

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, FEBRUARY 7, 1895.

[No. 6.]

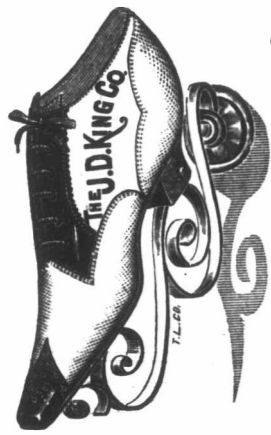
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# Canadian Churchman.

TORONTO, THURSDAY, FEB. 7, 1895.

Subscription, - - - - Two Dollars per Year.

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## Lessons for Sundays and Holy Days.

February 10—SEPTUAGESIMA SUNDAY.

Morning—Gen. i. & ii. to 4.  
Evening—Gen. ii. 4; or Job xxxviii.

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

### SEPTUAGESIMA SUNDAY.

Holy Communion: 198, 318, 321.  
Processional: 84, 85, 297.  
Offertory: 168, 226, 228, 295.  
Children's Hymns: 162, 332, 573.  
General Hymns: 88, 83, 170, 213, 489.

### SEXAGESIMA SUNDAY.

Holy Communion: 197, 319, 322.  
Processional: 83, 162, 224.  
Offertory: 36, 172, 232.  
Children's Hymns: 265, 338, 572.  
General Hymns: 87, 169, 243, 269, 533.

SYNOD REFORM.—Each year, immediately after the meeting of the several diocesan Synods, correspondents write vigorously on the subject of Synod reform, which, though kept up with commendable zeal for a time, is generally allowed to drop out of sight until after the next meeting of Synod, when the spirit breaks out afresh. In order to secure some real improvement, and some decided action, we offer a few suggestions, and would call the attention of the Synod committees to the subject, in the hope that they will give it their earnest consideration, with a view to securing any reform which may appear to be necessary. We write before the meeting of the several Synods, instead of after, and hope our readers will thoroughly discuss the matter in the columns of the CHURCHMAN.

WANT OF INTEREST.—This is one of the points which have been many times the cause of complaint. Representatives from the country parishes find the time of the Synods taken up with routine work, election of committees, entertainments, and meetings in which they feel comparatively little

interest; while the work of the Church is allowed, for want of time, to stand over from year to year, or is disposed of in a sort of perfunctory manner, in the dying hours of the Synod, by the few members who remain, the country members having mostly left before any new work is reached.

LOSS OF TIME.—It will be generally admitted that too much time is lost in organizing the Synods, the reading of dry and uninteresting reports, the election of committees—sometimes by ballot—during which the Synod business is adjourned, or by debate; when more time is wasted over a particular name, or an exchange of names, than the interest of the Church warrants.

THE REMEDY, DIVISION OF WORK.—Give the mornings to routine work, the afternoons to new work and the evenings to such special work as the Synod may appoint, making the evening session a regular thing—a sort of conference for the discussion and consideration of missions, superannuation, division of dioceses, or some other such subject as would be of vital interest to the Church.

ELECTION OF COMMITTEES, DELEGATES TO PROVINCIAL SYNOD, ETC.—Let nominations be made by any member of the Synod, in writing, up to and including the first day of Synod. Let all such nominations be posted on a list in the Synod hall, so that any member may have his name erased, should he not desire to serve on any particular committee to which he has been nominated. Then prepare and print ballot papers, and allow the same to be placed in the hands of the scrutineers (seated at a table in the Synod hall) any time during the following day, without interfering with or stopping the work of the Synod. The report of the scrutineers would speedily dispose of the whole subject, and prevent much undesirable personal debate upon any particular name.

REPORTS OF COMMITTEES.—Take all such reports as read, they having been printed and for some days or weeks previous to the meeting of Synod, in the hands of its members; if called for, any portion or the whole of the report might be read, or any required explanation given; if not so called, the passing of the resolution appended to each report would speedily dispose of it.

MODE OF PROCEDURE.—A resolution suspending the rules of order would enable this to be done at the next Synod—especially if the Executive Committees would take the subject into their consideration on the foregoing, or some other system for expediting business; an amendment to the constitution and rules of order might also be prepared for future occasions. These are a few points which suggest themselves; many others may and probably will be found. If our Synods can only be made interesting, and their sessions occasions of united, hearty zeal for the work of the whole Church, what a blessing it would be! Which may God, of His infinite mercy, grant.

NEEDS OF THE DIOCESE OF RUPERT'S LAND.—The Church in Manitoba, which is directly under the Primate of all Canada, must not be allowed to suffer from any lack of funds at the present time. Fictitious statistics have been published regarding the amounts received by this diocese for mission work. It needs only to be said that these statistics

are not to be relied on, neither will they influence one iota the contributions from Church people in the East. Every dollar that can be obtained is absolutely required for the effective working of the Diocese of Rupert's Land. No man has borne the heat and burden of the day more than Archbishop Machray. It is sufficient disgrace to the Church to allow His Grace to spend his precious hours in teaching, without also causing him worry regarding pecuniary matters. Church people in the East should read with shame the recent statement set forth by the Executive Committee of the Diocese of Rupert's Land. But now they know the real needs of his diocese, the Archbishop need have no fear that he will ever appeal in vain for help. Everyone giving one dollar now should make a sacrifice to make it two, for they may rest assured that if the Church fails to do her duty in the Northwest, that the golden opportunity will not only be lost, but lost forever.

THE ARCHBISHOP OF RUPERT'S LAND.—It is well to keep before the clergy, as well as the laity, the fact that the present Archbishop of Rupert's Land not only belongs to the North-west, but to every section of this Dominion. His Grace is not only Primate over the clergy, but is the Bishop of Bishops for every lay member of the Canadian Church. It is with the unanimous voice of his Episcopal brethren that he holds his present exalted position, and such a man should not need to be worried to death by pecuniary needs. Rupert's Land must get every dollar she needs for her mission work, for every dollar asked for is imperatively needed. The Bishops of the Northwest are perfect heroes, and may almost be called the very "marrow" of the Canadian Episcopate, and to let them suffer for lack of funds is a crying shame. Churchmen in the East must not forget that it is in the newly-settled districts, where inhabitants are few, that the battle of the Church is to be fought. The Archbishop should be given funds enough to allow him to place a priest in every settlement of from twelve to twenty families, so that the Church can grow up with the people, and not walk in five years after a Methodist or Presbyterian minister, when everything looks comfortable. Churchmen should see to it that our men get in first to every settlement, and then people will believe at once that we mean and intend to look after them.

A MOST EARNEST APPEAL is made on behalf of a family smitten down with typhoid fever in the mission of Emsdale. The husband has been ill for over a year and is now in the Toronto Hospital. The two, and only, girls in the family have died of the fever; the youngest boy but one is mending slowly, but is a perfect skeleton. The oldest boy is now down with the same disease, and is very ill. The second oldest boy is now sickening. The mother is worn out with fatigue and waiting on and nursing so long a time. She is in great danger of falling a victim also. During the time the first three children were in the early stage of the illness, about Dec. 27th, they lost horse, cow, sheep and fowls, with all their hay, by the conflagration of the barn. They have nothing whatever, save what is given them by the charity of the people and the Council of Armour, which has been very good to them already. The case is one which deserves the common sympathy

of humanity. Anything and everything sent in care of the Rev. Alfred W. H. Chowne, Emsdale, will be thankfully received and conveyed to them.

### THREE-FOLD PRIESTHOOD.

By LEX.

One of the marks of the Church of Christ is "The Threefold Priesthood." Has "the Church according to the usage of the Church of England," lost this mark? The diaconate now means a state of probation before receiving the status of a priest; no man takes the ordination but as a stepping-stone to what may be considered a higher rank in the Church militant, and (unless an odd exception of a deacon ordained under some special canon, as I believe there is one in the Diocese of Ontario), men look in vain for the deacons of the Church. Philip the deacon was Philip the deacon unto his life's end. He was a man full of the Holy Ghost and did great work for the Church in Samaria. When St. Paul took witnesses with him from Joppa to Casarea to witness the entrance into the Church of Cornelius and his family, we have good reason to believe he took six deacons, leaving the seventh to do the work at Joppa, it being a rule of the early Church to ordain seven deacons for every parish or city. Where are these officers in the Church of England in Canada? Does it not seem as if we have gradually dropped this first order and allowed it to become absorbed in that of the priest, very much in the same way as physician and surgeon or barrister and solicitor, so distinct in England, have been fused into one man holding both ranks, but really only exercising the one. I fear much of the difficulty has arisen from elevating the office of deacon to be co-equal in nearly every respect with that of priest, so much so that only to the better informed of the laity is any difference known. Great would be the pity if the office should be lowered to the place of deacon in the Presbyterian Church, or lay preacher in the other bodies of Christians about us; and yet the deacon in the Primitive Church must have more closely resembled these latter-day substitutes for deacons, than our *vanishing stepping-stone or intermediate state between a layman and a priest*. In the Primitive Church elders or priests were ordained in every city, and attached to each parish were at least seven deacons as well as a fully organized society or sisterhood of women called "widows." The priest as the head officer of a company of Christ's soldiers, had always at his back these seven non-commissioned officers "of themselves," that is, of the laity, fully authorized to do valiant work for the Kingdom under the captain (priest), and with these lay officers, all the laity were ready and willing to work and were fully guided and controlled. No man could take upon himself this diaconate, but being selected by the laity from among themselves, were appointed and ordained to the office by the Bishop. John Wesley used the substitute of lay preachers with good results. The Presbyterian Church, with its deacons, minister and presiding officer over the Presbytery, has in a sense a threefold priesthood. The Methodists with lay preachers, ministers, and Chairman or General Superintendent, likewise have a threefold priesthood and all ranks a reality, an existing fact, while the Church of England practically has but priests and Bishops unless for perhaps a year of a man's life in the diaconate before taking *full orders*—we practically setting forth that a deacon is but a partially made priest. There is no warrant for the usage of a grade of advancement, as far as the New Testament or Early Fathers are concerned. It

was not necessary for a man to be a deacon before being made a priest, or a priest before being consecrated a Bishop: in fact many cases are on record of monks or laymen consecrated to the episcopate without filling either of the lower orders. If the idea that taking the order of deacon makes a man a sure candidate in the near future for the priesthood, and entitles him in advance to be addressed as Rev. Mr. A— clothed in that apology for a cassock known as a clergyman's high cut coat, and unfits him to do, as even St. Paul did, work at some honest trade or calling, was once for all reformed and understood to be a false position, then I have no doubt many an earnest layman would enter the order and our parishes would be fully officered by divinely commissioned officers, and great work would be done for the cause of Christ and the realization of the prayer, "Thy Kingdom come."

### REVIEWS.

A LENT IN EARNEST. Daily readings for the season, by L. E. Guernsey. 8 vo., pp. 198. 50 cts., paper covers. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

We hasten to commend this new number of Whittaker's library, as it is exactly what so many want, a series of plain statements of common religious truths that are suitable for our Lent meditations. From Ash Wednesday to Easter there is a daily reading, and the characteristic tone of each and all is earnestness. Here is a random sample:—"It is possible that this book may fall into the hands of some one who has forgotten his birthright, who, like the Scripture prodigal, has gone into a far country, and is trying to satisfy the hunger of his soul with the husks of this world—with money, or land, or low vile pleasures fit only for swine. To such an one let me say, your place in your Father's house and heart and table is still open to you. No one has taken it. No one ever will take it. It stands waiting for you, and unless you come home to occupy it, it must stand for ever empty. Oh, my brother, my sister, remember that you are still God's child! You must be so, you cannot help yourself. Rebellious you may be, disobedient, ungrateful, lost to love, even to shame: you are still the child of God. Even though you have never been baptized in His name, He created you, and He has cared for you all these years. Return, then, to His House and His love while there is yet time, lest at last the door should be shut and you be left to yourself, an orphan in the universe." For the rich and the busy, and for those who would wish to observe Lent for real spiritual profit, we can suggest nothing better than this fruit of Miss Guernsey's meditations and pen.

JOHN HORDEN, MISSIONARY BISHOP. A Life on the Shores of Hudson's Bay, by Rev. A. R. Buckland, M.A. 8 vo., pp. 141. 50c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

A capital book for a boy, a prize, or a Sunday-school library. The story is told in clear and pleasing style, and any one would be interested in the good Bishop's work for forty years upon the inclement shores of Hudson's Bay, as far north as even the hunters or trappers could live. His portrait, from a photograph, is one of character and calm energy in doing the Lord's work, and we are not surprised at the affection for him and the good done among the Crees, Ojibbeways, and Eskimos. He took them for his life's work, and among them he rests from his labours. It is a beautiful picture of a strong man making his work his home, and consecrating himself to it. The volume is well illustrated, and we commend a study of the Bishop's days to all our young readers.

LENT, PAST AND PRESENT. A study of the primitive origin of Lent, its purpose and usages, by Rev. Herman Libenthal, M.A. With an Introduction by Bishop Williams of Connecticut. 8 vo., pp. 161. Price 75c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

To have a text typographically correct, and to carry out successfully all that is proposed, are no small merits in a book. But in addition, all these addresses are of sterling value, and the Bishop says most truly in his introductory note, that the volume "contains a vast amount of useful information; presented in a plain and attractive way, information that cannot fail of being practically useful." To our mind the most useful portions are those that seek to discover the principles at the back and below the practices, and show how in the changed conditions of life the eternal principles must re-assert themselves under new forms, and give Lenten discipline a reality which ancient usage, as such, can never convey. It is a great relief to find the page unencumbered with note or reference, and every section a model of good sense and right feeling. Nothing could be better for an evening congregation than to have these either read, or summarized, and illustrated from the clergyman's own stock of learning. They are extremely valuable for clergy and laity, and are the product of no little study and ability.

### HINTS FOR LAYMEN.

By MR. JOHN FENNELL.

Read before the Church Workers' Convention in Berlin.

