving the badge. Reports were read and officers elected for the coming year.

Peterborough.—St John's.—A very impressive memorial service for the late Mrs. Williamson, late diocesan president of the W.A. was held in this church on Tuesday, the 24th ult. Large numbers of members of the local branches of the W.A. attended. The service was conducted by the Revs. J. C. Davidson, W. L. Armitage, and E. A. Langfeldt. The latter clergyman gave an address from the words: "Precious in the sight of the Lord is the death of His saints," Psalm cxvi. 15. At the close of the address, portions of the Office for the Burial of the Dead were read.

Cannington.—All Saints'.—The annual meeting of the Ladies' Aid Society was held on Thursday, the 12th inst. The election of officers resulted as follows: President, Mrs. John Amey; 1st vice-president, Mrs. D. Woodward; 2nd vice-president, Mrs. Ed. Edwards; secretary, Mrs. Major; treasurer, Mrs. W. H. Hoyle.

HURON.

London.—The speakers at the W.A. annual meeting, which was held in this city, other than the ladies, were the Bishop, the Revs. Cooper Robinson, Thomas Marsh, and Mr. Woodroffe, of the Memorial church, who is working hard in connection with the coming missionary exhibit. The thankoffering (about \$500), was presented to the Bishop to be applied by him to any object of his choice. He gave it to the Mission Fund of the diocese. Mrs. Baldwin had a heavy responsibility in this meeting. She was recently ill; her diocesan treasurer, Mrs. Sage, her secretary, Miss Burgess, and the vice-president, Mrs. Boomer, were all absent on account of illness. The meeting was very hearty and enthusiastic, there being only one serious cause for complaint, viz., a deficit of about \$100 on the pledges. A considerable part of this was made up at the meeting. Several branches sent nothing, and the association took into consideration what ought to be done to arouse new interest in the branches that defaulted.

Home & Foreign Church News  
FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

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

St. John's.—The annual meeting of the friends and supporters of the Church of England Orphanage took place on March 19, in Bishop Field College Hall. There was a goodly gathering present, His Excellency the Governor, occupying the chair, and being assisted by the Rev. Canon Colley, R.D., representing the Bishop of the diocese. The children of the orphanage were present also, and looked very contented and happy. The reports of both secretary and treasurer were presented and adopted. During the year there were more applications than could be attended to, and the expenses, consequently, were somewhat greater. The institution is now about \$800 in debt, which, however, the directors hope to relieve it of during the year. The Rev. Canon Dun-

field was re-elected secretary; W. B. Grieve, Esq., re-elected treasurer, and Dr. Stabb, honorary physician. In his address, the Rev. Canon Dunfield made touching reference to the death of Hon. A. W. Harvey, who was always a liberal supporter, and for a quarter of a century a trustee of the institution. Hon. E. R. Bowring was elected to fill the vacancy caused by his death. The committee elected consists of Messrs. J. Outerbridge, G. H. Davey, W. C. Job and M. G. Winter. Much interest was manifested, and several of the gentlemen present made speeches re the management of the orphanage.

NOVA SCOTIA.

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

Yarmouth.—Trinity.—On Thursday, March 19, the Lord Bishop of the diocese held a Confirmation service in this church when he administered the Apostolic rite to 21 candidates. There was a very large congregation present. After the Confirmation service was concluded the Bishop delivered a very able, impressive and practical address on the subject, "What are you going to do with your life?"

FREDERICTON.

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

Shediac.—The Canadian Auxiliary of the London Society for Promoting Christianity Amongst the Jews; Lent, 1903.—The record of the Canadian Auxiliary's work for the year 1902-1903 will stand out prominently from all that have gone before, as the record of the year in which provision was made whereby the sympathies and help of Canadian Churchmen who are interested in Jewish evangelization could be enlisted for work amongst the Jews in our own Dominion. The committee has fully sympathized with the growing feeling that the work of the Auxiliary should be made a Canadian work. As a result they have equipped and opened a mission in Montreal, and placed it in charge of a missionary who was ordained by the Archbishop of Montreal last December. In response to the further feeling that it was not desirable for us to restrict our sympathies to the one mission, they assigned to us five other missionary agents, who are working in the East. The Canadian Auxiliary is, therefore, now responsible for the support of the following, viz.: Rev. I. T. Trebitsch, missionary in Montreal; Rev. J. S. Querub, missionary in Jerusalem; Mr. Sadik, colporteur in Smyrna; Miss Maillat, Bible-woman in Paris; Miss Hass, schoolmistress in Tunis; Miss — (with cot), nurse in Jerusalem Hospital. In order that the sense of those acquainted with the conditions of Canadian Church life might have full weight in the management, the Rev. C. O. Troop, M.A., of St. Martin's church, Montreal; the Rev. Dyson Hague, of St. George's church, Montreal; the Rev. Canon Renaud, of St. Thomas' church, Montreal, and Dr. L. H. Davidson, K.C., were requested to act with the Canadian Secretary as advisory council in supervising the mission, which they cordially agreed to do. In order to encourage us to put forth our strongest efforts to make this work our own, the committee will, for the present, bear the whole cost of management, deputations, literature, etc., so that one hundred cents on the dollar of Canadian contributions will be available for the actual support of our Canadian Auxiliary missionaries. All offertories and contributions may be designated for this Canadian work, so that not one dollar must necessarily go into the society's general funds for any work apart from our own. Full reports of all moneys contributed will be sent to the various diocesan treasurers, and to the general secretary of the



Missionary Society of the Church of England in Canada. The work has thus been practically made Canadian. That this generous policy has met with practical approval is shown by the increased support which the Canadian Auxiliary has already received. The sum of the contributions for the year exceeds that of the average of the three previous years by over one-fifth. As it becomes generally known that Canadian Churchmen have now a distinctly Canadian work to foster and support, we have no doubt that that work will commend itself to their confidence and generous help in ever increasing measure. We are greatly cheered by the success of the work of the Montreal Mission. One convert (Mr. W——) has been placed on probation, awaiting the administration of Holy Baptism, for which he has applied; and a second (Mr. T——) has recently signified his belief in Jesus as the Messiah of God. Domestic and other trials have, however, borne heavily on our missionary; his health has broken under the strain, and he has been obliged by the physician's orders to give up active work for at least three months. Another missionary has meantime been asked for, so that no break may occur in the work, and we are anxiously expecting to hear of his coming. All this adds to our burden of anxiety; and will involve much additional expense. We do, therefore appeal most earnestly to all our friends, both cleric and lay, to give us liberally of their prayers and offerings at this time. A. F. Burt, Canadian Secretary. P.S.—I shall be happy to send you more booklets like the enclosed if you desire them, for distribution.

#### QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Sherbrooke.—St. Peter's.—This new and beautiful church in this stirring little city was consecrated by the Lord Bishop of the diocese on the 18th of March, 1902. The first anniversary of the Feast of the Dedication was held last week, with modified joy, because of the penitential season, but with definite pleasure and profit. In addition to the regular Lenten services, which, save one, were not omitted, others were arranged of a more joyous and memorial character, which were attended by large congregations. On Tuesday evening, the full choir of nearly fifty voices sang Gaul's cantata "Ruth," which was preceded and followed by a brief service of prayer, the offerings being given to the choir fund. Early on Wednesday morning there was a celebration of the Holy Communion, at which special prayers for the parish were offered, with the Bishop's sanction. In the afternoon a memorial window, of three lights, was unveiled. The following brief inscription tells its history of love: "To the glory of God, and in loving memory of Georgina Orton Holland, for many years organist of this parish; erected by her pupils." Mrs. Holland was a lovable character, and a fine musician. She played the organ in the old St. Peter's for twenty years. Fittingly, the window is in the side chapel of the present church over against the organ, and bears, in the central light, the figure of St. Cecilia; and, in the side lights, medallions of angels bearing scrolls containing selections from the "Te Deum." Above the inscription across the three lights, appear also the words: "To Thee all angels cry aloud." On Wednesday evening the commemorative service proper was held. The Office was sung by the Rev. E. A. Dunn, M.A., of the Divinity House, Bishop's College, Lennoxville; the Lessons were read by the Revs. G. T. Harding, Marleton, and R. A. Parrock, D.C.L., of Bishop's College; and the Altar prayers were said by the Rev. Canon Scarth, D.C.L., Rural Dean. The offertory, which amounted to \$265.23, was devoted to the Church debt. The other clergy present with those of the parish (the Revs. Richmond Shreve, D.D., and C.

Wilfrid Balfour), were the Revs. R. C. Tombs, C. B. Washer, Dr. Alnatt, Dean of the Faculty of Divinity, Bishop's College; J. Henning Nelms, M. Shewen, and F. G. Scott, D.C.L., of St. Matthew's, Quebec, whose sermon was calm, strong, definite and encouraging.

#### ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—From all parts of the diocese come most satisfactory accounts of the Lenten services. Every priest has apparently put forth earnest effort to make the Season a reality, and a blessed means of grace for his people. To specify the work would take up more space than is at my disposal, and a general reference is probably sufficient. The prevailing custom appears to be to have a Wednesday and a Friday evening service with a "course" of lectures or sermons. The old plan of bringing a number of clergy from the neighbouring parishes for these occasions has wisely been superseded by each rector using the opportunity thus afforded for special instruction in important matters. One thing which is, to some extent, surprising, is the small number of parishes in which daily services are held. Yet daily services are the spirit of the Church and, whenever held, are a great educational power. In the country, of course, it would be practically impossible to carry out such a thing, but there can be no reasonable ground for leaving a town church shut up nearly all week, especially during Lent.

In a few places we hear of the old fighters who will have nothing to do with Lent because they think it a Roman institution. But the number of such Protestants is fortunately growing beautifully less, and the strong common sense of the average Canadian is overcoming the stupid prejudices of a past age. The great trouble today is the influence upon weak-kneed Churchmen of strong-minded dissenters. To such an extent is this the case that often, where the Church and dissent have two diverse customs, that of the latter is praised as preferable to the other. To give an instance. St. Andrew's Presbyterian church in Kingston has recently adopted black gowns for the members of its choir. Of course these sombre garments were objected to by some of the members, and branded as "Popish," but they have been accepted by the majority because, as their pastor said, they made the services more "solemn." But now comes the extraordinary part. Some of our Churchmen who object to surpliced choirs are ready to commend the black gowns of the Presbyterians, and yet there is not an argument used in favour of the latter which cannot equally well be used for the former. And we all know that many other reasons can be given. However, that choirs should be divested of the many coloured and fantastic dresses, which so often disfigure a chancel and distract attention is a principle that is being quietly conceded, both within and without the Church. The sooner all are decently habited in the regular vestments of Church choristers, the better it will be for the worship of the Church.

The multiplication of collections during Lent is sometimes unfortunate. There can be no doubt that, when people are earnestly striving to deepen their spiritual lives, they will naturally be ready to give as much as they can for the work of the Church. But with all manner of appeals for parish needs and Easter dues, for Jewish Missions and Divinity students, for Indian schools and widows and orphans, the average man wonders whether the forty days of Lent are not only, or at least chiefly appointed for Church collecting. Of course the obvious answer to this is that people should not leave all their liabilities to the Church to the end of the year. But they do, and therein is often found the chief weakness of the season as a time of religious awakening.

Speaking of the Divinity Students' Fund, for which offerings are asked during Lent, reminds me of the prize which has been offered at Trinity by the Rev. W. Roberts, Mus. Doc., of Adolphus-town "to the student of the third year in the Divinity class who passes highest in the examination in voice culture, elocution and Church music." It is an example that might well be followed by those who are able, for any stimulus that may be given to the student to cultivate his vocal powers should be gladly welcomed. Dr. Roberts is the precentor of St. George's Cathedral and representative in Canada of the London Guild of Church Musicians. He knows the value of a musical training and has always been an advocate of more music in the Divinity students' course.

Roslin.—During the past few weeks the Rev. J. deP Wright, the active incumbent of this parish, has been canvassing his people for subscriptions for the erection of a parsonage at Roslin. The old parsonage at Thomasburg is unsuitable, both from its situation and construction, and will probably be sold for about \$700. This, with the subscriptions now promised, assures nearly \$2,500 for the new house.

St. George's Cathedral.—The daily Lenten services are specially well attended at the Cathedral this year. The numbers of men at early celebrations being very gratifying. Mission services in connection with St. George's are being held in the outlying districts. The Rev. G. L. Starr, M.A., preached the University sermon at Queen's College on March 29th. St. George's Cathedral hockey team has won the Junior City Championship, and now possesses the handsome silver trophy presented by the managers of the Kingston rink.

#### TORONTO.

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

Toronto.—Children's Aid Society Needs.—The society is very much in need of the following articles, and will be grateful to friends of child-rescue work throughout the province for donations of any articles included in the list, or for subscriptions to the funds of the society, which is at present burdened with a large bank overdraft: Table linen, sheets, pillow cases, white spreads and towels, boys' pants, small shirts, night gowns and stockings, girls' calico dresses, pinafores, aprons, night gowns and stockings. Subscriptions or donations should be addressed to the Secretary Children's Aid Society, 229 Simcoe street, Toronto.

St. Matthias.—We are glad to be able to state that the Rev. F. H. Hartley, the rector of this church, who has been quite ill for some weeks' past, is now better again, and is making steady progress towards recovery.

St. Hilda's College.—At a meeting of the council of this College, the Women's Residence of Trinity University, held on Tuesday, the 24th inst., with the Bishop of Toronto in the chair, a letter was read from Mrs. Rigby, the lady principal, requesting the council to accept her resignation, to take effect on the 30th September next. Mrs. Rigby added: "It is scarcely necessary for me to say that this decision has not been arrived at without careful thought. Fifteen years of work in connection with the college have made it very dear to me—but I now feel that a rest is necessary, and the work should be undertaken by younger and more vigorous hands. In taking this step at this time I have the satisfaction of knowing that I am leaving the college in a flourishing condition. I shall always look back upon the years spent in this work as very happy ones." Provost Macklem expressed the very great regret which

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all who are connected with St. Hilda's College felt at Mrs. Rigby's decision, and he moved, seconded by Mr. E. B. Brown, the following resolution: "That the council of St. Hilda's College, in accepting with extreme regret the resignation of the lady principal, desire to assure her of the high esteem in which her services have been held by everyone during the fifteen years of her incumbency, and of the grateful feelings with which they recall the fact that under her able management the college has grown from very small beginnings to its present state of prosperity and efficiency." It was afterwards moved by Mr. E. B. Brown, seconded by the Rev. Prof. Duckworth: "That the following be a committee to receive applications and make enquiries regarding the position of lady principal of St. Hilda's College, and to report to a subsequent meeting of the council, namely, the Bishop of Toronto, the Chancellor and the Vice-Chancellor of Trinity University, the Rev. Dr. Jones, the Dean of Trinity College, Mr. Elmes Henderson, Mrs. F. H. DuVernet, and Miss Laing." After some routine business the council adjourned.

Good Friday Appeal. — Letter from the Bishop in Jerusalem.—"Reverend and Dear Brother,—I have never felt so strongly as this year the necessity of claiming urgently your kind help in support of our work in the Bible lands, and especially for Palestine. I do not think that the feeling of sympathy with us is lessened; but the multiplicity of new calls is vastly increased. Still there is but one "Cradle" of the Faith, and its claim is unique. I am the representative here of our Communion, where the Bishops of all other Churches are representing theirs. Were I elsewhere in some part of the Gentile field, I might perhaps postpone some branch or another of present effort until more prosperous times; it is disastrous to do so here. I can (but it is grieving) wait to take up a new opening which seldom re-opens; but to close that which is open, for want of your help, is sad indeed. It lowers, not to that extent only, but to that of its future consequences, the broad banner of St. George, the wholesome influence of our Church, and that is growing very great in the East. And the great Jewish question (if a little straitened at this moment, or at that) shows new aspects continually, new flashes of revival; and neither you nor I (a "Watchman on the Tower" here) can foresee the moment when we shall be called upon to face it in its strength, prepared or unprepared. Upon your general response to this year's appeal seems to turn more important issues that I can tell you of. I cannot now afford to lose the support of the prayers and alms of one parish that has helped me formerly. I can only go forward in the increase of such sympathy. Is one offering in the year, and special prayers on one day too much to ask of those who owe so much in their own spiritual life to the now desolated 'Mother of the Churches,' and to the 'Lands of the Bible?' whose brightest day is not of the past, but in its future, when 'through your mercy they also obtain mercy.' I am, yours very faithfully in Christ, G. F. Popham Blyth, Bishop in Jerusalem. Jerusalem, Epiphany, 1903." Copies of leaflet of "Reasons" for distribution in church, 10 cents per 100. Packet of 100 leaflets and envelopes, 25 cents, post-paid. Where congregations are small on Good Friday, and it is desirable to send leaflet and envelope by post, postage to be deducted from the collection. The Rev. Canon Cayley, St. George's Rectory, Toronto.

