

Canadian Churchman

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

Vol. 17.]

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BEFORE LENT is a period during which the Church gives us comparatively little to guide us as to the use to be made of the passing season. It is in fact a period *unemphasized*, and the thoughts and sentiments are vaguely directed in a general way by the special Sunday Collects, Epistles and Gospels. They will be found however to "pave the way," so to speak, for a proper observance of Lent itself, when it comes.

THE C.M.S. AND BISHOP BLYTH.—The venerable Church Missionary Society, which feels itself too much *charged* by the Bishop, has issued a pamphlet in reply thereto. The gist of the reply is not to deny the points of the charges, but to allege that the bishop is making much ado about very little. One seems to be left at liberty to infer that the C.M.S. will—as in other cases—investigate and reform, as far as they can now, the evils that exist.

"DARKEST AUSTRALIA" is the last derivative of Stanley's famous book on Africa. The *Church Times* cruelly applies the above title to the condition of theological obscurity evinced by some dignitaries of the Australian Church who have been trying to prove themselves wiser than Archbishop Benson. Some of the remarks of the Dean of Melbourne on the word "priest," and the Eastward Position, so called forth our contemporary's gag of sarcasm.

THE GUIBORD CASE—familiar to Canadians a few years ago—is made the text of an article in a late number of *The Rock*, in order to prove that all Churches and denominations—as well as the Church of England—in the British Empire are subject to Privy Council law. There can be no

doubt about the bare fact, where any temporalities enter into dispute; but it is another matter to admit that the tribunal is a competent one in *spiritual* questions.

A BISHOP ON ICE seems rather an anomaly, if not *infra dig.* We are told, however, that Bishop Ellicott, at the nice old age of 72, puts on his skates occasionally, skates to church (hullo, Sabbatarians!) "making good time," then "preaches a thoughtful sermon," and skates back with improved digestion "waiting on appetite." Our authority is *The Rock*. Bishops are capable of no end of things—being human still to a large extent. Why not?

LOCAL OPTION—as a measure of temperance legislation—seems to be gaining favour in some of the Australian dioceses. Theoretically speaking, it seems a very reasonable method: that of allowing an experiment to be tried within a limited area at the choice and risk of the majority of the residents of the locality affected. In practice, however, many difficulties arise, which bring other laws of cause and effect into play, and thereby the pretty theory is often upset.

BIBLE AND RELIGION IN SCHOOLS.—While the various denominations of Christians have been showing commendable zeal in founding and endowing *colleges* for higher education of all classes, they have been, in many places, woefully neglecting religious teaching for "the masses" in the ordinary schools. The drift has been decidedly towards the gradual extinction of all religious teaching for *ordinary daily life*. The few are pampered, the many neglected.

SIR ARTHUR BLOMFIELD—"dignum et venerabile nomen"—is accused of "getting round" the Durst and Master's decision against *Altar Crosses*. "With malice prepense" apparently, the cunning architect has devised a stone string course about four feet from the ground, running round the church interior, and expanding just over the altar, so as to form a structural ledge, capable of accommodating any number of crosses, vases and candlesticks. Sir Arthur is not singular in his design.

VERBAL INSPIRATION OF THE BIBLE is a dogma which too many weak brethren are prone to surrender. One wonders how they can so soon forget the stern and unyielding emphasis which our Lord placed upon the "*ipsissima verba*" of many passages; how from phrases apparently obscure he evolved at times absolute conclusions of the highest moment. The tense of a verb, the number of a noun, were evidently to Him no trifles; every "jot and tittle" has its value and its results.

TOO THIN.—That Roman Catholics—especially perverts from the Anglican Church—should try to throw discredit on the "advance guard" of the Church of England is natural. That any Anglican should be found simple and childish enough to think the statements of such *enemies* of the Church worth quoting against their own brethren, is queer. That the Roman Catholics should rejoice (laugh in their sleeves prudently) when they find Anglicans gulled into quoting them, is what they wanted when they coined their misrepresentations. It pleases also the "Reformed (?) Episcopalians" (?)

SAFETY VALVES are recognized necessities of force engines of all kinds. They are just as necessary in the various lines of political economy. The Mosaic Economy provided these expedients in the shape of Sabbatical years, years of jubilee, periodical manumission of slaves, &c., thus preventing cumulative might of wealth or possession from absolutely and hopelessly *crushing* the under-strata of life. We need this periodical re-dressing of growing abuses—otherwise *Revolution* is inevitable.