The relations between pastor and people are very different now from the state of things that existed in this land, in connection with the Church of England, say fifty years ago. In those early days of Canada the clergyman ordered and directed all matters connected with the work of the Church. His stipend was provided for by the State, and the duties of the laymen were indeed very light. The churchwardens, where churches were established, were little troubled with money, for the people knowing the Church was endowed, gave trifling aid for the maintenance of the cause of religion. Herein has existed probably one of the most baneful causes of our want of progress in financial matters. The people had been educated not to give, or rather circumstances had shown them that it was not necessary to provide funds for Church work; but when some forty years ago the Church of England in Canada was disendowed and disestablished, a new state of things was introduced and the lay element had to be re-educated. How slow the Church has been in learning the lesson of "Giving, and how to give," as expressed in that excellent pamphlet written by our respected Rev. Rural Dean Ridley, the Church throughout Canada knows only too well. Now, however, it is apparent to all who are interested in Church work, that if we wish success to our Home and Foreign Missions and desire to maintain our own parishes in an efficient manner, we must be prepared to give freely. Another hint I might also add, namely, that it is a privilege as well as a duty to subscribe for the maintenance of the cause of religion.

I, however, do not desire to occupy your time this evening with financial matters. I prefer to ask your attention for a few moments to the position of laymen in our branch of Christ's Church here on earth. To-day, with its wonderful activity in all branches of trade and commerce, the professions crowded, and fresh recruits by the hundreds pouring in yearly, it is not difficult to see that the Christian Church must participate in this activity. All around us we see Christian denominations actively engaged in doing the Master's work after their own methods, and with a degree of energy that denotes their earnestness and Christian zeal. What can we as laymen do in this branch of Christ's Church to which it is our privilege to belong. This of course depends on many circumstances—our qualification by education and fitness for that which we undertake. But above all does it depend on the heart that underlies the act. If the desire is to do the Master's work as He would have us do it, accompanied by fitness for the undertaking, much good will result. Usefulness in any branch of Church or secular work greatly depends for success on one's fitness for the position. If we look abroad we see what has been and is being accomplished by lay workers. England in particular furnishes us with many bright examples. The movement was doubtless greatly strengthened by the grand example set before us by that prince of noblemen, Lord Shaftsbury, whose name will ever remain green in our memories and who is remembered in scores of cities by having halls and buildings called by his name. Since his time what a host of worthies have presented themselves—educated Christian workers—writers, politicians, lawyers, doctors, and men of business. This is as it should be—getting back to primitive times, when all who believed and accepted the Gospel of our Redeemer set out to teach others—to spread the glad tidings of "We have found the Christ." It is the most hopeful sign of the times in which we live to know that

so many noble lives are being used in the Master's service.

It will be admitted on all sides that in order to have a successful parish we must have a true and faithful pastor, one who is ever ready to lead in good works, and second the efforts of societies and individuals whose object is the building up of His Kingdom. It will also be admitted that in this deanery we are most highly favoured in this respect, having godly men whose object is to bring to a knowledge of the truth, and to build up in our most Holy Faith, those entrusted to their care. But how is it with us—how do we as laymen perform our part? Do we mark, learn and inwardly digest the truths expounded to us from Sunday to Sunday, and seek to profit by the instruction given. Doubtless many of us do avail ourselves of our opportunities and seek to lay up in store against that great day when time shall be no more. We all, however, know that there are those who care for none of these things, and when the call for sympathy and financial help comes, like the priest and Levite, pass by on the other side; who, if they attend Divine Service, are often distressed at the length of the sermon, the dryness of the service, the wretchedness of the singing and the unprofitableness of the service generally. How many of us have attended Divine Service and listened to a sermon that any attentive listener must have known cost the preacher much study and thought, yet almost the first words that greeted our ears on entering the street were, "My, what a long, dry, dole of a sermon that was." He went not up to the house of prayer to seek the Lord, he wanted his ears tickled with smart sayings. In opposition to this it will be said, this is a democratic age, and clergymen, like other people, must expect criticism. Let me say in reply to such statements that I readily agree with the authors of them, but such remarks as I have referred to are not criticism, they are simply condemnation; there is no criticism about them. I would possibly go farther than many of my brother Churchmen in the matter of carefully examining the thoughts expressed in the pulpit. A sermon that will not bear examination had better never have been delivered. Yes, let us have the sermon criticised, analysed and utilized to the fullest extent. It is probably one of the faults of our time that we do not sufficiently watch and profit by what we hear from the pulpit. We are careful to observe any deviation from the ordinary routine of service, but as for the sermon, if it is what is called an ordinary Gospel sermon having no reference to any local matters, the chances, are it will be passed without a remark, or that it was a nice sermon, etc. This is probably just such a sermon as we might carefully discuss to our souls' health. Is it done? No; and it will be well if it is not remarked upon as a "long, dry dose." We read in the sixth chapter of Acts that certain Grecian Jews complained because their widows were neglected in the daily ministrations, and the twelve called the multitude of the disciples unto them and said, "It is not fit that we should forsake the Word of God and serve tables. Look ye out, therefore, brethren, from among you seven men full of the Spirit and of wisdom, whom we may appoint over this business," "and the saying pleased the whole multitude." This I believe is said to be the formation of the Diaconate in the Church nearly 1,900 years ago. We shall not enquire whether the duties pertaining to the office of deacon are the same in our Church to-day as those required of the seven; suffice it to say that the work was such as the Apostles should not be called upon to perform, for they desired to devote themselves "steadfastly in prayer and in the ministry of the Word," but the chosen ones to "serve tables," were to perform duties outside of the sacred calling. Have we not here a lesson for the disciples of our time—in aiding pastors, in providing for those in want of raiment and food, and assisting in parish work generally?

Without entering into details, I may say probably the most efficient work we can perform in our several parishes is that of extending sympathy and hearty co-operation with the clergyman in his good work. How often he feels the need of this none can tell; without it his work must be greatly hindered. Doubtless many of us intend better than we perform, because we are engrossed in the cares and responsibilities of our several callings, and are unmindful of those having claims on our Christian sympathy. We all know how pleasing it is to be assured by those we esteem, when we have been engaged in any good cause, that it meets with their approval, that our efforts have been well directed and are likely to be productive of good results. A hearty appreciation, kindly expressed, will find a responsive chord on the part of the clergyman. None are so humble in life that they cannot do as much, and many would, as the phrase means, "if they only thought of it." Let me conclude with an illustration: An extensive fire had broken out in a city; the flames had possession of the lower part of a high building, when a female was seen at a window in the fifth storey; a ladder was immediately raised to it by the firemen, but the woman had disappeared; a brave fireman ran up the

ladder and into the building, found the woman and drew her to the window in a dazed state, only to find the blinding smoke more dense. With his charge he attempted the descent, but was seen to falter in his effort. The spectators were horror stricken lest both should fall to the ground. A wise head shouted, "Let us give them a rousing cheer." It accomplished its purpose. On arriving at the foot of the ladder his comrades gave the brave fireman a hearty greeting. He replied, "Boys, the cheer did it."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### ONTARIO.

JOHN TRAVERS LEWIS, D.D., LL.D., BISHOP, KINGSTON.

WOLFE ISLAND.—The funeral services of the late Henry Harper, of Garden Island, were conducted by the Rev. Rural Dean Carey, M.A., of Kingston, in Trinity Church here, on Sunday, 20th Jan. The regular Sunday services were conducted by J. P. Oram, Esq., lay reader, while the Rev. W. T. Lipton, M.A., the incumbent of this mission, officiated in that of Sharbot Lake. The interior of Christ Church, at the east end of the island, presents an improved appearance since the walls and ceiling have been painted.

### TORONTO.

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

St. Martin's in the Field.—The second monthly parlor concert in connection with this church, to raise funds for helping to pay off the debt on the church, was held at the residence of Mr. A. A. Mackay, on the evening of the 17th inst. and was a decided success. There were a number of students from Trinity University, who gave some very fine songs, choruses and readings. Miss McLean, of Port Arthur, gave some excellent songs, and last, but not least, which added very much to the success of the entertainment, were two recitations by Mr. Harry Young, of Parkdale. The concert was closed by singing "God save the Queen." Lunch was then served.

BAILLIEBORO.—Christ Church.—On Christmas Day a set of new communion vessels consisting of flagon, paten and cups were used for the first time, having been subscribed for by the congregation as a thank offering to Almighty God for the restoration to health of their beloved rector, the Ven. Archdeacon Allen. The following address from the congregation was read to the rector in the vestry before the commencement of the service:

To the Rev. T. W. Allen, rector of Cavan, and Archdeacon of Peterboro:

DEAR ARCHDEACON.—We, the undersigned members of Christ Church, Baillieboro, desire to congratulate you on your recovery from your late sickness, and also to express our thankfulness to Almighty God for having restored you to health. We beg to subscribe the amounts set opposite our names towards purchasing a set of communion vessels for use in Christ Church as a thank offering, coupled with the earnest prayer that you may long be spared to labour in His vineyard, and at the last great day may you and we and all near and dear to us meet in the Church Triumphant, one Fold under one Shepherd.

Xmas, 1894.

The Archdeacon, in feeling terms, thanked the congregation for mentioning his name in connection with their Christmas offering. This beautiful gift to the church added one more to the many kindnesses he had received, showing, what he already knew, how dear he was to their hearts. The church was tastefully decorated, and the service (which commenced with singing of carols by the choir and Sunday school) was bright and hearty. On the Feast of the Epiphany the anniversary service was held, the sermon being preached by the Rev. Rural Dean Creighton; there was a large congregation; the offering, which was for the building fund, amounted to \$128. On the following Tuesday there was a Christmas tree and entertainment for the Sunday school in the basement; there was a good attendance and \$24 added to the fund.

AUROEA.—On Sunday morning last Trinity Church was found to be on fire. It appears that the fire originated from the furnace, which had been lighted for an early celebration at 8 a.m. On going to the furnace room just before the ringing of the first bell for Sunday school, the sexton discovered the whole furnace room in flames. The fire alarm was sounded and in a short time the flames were under control. Had ten minutes more elapsed before being discovered, it is scarcely probable that the building could have been saved, so high was the wind. As it is,

the damage to the church will reach the neighbourhood of \$800 or \$1,000, fully covered by insurance. Too great praise cannot be given to the firemen, who worked like heroes. At one time it was thought that nothing could save this beautiful structure. The Disciples kindly offered their church to the rector of Trinity, where evening service was held.

PARKDALE.—St. Mark's Dedication Festival.—The fourteenth anniversary of the dedication of this church, 20th January, 1895, falling on Sunday, made the usual annual observance of it a more truly festival one; there was the usual early celebration at 8 a.m. At matins the chancel was well filled by the clergy, Rev. J. A. Peitelbaum, Rev. J. Morton and the rector, Rev. C. L. Ingles, and the choir (vested). The services were well rendered throughout, the hymns appropriate, and organist and choir all that could be desired, especially at the celebration of Holy Communion, after matins, which was full choral, as also was evensong, when there was, as usual, a large congregation. The Rev. J. A. Peitelbaum, of Saltcoats, Diocese of Qu'Appelle, preached at both services, at evensong giving an interesting review of the formation and history of that diocese, and showing what strong claims it had on the Church in Canada to give it, now in its young days, a liberal support. His sermon at the second celebration was a most excellent and helpful one on the duty of prayer, and was listened to with intense interest, as shown by the complete quietness that prevailed. On the following Thursday evening evensong was sung by the combined choirs of St. Matthias and St. Mark's, with St. Matthias' full orchestra; preacher, the Rev. Prof. Rigby, M.A., Trinity College. Our church looked very bright, being in its full festival array, the Christmas decorations not being yet removed; the effect was also greatly increased when the clergy, of whom there were seven, with over sixty members of the choirs, all robed in white, entered and took their places in the chancel and eight reserved centre front seats, the four lower ones of which were occupied by the supplementary soprano choir of St. Matthias'. The volume of sound from organ, orchestra and about 90 voices was truly grand, but not overpowering, being well-balanced, sung with taste, time and tune perfect. Mr. Kennedy, organist of St. Mark's, presided at the organ with his usual ability, the Rev. F. G. Plummer taking his place for the voluntaries performed by the orchestra and organ. They were very beautiful and appropriate, especially the closing one. The sermon, text Joshua iii. 5, "Sanctify yourselves," was one that could not—one would hope—fail to reach all our hearts, and make us resolve to do our utmost to show our thankfulness to Almighty God for all His mercies bestowed upon us, by at once providing the necessary means to enable the churchwardens to pay off the balance of the debt still on our church. This might be easily done if a united effort was at once made, by carrying out the plan adopted at the last Easter vestry meeting. The festival character of the services was continued on Sunday, the 27th ult., the rector preaching in the morning and the Rev. J. C. Roper in the evening, both most excellent and appropriate sermons. We may trust that much good will result from these services.

RURAL DEANERY OF NORTHUMBERLAND.—The next meeting of the Rural Deanery of Northumberland will be held at Colborne on Monday and Tuesday, Feb. 18th and 19th, commencing with Evensong on Monday.

### HURON.

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

(Continuation of Rural Deanery of Elgin meeting.)