The meeting of the Church of England Deaconess' Home on Isabella street on Friday evening was a most interesting one, the occasion being that of a farewell to Miss Johnson, who has been in the Rainy River Mission, and, after a course of training at the Western Hospital, is going to take charge of the little cottage hospital at Moose Fort, under the jurisdiction of Bishop Newnham of Moosonee. Several friends presented Miss

Johnson with a beautiful case of surgical instruments required by a nurse, and other presentations were made through some branches of the Woman's Auxiliary. The kindest words of cheer were given to Miss Johnson, who left on the same evening for her far-away destination. Miss Knaftel, the head deaconess, made the presentation of the surgical case. The Rev. G. A. Kuhring was in the chair.

Stayner.—Church of the Good Shepherd.—The Rev. H. M. Little has resigned this living, having been appointed rector of the parish of Penetanguishene in the place of the Rev. Rural Dean Kingstone, who has resigned. Mr. Little will enter upon his new duties on the 1st of May.

#### NIAGARA.

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

Hamilton.—St. Thomas.—The Rev. E. J. Etherington, B.A., rector of Trinity church, Quebec, has been offered and has signified his acceptance of this living. He will be inducted into the living by the Lord Bishop of the diocese on Easter Eve.

#### HURON.

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

Parkhill.—St. James.—The special preachers in this parish for the present season of Lent are the Revs. W. T. Hill, C. R. Gunne, W. J. Taylor, M. Turnbull, W. R. George and R. T. M. Perkins. The A.Y.P.A., which was started last November, has been very successful notwithstanding the great disadvantage of having no parish room. At the monthly literary meeting in January, Mr. Frank Lawson, of London, read an admirable paper on "Canadian Poetry," and in March, the Rev. Canon Dann, of St. Paul's Cathedral, London, gave a most instructive and entertaining lecture on St. Patrick—it being the eve of St. Patrick's Day. A good musical programme has been provided on each of the monthly social evenings. A public hall has been rented for these meetings, and the fortnightly religious meetings, for the study of Scripture history and Church history, have been held in the church.

London.—The "Society for Sacred Study" met in Huron College, Thursday, March 26th. The Rev. G. M. Cox in the chair. The subject was the "Book of Amos," and the leading paper was read by the Rev. H. A. Thomas, who was prevented from attending, and asked the Rev. Principal Waller to read it for him. The discussion was a spirited one, and was carried on by the Rev. Dr. Bethune, Principal Waller, the Revs. A. H. Rhodes, T. G. A. Wright and the chairman. Mrs. Waller entertained the clergy afterwards at afternoon tea. The subject of study for the next meeting in May is "1st Epistle of St. Peter." The Rev. A. H. Rhodes was appointed treasurer, and a fee of 25 cents fixed for membership for 1903. It was decided to apply to the Bray Associates of the S.P.G. for a grant of books. In view of the W.A. meetings and numerous Lenten engagements, this meeting proved very successful and unusually interesting. A vote of thanks to the Rev. H. A. Thomas, for his excellent paper, was proposed by Dr. Bethune. From the discussion which arose it would seem that one or two good branches in other parts of the diocese seem likely to be formed soon.

Princeton.—The people of this parish showed their goodwill to their rector, the Rev. W. V. MacMillan, a short time ago, by presenting him with the sum of \$20.

Pelee Island.—St. Mary's.—The Ladies' Auxiliary of this parish held their annual St. Patrick social on the evening of the 17th of March last, when, although the roads were in a terrible condition there was a very good attendance, and the

financial receipts were very encouraging, being larger than ever received before at any of our entertainments in this parish, for which the Ladies' Auxiliary deserve the greatest praise. The social was given in the K.O.T.M. public hall, a very nice programme was rendered under the able leadership of Miss Gertrude McCormick.

It was pleasing to note some time ago that the Rev. J. W. Hodgins, of Seaforth, Ont., was honoured with a position on the educational department of his parish, and we believe it will be still further gratifying to know that the Rev. H. G. Condell, of Pelee Island, received the honour last January of being unanimously elected a member of the Agricultural Society of the township of Pelee, Ont.

#### ALGOMA.

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

Emsdale.—The Rev. A. H. Allman, B.Sc., incumbent of this Mission, has been anxiously pondering over the invitation of the Bishop of the diocese to take charge of St. James', Gravenhurst, but has, finally, decided not to accept the Bishop's offer. The determination to remain at Emsdale was brought about by the action of the Churchpeople of this Mission, who are a united, harmonious, and devoted body, and the following letter, addressed to the clergyman through the wardens, led to the final decision: "Emsdale, March 4th, 1903. To the Rev. A. H. Allman, B.Sc., Dear Mr. Allman.—Understanding that you have under consideration a proposition to exchange your present Mission for that of Gravenhurst, we, the undersigned, representatives of your congregations in Emsdale Mission, do earnestly request that you will not remove from our midst unless some great benefit would accrue both to you and your family, and to the Missions concerned; and we, for our part, feel that your removal would be a loss that would with difficulty be replaced. With a cordial expression of our high esteem for yourself and family, we are, etc., Geoffrey Streatfield, Arthur Collinson, wardens of St. Mark's, Emsdale; J. T. Shaw, R. R. Rankin, wardens of St. Luke's, Kearney." Forwarded per W. E. Streatfield, Esq., vestry clerk and organist, St. Mark's, Emsdale.

#### RUPERT'S LAND.

Robert Machray, D.D., Bishop and Primate, Winnipeg, Man.

Winnipeg.—Holy Trinity.—The Bishop of Qu'Appelle held a Confirmation service in this church on Sunday morning, the 22nd ult., when he administered the rite to forty candidates. In the evening he held a similar service in St. George's church, when twenty-seven candidates were confirmed. At both services the Bishop delivered earnest addresses, and the churches were crowded with attentive congregations.

St. Matthew's.—The Right Rev. Dr. Grisdale, acting for the Primate, held a Confirmation service in this church recently. There were eleven candidates presented for the Apostolic rite. A large congregation was present at the service.

#### SASKATCHEWAN AND CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary

In the summer of 1878, when the Ven. Archdeacon Mackay had commenced missionary work on the Battle River, one day Chief Poundmaker paid him a long visit, talking over a great many matters. It was in the early days of the work, the Indians had subscribed to the treaty two years before, but they were still living on the



Buffalo, and had not settled on reserves. In the course of the conversation, Poundmaker asked the Archdeacon if he would take charge of one of his boys, and bring him up to know something more than the Indian. The Archdeacon was obliged to tell him that he was not in a position to accede to his request at the time, but he would be glad to do it, if he could, later on. Next summer the Archdeacon was moved to Prince Albert. Years passed. The Rebellion of '85 broke out, and, after its suppression, Chief Poundmaker and other prominent actors among the rebel Indians were taken to the Manitoba penitentiary, near Winnipeg. While there, the Roman Catholic priests, who never neglect a good opportunity (all honour to them), worked diligently among the Indian convicts, and, when the Indians were released, they returned to their reserves, almost to a man baptized Roman Catholics. They were baptized by the late archbishop of St. Boniface, Archbishop Tache, who had been himself a missionary among the Indians and could speak the Cree language fluently. To the chief, Poundmaker, the Archbishop gave his own name, Alexander. Naturally it was expected that all of Poundmaker's family would profess the same faith. Poundmaker himself died within a year after his return from the penitentiary. His reserve adjoins Little Pine's reserve, where we have a school and mission. The Archdeacon visits this Mission from time to time, and, on several occasions, he noticed young Poundmaker, as he is still called, in the congregation, and, apparently among the most attentive hearers of the word spoken. A short time ago the Archdeacon happened to be at the Indian Industrial school in Battleford, and young Poundmaker arrived, and came to see him. He brought with him a bright looking boy about ten years old. He said, "I have brought my boy here to be baptized, and, next time you come up to Little Pine's I should like if you could baptize me with my wife and our other children." "Why," the Archdeacon said, "have you never been baptized? I always thought that you had entered the Church into which your father was baptized." "No," he said, "I have gone to the services a good deal, but I have never been able to make up my mind to be baptized there, and now I have decided to be baptized in the English Church." The boy was baptized, the Rev. E. Matheson, Principal of the Industrial school, being one of the sponsors. His name is John. On the Archdeacon's next visit to Little Pine's, young Poundmaker, with his wife and his other children, were baptized. He received his late father's name, Alexander. So the father's wish, while himself a heathen, was in a measure fulfilled twenty five years afterwards.

### Correspondence.

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

#### THE USE AND ABUSE OF THE ORGAN AND THE CHOIR.

(Concluded).