FATHERHOOD AND BROTHERHOOD.—In a defence of the proposed Brotherhood of St. Paul for London, the Bishop of Marlborough lays great and repeated stress on the element of the Bishop's "*Fatherhood*" in connection with that institution. He says, "We believe the Brotherhood without the Fatherhood would be incomplete . . . Such Brotherhoods might evoke more Fatherhood from the bishops . . . We must try to look at the matter with faith in the reality of spiritual Fatherhoods."

PRESIDENT GRANT of Queen's (Presbyterian) University is a man of whom Canada may well feel proud. He has a brain of the highest and strongest intellectual calibre, but he also comes down into the popular arena, as a participator in national and other public questions, with wise counsel and eloquent voice. No one can listen to him without both pleasure and benefit. His recent utterances on "Christian Socialism" and "Imperial Federation" are valuable contributions to these subjects.

VILLAGE MORALITY is a subject occupying a good deal of attention at the present time. Whether the moral tone of the country parts is higher than that of the town affords room for debate. Many a man tired of city vices and follies, and flying to rural places for a purer moral atmosphere, meets with disillusion. Some vices seem to be as natural to the country as others are to the town. It is not easy to say which set of vices is the worse. The practice of *Confession* is advised as a cure for both.

THE SOFT ANSWER is an engine against wrath of which no man knows the value more than Father Huntington. Notwithstanding the amazing folly, the crude ignorance, the blind wrath, of many correspondents who question his mission in the daily papers of Canada, leaving them open to tremendous rejoinder, the gentle father leaves such blows—so sorely tempting to a man of power—unstruck. His most effective weapon has been gentle remonstrance, whereby he disarms his most bitter opponents.

"A RITUALISTIC BAROMETER" is—not a weather gauge appropriately shaped and ornamented for use in ritualistic churches, but—a new name invented by *The Rock* for the English Church Union. Without further note or comment, our contemporary proceeds to chronicle the fact that the C. U. now numbers over 30,000 members, over 4,000 being the net increase during the past year. The membership includes 4,000 clergy, including about 30 bishops. They are purely a defensive association—defending the Doctrine, Discipline, and Ritual of the Church of England, as they understand it.

CHURCH HISTORY is a subject which can be worked with immense effect in the Church's cause by a competent lecturer. Such a man, pre-eminently, seems to be Rev. C.A. Lane, whose History of the Church of England is being sold by hundreds at the Church depositories. Having done great execution as a lecturer on this subject in Welsh towns, he has lately been busy in Leicestershire. He worked with such good effect that his hearers have combined to present him with a gold watch, suitably inscribed, as a token of appreciation.

PLATFORM UNIONISM.—While we cannot rightly commend "exchange of pulpits," "united communions," etc., we would point out an arena where such union of sentiment as exists among the various divisions of Christendom may fitly find play and expression, growing and strengthening itself by contact. The public platform is wide enough to contain Roman Prelate, Jewish Rabbi, Methodist Superintendent, Presbyterian President, English Bishop, "Evangelical" Parson, Ritualistic Priest. There are plenty of questions to unite upon.

PROTESTANT OR CONTRALESTANT.—In a very neat "monograph" contained in one little paragraph, the *Church Times* rather upsets the common notion that Protestant is a negative term, and simply denies anything. It is pointed out that—however the word may be misused now "in the vulgar tongue"—very vulgar—it signifies properly a "witness for" something. Originally it meant a "witness for" the Confession of Augsburg. Now it means, in vulgar parlance, a witness against Rome on whatever grounds. Is it worth while to reinstate the word?

WADE-MCMULLENISM.—At last, with a flourish of trumpets, something has been produced from Rural Dean Wade on the subject of his eccentric fraternization at Christmas. So far, however, from there being any justification of his conduct, he contents himself with the childish defence, "somebody else was just as naughty"! Anything more inconsequent than his recently published sermon can not be imagined. Far better, have no rules of military patriotism and fidelity than let the officers break those rules at pleasure.