The next paper called for and read was that of the Rev. William Hinde, on the subject, "Church Work from the Clerical Standpoint." The rev. gentleman, after making a few prefatory remarks, proceeded to say that, after 22 years' of experience and long reflection upon such poor results as are apparent from labours, endowments and grants of money expended upon the work of the Church in this country, he had come to the conclusion that something had gone wrong. It was his view that if the Prayer Book, the Catechism and the 39 Articles had been thoroughly taught, there would have been a different state of things. The Prayer Book is the constitution of the Church; and the doctrines, precepts and provisions therein contained are not to be divorced from the teaching of the Church. With daily morning and evening prayer, it should be taught in the home. This is the teaching of the Prayer Book itself. The highest blessings of matrimony are derived from the divine character of the union, which, among us Christians, is sanctified by the power of God through the ministrations of His Church. Therein does she recognize Him in every relation of domestic life. The mother participates joyfully in the service for the churching of women; the children are baptized,

brought to be confirmed, to hear sermons and learn all such things as are necessary for their souls' health; to receive the Holy Communion, whereby they are to receive strength to lead a godly, righteous and sober life. Is all this understood? Experience answers this question in the negative. Prejudices should be tenderly considered, but not in a way to cause the sacrifice of principle. If the principles of the Church are to be set forth and maintained, care should also be bestowed upon the elimination of the erroneous and false teaching of the past. Sponsors, to the selection and appointment of whom many had objected, were required and needed in the Church of Christ. The speaker maintained that they should be taken from among the faithful, and should be communicants—or at least be in preparation to become such. The careless and the ungodly were too often allowed to become sponsors, as though the office was to be assumed only as a matter of form, on the assumption that sacred words had no meaning. The parents, being assumed to be Christians, the speaker averred it to be his opinion that they were the most suitable persons to act as sponsors, thus furnishing the Church with a double lever wherewith to promote Christian principles in the family. The Sunday-school has supplanted Christian teaching at home to an enormous extent, and it is regrettable that the Sunday-school teachers are too often uneducated and unfaithful to their Church. The fear is that Sunday-schools make theologians of scholars, rather than practical Christians. Confirmation is not sufficiently understood, nor its value enforced as a preparation for the Holy Communion. Even the requirements of membership in the Church are not understood and defined in the minds of the people, viz., that they consist in receiving the Holy Communion at least three times a year, of which Easter shall be one. The rev. gentleman then strongly deprecated the spirit of "parochialism" in some quarters, which not only acts as a deterrent to the progress of the Church in towns, villages and more rural districts by hindering the initiation of new enterprises to be aggressively worked up; but also tends to centralize the work of parishes in such a manner as to cause a loss to the Church of outposts already long established. Rather far should decaying outposts be revived and strengthened with all vigour, and new ones be well planted and carefully fostered, instead of the ground being left to be worked up by the aggressive zeal of other religious bodies. The Brotherhood of St. Andrew has here an opening for operations in a multitude of places now lying fallow. In conclusion the essayist said that preaching should be caused to reach more directly and forcibly the masses of the people. Sermons should not be mere sensational drawing machines to "fill" churches, but instruments for the dispensing of the food of solid instruction for the building up of the Body of Christ, proclaiming Christ crucified, and the whole duty of man—the use of private and public prayer, the due use of the sacraments, the tokens, emblems and pledges of the spiritual presence of our ascended Lord.

At the close of the afternoon meeting members of the Danery, lay and clerical, with whom was present also a visitor, were cordially and hospitably entertained at tea at the rectory.

**Missionary Meeting.**—In the evening at 8 o'clock, were assembled, considering the inclemency of the weather, a goodly number of people in Trinity school-house, to listen to some addresses on behalf of the Diocesan Missions. Interesting addresses were delivered by the Rev. M. G. Freeman, Judge Ermatinger and Rev. Wm. Hinde. The Rev. Mr. Freeman described some of his experiences among the Six Nation Indians on the Reserve near Brantford. In the course of his address the fact came out that there are still (700) seven hundred pagan Indians on the Reserve whom, as yet, it had been found impossible to convert to Christianity, showing there is still room for more earnest and energetic labour in the Mission than has hitherto been expended.

His Honour, Judge Ermatinger, then took his place on the platform and gave a most interesting and instructive address, in which he favoured the audience with a large array of figures, in which he showed the financial condition of the diocese. The present missions require an annual amount of about \$25,000, of which \$17,900 are paid to the clergy. The objection that missions are encouraged to depend on the Mission Fund is answered by the fact that provision is made to enable parishes, by a gradual retrenchment of grants, to become self-supporting. An example of the success of this plan is shown by the parish of Ailsa Craig, which lately, under the ministrations of the Rev. W. M. Shore, became self-supporting to release funds for the benefit of poorer missions. Many new fields have been opened up with funds thus released and otherwise contributed. It is most desirable that this policy should continue to be pursued; the funds are administered fairly and expended where most needed. Owing to various reasons these funds were overdrawn to the extent of \$12,000 last year, but this sum is being and has been in large part reim-

bursed, partly by reducing the salaries of the missionaries, and partly by assessing each parish and mission \$1.00 per family. According to the new canons, not more than \$300 can be granted any mission, not a "travelling" mission. The Judge went on to remark that Trinity Church, St. Thomas, had raised \$6,215 for Church purposes during the past year, being the largest amount raised in any church in the diocese, except St. Paul's Cathedral, London. Of this sum \$550 were collections for extra parochial objects. He did not think their heavy obligations at home should prevent their doing work for, and contributing to, outside objects. The highest virtue of Christianity is unselfishness, and it should be the privilege of all to contribute to the advancement of the religion of Christ as opportunity presents itself.

Next followed an able and spirited address by the Rev. Mr. Hinde, in which he strenuously advocated the cause of missions, illustrating forcibly the solid conquests he desired to see made, by the method of growth of the banyan tree, whose branches bending down to the earth and taking root, grow up again to the usual height, only to repeat the process of bending down and taking root again, and so on until the whole field is at length covered by the tree. So he would have the Kingdom of Christ spread over the earth. The Rev. Mr. Hinde having concluded his address, the rector, Canon Hill, caused the collection to be taken up, which amounted to \$14.20. The meeting was then brought to a close by singing a hymn and the pronouncing of the benediction.

**LUCKNOW.**—On Thursday evening, Jan. 24th, our pastor (Rev. Chas. Miles, B.A.) and his esteemed wife were the recipients of a very generous surprise party, representing the congregation of St. Peter's Church, Lucknow, who arrived at the rectory laden with good things for a substantial supper. A most pleasant evening was spent, one particularly interesting feature being the presentation, by Mr. S. McLean, of a handsome cutter and a purse of money to Mrs. Miles, accompanied by a very nice address in token of their kind regard. Rev. Mr. Miles expressed both Mrs. Miles' and his own heartfelt appreciation of so useful and valuable a present, and especially of the kind motives which prompted it, recognizing in the occasion itself not merely much cause for personal satisfaction, but a most gratifying evidence of their good-will. This is the second time he has received a surprise party from his people. A few months ago, the St. Helen's congregation presented him with a year's supply of oats and Mrs. Miles a purse of money.

**PARK HILL AND GREENWAY.**—St. James' rectory was the scene of an animated and cheery gathering on last Thursday evening. The company, about twenty in number, were friends from the Greenway congregation who came in sleighs to spend an hour or two with their clergyman and his family. They were preceded by a large wagon on runners, laden with a substantial freightage consisting of five sacks of potatoes and five sacks of flour, besides apples, cheese, butter, honey, preserves and other nutritious as well as delicious products of the dairy. In addition to all this goodly store, the visitors brought with them sweet cakes, choice tarts and other delicacies for the evening's refreshments. After spending a very enjoyable evening the company sang the evening hymn and received the rector's benediction, immediately after which the visitors again filled the conveyances and returned home.

**CLINTON.**—Rev. Mr. Fairlie has resigned the pastorate of St. Paul's Church, and his Lordship the Bishop of Huron has appointed the Rev. J. F. Park, of Listowel, to the Clinton rectory. His duties will date from February 11th. Rev. Mr. Fairlie has been appointed to the Listowel charge.

**CHATHAM.**—At a vestry meeting of Christ Church, held on Monday evening last, it was decided to purchase the Pratt property for a rectory. This property faces Tecumseh Park, is beautifully located, and is well adapted for a rectory. The price agreed upon is \$3,500. Extensive alterations and improvements will be made at once, which, when complete, will make it one of the finest rectories in the diocese. The rector of Christ Church, Rev. R. McCosh, will move into the rectory about April 1.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE.

**WINNIPEG.**—The following statement was put forth by the Executive Committee of the Synod of this diocese. There seems to be a good deal of *misapprehension* in Eastern Canada respecting the real needs of the Diocese of Rupert's Land, and consequently the duty of Churchmen in Eastern Canada towards the Diocese. This state of feeling is apparently traceable to a misunderstanding of the statistics given in a "Handbook on Missions," and a paper that has been privately circulated, entitled "Our Missionary Dioceses." The authorities of the diocese

only obtained these documents within the past few weeks.

The main cause of this misunderstanding seems to be that there is no explanation of the specific objects of the grants or of their temporary or annual character.

As "Our Missionary Dioceses" is founded on the statistics of the Handbook, it will be most convenient to consider its summary. The Diocese of Rupert's Land is said to have received, in the financial year 1892-3, these grants:

S. P. G.....	\$8,640
S. P. C. K.....	5,100
C. & C. C. S.....	2,385
C. M. S.....	15,666

Total English Grants.....	\$31,791
D. & F. M. and W. A.....	4,224

Grand total.....\$36,015

As a matter of fact we receive from English Societies for our Missions among the new settlers, apart from Indian work.

S. P. G.....	\$6,782
C. & C. C. S.....	2,164

\$8,946

This year we had 55 such missions receiving help.

The object of the present paper is simply to bring out distinctly before Canadian Churchmen what are the resources of this diocese from outside for supporting missionaries, apart from assistance given for such other objects as the College or the building of churches.

We shall also present the pressing need for assistance from Eastern Canada in maintaining the present staff of missionaries and adding to their number.

1. The S. P. G. grant is given as \$8,640. In January, 1892, the diocese was able to claim £200 for the capital of the Clergy Endowment Fund, from an old vote of the Society, and the Society gives a yearly grant of £90 for Theological Studentships in St. John's College. But the S. P. G. grant for the support of missionaries was in 1892, £1,470 or \$7,070, and in 1893 and 1894, £1,410 or \$6,782.

2. The S. P. C. K. grant is given as \$5,100. This Society assists special Church objects of all kinds in every diocese of the English Church. Thus in 1892 the Diocese of Toronto received from it £1,540, probably wholly or mainly for Trinity College. This Society gives no grant for the support of missionaries. The S. P. C. K. gave this diocese from 1st April, 1891, to 31st March, 1892, \$3,724.46; from 1st April, 1892, to 31st March, 1893, \$3,213.82; and from 1st January, 1893, to 31st December, 1893, \$672. With the exception of £500 for the capital of the Clergy Endowment Fund, these sums were all for Studentships in the College or for aiding the building of churches. We do not see how the sum of \$5,100 has been made up—probably by adding in some vote of the Society which the diocese has not been yet able to claim and may not for years.

3. The C. & C. C. S. grant is given as \$2,385. The annual grant has been stationary for some years. It is £450 or \$2,164 for the support of missionaries. For convenience the Society pays through its Corresponding Secretary here £40 for the Elkhorn Indian Industrial School. This School is under a Churchman, but is entirely a private institution.

4. The C. M. S. grants are given as \$15,666. The C. M. S. grants do not appear in our Diocesan reports, because the Society acts entirely through secretaries and a finance committee of its own. The sum \$15,666 may represent what came to the field of the Rupert's Land Finance Committee between 1st April, 1892, and 31st March, 1893. But if so, a disproportionate part of the annual grant for 1892 must have been drawn in the end of the year. In 1893 the Society granted £2,655 or \$12,770, being a block grant of £2,385, salary and house of Archdeacon Phair £260, and a Widow's Pension, £10. The block grant of £2,385 included charges on churches, houses, travelling as well as salaries of clergymen and catechists, £360 or \$1,731 for tuition and maintenance of students in St. John's College, for its work in the Northwestern Dioceses, and \$486 a superannuation allowance given by the Society to an aged Indian clergyman paid through the Rupert's Land Finance Committee, whilst he resides in their field. One of the seven missions under clergymen managed by the Rupert's Land Finance Committee and supported by the Rupert's Land Block grant, is in the Diocese of Qu'Appelle.

This grouping together of grants for all purposes can hardly fail to lead to misapprehension. Dioceses in which there is extensive Indian work by the C. M. S. appear to have large subsidies. And attention is drawn both in the Handbook and in "Our Missionary Dioceses" to large amounts going from Eastern Canada to the dioceses largely subsidized from this source. Can this Indian work of the C. M. S. be in any way alleged as a valid reason for withholding assistance from mission work among the new settlers?

The grants of the Society in this diocese, and a large portion of them is for missions in the part of

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the Province of Ontario included in the diocese, are entirely for isolated bodies of Indians, few in number, and very helpless, unable to provide in any degree for the support of clergymen or catechists. This disinterested work, so noble on the part of the C. M. S., lies wholly outside the field of the young Church in the new settlements. It is an evangelizing work among those that have been or are heathen. Can it be the wish of Churchmen in Eastern Canada to abandon it? The C. M. S., largely from its sense of the obligation for the Indian people lying on Eastern Canada, is reducing its block grant yearly by one-twentieth, or £187 10s. In 1893 it was £2,885, in 1895 it will be £2,120. And as the C. M. S. had not increased its grant for some two years, before it began the reduction of its yearly grant, the diocese has to meet not only the loss from the diminution yearly of the C. M. S. block grant, but the cost of considerably enlarged Indian work. It is quite unable to do this without aid from Eastern Canada. We need at present about \$3,000. We simply ask aid from Eastern Canada for Indian Missions not supported by the C. M. S.

5. Some notice must be taken of the statement in the Handbook which is also referred to in "Our Missionary Dioceses," that the Dominion Government paid to 77 Church schools in the North-West \$53,692. In this diocese such schools are distinctly Government schools, and in no proper sense Church schools.