Sir,—So it is really coming to pass that the solemn services of the Church, including our Morning Prayer, reading of Scriptures, Confession, etc., etc., are often rendered as simply to form parts of a great oratorio. The use and power of oratorios is well known, and some parts of them, especially of that greatest of all (from a Christian point of view), the Messiah, are so profoundly spiritual in character as to be

conducive to the development of spiritual feeling and emotion. But an oratorio is not Christian worship. It is assembling to hear, the people do not "assemble and act together" in the spirit of the general exhortation to confess our sins, to hear the words of absolution, to give thanks for mercies, to hear God's Holy Word, and to ask for blessings, both for body and for soul. An oratorio is distinctly a performance of music; the audience assembles to hear it; and it is perfectly right that they should, at a proper time and place. But there is obviously a broad line of distinction between an assembly gathered to hear an oratorio and a congregation gathered to worship Almighty God, and every right-thinking person would say that the assembling for worship is an immeasurably more important matter than the assembling to hear an oratorio. To assimilate Christian worship to an oratorio is therefore a distinct lowering of its power and function. Yet, is not this practically what many of the services of the Church have come to, and especially those of the higher festivals? The idea seems to be, with regard to the music arranged for these great days, that the more elaborate it is, the more prominent the organ and choir; the more of the oratorio style is the celebration (it might well be called performance), the more honour is paid to the great God, and our Saviour, whom we adore. But is this a true and worthy mode of honouring the Divine Majesty? Is He supposed to be specially pleased with an "overture in F," or an "arrangement in B flat?" Is this style of music an exaltation, or is it not rather a degradation, that is, is it not an assimilation to a mere musical performance? Yet, the oratorio seems to be taken as the model on which the services of the Church for a high festival are arranged—programmes are issued, giving a detail of the whole performance. The names of composers, and the musical key of the pieces are given. All that relates to worship is kept in a subordinate position. And, to crown all, at the end of the long programme, embracing two or three of the solemn services of the Church, there is sometimes appended the name, not of the rector, or of the incumbent, but of the organist! The whole thing is clearly a musical festival; and not the worship of God. It is a perversion of the true use of music in the church, and a violation of the principles laid down for the conduct of Christian psalmody therein, by an inspired apostle, speaking by the Holy Ghost, in the only part of the Divine Word, where the worship of a Christian assembly is spoken of. But if it is a woeful descent from Christian worship to the level of an oratorio, what shall be said to the descent to the level of an opera? Truly, we have not got far in this direction as yet; yet it is certain that much of the music of the anthems and voluntaries in our churches is distinctly of the operatic type. And the writer has witnessed a high function of our Church (not a communion), so rendered, that, what with the costumes of the priests, what with the variegated dresses of the attendants, what with the changes of position, and what with the style of the music, any casual observer, who did not know what the service was, would certainly have concluded that he was witnessing the performance of an opera. With regard to the "overtures" and "voluntaries" of the organ, it may be thought that the foregoing line of thought would banish them utterly from the Church; for, it may be asked, "How can a mere instrumental performance conduce to what is called edification?" That it may be delightful to listen to goes, of course, without saying, if well played; but how can it promote edification? A very reasonable question; and this suggests at once that there are voluntaries and voluntaries—there are some that should be played and some which should not. There are voluntaries that are operatic in their structure, and,

according to the law of association, only lead to secular ideas. There are also voluntaries, which, by the same law, stir up feelings that accord with the highest worship. Who does not know how powerfully such pieces as, "I Know that My Redeemer Liveth," or "He was Despised," or "He Shall Feed His Flock Like a Shepherd," or, "Oh, Rest in the Lord," affect the mind for the reason that the tune of any one of these, so distinctly linked with the words, as inevitably to suggest them, and so prepare the mind for the reception of great verities. But it can truly be said, and said with sadness, that many of the voluntaries played by organists are not only very poor, as music, but that they are of a distinctly secular type, and calculated rather to lead the mind away from worship, rather than to prepare it for the same. And this leads up to another grave abuse, viz., the organist playing out a rapid, thundering kind of performance at the dismissal of the congregation. This is often so utterly out of character with the sermon, or the service that has gone before, that it might in many cases be supposed to have been devised, purposely to destroy the effect of it. It is a simple fact with regard to some such pieces, that if any meaning could be attached to the music, that could it be expressed in words, it would be something like this: "Thank God, this affair is over. Let us go home and enjoy ourselves." The writer heard recently a "dismissory" which would have been admirably suitable to a crowd of boys rushing out of school! If the congregation had responded to it, they would have gone dancing out of church. With respect to such things, one is apt to think of the words of our Saviour, in referring to another matter: How much wiser are the children of this world, than the children of light! Funeral marches are not performed at balls. The above strain of criticism has scarcely any reference to most of the tunes to which our hymns are set; they are, in general, expressive of the words. Some of them are musical in a high degree; and though others are dull, they have this merit, that they can be sung by the whole congregation. Let me close by one or two practical remarks. And, first, as to the size of some of our organs. In many cases they are far too large for the building they are placed in. There are churches of a capacity to seat eight or twelve hundred people, whose organ is large enough for York minster or Cologne cathedral. I have sat in a church when the very woodwork of the pews was made to shake, while the thundering tones of a "dismissory" were sounding through the building. Of course the organist need not bring out the full powers of his instrument, so as to split the ears of the congregation, but that would be a stretch of self-denial that very few musicians are equal to! I should say, from my observation of organs, in various places and countries, but in Canada especially, that most of the organs in our churches are twice as large, and, some of them, four times as large as they should be. Further, the multiplication of stops, keys, and manuals, which has now become so common in the more expensive class of organs, is really to be depreciated, for these multiplied stops naturally lead to an unchurchly style of music. Their proper place is the concert hall, and their proper function the rendering of concert pieces and secular music. But when in a church, it naturally leads up to and encourages the irreverent and distracting performances that have been animadverted upon. Most of our organs would be far better adapted for Church music if the greater number of the stops were taken out. And if they had never been put in, the money they cost might have been better applied to the enrichment of the tones of the instrument, so as to make them correspond with those of the cathedral organs of Europe. Much that is said of the organs is also applicable to the choirs.

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Many of them—perhaps most of them—are far too large for the building. The foregoing criticisms may be considered severe, but they are the words of a sincere Churchman and ardent lover of our noble liturgy, in the rendering of which he is convinced that we are wandering sadly astray from the right track, and need to retrace our steps. We have just celebrated the festival of the Conversion of St. Paul. In the collect for that day we pray that we may show our thankfulness for his conversion by following the holy doctrine which he taught. His teaching, as to Church music, is not the least important part of that doctrine. SENEX.

#### EASTER HOLIDAY TRIP.

The Grand Trunk will issue round trip tickets between all stations in Canada at Single First-Class Fare; good going Thursday, April 9th, to Monday, April 13th, inclusive, and valid for return until Tuesday, April 14th, 1903. Splendid trains and perfect road-bed ensure a comfortable trip. Tickets and information at city offices, Northwest corner King and Yonge streets.

#### British and Foreign.

A sum of £10,000 has been promised towards the Centenary Fund of the British and Foreign Bible Society by members of its committee, and over £12,000 by other friends and supporters.

The British and Foreign Bible Society will shortly receive a sum of £2,000 under the will of the late Mr. John Wilson, and subsequently, as the remainder of his residuary estate, a further sum of about £6,000.

The Australian papers report the death of the Rev. T. G. Rogers, the last of the old-time convict-ship chaplains, in his 90th year. He went out to Tasmania more than sixty years ago. Late in life he seceded to the Roman communion.

During some excavations for underpinning the south wall of the sanctuary of Peterborough Cathedral recently, three stone coffins, one very large and two small ones, and the stem of a Saxon cross, richly ornamented with moulding, were discovered. The spot is the northeastern extremity of the Saxon church which was destroyed by fire by the Danes.

During the recent great storm in England, a comparatively new church at Peel, Isle of Man, erected through the efforts of Bishop Rowley Hill, and opened in 1884, was wrecked. The west memorial window of stained glass, which cost £500, was blown in, and the whole of the roof of the nave was lifted off and fell within the church. The damage is estimated at between £2,000 and £3,000.

Two very handsome memorial windows have been erected in St. Anne's church, Ballyshannon—one in the baptistery, by Mrs. and Miss Legros, representing in one light Christ blessing little children, and in the other the Baptism of Christ; the other window has been erected by Mrs. Moore, in memory of her late husband, Robert Lionel Moore, D.L., Cliff. The window represents the figures of St. Peter and St. John.

The famous West Malling, Kent, stoup was recently sold for 1,450 guineas, at Christie's, in London. It was discovered in a cupboard of the church some forty years ago, and until recently the church authorities had no idea of its value. When it was found to be worth some hundreds of pounds, however, they decided to sell it in order to defray the cost of the church renovation. The jug is only 9½ inches high and 5 inches in diameter. It is dated 1581.