6. It seems scarcely right, without any explanation, to say that the D. & F. M. and W. A. gave this diocese in 1892-3 \$4,224. The far greater part of this sum consisted of subscriptions promised to our secretary, the Rev. G. Rogers, and simply reported to the D. & F. Mission Society. Some of these subscriptions were kindly collected by the W. A., and thus passed through their books. The following table gives all our receipts from Eastern Canada for our Settlement Missions for the past ten years. The financial year is up to Sept. 30th from the preceding Oct. 1:

YEAR. (Oct. 1 to Sept. 30)	Grants from D. & F. M. Society.	Raised by Deputations from Rupert's Land.	Total from Eastern Canada.
1884.....	\$1,993 42	.....	\$1,993 42
1885.....	803 80	\$ 167 68	971 48
1886.....	1,453 07	2,610 31	4,063 38
1887.....	820 99	743 50	1,564 49
1888.....	11 55	523 00	534 55
1889.....	998 54	504 00	1,502 54
1890.....	717 58	2,565 60	3,283 18
1891.....	500 00	2,449 00	2,949 00
1892.....	50 09	1,426 93	1,477 02
1893.....	1,402 71	4,525 13	5,927 84
Total for 10 years..	\$8,751 75	\$15,515 15	\$24,266 90
Average per year.....	\$875 18	\$1,551 51	\$2,426 69

It will be seen that the average yearly total receipts from all sources in Eastern Canada towards the support of missionaries among the new settlers in this diocese, in the ten years from 1884 to 1893 inclusive, was \$2,426.69, and that of this sum the average annual contribution from the D. & F. M. Society was \$875.18. And it must be remarked that but for considerable subscriptions secured by the visits of the present Bishop of Saskatchewan, Canon O'Meara, and the Rev. G. Rogers, this average would have been lamentably less. It may be useful, in order to show the importance of the country comprising this diocese in the view of other bodies, to point out what the Presbyterian Church has done for its people here in the same period. The four Presbyteries of Winnipeg, Rock Lake, Brandon and Minnedosa, with the exception of including the two towns, Port Arthur and Fort William, exactly correspond to the Diocese of Rupert's Land. We find that, after deducting what went up from these Presbyteries to the mission funds of the Canadian Presbyterian Church, they received from them for missions in the new settlements, in 1884, \$17,809.80, and in 1893, \$11,406.94, and their average yearly receipt for these ten years was \$11,285. But the Presbyterian Church has helped their work here very liberally in other ways. The large sum of \$100,000, for aiding by gifts and loans the building of churches and manses in the Northwest, was mainly raised in Eastern Canada; but we have received for these objects very little from the East—not more than a few hundred dollars in all. The Indian work of the Presbyterian Church in the whole Northwest is small compared to that of the C. M. S. Perhaps all their work is not much larger than the C.M.S. work in this diocese, but they raise for it, in addition, yearly, \$21,000. They also give yearly for the maintenance of their college in Winnipeg \$3,500. It was in the East that its eminent Principal, Dr. King, mainly received the money for paying off the large debt which he found on the college and for meeting the cost of the late extensive addition to the college. Though the support of St. John's College has been a hard and vital struggle for us, we have received for it from Churchmen in Eastern Canada, during the past ten years, only a

very few donations, of which the highest was \$100. We received very liberal donations from two Presbyterian gentlemen. Now we wish very briefly to lay before the Canadian Church the needs of the new settlements in this country, for which we ask to be allowed to place our case before its people, who, we have no doubt, would in that case give us all we ask. Out of 155,000 immigrants into the Northwest in the ten years covered by the last census, it is considered that 90,000 settled in Manitoba, but they are scattered over a huge area. In the present year 55 mission districts, all of them having a number of out-stations, received grants from our Home Mission Fund. Of these 48 were under clergymen, and five had only summer services from students. There are also five promising districts in which the people offer \$300 to \$400 yearly towards resident clergymen, which we cannot supply from want of funds. We have had a growing deficiency for some years, amounting in all now to about \$5,000. Even with what we hoped to get from Eastern Canada, there was the prospect of a deficiency in the year ending Easter, 1895, of about \$2,000. We have endeavoured to meet this in part by withdrawing from two weak missions requiring extra grants, and by reducing, as far as the missions could stand, the grants to missions. Three of our missions receiving aid this year will be self-supporting next year. The only outside resources that we have for this great work, on which the future of the Church here depends, is, for this year, £1,410 from the S.P.G., and £450 from the C. & C.S.S., or about \$8,946. The S.P.G. gives us £100 additional next year and for the following two years. We have based our calculations on receiving before next Easter from Eastern Canada \$6,000. Towards this \$2,000 are still needed. We shall require \$6,000 in the following year, towards which we have about \$3,000 promised. If we are prevented from getting these amounts, not only shall we have to give up any idea of new missions, but either to reduce the salaries of the missionaries below what they require in this country for living upon, or to withdraw from more missions.

We rejoice to say that we are much encouraged by the liberality of our own people. We hope to receive from them for these missions, after their own local payments and charges, quite \$5,000. Need we add other reasons for our receiving help? Missions now aided will by and by become not only self-supporting parishes, but important contributors to Church extension. We can see already the fruit of the large expenditure of the Presbyterians ten years ago. Can the Church in the East be other than interested in our having the means of grace in our new settlements? Is not a large and increasing proportion of our settlers children of Churchmen in the East? We appeal to Churchmen in the older Provinces to help the young and struggling Church in Manitoba as loyally as the Mother Church of England helped them for many a day in their early history. The whole Church in the Dominion has lately been consolidated. Does this not mean something more than mere sentiment?

ST. FRANCOIS XAVIER.—The parishioners of the Rev. A. E. Cowley, rector of St. James', Winnipeg, decided lately to supplement their ordinary subscriptions by an old-fashioned Ontario Christmas present. Mr. R. Longbottom undertook collection of the same, and got together grain, hay, wood, bacon, turkeys, mutton, etc., and they proceeded to storm the Rev. Cowley's premises with this generous present.

Some of our country missions are striving nobly to help the diocese by supporting the Home Mission Fund. The rural district of Victoria and Foxton, away from a railroad, is assessed for \$25, but will give nearly \$50 if not more; and yet this is one of our poverty stricken parishes. The Incumbent is the Rev. H. W. Baldock, B.D.

Owing to the expenditure this year being almost \$3,000 in excess of the revenue, the grants to missions will be greatly reduced. In one parish the grant was reduced by \$50 a few months ago; now notice is given of a further reduction of \$50; and of the grant made, "5 per cent. of this, and all the grants to missions, will be withheld to the end of the year," and only paid if funds are in hand to pay it. We hope our friends in the East will give Canon O'Meara the "funds to pay it," or some of us will be living on "biscuits"—minus the "dried beef."

CARMAN.—The Rev. Silva White, of Carman, has accepted the parish of St. Paul's, five miles from Winnipeg. Carman will be vacant at the end of March.

ELKHORN.—The Rev. F. Mercer has been appointed to the parish of Elkhorn. A reception was given him at the residence of Mrs. Bowen; there was a large attendance.

Just now "General" Booth is being boomed in Winnipeg. Great meetings are advertised: "It is

expected that the city aldermen will attend in a body"; "Many of the elite of the city will be on the platform"; "A meeting especially for the students of the different Church colleges." All this in honour of the Protestant Pope and the latest sect. Mr. Editor, has the Litany been revised, or do we still pray, "From all false doctrine, heresy and schism, Good Lord deliver us."

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

WHITEWOOD.—At the little church of Mary the Virgin the solemn Service of Ordination was held on Dec. 23rd, the Rev. J. Williams, formerly student of St. Augustine's College, Canterbury, deacon in charge of this parish, being ordained priest by the Bishop of Qu'Appelle. The Bishop was accompanied by the Rev. Howard Holmes, who acted as chaplain, and bore the pastoral staff. The service was commenced by the hymn "Christ is gone up," etc., No. 352—sung in procession. The Bishop's sermon was remarkable for its faithful adherence to the direction of the Church, declaring the duty and office of a priest, how necessary the office is, and how the people should esteem them. We may remark that this rubric is by no means always carried out by preachers at ordinations in these days. In the laying on of hands the Rev. Howard Holmes also assisted, being the only other clergyman present. In the Holy Eucharist 25 persons communicated, out of a congregation of about 40. The Bishop addressed the children in the afternoon, and preached at Evensong in a crowded church on the duty of due preparation for Holy Communion.

On Christmas Day 18 communicants received the Holy Communion at the hands of the newly-ordained priest, some having made their Christmas Communion on the preceding Sunday. The Rev. W. H. Green, now residing near Ottawa, was formerly in charge of Whitewood, and in his time a vicarage was built, the debt on which constitutes a considerable burden on the Church people, who are doing their best to clear it off. The collections for the year 1894 reached \$161, which is very good, considering the small number of Church families and the fact that the church only holds about 60 people. There is a very small library in connection with the Sunday-school, but it sadly needs replenishing. Can any parish spare some of its old books for this purpose? Carriage will be paid if necessary.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Somewhat Puzzling.

SIR,—Your paragraph on the Diocese of Ottawa, in your issue of the 24th inst., is somewhat puzzling to me. The following extracts will illustrate the difficulty I experience: "The clergy and laity will elect a Bishop." Yes, that is all right so far, if it means the clergy and laity of the new diocese. "It is to be hoped that Archbishop Lewis will elect to go to Ottawa"—which you say he has a canonical right to do. That may be so; I do not intend to dispute it. But you add, "Then the new Bishop will preside over the Diocese of Ontario." The meaning of all this seems to be that (in the case supposed) the Ottawa half of the present diocese will elect a Bishop to preside over the Kingston half. Whether that would be "canonical" or not, I will not pretend to say; but certainly it would be a shabby trick to play on the Diocese of Ontario, and one to which I am sure the Archbishop would never stoop. If His Grace has a canonical right to choose his see, he will do so at once, before the division takes place, so that the vacated district will be free to elect its own diocesan. By the way, could it not be arranged, at the same time, that the two newly-constructed dioceses should be called "Kingston" and "Ottawa," according to ancient custom, and the meaningless and misleading title of "Ontario" be dropped? G. J. L.

The Athanasian Creed.

SIR,—I should not trouble you with another letter on this subject, but the letter, from "An Officiating Priest," which appears in your issue of 24th inst., calls for a reply. This I was unable to send before owing to detention at Peterboro by snow-storm.

The writer says: "Mr. Blomfield makes a glaring assertion when he says, 'The damnatory clauses only, which are put in our mouths by the officiating clergyman, are what we laymen, as a rule, object to.' Rather a strong way of putting it. I spoke for the laymen. If my statement is glaringly incorrect, let the laymen say so. Of course I did not use the phrase 'put into our mouths' in the sense in which O. P. affects to read it. I am aware, of course, that the Athanasian Creed is in the Book of Common Prayer by the Church's authority; that it is read by the clergymen by the Church's authority, or, as I should say, command. O. P. writes: 'Whoever wishes for the salvation, must hold the Catholic Faith, and the Catholic Faith is this,' etc.—as if he were quoting the Creed, and asks wherein comes the anathemas. The first part of this sentence is, in substance, the same as the Creed and the latter 'in ipsissimis verbis'; but he carefully avoids the intermediate verse in the Creed, 'Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.' The anathema appears to me to come in there strong enough for any officiating priest, and rather too strong for the average layman. The latter part of O. P.'s letter is hardly to the point. He writes: 'Must not a man live righteously, soberly and godly in this present world?' Certainly; but these words are not found in the Creed, but in St. Paul's Epistle to Titus. 'Officiating Priest' doubtless knows more about the Creed than I do, but he will probably not deny that it was written mainly to define the doctrine of the Trinity, and especially to refute Arianism. Had not the persecution of Athanasius for defending the Faith rankled in the minds of his followers, who wrote the Creed, the damnatory clauses, which are not found in either of the other Creeds, would probably not have been inserted.

C. J. BLOMFIELD.

Lakefield, Jan. 30, 1895.

#### We Want the "Teachers' Assistant" Free from Fads and Questionable Teaching.

SIR.—In the *Teachers' Assistant*, Vol. ix., No. 2, page 20, in the last note, there is a reference to baptism as "dipping under water," an endorsement of the immersion fad. In No. 3, page 25, Kephas, or Peter, is said to mean a "rock." Now, sir, if this is not conceding a large part of the Roman claim that St. Peter was thus made the rock-man by Christ, I don't know what is. Neither the Bible nor the Prayer Book teach immersion—that is, "dipping under water." The "divers washings" of Hebrews ix. 10, are literally "divers baptisms"; and we have only to turn, for example, to Numbers xix. 18, to learn how the Jews performed divers baptisms—"A clean person shall take hyssop and dip it in water, and sprinkle it upon the tent and upon all the vessels and upon all the persons," etc. And surely the rubric for adult baptism is clear enough—"The priest shall take each person to be baptized by the right hand, and, placing him conveniently by the font, shall dip him in the water, or pour water upon him." The dipping (see first Prayer Book of Edward the VI.) refers to the dipping of the face or head. With reference to translating Kephas as rock, in Old Testament Scripture rock is a title or name given to God upwards of thirty times—II. Samuel xxii. 32, "Who is a Rock save our God?" while I don't know a single instance where the name is applied to man. In the New Testament men are called living stones, built upon the one foundation—Christ Jesus—and St. Paul says, I. Cor., x. 4, "That Rock was Christ." Is it not a safe rule always to allow Scripture to interpret Scripture? If Scripture is the best commentary upon Scripture, should we not read Kephas "stone," and not "rock"? I may be told of this or that authority other than the Bible and Prayer Book for the practice of immersion in baptism, and the reading Kephas—the rock-man—but I submit the Bible and Prayer Book, when they are as clear as they are upon these two points, are abundantly sufficient for Anglicans. I am sorry to take any exception to such a helpful and excellent work as the *Assistant*—perhaps no clergyman makes use of it more diligently and thankfully than myself, and, therefore, I desire it for my parish to be as free from fads and questionable teaching as possible.

G. C. MACKENZIE.

Brantford, 30th January, 1895.

#### Missionary Success.

SIR.—"Our people must be taught by trusted authorities as to good work that is going on." Go back but a few short years and Toronto seemed to many of those working north of that as utterly cold, heartless, icy. It was not thus really. But you appeared to care little whether we sank or swam. Ah, what a thing is *human backing*! It does not lessen a man's trust in the Divine Master that he

finds himself upheld by that Master's followers. Nay, it is the great developer of faith—the very purpose for which the Church is here. How then was this? Simply that you did *not know*. You did not know your men. You little dreamed of what was going on, or there would have been no want of sympathy—deep, and right away. If the history of missions could be unearthed, what manifold lessons of practical wisdom might be learned! But if you care not to unearth the past, know now at least what is going on; and know your men. But the missionary is said to be shy of writing. How does this happen? Composition in one's mother tongue is the very highest test of mental power, far beyond Greek iambs and the lunar theory. Composition also is a practical art of the supremest use. Did not the Gospel come to us largely through it? It is for these reasons, I suppose, that the subject is so much neglected in our schools, and so much rubbish taught instead. Thus the missionary, having had little dealings with the press, little practice in the art of composition—excepting as regards sermons—meets sometimes with most telling incidents, or is surrounded with circumstances which, if known, would rouse the Church; but, unaccustomed to writing, he does not see their bearing, and the very article which would be of the greatest value to the cause remains unwritten. Our missionaries must be educated up to understand the vast importance—nay the absolute necessity—of their communications, whether they come through the Church papers (which could hardly give them all), or special leaflets, or the Auxiliary, or rural deaneries. Somehow you must know your men; and the closer the contact, so much the better and the more continued. Besides, get rid of the idea that before going north a man procures an auger, perforates the skull and eliminates his brain. I can assure your gentle reader (or simple either), on my most solemn word of honour, I have met up north one or two men who had never undergone this operation; while down here I have met one or two who had undergone it, seemingly—but not, of course, among the clergy. I am, however, nearing a matter of the greatest delicacy, and require to quote from the *Indian Church Quarterly*: so will, dear Mr. Editor, inscribe myself,

J. C.

#### Withering the Fig Tree.

SIR.—Several years ago, I was one of a number of clergymen invited by a neighbouring rector to preach for him at certain week-day Lenten services. One of the subjects assigned me was the above caption; and perhaps a couple of extracts from the sermon may help Mr. Hammon to find what he calls "the key of the lesson." "As the Evangelist says that 'The time of figs was not yet,' why should Christ curse the tree with barrenness? Let it be remembered that it was not the time for leaves any more than for figs, neither of which usually appeared until later in the season. In Palestine, fig-trees bear fruit in June, before they are fully in leaf, and they bear again in August. Hence the tree being in leaf, early figs might have been reasonably expected. The fact that it had an abundance of leaves, showed that it had received all necessary nourishment for bringing forth fruit; and it was therefore reasonable to expect to find fruit on it, the latter being no more out of season than the former.

"But dooming the tree to barrenness was not a mere wanton act of destruction; the Master had another object in view. The act of destruction He meant to be a parable, from which the Jew first, and then the Christian, might take solemn warning. After withering the tree He proceeded to the temple, the place where God was worshipped by the Jews as a nation; and this showed His intention of directing the thoughts of His followers from the one to the other, from the tree to the Temple, from the type to the antitype. As His humanity that day hungered for food, so did He, the God-man, hunger for the salvation of the descendants of Abraham; as fruit might have been expected on the tree as well as leaves, so the time had fully come for the inhabitants of Judah and Jerusalem to bring forth fruit abundantly to the glory of God; as He sought figs on the tree by the wayside, so for three years had He been seeking for such fruits of righteousness as were possible and requisite from the Jews (planted by the wayside of God's love) under the Mosaic Economy. As on the tree He found but leaves, so amongst the Jews (as a nation) He found but hollow professions, barren traditions, and the ostentatious performance of a magnificent ritual—which observance would have been good and edifying had it been carried out as heartily in the spirit as it was rigidly in the letter."

"At length, this people to whom the God of their fathers had given the Law, Civil, Ceremonial and Moral, from amid the thunders and lightnings of Horeb; in whose first Temple were the Ark, the Mercy Seat, the Rod of Aaron, the Golden Pot of Manna, and the Cherubim between whose expanded wings ever burned the Divine Shekinah; for whom the High Priest, sprinkling artificial blood, entered

once each year into the awful Holy of Holies; for whose benefit and enlightenment countless sacrifices were annually offered on the Altar of Burnt-offering in which they might have seen, reflected as in a mirror, the all-prevailing Sacrifice afterwards offered on Calvary; who had been accustomed to take their part in the splendid and imposing services of the Temple, when priests and people marched in solemn procession, antiphonally chanting the praises of the God of Israel; who beheld the fragrant incense ascending in clouds towards Heaven, and spread forth their hands in prayer; who might have supplied Heavenly fruit to Earth's longing, hungering nations by accepting the Son of Mary as man's deliverer from the thralldom of sin, and by merging national Judaism into Catholic Christianity, and by sending forth their priests and doctors to proclaim the message of peace and good-will which was sung over the plains of Bethlehem on the first Christmas morning, and to administer the Word and Sacraments—at length this people, who might have done more than any other people under Heaven for the regeneration of fallen humanity, filled up the measure of their iniquities by rejecting the Son of God and by persecuting His infant Church, and then there was pronounced upon them the dread curse, "Let no fruit grow on thee henceforward for ever!"

W. W. B.

#### Young Clergy should not Marry.

SIR.—The remarks about to be made may arouse opposition. Let it be understood at once that there is no idea of pleading for enforced celibacy. But, while in no degree desiring to uphold singleness of life under ecclesiastical law, yet we feel moved to speak against the prevalent habit of urging young clerics to wed. The law of self-gratification is placed supreme over the law of self-denial. To follow natural propensity is magnified as evidence of manliness. Self-restraint is looked upon with contempt. When the writer first mounted a wagon in a country district, a daughter of Eve began to ply the old trade. Along that road there were plenty of apples, beautiful to the eyes, and of delectable flavour. On the part of the good creature who urged me to take and eat, the impertinence was not very grievous—considering how little spiritual influence had reached her mind and heart. But when the same proposal comes from men in orders, the impertinence is gross. Moreover the levity with which the subject is introduced and discussed is reprehensible. No grave thought is bestowed upon the evils arising from capricious marriage. Old passages of Scripture suggesting, permitting, encouraging the devotion of single life, are studiously avoided, or set aside with laughter. The majority allow themselves to follow natural inclination, eagerly quoting the Book of Genesis; then, in order that none shall walk in the path marked out by Christ and St. Paul, rebuking easy compliance with the demands of the flesh, all set about tempting others to shrink from the stricter discipline, and find solace in the lap of luxury. Judging from language used by married clergy, and from observation, it would seem sensible to lay St. Paul's warning seriously to heart—what warning may be easily surmised. Let us consider a reason or two why young men should rather be restrained than urged into matrimony. Upon leaving college character is generally only beginning to form. Now vows are taking compelling to the setting aside of the world and the flesh. If the young priest marry soon he is under tremendous temptation to study both the world and the flesh, for wife and family's sake. How many triumph? Character becomes unfit for the work to which body, soul and spirit were ostensibly consecrated. We have to bear the reproach that soldiers and sailors are more manly than the clergy. In Her Majesty's service, or for common duty's sake, the red and the blue are ready to say, "Woman, what have I to do with thee?"—whilst the mouth of God's ambassadors are stopped for fear of losing five dollar bills from the subscription list. "I have married a wife, and therefore I must compromise." In order to develop and strengthen character for the work of priests in the Church, is it not desirable, perhaps necessary, that a period of entire devotion to our peculiar duties should be passed before making a decision which is at least as likely to lessen as to increase usefulness in future days? Moral suasion from superior officers would produce good results. At present influence is in the direction of premature union. Again, anyone looking upon the world unblinded by anticipated joy, must see how many men are sorely let and hindered by partners chosen to suit young fancy, but not such as would have been attractive after the spiritual man had become stronger. Is it not manifest that a great deal of the restlessness amongst clergy is due to family care? Where one could stay and work without feeling the pinch, two, with children, are driven to perpetual whining and incessant place hunting for soft and comfortable quarters. It is the natural tendency of those married with half formed characters to fly

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about seeking what they consider a respectable and cosy position. Again, it does appear no slight insult to our Lord that His words about the celibate life are so persistently scouted. We talk piously about using gifts to the glory of God. How many endeavour to find out if the King has given the talent of continence? Would it not be right to examine and prove ourselves first, whether we are endowed for this work, before yielding, as though a man were good for nothing till engaged and married? Clergy and laymen surely ought to have some fear of God before their eyes, and refrain their tongues, lest they be enticing away those whom Christ has marked for single life for the Kingdom of Heaven's sake. The saying that a man is only half a man until he has a wife, is worthy only of wanton lips—a slur upon our Lord, who bids him be single who can; upon St. Paul, who was single, and used plain speech about the matter; upon a host of saints, dead and alive. It will be a great day when we see the life of self-restraint recalled into its proper place by those who train candidates for holy functions; when young men are encouraged to exercise the self-control inculcated by our Master, instead of being softened into self-indulgent yielding by jokes and hints, rather broad than cautious and spiritual-minded. I would sign my name, but should like objections to be made strictly *ad rem*. S. D.

#### A Letter from an Ex-Canadian Priest.

SIR,—Three subjects which you have handled in your excellent paper, prompt me to send you my views upon them. I shall take them in order, so that my remarks may the more clearly be comprehended.

*The Athanasian Creed.*—There can be no doubt that the objection to this statement of our Faith is very deeply rooted in the minds of a great many excellent Church members, else the controversy that is now disturbing the peace of the Canadian Church, and which has not entirely died out of the mother Church of England, and which caused the expunging of this creed from the American Prayer Book, would never have taken place. Now I venture to think that it has not been without good cause that this strife has arisen, since the New Testament puts before us but one state of mind, which, while it is in that condition, and no longer, will suffer eternal condemnation. I refer to the state of sin against the Holy Ghost. What this is has been explained clearly by the great commentator Hammond to be the denying that the visible works of God are the outcome of the Spirit and Power of God, "a crime of so deep a dye that it shall to them that continue in it, be irremissible." "All manner of sin and blasphemy," said Christ, "shall be forgiven unto men, but this." This sin, in the first instance, referred to the assertion on the part of the Pharisees that Christ operated by the power of Beelzebub, but, subsequently, it has reference to that state of negation known as Atheism. By what right then does the Church take upon itself to assert more than the Scriptures warrant, in declaring that those persons "that will be saved must think of the Trinity" in line with a human exposition of it; and also, must "believe rightly" the Incarnation of our Lord Jesus Christ? I say emphatically, by no right. At the same time the Church has undoubtedly a right to pass judgment upon disbelief, which signifies a voluntary rejection of declared truth, for in this she follows the example merely of her Blessed Lord, viz., "He that believeth not shall be condemned." Moreover, such condemnation by the Church has been promised ratification in heaven, and, consequently, will affect here and hereafter, in the sight of God, the position of those so condemned. But this judgment by the Church is not a final judgment, as that is in the hands of God alone. Now, without entering too deeply into the subject, I offer here a brief revision which should make the most sublime exposition of the Blessed Trinity acceptable to all men of sound judgment. Ver. 1—"Whosoever will be in a state of safety, or salvation, it is necessary that he hold the Catholic Faith." Ver. 2—"Which Faith except every one do keep whole and undefiled, without doubt he shall be condemned." Ver. 28—"He therefore that desires to be in the way of safety, or salvation, after this manner should understand the Trinity." Ver. 29—"Furthermore, it is necessary to this state of safety, or salvation, that he also accept faithfully the Incarnation (or Divinity) of our Lord Jesus Christ." Ver. 41—"And they that have done evil in few things shall be beaten with few stripes; and they that have trespassed much with many." Ver. 42—"This is the Catholic Faith: which except a man believe faithfully he cannot be in a good condition, or sound state of salvation." Now why do I take it upon myself as an individual priest, to offer these changes? First, because most of my suggestions are the actual significance of the wording of the original creed itself, and second, verses 2, 29 and 41, as I have altered them, are more in accordance with the entire spirit, as well as the definite statement, of Scripture (see Luke xii. 47). Says Bishop Barry in his "Teachers' Prayer Book,"

referring to this creed: "In the translation some imperfections may be noticed. In v. 1, the original is, 'Whoever desires to be in the way of salvation.' V. 28 should run, 'He therefore that will be in the way of salvation let him thus think of the Trinity.' In v. 29, instead of 'believe rightly' we should read, 'believe faithfully.'" He does not refer to the "cannot be saved" in v. 42, because he has pointed out this error in verses 1 and 28. Thus, my revision of verses 1, 28 and 42, is the actual rendering of the original creed; while the change suggested in verses 2, 29 and 41, are, in my judgment, more in accordance with Scripture. I cannot help thinking, were my suggestions adopted, all objection to this marvellous and necessary exposition of the Trinity would for ever cease.

*The Canadian Clerical Exodus.*—One great reason why so many priests leave Canada is the present congregational system of the Church there. I have received more than one letter from Canadian Bishops, to whom I had written for work, saying that they were powerless to offer me anything, because "a call" rested entirely with congregations. In this matter I know from personal information that more than one Bishop is in despair at such a state of things, and well they may be, for it is growing. Again, if the Canadian laity would be as generous financially as Americans, they would keep their priests as a rule. \$900 and a rectory is but a fair stipend for a married priest. Now Americans will give this willingly for a good man, and not think he is too well paid. But this stipend is quite exceptional in Canada. I am sure of this, that as a rule Canadian priests would much prefer to stay under the British flag, where there is more religion and love for the laws of God and man than the American people as a whole have any conception of. If the Canadian laity wish good men, to keep them when they have got them, let them look to this matter of stipend, for a labourer is worthy of his hire; and let them put more control in the hands of the Bishops as to the placing of men, when the exodus of the Canadian clergy will be stopped.

*The Pastoral Letter of the American Bishops to the Clergy and Laity, and the Distinctive Principles of the Church.*—These two subjects, which appeared in your issues of the 17th and 24th respectively, were read by me from my pulpit last Sunday week. Why? Because I wished to show my people how much good time and paper were wasted by such publications. Did I not agree in substance with what was written? Of course I did, from the bottom of my soul, since it is but what I have been endeavouring for years to teach. The point is here: First, the majority of congregations strongly object to sermons from the pulpit, or anywhere else, on Church history and doctrines which reflect in any sense upon the outside denominations; and how can sound teaching be given without reflections upon schismatics, both by force of circumstances and wilful perseverance. 2. The majority of congregations absolutely repudiate the commission upon which a priest is ordained to the cure of their souls. The priest's power in absolution, and the Lord's spiritual and real presence in the Eucharist, with the necessity, for good Churchmanship, of a weekly celebration, are features denied by the majority of congregations. 3. The Bishops of the Church, as a whole—for there are some glorious exceptions—will not support their priests in their teaching of Prayer-Book doctrine, though they have all taken their oath, "both privately and openly, to call upon and encourage others (their priests)," as well as themselves, "to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers." Let a faithful priest get into any trouble with his flock owing to unflinching loyalty to definite Prayer Book teaching, and in very few cases will he receive any aid from his Bishop. There is no use beating about the bush in this matter. I know that this is the feeling of a large number of clergy in more than one diocese that I have laboured in. Priests are heart-broken at the little fatherly interest they receive, in the majority of cases, from the "Fathers in God," touching either the lack of spirituality or sound faith possessed by their congregations. If the safety of the Church is in the hearts of our Bishops, this matter must be looked to, and less time spent in putting on paper what should be shown in practical sympathy.