The restoration of Allhallows Church, near Rochester, which dates from Norman times, is now completed. The whole cost has been defrayed by public subscription with the exception of the chancel, the renovation of which was undertaken by the Ecclesiastical Commissioners.

Prebendary Kempe celebrated recently his 93rd birthday. He graduated from Clare College, Cambridge (Sen. Opt. and First Class Classical Tripos), in 1833, and was ordained the same year. He was a Fellow of Clare College from 1838 to 1842, and was rector of St. James', Piccadilly, from 1853 to 1895. It is stated that in 1866 he refused the See of Calcutta.

It is stated that Mr. Walter Padbury, of Perth, West Australia, has handed to the Bishop of Perth and the trustees of the Assistant Bishopric Fund the sum of £3,500 towards the endowment of the assistant bishopric. The trustees had in hand, prior to this contribution, the sum of £3,000, and it is believed that a Coadjutor Bishop will be appointed at an early date.

Bishop Every baptized nine native converts in the Chaco, and on All Saints' confirmed six native candidates; "and on the following Sunday," writes the Bishop, "these joined with us and the whole Mission staff at the Lord's table. Here when missionary and convert knelt side by side in devout communion, I realized how true a work had been done, and that here was a reaping indeed after many years toilsome sowing, a result for which we can, indeed, thank God."

The official statistics of the Episcopal Church in Scotland have just been issued in the shape of the annual Blue Book of the Representative Church Council. It appears that for the year ending June 30th last, the congregations, including missions, numbered 350, and that the membership of the Church had, as against the preceding year, been practically the same. The number of communicants during the same period has increased from 47,167 to 47,821. The sum raised by the various congregations, including income from endowments, amounted for the year to £110,656, as against £108,000 for the preceding year. The amounts received for the four main funds of the Church are as follows: Clergy Sustentation Fund, 1900—1901, £13,355; 1901—1902, £13,319. Home Mission Funds, 1900—1901, £4,216, 1901—1902, £4,374. Education Fund, 1900—1901, £908; 1901—1902, £944. Foreign Mission Fund, 1900—1901, £4,248; 1901—1902, £4,906. The capital of endowments held for congregational (exclusive of diocesan and general) purposes, amounted at the close of the financial year to £348,666, as against £343,424 at the close of the preceding year.

#### Family Reading.

##### CURLEY'S CRYSTAL; OR, A LIGHT HEART LIVES LONG.

By Emma Marshall.

"A man that looks on glasse  
On it may stay his eye,  
Or if he pleaseth, through it passe,  
And then the Heaven espie."

—George Herbert.

##### Chapter I.

##### The New Lodger.

It was at number thirty-six Wellington street that Curley lived. His real name was Charles Crawford, but no one who knew him ever called him anything else but "Curley."

Even the master of the Board School in

Wellington Square—not a stone's throw from Wellington street—read out his name as "Curley" Crawford, and the boys could remember how at first the master corrected himself, and tried "Charles," but invariably fell back to "Curley."

Some names suit their owners in a wonderful way; some are very inappropriate. Blanche Crawford, for instance, Curley's sister, was a dark little gipsy, even to swarthinness, and Olive, the orphan cousin, who lived with them, was fair! There is nothing more arbitrary than names, and though it is said that a rose by any other name would smell as sweet, I rather doubt if we called a beautiful China rose a turnip whether we should think as much of it.

Curley's name then was very appropriate. It was not only that his light hair presented a mass of rings and tangles, but his whole bearing was—if I may say so—Curley.

He was seldom still. He could wriggle himself into wonderful curves, and stand on his head quite as easily as on his heels! He could work himself into a variety of positions, heels up, arms down, his merry round face peeping between them!

"You are just as bad as any hacrobat that ever was seen," his mother would say in a melancholy tone, "wearing out your clothes fearful, and all from your antics. I'd be ashamed of making myself such a fool, if I was you, Curley. I never see nothing to laugh at, Olive, and if you do, you only show that you are as silly as he is—that's all."

For Curley had just gone through a variety of contortions, which sent his cousin Olive into fits of laughter, and had made grave, sedate Blanche look up from her book and say, "Be quiet, do, Curley. You are enough to make a cat laugh. I am busy with my lessons, and so ought you and Olive to be."

These remarks were made one evening in the kitchen of number thirty-six Wellington street. It was a pretty large kitchen, with a cooking grate, and a couple of gas-burners hanging from the ceiling.

There might be two opinions by day as to the cheerful aspect of the kitchen, to which people descended by the area-steps to the back door, for a high stone wall, capped by iron railings, shut out the never brilliant light of the sun, which had to pierce a good deal of smoke and dust before it shone into Wellington street at all. But when the shutter was closed over the window, and the gas lighted, and a bright fire burning, the kitchen, especially on a winter's evening, was not a room to be despised.

It was kept as clean as hands could keep it, and the floor was well whitened in a variety of curves and lines, while there were two large squares of faded carpet, one before the fire, the other up the side where, at the mahogany table with drawers, Blanche and Olive sat preparing work for the next day.

The dish-covers and the pots and pans were all bright and spotless, and the willow pattern dinner set was arranged against the shelves in proper order.

Mrs. Crawford was a hardworking woman who let lodgings, and at the time when my story begins had the parlour inhabited, but not the drawing-room.

This was perhaps the reason why Curley's antics were a little less in harmony with her feelings than usual.

The parlour lodger was permanent. He had now been in the house three years, and had pronounced himself "pretty comfortable," though he did not say he would not change. "He might change any day."

But the drawing-room apartment had not been as successful. Indeed, one smart lady had departed leaving her bill unpaid, and then she had been followed by the curate of the parish—a



very populous parish midway in the southeast of the great city—and he had taken a child, and had only left the house to go to his home in Somersetshire to die.

"It has given the house a bad name," Mrs. Crawford would say, sadly; "it has got about it's unhealthy, and if ever there was a healthy house, it is this."

There was yet another "let" in number thirty-six Wellington street; it was the cheapest of the whole—a back bedroom on the third floor, which Mrs. Crawford let at eight shillings a week to a "young lady," who was engaged in teaching the elements of music in Mrs. Penchard's school for boys and girls, or, as she preferred to say, "young ladies and gentlemen," in Wellington Square.

"It's nine o'clock," Mrs. Crawford said, looking at the round face of the clock. "I wonder Miss Hack has not come down for her cup of cocoa. Here, Olive, take it up, and mind you don't spill it!" and Mrs. Crawford poured from a shining brown pot some cocoa into a cup, and Olive was just setting forth with it in her careful way when the bell rang—the door bell—that had been listened for so anxiously for many weeks now, in the hope of a lodger for the drawing-room.

Curley, who had been trying to sit still for five minutes, now left his seat, turned head over heels, supported himself on one hand, and held out the other perpendicularly, shouting, "That's a new lodger."

"Nonsense, child, not at this time in the evening." But Mrs. Crawford's voice trembled a little with excitement as she hurried up the dark, narrow stairs, and turning up the gas-burner in the lobby, she went to the door and opened it a little way cautiously, for it is necessary to be wary in London after dark on a winter's night as to whom you admit into your house without, so to speak, an introduction.

"Does Mrs. Crawford live here—this is number thirty-six, I think?"

"Yes, all right," said Curley, on the tiptoe of excitement. "I told you it was a lodger, mother."

"Hush your tongue, Curley," said his mother in an aside.

"Yes, I am Mrs. Crawford; what is your business, pray?"

"Have you a room to let? I have heard of you as respectable and —"

"I should hope you have heard as much as that," said Mrs. Crawford, bridling. "Yes, I have my drawing-room to let, and one bedroom, and I can make up two beds."

"Very well, what do you charge for them?"

"Twenty-one shillings a week with attendance, coals and gas extras."

Mrs. Crawford had opened the door wider by this time, and the enquirer for lodgings stood in the narrow lobby.

"That will do; I have no objection to the price of the rooms. I am just returned from Africa, and have a little boy with me, who is a delicate child."

"Oh!" said Mrs. Crawford, hesitating; "I don't as a rule take children, not in the drawing-room. I had the Rev. Mr. Smith in the apartments last, and he would have been here now, only God called him to a better land, dear gentleman. He was quite wore out with the poor, and so I used to tell him. But if you please sir," said Mrs. Crawford, exercising due caution, "will you name a reference? These are times when poor widows need to be careful."

"Of course, my good woman, you are quite right. My reference is the father of Mr. Smith. I have his letter here;" and the new lodger produced a letter from his pocket-book, and said, "Can you read?"

Again Mrs. Crawford was inclined to be offended, and said, "I hope so, sir."

But she could not read writing very quickly,

and she stood with the letter under the gas-burner, spelling out the words:

"Dear Buckhurst.—You will find very respectable lodgings in Wellington Street, S.E., close to the church poor Robert served. They are kept by Mrs. Crawford, who was kind to my dear son. I am glad you have returned to England, and hope little Peter will soon be better. It is a sad story, and you have done quite right. I think. Let me hear how you get on, and come and see us."

"Yours very truly,

"Church Street, "John Smith.  
"Newton Abbott."

"Well, are you satisfied, Mrs. Crawford?" the new lodger said, "or will you keep us out?"

"I am quite satisfied sir. Curley, run and light up the drawing-room—careful now;" and Curley, needing no second bidding, was racing upstairs full speed, when the new lodger said:

"No, no, I will come again in the morning and see the rooms, and bring my luggage and little Peter."

"Pray, sir, how old is your little boy?"

"Not six years old. He is not my little boy at all, but he was left to me as a legacy, and I have brought him to England, as he is very delicate. Now I need not keep you waiting any longer, Mrs. Crawford, but I will say good-night, and return in the morning and settle matters."

When the door had closed again, and was duly barred, locked, and a chain put across it for the night, Curley rushed downstairs with the news to the two girls.

"It's a new lodger, and he knew Mr. Smith, and mother is pleased, and, girls, there's a little boy. Ain't you glad?"

"I can't say I am," said Blanche; "one boy is enough."

"You'll have to give up school now, Blanche," her mother said, "and you had better give notice to-morrow."

Blanche pouted, but said nothing.

"I can't do without help when the drawing-room is let; you know that, Blanche."

"Auntie," said Olive, "I don't mind about leaving school, let me be at home to help. Blanche wants to be a teacher, you know, and go to the Training College."

"Dear, dear, what next? Well, I'll think about it. Where's Curley off to?"

Curley had, after communicating his news, rushed up to the back bedroom, and tapped at the door.

"Come in. Is that you, Curley, come to cheer me as usual?"

"Yes, to tell you good news—at least it's good news for us—the drawing-room is let," and Curley, unable to resist the temptation, took a header over a chair which stood in his way, and then subsiding said:

"How are you getting on, Miss Hack?"

"I am not getting on at all. If it were not for your mother, I should often be hungry. You know how good she is to me."

"Is she? I am glad of that."

"Now the drawing-room is let, I shall feel more comfortable about staying," Miss Hack said, "for I know your mother has had a struggle to pay her rent and taxes with half the house unlet. Who are the new lodgers?"

"A man—a gentleman, p'raps—and a little boy. He said his name was Peter. I'll get some fun out of him."

"You manage to get that out of most things," Miss Hack said.

She was sitting wrapt in an old shawl, for the fire had burned down to the last bar, and the night was cold. A heap of music paper lay before Miss Hack, and she was copying score for a music publisher—that is to say, she was doing for the music what readers and sometimes type-writers do for illegible manuscript. It was small pay, but it was something, and pupils were fluctuating and uncertain, and Miss Hack was only

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employed to teach scales and instruction-book tunes. When the pupils passed this early stage, they were handed on to a more accomplished mistress. Miss Hack's was a hard fight for daily bread, and Curley's merry ways were her chief solace in her lonely, sad life.

"Mother will have to be up early getting things straight in the drawing-room, and Blanche is sulky, because mother said she must leave school and help her with the new lodgers."

"Of course she must," said Miss Hack, decidedly.

"But she won't. Olive will be made to do it instead. If I was a girl, I should like the fun of answering the door and running up and down stairs; but the thing I wish for most is to be in a circus. Fancy what fun—instead of being told not to turn somersaults, to be clapped and cheered for doing them. If it were not for mother, I'd be right off to a circus to-morrow."

"I am sorry to hear you say so, Curley; you would find all the zest go out of your antics if you were bound to perform them. Be a good boy, and as useful to your mother as possible, and then you will be rewarded. Don't fret after what you can't get."

"Oh, I don't fret, not I," Curley said; "I am going to bed now. I say, do you ever hear any bumping over your head, Miss Hack?"

"I should think I did—such a thumping and a bumping as makes me think the ceiling is coming in."

"The boards are so loose in the garret, that's the cause of it; but I say, Miss Hack, if I keep you awake, or make your head ache, I won't take the high jump again—not in the garret above you, that is to say."

Then Curley jumped on the chair in the same fashion as before, which did not look well for what might happen upstairs, and saying "good-night," was gone. Presently the curly head was thrust back into the room.

"I say, Miss Hack, I wonder what the new lodger's little Peter will be like. Perhaps I may teach him to stand on my shoulders, and put his head under my arm. That will be fun!"

Everything was fun to Curley, but, when he had retired to his attic in the roof, he forbore practising the jump which brought him down with a thud, at the interval of a minute between the leaps, saying to himself:

"Miss Hack looked as if she had an awful headache, so I won't do that performance to-night."

(To be continued.)

#### STUDENTS' EASTER RATES.

The Grand Trunk will issue to students and teachers of schools and colleges, on surrender of standard certificate, signed by the Principal, return tickets at single fare and one-third, good going April 4th to 11th, inclusive, valid returning until April 21st, 1903. For particulars and tickets apply to City Office, Northwest corner King and Yonge streets.

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REVERENCE.

The care of sacred things is not an idolatry of inanimate matter, but a recognition of the unseen God, to whose service they have been dedicated. It has been deemed worthy of record in the Gospel that Christ, when He had ended his reading, closed the book and delivered it to the minister, to be, no doubt, deposited in the proper place, to be preserved from injury and desecration. No event ever happened on earth more awful than the resurrection, yet it was a work not unworthy of the care of the angels, even at that most solemn season, to lay the linen clothes by themselves, and to wrap together the napkin that was about the head, in a place by itself. Even the linen cloth, which had touched the most holy sin-offering, was holy in the sight of those heavenly ministers. — Bishop Selwyn.

COMMUNION WITH GOD.

Accustom yourself to commune with God, not with thoughts deliberately formed to be expressed at a certain time, but with the feelings with which your heart is filled. If you enjoy His presence, and feel drawn by the attraction of His love, tell Him that you delight in Him, that you are happy in loving Him, and that He is very good to inspire so much affection in a heart so unworthy of His love. But what shall you say in seasons of dryness, coldness, weariness? Tell God that you no longer find His love within you, that you feel a terrible void, that He wearies you, that His presence does not move you. Say to Him, "O God, look upon my ingratitude, my inconstancy, my unfaithfulness. Take my heart, for I cannot give it; and, when Thou hast it, oh, keep it, for I cannot keep it for Thee; and save me in spite of myself."—Fenelon.

THE CHRISTIAN LIFE HERE ON EARTH.

We are sent down to be a spectacle to men and to angels, and the eyes of the Heavenly hosts are upon us. They are saying over us, as they watch, "What will this man do? What is that hidden virtue now in his soul? What will he do, what will he prove himself, what excellencies of character will come from him as he meets the shock of circumstances?" That is our drama. Do we, then, shrink back from the test? Do we decline the troubles and anxieties from which our character is to disclose itself, by which

You can try it. FREE.

Every mother who sends us her address on a post card will receive a generous free sample—enough for eight meals—of

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I prefer PEARLINE to any other powder I have used. I do not think it will injure colored clothes, which is more than I can say for most other washing powders.

Mrs. Rev. M. E. M.

One of the Millions. 688

that which is told us of the Spirit in the secret chamber is to be made manifest on the housetops? Long, weary, plodding labour, this is the condition for which we have been gifted, these are the hours that tell our tale; it is thus we bear our witness. Life, this dull, working life, may become to us so favoured, so interesting, so precious, if we take it all as the theatre on which we display before the eyes of God the glory of that hidden name which we have received from Him. That which we are in God's thought and intention, that is what we are discovering to ourselves and others at each passing hour. Let us ask ourselves, What is my name? What is the peculiar combination of moral qualities which is in me and no others? The seed cast unto me of God—oh, that I knew what mystery was hidden in its silent history! Let the rains of God come, and the winds and the clouds pass over me, if only this name may break out and open into shape of flower and fulness of fruit, and so my name may be written broad and clear on my forehead, and all men may see it and say, he is God's. Behold, the seal is on him. He is in the image of his Father. He is of the family of Christ." — Canon Scott Holland.

Children's Department

BLOTS.

A little maid sat writing,—  
Her page so fair and neat—  
Her pen, with careful guiding,  
Wrote words as pure and sweet.  
But pausing just a moment,  
With eyes up-turned to think,  
Alas, there fell and spattered  
A wretched blot of ink!