I devoutly trust this communication of mine may produce some good result, for which reason it alone is offered.

ARTHUR E. WHEATHAM.

Rector of Mount Morris, N.Y.

#### BRIEF MENTION.

The Rev. Canon Chance, formerly of Tyrconnel, has removed to London.

Oliver Wendell Holmes received \$500—the highest price he ever touched for a single poem—for his verses eulogizing Garfield.

Prof. Arthur Cayley, of the University of Cambridge, is dead.

Japan is an Anglicized corruption of Nyphon, the name of the principal island in the Japanese Empire.

The Dutch and Spaniards are the people of Europe presenting the greatest contrast in national character.

Many towns in Europe have local holidays commemorative of some important event in their history.

The Rev. C. Lutz, whose return from Rome we noticed recently, has gone to work in Newfoundland.

Russian engineers are studying the route for the waterway to connect the White Sea with the Baltic.

A professor at Edinburgh University has an income of over £4,000 a year, and his chair is the most valuable in the world.

The Rev. Canon Greene, of Orillia, is just recovering from an attack of rheumatism, which followed the diphtheria.

The business of snail gathering in Switzerland is one that has within the past five years assumed increased importance.

The Rev. T. A. Teitelbaum, of Saltcoats, Assa., is addressing meetings in the eastern dioceses on behalf of missions in the Diocese of Qu'Appelle.

In London nearly 264 streets are named after the Queen, while there are 241 Cross Streets, 240 Albert Streets, 212 Church streets and 191 Queen streets.

The interior bones of the ear are called the hammer and the stirrup from their resemblance to those objects.

The Rev. A. Silva White, B.A., of Carman, Man., has been appointed to the parish of St. Paul's, five miles from Winnipeg. He will remain in Carman until the end of March.

During the last few years the currant crop of Greece has been so large that prices have gone far below the cost of production.

The Rev. Mr. Robinson, Anglican missionary at Combermere, has resigned his charge, and will return to England at an early date.

A pastoral letter from Mgr. Moreau has been read in the churches of the Diocese of Montreal announcing the opening of the Council of Bishops of the Ecclesiastical Province of Montreal on April 28.

The celebrated Society for Employes of Commerce, of Hamburg, since its foundation in 1858, has placed, gratuitously, 46,000 applicants for work.

Archdeacon Farrar has been appointed one of Queen Victoria's private chaplains. He takes the place held by the late Canon Prothero, and his official title is deputy clerk of the closet in ordinary to her majesty.

We are very sorry to hear the Rev. C. R. Bell of Keswick, Ont., is suffering from a severe attack of bronchitis. We hope for a speedy recovery.

Mrs. Humphrey Ward's son, Arnold, is the clever son of a clever mother. He has won a scholarship which gives him \$300 a year during his university career.

The Ven. Archdeacon Woods, of New Westminster, is dead. The deceased was one of the oldest residents of British Columbia, having resided in the Province about thirty-five years.

Miss Rhoda Broughton, the novelist, whose books have lost something of their early vogue, is described in an Oxford letter as "the snippy lady with the girlish figure who was drinking tea upstairs."

The Rev. Samuel Massey, rector of St. Simon's Church, St. Henri, Montreal, has presented the church with a handsome bell, in commemoration of his seventy-sixth birthday.

The Revs. Rural Dean Llwyd, of Huntsville, commissary of the Bishop of Algoma, A. W. H. Chowne, of Emsdale, and James Boydell, of Bracebridge, have been appointed a committee to represent the diocese of Algoma at a meeting of diocesan committees to be held in Toronto about the middle of February, to enquire into details respecting the rearrangement of diocesan boundaries.

Mr. W. F. Cowan, Mayor of Oshawa, last week authorized the Relief Committee to draw on his private purse for one thousand dollars to help meet the unusual calls being made upon them.

Hebrew women of the higher classes were secluded from public life and passed their time with the distaff and spindle. At marriage the ceremony lasted seven days.

The Rev. E. Lawlor, of Warren, in the Diocese of Algoma, is removing to the mission of Schreiber.

The Rev. S. MacMorrine, of Portage la Prairie, had a severe attack of la grippe during the early part of last month, but is now recovered. On the 19th ult. some of his parishioners presented Mr. MacMorrine with a fur coat.

Britain was known to the Phoenicians and was named by them Barat-Anak, "the land of tin." It is believed that the Phoenicians made trading expeditions to Britain as early as 1037 B.C.

The Rev. A. J. Gollmer, late of St. Mark's Church, Victoria Docks, London, England, and formerly curate of Trinity Church, St. John, N.B., was on the 16th ult. inducted rector of Cambridge, N.B., at the Church of St. John, Mill Cove.

The Earl and Countess of Devon have just celebrated their diamond wedding. The earl, who is rector of Powdenham and a prebendary of Exeter Cathedral, is one of the most popular men in Devonshire, and the countess has been unwearied in good works. Lord and Lady Devon (who were known until 1891 as the Hon. and Rev. Hugh and Lady Anna Courtenay), were married on January 6th, 1835.

An unusual ceremony was lately held in Rome, when, in the presence of the Minister for Instruction, the ancient Jewish cemetery on the Via Appia was declared open to the public. This cemetery consists not of ordinary graves, but of catacombs containing a large number of niches, on which the ancient Jews in Rome deposited their dead. The walls of the catacombs are covered with inscriptions in Latin, Greek, and Hebrew, and with scenes depicting the Temple at Jerusalem, and the religious life of the Hebrews. The Minister declared that the cemetery was of great value, both as an archive and a museum.

In clearing out some of the rubbish from the rooms of Old Daily Church, a small copper coin was found which must have been buried for at least two hundred years. The coin is about the size of a farthing, and has on one side the thistle in the centre, and round the margin the following: "Jacobus Dei Mag"; on the reverse side the Unicorn and the words, "Rex Francie et Hibernie." The church of Old Daily is the oldest in Carrick, and during the Revolution and Reformation period was famous in the ecclesiastical struggles of Scotland. The church was granted by Duncan, first Earl of Carrick, to the monks of Paisley, but afterwards transferred by Robert the First to the monks of Crossraguel, and remained with them till the Reformation.

### British and Foreign.

The roll of the English Church Union now shows a membership of 84,876 communicants, a net gain in 1894 of 183.

Canon Newbolt, of St. Paul's Cathedral, has been elected a vice-president of the English Church Union in the place of the late Canon Cooke, of Chester.

The Archbishop of Canterbury has accepted an invitation from the Dean of Bristol to preach the sermon at a special service at the Cathedral on 6th May, in connection with the efforts being made to complete the restoration of the Cathedral, which has now reached an advanced stage.

When the mail left, the arrival of the Bishop of Salisbury at Hobart, Tasmania, on his way to Wellington, to take part in the consecration of Dr. Wallis, bishop-designate of Wellington, was being looked for by Church people with much pleasure. It will be the first visit of an English Bishop to the country, which gives the event a unique interest.

The Bishop of Bath and Wells, speaking at a conference of Church workers at Twerton, said it seemed to be a sort of settled axiom in England that every Churchman ought to be of the same political colour—that every Churchman must be out-and-out Tory. He saw no reason for that, and if they would have nothing but out-and-out Tories in the Church of England, they would have to get rid of him. He saw no reason why he should clothe himself in the blue of Toryism because he was a strong Churchman.

It is stated that Dr. Johnson, the Bishop of Calcutta and Metropolitan of India, is about to retire. Ill-health is said to be the reason of the intention, which, if carried into effect, will be much regretted. Dr. Johnson has been a great success at Calcutta, both ecclesiastically and socially. He has held his present appointment since 1876, and the extension of Christianity, particularly among the Eurasians, is largely due to his efforts. Dr. Copleston, Bishop of Colombo, might be the successor to Dr. Johnson.

At the recent placing of the corner-stone of a new church dedicated in the name of St. Simon and St. Jude, in Anfield Road, Liverpool, the Bishop of Liverpool discussed the reasons why there was no Cathedral in Liverpool. He said the cost would be half a million, besides £100,000 for endowment. There was no doubt plenty of money in Liverpool, but he despaired of raising half a million for a cathedral, as it must be remembered that all the people of Liverpool were not members of the Church of England.

The Year-Book for 1895 of the Episcopal Church in Scotland gives the following statistics up to June 30th last: Working clergy, 308; incumbencies and missions, 314; parsonages, 128; church population, 105,027; communicants, 39,831; baptized during the year, 7,827; confirmed during the year, 3,530; marriages during the year, 801; day schools, 80; day scholars, 15,037; Sunday scholars, 17,450. The contributions to the principal funds administered by the Representative Church Council during the year amounted to £22,052.

"Peter Lombard" has a good story in the *Church Times*: A tripper, meditating among the tombs in an East Anglican churchyard, seeing a venerable individual at work among the graves, said: "I suppose, my man, you are one of the officials of this church?" "Officials, sir? Why, law! I hardly know what I do be! When Parson Smith come he say I were the sextant. And then Parson Jones he come, and he fare to call me the beetle; and now Muster Robinson be our parson, and he say I'm the wargin."

The Bishop of Winchester, in the course of his annual address to his clergy, makes the following remarks with respect to ordination:—"I by no means consider it my duty to accept all applications made to me for ordination, having respect to the circumstances of the diocese, the tolerably high standard of efficiency which we not only claim, but are increasingly reaching, and the singular but melancholy incompetence of some who from time to time propose themselves. 'Lay hands suddenly on no man, neither be partakers of other men's sins,' is a voice often sounding in my ears. Sometimes it is pleaded that parents will be disappointed, or that the excellent youth, who can barely write or spell, will make a pious clergyman. It may be so, but it must not be at the expense of the Winchester diocese. One impetuous youth, whom, on the advice of my examining chaplain (the gentlest and tenderest of men), I finally declined to accept as a candidate, has threatened to place the matter in his lawyer's hands. I sleep in peace."

Bishop Potter, who is "proud to confess himself a member" both of the "Church Association for the Advancement of the Interests of Labour" in America, and of the Christian Social Union in England, has lately addressed the convention of his diocese on some simple home truths which are in danger of being forgotten in the heated condition of present day politics. "When the Bishop,"

the *Churchman* says, "comes to address a large assembly of the clergy of his diocese, and of the most influential laymen in the United States, he drops the rights of man, the social contract, the scheme of determining the proper rate of wages or the price of a shirt by a careful study of the Sermon on the Mount, and comes down to common sense, and that clear statement of the point in question of which he is so great a master. He says:—"The loftiest moral purpose may not alter the axioms of Euclid nor override the laws of arithmetic. Equally futile it is to suggest a moral control of economics or a 'Christian Organization of Industry.' The morality of economics can only mean truth: the Christianity of industrial organization can but mean its soundness. . . . A visionary economical project will not become practicable because it is labelled Christian. No amount of morality can confer value upon goods for which there is no market. Wages, it has been said, ought to determine prices, and not prices, wages. It seems to have been forgotten that prices are but the convenient registers of the ever varying desires of men, and that the claim to fix wages by an ethical standard, independently of the market, really involves the assertion that human desires can be and ought to be unalterable in direction and constant in extent! The religion of Jesus Christ is here in the world to mitigate the hardships which arise out of the seemingly inexorable operation of the laws of nature, whether they are laws of trade, or of disease, or of death. But it is not here to dismiss them out of existence, whether by arbitrary law-making or anarchistic violence. Our duty to the social fabric, yours and mine, dear brethren, is not to pull it down because its existence seems to us to involve certain intolerable hardships, but to make those hardships tolerable, as even the hardest labour and the sorest privations may be made tolerable, by an inexhaustible sympathy and a never tiring helpfulness toward all within our reach."

\$200 ill spent for other cures, \$5 well spent for K.D.C.

### Family Reading.

#### Worth While.

'Tis easy enough to be pleasant  
When life flows along like a song,  
But the man worth while is the one who will smile  
When everything goes dead wrong;  
For the test of the heart is trouble,  
And it always comes with the years.  
And the smile that is worth the praises of earth,  
Is the smile that shines through tears. —Anon.

#### The Hidden Treasure.

##### CHAPTER VI.—CONTINUED.

"I am not so sure of that!" said the father smiling. "A man may not certainly be a good baker because his coat is covered with flour!"

"But he spoke like a scholar, father!" said Jack. "Did you not think so?"

"There was something uncommon about him for certain!" replied Master Lucas. "He had the look of a man who is always thinking of great and grave matters. To my mind he hath a look of our Sir William!"

"Sir William hath kinsfolk in London!" said Jack. "I know, because one of them sent him a great parcel of books and a new gown last spring. Perhaps this gentleman may be one of them."

"Like enough, like enough. But now, son, you have come far enough, seeing you are to walk back. My blessing on thee, dearest boy. Take care of thy health, be dutiful and obedient to uncle Thomas, and learn all thou canst from him. Learning is light luggage, and no kind ever comes amiss. Remember thy duty to God and thy father, say thy prayers every day, and thou wilt never go very far astray."

Jack loaded his father with love and messages to all at home, from the good priest and his sister, down to the old black cat, whose infirmity of now and then helping himself out of the shop and the larder, he besought his father to pardon.

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"But, very boe the body

"Never fear, never fear!" replied his father, laughing. "The poor beast shall live out his days in peace for all me, I promise thee. He does but act after his cattish nature, and we must keep temptation out of his way. Once more, dear child, my blessing be upon thee!"

Jack had begun to feel very manly of late, but all his manliness did not prevent him from shedding a few tears at parting from his father. Nor was Master Lucas himself free from a similar weakness, which disguised itself, however, under a sharp criticism of the style of poor Simon's riding, who his master averred, sat his mule like one of his own meal sacks.

Jack had wiped the drops from his eyes and was walking briskly, when his foot stumbled on something at the edge of the footpath. He looked down and quickly picked up the object which had arrested him. It was a small but thick book, bound in parchment and with brazen clasps, and he had no difficulty in recognizing the book he had seen the stranger reading. He debated a moment as to whether he should open it, but a new book was a rare sight in those parts, and he unclasped the volume. The first words he saw arrested his attention, and he walked on reading as he went, till he was aroused by some one speaking to him.