She sat and gazed upon it,—  
This tidy little maid—  
Till with a voice that trembled  
Regretfully she said:  
"How sad that one short moment  
Its story thus should write,  
And leave its mark forever  
Upon a page so white!"

Then as she sat thus musing,—  
This thoughtful little maid—  
Soon lost in deep reflection,  
In earnest tones she said:  
"Life comes to us in pages,—  
Each day a page so white,  
And on them God would have us  
Our daily lessons write.

"But self-will fills the ink-stand,—  
The ink that flows so dark;—  
And oft, one careless moment  
Forever leaves its mark!  
Then if, my page thus blotted  
Can cause such grief to me,  
How God must sorrow, daily,  
So many blots to see!"

—L. L. R.

LENT.

Mother, we have found what you wanted in the beginning of the Prayer Book, just after the Calendar. First, there is a list of the feasts, then of the fasts."

"What does 'Lent' mean, mother?"  
"The word means 'spring.' It is the spring fast. It is the Church's rule to have a time of special preparation before the great festivals, and as Easter is the greatest of all festivals, the preparation time is the longest."

"But people don't fast now as Moses and Elijah did?"

"No, they do not go entirely without food. Look at the Collect for the First Sunday in Lent, one of the few collects addressed to Christ, and you will see that we pray that as He fasted for our sake, so He will give us grace to use such abstinence that our bodies may be subdued to His Spirit, and we may be ready to do His will. Abstinence means not taking as much as we should like of things that are sometimes quite allowable."

"But father said the other day that children were not expected to fast."  
"Not in the same way as grown people, by going without their food; but fasting and abstinence mean something more than that. Can you give me another word for them?"

"Self-denial," said Arthur, gravely.  
"Yes, that means doing something that we do not like. We have two natures, and the lower nature is always trying to make us a slave to it. It is natural to want to eat and drink and sleep, but when we indulge these feelings too much they become sin, and we cannot control ourselves. Self-control is one of the great ends of

Not Even Crazy People

would scour their faces with brick-bats, but thousands of persons do things infinitely more foolish. The skin of the face, though delicate, is rhinoceros hide compared with the mucous membrane of the stomach and bowels. Yet these sensitive organs are constantly scoured with drastic medicines, to their incalculable injury.

The Cure for Constipation

is not a violent cathartic, but a mild and tonic laxative—which is another way of saying

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**INSIST ON Abbey's**

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Nature has its panacea for all our ills—if we've been slow in finding it out, that's not Nature's fault. — In "Abbey's" (crystalized fresh fruit juices) she gives us the best of tonic laxatives—it stops headaches—stimulates digestion—prevents dyspepsia—keeps the body's natural channels, the bowels and kidney's, healthy and responsive—drives out poisons—purifies the blood—and insures the blush of health 365 days every year.

All Druggists sell

**Abbey's Effervescent Salt**

fasting. We have to break ourselves in as you saw Mr. Baker breaking in that young horse last week. When it is broken in, it will turn as its master wishes when he holds the reins, as we shall obey the teaching of the Holy Spirit when we do not let our temper and our selfishness get too strong for us."

"Then, mother," said Mary, slowly, "father said in his sermon this morning that it was a good thing to make a rule for Lent. What did he mean?"

"He meant this, dear. It is a good plan to think over quietly before Lent comes, and to make up our minds what we will do. He said, you will remember, that it was well to let this rule have something to do with our besetting sin. If anyone were lazy and inclined to doze off again when it was time to get up, it would be a good rule for him to make up his mind that he would jump out of bed the moment he was called. He would have a few minutes' extra time, and might say with his morning prayers the Collect for the First Sunday in Lent, or a short prayer in the Visitation Office, beginning, 'O Saviour of the world.' Or, if a child were quick-tempered and hasty, it would be a good rule to make not to answer again when he felt angry, and to remember the silence of our Lord."

"But, mother," said Arthur, "those sound such little things. Is that fasting?"

Mother smiled, and said, "The Saints were not people who did great things, but those who did little things with great devotion. But, if you want it, there are ways in which you



"...but at least you'll be getting your health. If there's a bit of rest and peace holding you, you can take the time to do it. Well, she added gravely, "all these things try to say what you say at the end of your prayers, for Christ's sake, or you may grow proud of your fasting."

It was nearly teatime, and the talk had to be ended; but, as mother left the room, she felt Mary's hand on her arm, and stooped down to listen.

"My rule shall be," said the child, "to get up directly nurse calls me, without once turning over."

And as she wished Arthur good night, he said—

"I mean not to answer back, for you know Mary is sometimes so provoking."

But, a week later, mother found him sitting moodily alone.

"It's no good!" he cried. "I've broken it! So it's all over."

"No, my boy, it has only begun. Begin again. The crown is for those who persevere, not for those who succeed." And then she wrote something on a bit of paper. "This is a prayer I learnt as a child from one who had learnt it from Dr. Pusey. Say it with your prayers to-night."

Arthur read—

"Blessed Jesus, give us the gift of Thy holy love, pardon of all our sins, and grace to persevere unto the end."

E. M. Green, in Church Fasts and Festivals.

#### ENVYING THE OTHER FELLOW'S JOB.

I was passing an old livery stable, hands in pockets, coat collar turned up, hat well down over my ears, but I caught this fragment of conversation blown through the icy air:

"Say, Bill, whacher think? (In a little shrill voice.) I was talkin' with a feller yistiddy, and he said, 'I wish I had your job, and didn't have nothin' to do but jes' ride around on a 'ansom keb all day.'"

After a solemn interval, a deep bass voice replied:

"Well, I'll be blowed! I reckon ef that feller hed to git up at four o'clock every mornin' and jes' do nothin' but ride, he might git too much of a good thing!"

I saw the point, and grinned to myself, but thought no more about it until a couple of evenings later.

At that time Mrs. Ballington Booth was speaking to nearly a thousand people in my church, and holding them spell-bound by her marvellous eloquence and magnetic personality.

I sat there in an almost petrified condition, and was saying to myself in a melancholy fit of envy, "I wish I could speak like that, and had nothing to do but just go around the country rousing people to such pitches of enthusiasm," when, in her quiet way, she said that last year she "had to raise twelve thousand dollars by platform and pulpit addresses to carry on her prison work!"

This dashed me, and the words of the old "keb" driver rushed up from my memory. "Well, I'll be blowed! I reckon if I had that amount of speaking to do I would get too much of a good thing!"


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**INTERESTING  
PAMPHLETS**

Giving full information as to the Association's different Plans of Insurance will be sent on application to the Head Office, Toronto, or to any of the Association's agents.

I have thought a good deal about it since.

We always imagine the other fellow has the best job. The Irishman who wrote home to his parents in the Old Country that he had the "foinest job in America, because he only had to carry bricks and mortar to the top of a four-story building, where another felly had to do all the work,"—either a myth or a miracle.

It is human nature to feel as the man did who envied the orator, for we only see the other fellow's superlative life!

Little Bill thinks that if he could only have the job of the boy in the candy store he would be blissfully happy, but I guess if he had to stand all day long, and be scolded and blowed, and perhaps eat so much candy as to get sick, he, too, would get too much of a good thing!

There are probably some seventy-five million people in America who would like to trade places with John D. Rockefeller, but I think I can hear him (when he had read about twenty columns of newspaper abuse, and lain awake all night wondering how he can keep the stock-jobbers from getting his millions) saying to himself, "Well, I'll be blowed! I guess, after they had

## Dye!

Home dyeing is easy, safe, profitable and pleasant, if a woman will only use that English Dye, Maypole Soap, which washes and dyes at the same time. No mess, no trouble. The colors are brilliant and they cannot fade. If you can't get it of your dealer, send to the Canadian Depot, 5 Place Royale, Montreal.

**Maypole Soap**

15c for Black. 20c for Colors



A MAN'S DRESS SHOE.

No matter how swell a man's dress suit may be, if his shoes are not right, his whole appearance is wrong. This never happens when he has on a pair of "HAGAR" patent leather shoes.

SOLD BY  
**H. & C. BLACHFORD,**  
114 Yonge Street, Toronto

had about twenty years of this sort of martyrdom, they'd think they'd had too much of a good thing!"

I've made up my mind to be as well satisfied with my own job as I can, and to try and appreciate the drawbacks of the other fellow's!—S. S. Times.

#### HOW A TIGER WAS CAUGHT.

In the Zoological Gardens at Calcutta there is a famous man-eating tiger that is said to have destroyed three hundred human beings. This, of course, was in the days of its freedom, when it roamed at will through the forest and the jungle of its native wilds.

When its list of victims had become so numerous that the people were afraid to go about their ordinary occupations, the Indian prince of that

region decided to set a trap to capture the dreaded enemy.