"So you have found the book my carelessness lost, my fair son! I was coming to look for it, and am right glad to see it safe. But you seem greatly interested."

Jack looked up with wide open eyes, full of interest and a kind of reverential awe.

"Oh, sir, please tell me! Forgive me if I am forward, but do please tell me, is not this book a Bible?"

CHAPTER VII.

THE CHRISTIAN BROTHER.

The stranger paused a moment before answering Jack's question, and scrutinized his face with a searching but not unkindly glance. "Why do you think the book must be a Bible?" he asked.

"Because I find words here like those I have heard before, and which I was told were in the Bible. Here is the very tale which my uncle told me of the young man who left his father and his home and went away to waste his goods with riot in a far country. And here are those other words, 'Fear ye not them which kill the body, and be not able to kill the soul!' Oh, sir, is it not really a Bible?"

The stranger dismounted from his horse and walked slowly along, by Jack's side, leading the animal by the bridle. "My dear boy," said he gravely but kindly, "will you tell me from whom you have learned so much of Holy Scripture? Nay, I will not ask if it be a secret!" he added, seeing Jack hesitate. "I am a stranger, and cannot reasonably ask you to trust me at sight. Nevertheless I will trust you as far as to answer your question. This book is a part of Holy Scripture—that part called the New Testament, which contains the life and sayings of our Lord and the letters of His Apostles, newly translated and done into English in order that plain men may read that which it concerns their salvation to know. It is hoped that in time we may have the whole Bible in English, but the New Testament is put forth as being the most important for Christian men."

Jack walked on in silence still looking at the precious volume. "I would give all I have," said he at last, "for such a book as this!"

"Would you indeed?" said the traveller. "That is verily in accordance with Holy Writ, which saith, 'the Kingdom of Heaven is like a treasure hid in the field, that which a man found and hid it, and for joy thereof goeth and selleth all he hath and buyeth that field.' But dear boy, you are but young and tender, and the possession of this book hath its dangers. There be many who look upon it as the work of the devil and his servants. Sir Thomas More himself, albeit in many respects a good and wise man, would gladly burn both the books and their authors and readers. Such risks are not for children like you."

"But, sir, craving your pardon, does not this very book say we are not to fear them which kill the body?" asked Jack. "Did not the man in the

parable you have just spoken, sell all he had to buy the treasure hid in the field?"

"Even so, my son!"

"My uncle's father was burned for having in his house and reading an English Bible," pursued Jack: "and he went to his death with joy. Oh sir, I have so longed and prayed to see an English or Latin Bible."

"Aye so! You can read your Latin Bible," said the stranger. "You are then a scholar!"

"No great scholar as yet, though I can read Latin well enough!" said Jack modestly. "I took the gold medal at Bridgewater grammar school, and Sir William Leavett says I can go to Oxford in another year if my health fail not. I came to keep sheep with my uncle here in Holford, because I was sickly with over much study, but I am quite well now!"

"And was it your uncle or father from whom you parted just now?"

"My father, sir. My uncle lives in a cottage just under the hill yonder where you see the top of the great oak."

"And you are of Bridgewater and know my good cousin, Sir William Leavett?" said the stranger. "I purpose to visit him before my return. Is the good father well?"

"Quite well sir, my father says. He is indeed a good man, and beloved by gentle and simple among his own flock. He has promised to come and see me one day, but his hands are always full of business, what with the school, and the poor and sick of the parish, and the Greek studies which he much affects!"

"Aye, does he so? And you, do you know any Greek?"

"But very little, sir, only the letters and a few declensions. My father is somewhat afraid of Greek, because one of the monks, Father Francis the Sacristan, who sometimes comes to see us, told him that Greek was a heathen tongue with magical power, and not fit for Christians to learn. He said he was cast into a deep sleep by trying to make out the form of the letters, and so forgot to ring the bell for evensong," said Jack gravely, but with a certain mischievous sparkle of fun in his eyes. "But Father Francis is fat and likes a brimming cup of ale, or spiced wine, and mayhap it was something else than the Greek which put him to sleep!"

Rev. Geo. M. Adams, D.D.,

Auburndale, Mass., writes: "I recommend K.D.C. very strongly; in my case it has proved singularly efficient; when I could find nothing else to give relief in was a prompt remedy. I should be unwilling to be without it."

Free sample mailed to any address, K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State St., Boston, Mass.

Sunshine.

What a blessed thing is the sunshine! surely it is God's best gift to His people. It floods the earth with its glory, irradiating all things: it streams through every chink, in silver bars, illuminating darksome places. What cheeriness it brings to the heart weighted with care or sorrow! What a brighter outlook for everything, than when skies are overcast and gloomy, and the face of God seems turned from us. It requires some faith to see the silver lining. And winter sunshine! Here it is; its brilliance filling the pure, crisp air; the snow reflecting it like a huge silver shield, dazzling to the eye and refreshing to the senses. How like unto the sunshine is the light of God's Word—God's Love!—searching and probing every thought of the human heart; melting with its genial and insistent glow, all the harshness, bitterness, and all unloveliness which find lodgment therein; and enkindling to fuller beauty the goodness and sweet charity which are also found. Oh! treasure it while it is yet yours—this double sunshine. Let it beam on your heart, which will unfold to it in fullest beauty, yielding itself up to the gentle influence and radiance. 'Twill make the waste places blessed places, and the barren place to blossom as the rose.

Is your digestion weakened by la grippe? Use K.D.C.

Peace.

"How are the mighty fallen, and the weapons of war perished."

Sing on, sweet bird, thy thankful psalm of peace,  
Sing on to Him who maketh wars to cease;  
Armed men came trampling down the corn and flowers,  
Silenced thy mirth, and scared thee from the bowers,  
And where God's beauty held its ancient reign,  
Hate maimed and murdered, and thieves stripped the slain.

Sing on! Once more, by His eternal love,  
Where swooped the vulture, coos the happy dove—  
Where shot-torn banners swayed 'mid battle cries—  
The fruit-trees blossom 'neath the deep-blue skies—  
The shepherd whistles where the soldiers fell—  
Once more 'tis Eden, where it seemed as hell.

Sing to us men that Death shall die, and Life  
And Peace prevail, and Victory after strife,  
Sing on, sweet bird, sing to our Faith and Hope,  
That they shall conquer, who with sin shall cope—  
"Peace at the last"—proclaim it in thy song—  
For all who love the right and hate the wrong.

—Dean Hole.

Answer of Unanswered Prayer.

There is always an answer to unanswered prayer. Prayer is any petition we make to God. It may be uttered; it may be unuttered. The heart may be on its knees when the rest of the body is not. Lips may not move in prayer, yet prayer be said—said in the solemn silence of the soul. But many of our prayers are so unwise that to all appearances they go unanswered, but, really they are all answered. There are foolish prayers prayed every day; the ear of God is besieged with just such praying, no doubt. He tires not, nor wearies of it all, for He answers all such mortal folly and answers it in a truly Divine way. He is the Father, the all-Father and the ever-Father. The wisest of us are ignorant babes prattling at His knee, or else forgetful altogether of Him, playing with toys and baubles. His fatherhood changes not; His plans for us cannot change; His laws are His will and is it not taught us to pray, Thy will be done? And, so, if it be right He will do what we want anyhow; if it be the thing for us, He was going to do it anyway; if it be all this, He will not wait to be told so by any of us; but when what we ask is wrong or silly, He still answers us by refusing the thing asked for, so that every prayer unrequited has its reply and God is justified as the hearer and answerer of prayer. The gift asked might have proved an injury, not a good; not allowed to be harmed by it, we have been blessed of heaven; the petition has been heard, considered, and a higher thing bestowed than perhaps we ever dreamed of. As I shave, some lad, pleased with the pretty steel, may beg for it—a prayer, this: I answer the prayer by putting the razor away off where he cannot reach it. Oh, how often we silly men are little boys begging for shiny razors—God smiles in pity, and in truest pity, and truest love answers the unanswered prayer, by withholding the thing we beg for, and which would only have cut and wounded us. We asked for imaginary blessing, and He gives us a real one.

The only way to cure catarrh is to purify the blood. Hood's Sarsaparilla purifies the blood and tones up the whole system.

Practising the Piano.

The length of time for practice must depend upon the health and the circumstances surrounding the pupil. As much time as possible should be given to daily practice, and two hours, at least, should be devoted to that purpose. The best time of the day is the morning, as the mind is freer and the body is in a refreshed condition. Difficulties are attacked with more courage, and their intricacies more easily comprehended and overcome than in the later part of the day. Practice amounts to very little if the body and mind are tired. Persistence in practice under these conditions—through a mistaken sense of duty—is often injurious to the health, and certainly fails of any musical accomplishment. To those not in delicate health one hour is not too long for a sitting. In sitting at a piano, the stool should be of sufficient

height to bring the elbows on a level with the top of the keys, so that the hands may fall naturally into position. The arms should hang from the shoulders in an easy, graceful position, and not be hugged to the sides. *February Ladies' Home Journal.*

#### Ringling Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Hood's Pills are the best after dinner pills, assist digestion, prevent constipation.

#### The Twenty-third Psalm.

BY THE LATE BISHOP BROOKS.

We ask ourselves, as we read this psalm, and see how it can be taken up by the Christian conscience. Is there anything in the religious life outside of Christianity that shows such trust in God? The answer we give, and are glad to give, is that, in its degree only, is this psalm peculiar to Christianity. No soul outside of redemption, represented in its immaturity by Judaism and in its maturity by Christianity, has such entire trust in God as is represented here. The difference would almost always be that the soul, in very few of the psalms of other religions, keeps its own absolute personality and distinctness. There are psalms of the pantheistic religions, in which the soul seems to lose itself in the great current of the Divine Being, and become but one drop in the ocean of universal existence. They have the idea of rest, and repose, and freedom from disturbance and trouble. But in this psalm there is something different. There is, indeed, the individual consciousness of love resting on the soul, that still has its own right to live and to know its past.

Every religion bears its testimony to us of God dwelling in human nature. I do not know of a religious yearning of mankind in human nature. I do not know of a religious yearning of mankind in any part of his spiritual history which has not sought to see beyond the clouds of peace of God resting on the human soul. That is the great mission of religion in the human soul. The Christian religion, above all, means rest, and peace, and final reconciliation to God as the great outcome of it all. That is the reason Christianity is able to bear so much of distress, and come triumphantly through it; because it continually recognizes peace beyond as the condition of the human soul.

There are times in our experience when we are inclined to overstate the necessity for turmoil in the soul. There are times when we ought to say, "It will not do for the soul to rest in peace; woe unto them that are at peace in Zion!" The soul at times needs to be disturbed and broken-hearted; but always in anticipation and preparation for the calm that lies beyond. The ultimate condition of the human soul is repose, such as fills the sweet, rich verses of this psalm of David.

It is the record of an experience marked all over with the vicissitudes of life. A man simply tossed into existence and lighting on the back of some great, quiet, and restful condition, and who had been there always, could not have written this psalm. Think how different a psalm of repose he would have written! It is a man who has been through great experiences who thus lifts up his voice and sings to God in absolute trust in the Divine goodness and strength. These words come not only as brother-words to other souls dwelling in the same peace, but to souls struggling as he had struggled. David stands forth and lifts up his voice, and says, "Struggle on, O my brethren, struggle for the deeper and sweeter peace in God to which you will attain."

We are apt to think about the Old Testament as if it were hard, and rigid, and rugged, and severe, and stern. Some people say, "I like the New Testament very much, but I do not care to read the Old Testament;" but right in the midst of the Old Testament shines the Twenty-third Psalm, as if it were put there in order that men

might never dare to call that book harsh, and hard, and severe, and stern. This psalm is an outpouring of the soul to God, never matched in all the riches of the Christian day. It is the utterance of a soul absolutely unshaken and perfectly serene. There are times when everything in God's dealings with us seems to be stern, and hard, and bitter; then, just as we are ready to cast ourselves away in despair, and feel toward God as toward a ruler whom we can simply fear but never love, there comes some manifestation of God that sets our soul to singing. The hardest and severest passages in the Old Testament find relief, if we let the light shine on them from the Twenty-third Psalm.

#### The Little Things of Life.

I recently heard a sermon which gave me new light on the doing of little things. The whole import of the sermon was, that in working for God, the little minor details necessary in preparing for the work are as truly service as the actual work itself. We start on a journey with the intent of doing something at the end of the journey for God or His cause. The packing of one's trunk, the getting this, that and the other together, and the hundred and one little preliminaries which had always seemed to me unprofitable (that is, in a spiritual sense), are just as much work for Him as the end for which all the preparations are made, and without which, of course, the end could not be accomplished.

It came to me then, that if our time were consecrated to Him, everything would be service. I doubt if we give enough thought to the little things of life, little everyday courtesies, pleasant words and smiles. I know I have had the whole tenor of a day changed by a cheery "Good morning" from a friend.

The old saying that "life is made up of little things" does not lose any of its truth by being old, and I doubt very much if in God's sight there are any little things. Isn't it the motive that gauges the value of our actions, rather than the actions themselves?

To me there is great comfort in the thought, that if we who cannot do great things, will do the little things faithfully, they will in the end make a great whole. "He that is faithful in that which is least, is faithful also in much."

How many there are who think there really is nothing which they can do—not, perhaps, having money to give. They do not think that a bright letter to some far-away or "shut-in" friend, a half hour spent in reading to some one unable to read, an invitation to the stranger at the church door to come again, can all be given as service to Him, and no one knows how far-reaching the influence of the letter, or reading, or pleasant word may be.

I have before me an extract recently clipped from one of our helpful journals. It is this:

"A society of a single member may accomplish great results. Do what you can, however little, and the Lord will wonderfully increase your ability."

Ah, let us every night bring our few loaves and fishes unto Him, not crying, "O Lord, what are these among so many?" but, "Here, Lord, take, bless, multiply, and feed the multitude;" and then trust Him to do it.