A pit was dug and baited with two bullocks, then men were set to watch from a distance the result. At the end of two days they saw the crafty animal appear, and with shouts of joy they made known the welcome intelligence that it had sprung on the bullocks and disappeared into the trap.

Then the prince set about devising a scheme to get the famous animal out alive. He had a second pit dug not far from the first, and in this a strong bamboo cage was placed. A tunnel was then made, large enough to pass the cage along from the new pit to the one in which the tiger was a prisoner. A goat was placed in the cage, and when only a thin wall of earth remained between it and the first pit, the door was opened and the barrier broken down.

At once the tiger plunged through the opening to seize the goat. The door of the cage fell behind him, and he was afterwards carried safely to the Gardens, where he still remains, an object of wonder and admiration.

#### USE YOUR OWN THINKING MACHINE.

"I can scarcely say that I started in life with any great qualification for business," said a successful merchant in conversation recently. "What I have accomplished, I have done by hard work and square dealing, and, above all, by thinking for myself."

In general, the last-mentioned rule of conduct is looked upon as of slight importance. Indeed, it is astonishing how much we are indebted to others for the thoughts and opinions which we claim for our own. When any question of importance arises, the majority of people usually reserve their decision until they have learned the feelings of others upon the subject. Even in matters of lesser importance in every-day life, this course is followed, and many a man has been ruined financially and morally by waiting to learn the opinions of others when duty urged him to act at once.

No man should be above taking advice, for there are many times when this is necessary. But each one should train his judgment to decide whether the counsel and thoughts that come from others are worthy to be received.

No individual is so weak as he who is ruled completely by the opinions and attitude of another. Though the thoughts we possess are trifling and unimportant, if they are our own, they are of more benefit to ourselves than much greater conclusions borrowed

#### THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him, at 804-62 Winthrop Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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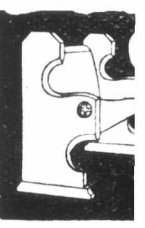


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Advice to Old Maids

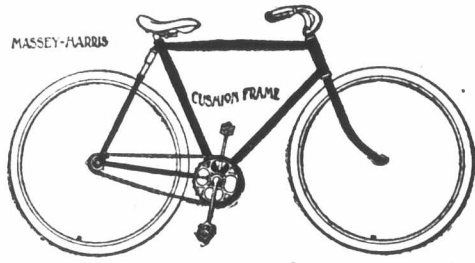
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There are many imitations, but only one Hygienic Cushion Frame. To it this present revival in wheeling is due. It has put more comfort and more pleasure into the sport. It does away with all vibration—smooths over the rough road. The Hygienic

#### CUSHION FRAME

is to wheeling what the "Pullman" is to railroading. It makes all roads smooth roads.

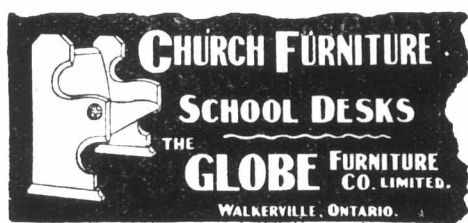
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never stole himself, but he would not allow any other cat to steal if he could help it. The dear little fellow, however, was strongly tempted once and came very near losing his good name.

One day the cook carried out a pail of nice little frost-fish and set it down in the yard. Dick was there. Dick always was nearby when there were good things to eat. The cook went back into the house and Dick sat down to wait for her return; and two of his especial friends were at the window upstairs, looking down to see what "honest little Dick" would do.

The cook was a long time coming back to dress the fish, and all the while Dick kept watch—now on the pail, now on the kitchen door. At last he went somewhat nearer to the pail, then nearer, then nearer. Ah! frost-fish smell so good. Dick's little nose almost touched them! And then he sat down and cried at the top of his voice for cook to return quickly and save him from becoming a thief.

Still she did not come. At last Dick put his forepaws on the edge of the pail. Then he looked at the kitchen door and cried again. But the door did not open. So slowly, softly, a paw reached down into the pail. But, before it had gone down as far as the fish, it came back with a jerk, empty; and its owner ran around the corner of the house where he would not see or smell those nice frost-fish any more. He did not want to be a thief; and we believe that the little fellow never came so near it again.—Little Folks.

#### HONEST LITTLE DICK.

In all my life, I never saw so honest a little cat as our Dick. He not only

#### THE BABY CHOIR.

"Now all you tots sit in a row,  
'Cause you are the big church choir,  
And I'll stand here to lead, you know;  
And when I wave my stick—just so—  
Then you must all sing higher."  
But Roy sang of a "choo-choo" car,  
And Gracie of "nice weather,"  
While Rob's and Bessie's "twinkle star" ?

Went wandering high and low afar—  
They couldn't keep together.  
The little leader's eyes grew wet,  
And then a smile o'erran them;  
"You see, mamma, they can't do it;  
They can't sing songs the leastest bit,  
And so they singed an anthem!"

—Kate W. Hamilton.

#### THE TWO "JOBS."

"Grandmother gave you the nicest job," grumbled Susie, "I believe she loves you best."

"Best—noting!" answered Aleck, boylike; "grandmother sent me to drive the sheep 'cause I'm a boy, and 'cause I've got a whip. Girls can't drive things!"

These two little city children had slept only a single night in the old-fashioned trundle-bed in the farmhouse where their father was born. But immediately after breakfast they had asked for a job—"something that father used to do when he was little."

Now, as Aleck was a good-hearted fellow, and did not like to see Susie vexed, he "swapped jobs" with her, and set off to pick raspberries, whistling like a red-bird.

But alas for the folks that turn from their own work to snatch at other people's! Before Aleck had covered the bottom of his shining tin pail he heard loud screams from the lot, and dropping pail and berries he flew to see what was the matter. Ah, the little red-frocked girl! She was fleeing and screaming as she fled, before the old turkey-cock, which, with a hateful sound of "gobble, gobble, gobble," was close upon her.

Dusty from the falls, and smeared with tears and grass stains, Susie sobbed on grandmother's shoulder: "I tried to catch him—I thought—I thought he was a scarlet tanager, like the picture in my book!"

"And Mr. Turkey thought you were a little soldier coming to give him battle," laughed grandmother.

"Next time I'll attend to my own job," said the little scholar, who had learned something that morning more important than the difference between the turkey-cock and a scarlet tanager!

#### PAYING FOR A PLEASANTRY.

It was a prisoner of great activity of speech who recently faced the magistrate in the Philadelphia Central Police Court.

"What is your name?" asked the magistrate.

"Michael O'Halloran," was the reply.

### Why Impure Blood In the Spring?

The Necessity of Looking to the Health of the Liver and Kidneys—The Natural Filters of the Blood.

## Dr. Chase's Kidney-Liver Pills

If the liver and kidneys were always kept in perfect health and activity, ready at all times to thoroughly filter the impurities from the blood, there would be no necessity of making special effort to purify the blood.

During the summer season, when the diet is composed largely of natural foods, such as fresh fruits and vegetables, there is little trouble from impure blood, because the filtering organs are kept healthy and active. It is the artificial life of winter that brings on constipation of the bowels, clogging of the kidneys and a congested condition of the liver.

For this reason spring finds the blood loaded with impurities and it becomes absolutely necessary to use some means of making the filtering organ active, in order that the blood may be purified and the poisons driven from the system.

Nature has only provided one way of purifying the blood, and that is through liver and kidneys. Because Dr. Chase's Kidney-Liver Pills act promptly, directly and thoroughly on these filtering organs, making them healthy and vigorous in action, they are unsurpassed as a medicine for purifying the blood.

Dr. Chase's Kidney-Liver Pills have come to be considered a necessity in thousands of Canadian homes. As a cure for kidney disease, liver complaint, constipation, biliousness and impurities of the blood, there is no treatment so eminently satisfactory as this great prescription of Dr. A. W. Chase. One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

"What is your occupation?"

"Phat's that?"

"What is your occupation? What work do you do?"

"O'im a sailor."

The magistrate looked incredulous.

"I don't believe you ever saw a ship," he said.

"Didn't Oi, thin?" said the prisoner.

"An' phwat do yez t'ink Oi come over in—a hack?"

The Philadelphia Record says that it went hard with Michael O'Halloran after that.

## Feel Good All Day!

If you will eat that delicious, new, healthful Cereal Food, "Wheat Marrow" for breakfast you will start out in the morning clear headed and with firm, elastic step. Wheat Marrow contains four-fifths of the elements necessary to sustain life.

There is nothing else like it. The weakest stomach digests it easily. Send us your grocer's name if he doesn't keep it and you'll get generous samples—free.

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