In one of those celestial days, when heaven and earth meet and adorn each other, it seems a poverty that we can only spend it once; we wish for a thousand heads, a thousand bodies, that we might celebrate its immense beauty in many ways and places. Is this fancy? Well, in good faith we are multiplied by our proxies. How easily we adopt their labours! Every ship that comes to America got its chart from Columbus. Every novel is a debtor to Homer. Every carpenter who shaves with a foreplane borrows the genius of a forgotten inventor. Life is girt all round with a zodiac of sciences, the contributions of men who have perished to add their points of light to our sky. Engineer, broker, jurist, physician, moralist, theologian, inasmuch as he has any science, is a map-maker of the latitudes and longitudes of our condition. These road-makers on every hand enrich us.—*Emerson.*

K.D.C. Pills tone and regulate the bowels.

#### Hints to Housekeepers.

**CHOCOLATE KISSES.**—Melt three ounces of unsweetened chocolate and mix it with a pound of powdered sugar and the whites of three eggs. When these are worked to a smooth paste, roll out a fourth of an inch thick, and cut in squares, circles or strips, and bake in a quick oven. The baking pan should be dusted with flour and powdered sugar mixed in equal quantities.

**ORANGE PIE.**—Beat the yolks of three eggs with a cupful of sugar, and when light add a tablespoonful of butter. Stir in the pulp and juice of two oranges, the grated rind of half of one, and a cupful of milk. Bake in a deep pie dish lined with pastry. When done, cover with a meringue of the three whites of eggs beaten with three tablespoonfuls of sugar; brown slightly, cool, and serve.

Do not throw away the bits of toilet soap which are too small to be used when bathing. There is nothing so satisfactory to use for the purpose of cleaning oilcloth and finger marks on paint. Put the little pieces in hot water and let them dissolve. The suds thus made will not attack the varnish as that does which is made from common coarse soap. Keep a bowl in some convenient place to hold these bits of soap.

**A GOOD FLUID FOR TAKING OUT GREASE.**—Take two ounces of aqua ammonia, one teaspoonful of saltpetre, one ounce of shaving soap scraped fine, and one quart of soft water. Mix all together, and let stand for a few days. When ready for use sponge the spots well with it, washing out in clear water. Repeat if necessary. This is excellent for taking grease out of carpets, to exterminate bedbugs, and to take out paint that was mixed with oil.

**CREAMED TURNIPS.**—Scrape the turnips with a sharp knife, throw into cold salted water and let lie for thirty minutes. Scoop them out with a vegetable cutter into well-rounded balls. Cover with boiling water and cook until tender, adding salt, and a small lump of sugar (to correct bitterness) when they are about half done. Drain, turn into a heated dish and pour over them cream dressing, which should be well seasoned with salt, pepper and a large lump of butter.

**CABBAGE FRIED WITH CREAM.**—Chop a quart of cold boiled cabbage, fry five minutes with sufficient butter or dripping to prevent burning. Season it lightly with pepper and salt and stir into it half a cupful of cream or milk, with a teaspoonful of flour mixed with it, then let the cabbage cook five minutes longer, and serve hot.

**CORN CAKE.**—Two teaspoonfuls of baking powder, one pint of Indian meal, one half-pint of flour, two tablespoonfuls of sugar, one teaspoonful of salt, two eggs, one pint of milk and two tablespoonfuls of melted butter. Mix the dry ingredients together and sift them, add the beaten egg to the milk, stir all together. Bake twenty minutes in buttered muffin tin.

K.D.C. Pills tone and regulate the liver.

Borax is an excellent remedy for hoarseness or loss of voice, common among public speakers or singers. A few minutes before any continuous exercise of the vocal organs, dissolve a small lump of borax in the mouth and gradually swallow the solution. This acts upon the orifice of the glottis and the vocal chords precisely as "wetting" acts upon the flute.

**AFTER LA GRIPE.**—After la Grippe obstinate coughs, lung trouble, etc., frequently follow. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumptive remedies. Price 50c. and \$1.00 per bottle.

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**NO EQUAL TO IT.**—As a cure for Frost Bites, Chilblains, Burns and Scalds, Chafing, Chapped Hands, Inflamed Breasts, Sprains, Wounds, Bruises, Haged's Yellow Oil is the most reliable remedy on the market.

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**Children's Department.**

Very Cold.

Fast falls the chilling snow,  
The flakes are large and white,  
The birds are chirping mournfully  
At such a dreary sight.

Upon the leafless tree  
They perch quite close together,  
Doing their best to keep them warm  
This snowy, wintry weather.

What will they do for food?  
There's nothing to be seen;  
No worms, no berries, and no flies,  
Nor any bit of green!

Why, children, now's your time;  
Upon the threshold stand,  
And throw your crumbs across the snow  
With loving, liberal hand.

A Runaway.

BY CAROL HUNTINGTON.

Mrs. Tyler and her daughter Helen were driving slowly along a quiet country road one warm summer morning, when they saw, just under a tree by the roadside, the figure of a little girl. Her broad hat was pushed back from her pretty, smiling face. Her hands were clasped behind her. She might have been four or five years old.

The child watched them from under her long lashes as they drove up beside her, but she did not move.

"Good morning, little girl," said Mrs. Tyler, pleasantly, stopping up old Lightfoot with a mild "Whoa!"

The little girl still smiled without embarrassment, but she said nothing.

"Where do you live?" continued Mrs. Tyler.

The child pointed backward with a vague and sweeping gesture, as though she did not care to tell.

"What is your name?"

The sweet voice had its effect upon the child at last, and she answered, hesitatingly, "Florry."

"But the nearest house is a quarter-of-a-mile off. You are a good way from home this warm morning. Did your mamma send you on an errand?"

The child shook her head.

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Mr. Joseph Neiley very much stronger than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSEPH NEILEY, North Kingston, Nova Scotia.

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"Well," persisted the good lady, "you had better jump into the phaeton with us, and I will take you home. Come!"—as Florry paused unwillingly.

"I isn't ever going home any more," she said at length. "They gived my little kittens away, and I isn't going home till I finds my kitties."

She swallowed a little sob as she spoke, and the ladies saw that there were traces of tears underneath the smile upon her round face.

"Oh, I wouldn't say that," expostulated Mrs. Tyler. "Just think how your mamma may be worrying about you at this very moment. People always have to give little kittens away. They can't keep all of them. There wouldn't be any room for little girls, nor anything for them to eat, you might almost say, if we tried to keep all the little kitties—and you don't

want to keep them, unless they can be taken good care of. It is a great deal of trouble to see to ever so many little kitties."

The child's quick eyes were fixed closely on the lady's face. She seemed to feel as though what she said had a glimmer of truth in it—truth which had never dawned upon her childish sense before.

"Ye-es," she admitted doubtfully, and half stepping forward to enter the low phaeton; "but my little kitties were so pretty,—and the old kitty took care of them—and she didn't mind the trouble,—and now they have gived away all but the yellow kitty—and there were four kitties."

Helen Tyler gently pulled the fat little hand, and the child was soon sitting between the ladies, while they turned about, hoping to find the little one's home.

Her dusty shoes indicated that she had walked a considerable distance. She could not describe her father's house, but it was not the first one they came to, as she emphatically declared.

A patch of wood intervened between this house and the next one. Many flowers grew in among the trees, and Helen Tyler stopped to gather some great purple orchids which were in plain sight from the road. Florry alighted with her and filled her hands with the gorgeous blooms.

"Don't go so far," Mrs. Tyler called after them as they strayed farther and farther off in pursuit of the enticing clumps of beauty which shone through the distant underbrush. "You know this child's mother is probably worrying about her, and we must try to get her home soon."

"Yes, mamma," shouted Helen, and she turned to come back; but at just that moment a tiny wail fell upon the child's keen ear.

"My kitties! My kitties!" she cried, and dropping her flowers, she ran toward the direction whence the sound proceeded. Helen followed as fast as she could, but by the time she reached a rock which lay in the way and was climbing over it, she saw that Florry had found her precious kittens. A perfidious "hired man" had taken them away, and had promised to drown them, but either his heart had failed him or he had decided to shirk or postpone a disagreeable duty—for here was the basket with four kittens in it, which Florry triumphantly declared to be the very four which she had been mourning. Of course nothing would do but that the basket should be transferred to the phaeton, and, in spite of the good advice which Mrs. Tyler had so freely bestowed upon the child, she saw that trouble and expense were not to be weighed in the balance against the love which she cherished for the furry, playful little balls.

At the very next house, a pleasant gray mansion set well back from the road, they saw an anxious looking woman standing on the piazza and shading her eyes with her hand, as she gazed up and down the fields.

"Mamma!" cried Florry, excitedly, "here I is—and here is the dear little kitties! That naughty John didn't give 'em to anybody. He just leaved them in the woods,—and the lady and I founded 'em."

The poor mother's dismay was apparent in every feature, but she was so glad to see Florry back again that she could not find fault.

"I think," suggested Mrs. Tyler, after all the thanks and explanations were over, "I think I might have a

**Good Things**

to eat are still better when made with

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kitty or two to pay for bringing a little girl home."

Florry's face darkened, but her mother appreciated the lady's merciful intention.

"I think it would be only kind, Florry," she whispered.

"I like cats," urged Mrs. Tyler, "and we have just taken the cottage on the point for the summer, and we haven't any cats, not any at all."

Sympathy beamed from every line of the child's chubby face.

"Poor lady!" sighed her mother. So two of the precious kittens were left in the basket, and were driven off in the phaeton.

Whenever visitors came to the "cottage on the point" that summer, they were greatly amused with the antics of

the kittens; and the story was told to them of the little runaway and of her wonderful success in finding her lost kittens, after such a hunt as, alas!—many a poor child has engaged in with most heart-breaking results!

A Robin's Nest.

Once upon a time, and not long ago either, a pretty Robin Redbreast began to think it was high time he should be building a nest. And I do not wonder that he thought so, for summer was close at hand, the sun was shining brightly, and the air felt soft and warm, while bees and butterflies were fluttering about among the garden flowers. So away flew Robin Red to look for his wife, and try to find out what she thought on the subject of nest-building.

Mrs. Robin Red was a sweet little creature, with bright brown eyes, and a sober brown dress. She was scarcely so handsome as her mate; she did not wear a red neckerchief as he did. Still I am sure, if you had seen her, you would all say she was a pretty little thing. Well, Mrs. Robin Red was quite willing to help in building the nest. So, without any delay the work was begun, the place selected being a beautiful thick plant of ivy which grew against the wall of a lovely old garden. When finished, the nest really looked pretty, so soft and green and mossy, though you would have to look very closely to see it all, so thickly grew the ivy leaves all round Robin's little home. After a few days, four pretty eggs lay in the nest—white eggs, with tiny spots of pink all over them.

And now Mrs. Robin began to sit on the eggs, while her mate sat in a lilac-tree right opposite and sung some really pretty songs, which pleased Mrs. Robin Red very much, and helped to pass away the time.

But, alas! alas! a terrible misfortune was close at hand. The gardener, a kind old man, came to clip the ivy, and not knowing anything about the nest, his great sharp shears cut off a part of it, so that the four eggs fell on the ground. But strange to say, they were not broken by the fall, as they dropped upon soft dry leaves, and the gardener, hearing the cries of Mrs. Robin, picked them up, mended the hole which had been made in the nest, and restored the eggs to their place. A few days after this the eggs were hatched, the shells were gone, and four baby Robins lay in their place. How proud Mrs. Robin was when she saw them! how often she fed them! and how kind her dear mate was in helping to find flies, spiders, and worms, which are the proper food of little robins! But sad to say, another misfortune was at hand. The nest had not been properly mended by the gardener, a hole broke out once more, and down tumbled the baby Robins to the ground, where they felt very cold and miserable, as it was pouring with rain.

But the good gardener once more came to the rescue. He picked up the half dead little birds, dried them with a piece of flannel, and taking the forsaken nest of another bird, he stuck it in the lilac-tree, and placed the little robins in their new home. Mrs. Robin was quite pleased with this new nest. She flew into it, and spreading her soft wings over the shivering little birds, they were soon warm, and in a few weeks time were able to hop out of the nest, and pick up food for themselves.

Now was not this gardener a very good man? But how much better it

is to be kind to little birds than cruel to them! We should always remember that God made them, and that He cares for His birds. Dear little children, when winter comes, be sure that you save up all your crumbs of bread and cake for the dear little birds.

Overcoming Evil.

If we wish to overcome evil we must overcome it by good. There are doubtless many ways of overcoming the evil in our own hearts, but the simplest, easiest, most universal is to overcome it by active occupation in some good word or work. The best antidote against evils of all kinds, against the evil thoughts which haunt the soul, against the needless perplexities which disturb the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your affections on things above, and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth.—Dean Stanley.

Sunday at Charles Kingsley's.

Let me tell you how we were taught to help those who helped us in our dear old home at Eversley Rectory.

Of course, in a busy house, where every one has his own work to do, the servants cannot be helped much on weekdays, except by thoughtfulness in little things.

But there is the seventh day, when the children have no lessons to do. This was what we were taught to look upon as the helpers' day of rest, as far as we could make it so.

In the morning, breakfast was earlier than usual. While we were breakfasting, the maids were emptying our baths, for they were too heavy for us children. As soon as breakfast was over, we trotted off to our rooms, made the beds, folded up, and put away all our clothes, dusted, and in fact, put things straight all around. Then we ran down to the dining-room and laid the table for dinner; and capital butlers we all became, I assure you. By these means the maids were all ready in their nice Sunday dresses to go to church with us all at eleven.

Dinner on Sunday—no matter who was with us—was at one o'clock instead of seven. This was the only hot meal in the day. No cooking was done after one o'clock, as our supper was cold. At both dinner and supper the servants were sent away, and we waited at table. I laugh now when I think of the faces of horror of learned men or gallant soldiers who had come down to spend Sunday in the dear old rectory, or ridden over from Sandhurst or Aldershot to the morning service. The agonies they went through at being waited on by the daughters of the house! The struggles they made to be allowed to change their own plates! And their resigned submission when quietly told by the host, "It is the way of the house!" That is how we were made to help the faithful and devoted servants, who spent their lives in helping us. It was not much. But it gave them an almost free Sunday.

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