THE POTTERIES are a region in the "Black Country" of Staffordshire, where a new diocese has lately been set off under Sir Lovelace Stamer, Bishop of Shrewsbury. Church extension is going on at a great rate ever since the division of the surplus fund of the rectory of Stoke. The fund or endowment was carefully apportioned—even to pence and farthings—in various sums among the subordinate livings of the rectory, "according as each had need." A great impulse was thus given to Church extension:

RIDICULING SCRIPTURE is an exercise in which Colonel Ingersoll, the noted infidel, is *facile princeps*; but he has a train of imitators—like every man great in evil or in good. That horrible parody of Bible exposition, "the Mother Hubbard Sermon," is well known, though too often used by unthinking people as a means of amusement. Ambitious apparently to rival such productions in sacrilege and blasphemy, one "Hon. John Welch, late Chief Justice of the Ohio Supreme Court," has entered the field with a funny (?) article on "The Fall of Adam."

THE ISLINGTON CLERICAL MEETING gets off, through one of its speeches, the following mot

in regard to the parochial system. "Like the 'Græculus ecurius' of Juvenal, the parish priest (Sic! see *Book*) should be able to do everything . . . The head of a parish should be of as quick and subtle intellect as General Booth, of as unabashed impudence in begging as the Kilburn Sisters (*sic* again!), more fluent than the Vicar of St. Paul's, Onslow Square just tell him what you want, he is your man . . . If he does all expected of him very quickly—in *cadum ibit*."

JAPAN is certainly one of the most interesting countries in the world, not only to the civilizer, but to the Christian missionary. The Gallican-like versatility and vivacity of its people make it an attractive study and a pleasant place to visit. It might be safely averred that, in its present transitional condition as regards religion, it would receive the Gospel not only without hesitation, but with open arms, if the heralds of the Gospel were only united in creed. "They who devise and perpetuate schisms in Christendom will have much to answer for!"

PROF. LLOYD'S LECTURES ON JAPAN

One of the most interesting countries in the world at the present time is Japan. Even the brief letter which we lately published from the last missionary who has gone from the Canadian Church—Mr. Waller of Trinity College—gives one some startling glimpses into the state of affairs in that country. If, however, one takes a deep interest in the subject, he will find an ample fund in the various lectures lately delivered by the new Professor of Classics at Trinity University. Mr. Lloyd has had the advantage of having spent several years amid the scenes about which he lectures. He had the great advantage of deep and varied scholarship to begin with as a vantage ground from which to view the Japanese. He had something more, a kindly, sympathetic heart, one that feels "*nil humanum alienum me puto*." This same quality which has in so short a period made him one of the most popular parsons—with brother clergy, students and with people—in Toronto, proved invaluable in fitting him for a full and just estimate of Japan. He is so full of his subject—so fond of it, one may say—that he can treat of it in a great variety of ways—"from grave to gay, from lively to severe." His recent lecture at Trinity University (in the Saturday afternoon course) on the "Language, &c., of Japan," was one of the graver sort, the subject being in its nature somewhat abstruse; and yet it was handled in a way, brightened up with bits of quaint humor, that made its solid contents much more digestible than an ordinary lecturer would have made it. One cannot help thinking that if the addresses of missionaries were more in the same vein, people would realize more freely the features of the mission field, and so be led to take more of a personal interest in different heathen countries than they do. To see the spacious Convocation Hall, on the above occasion, packed with a most intelligent audience, was a credit to the lecturer, the authorities who selected him, and to the people who flocked to listen to a subject of so much gravity and importance.

CHURCH FINANCE.

This is a subject that deserves the most serious and careful consideration of Church people from every point of view. We do not intend to enter upon the lines of the "Society of the Treasury of God" at the present time, feeling that owing to

the present state of the Church, it is utterly impracticable as a general scheme for raising funds for our immediate needs; some considerations of more general practicability are urgently required. The root of our difficulties lies deep down in the far too prevalent indifference of Churchmen. The cause of this must be sought out and utterly eradicated. Perhaps we can best perceive and examine the cause by extending our field of observation beyond our own pale. Let us enquire how others secure, not only the active interest and devoted energies of their own people, but indeed those of many who have been brought up Churchmen. In the first place, let us note the magnificent buildings, many of them rivalling great cathedrals in their architecture and substantial character, erected by the various religious bodies around us. Where did the money come from to build them, and are the people who have become responsible for this money wealthier, on the average, than Churchmen? We may answer that the money comes from people who have become deeply interested in the work with which they have become identified, and that they are not by any means on the average wealthier or even as wealthy as Churchmen in the same area in our cities. What we lack through indifference, they make up by interest, energy and mutual co-operation among their members, and we shall show how in nearly all the denominations "the children of their generation are wiser" in promoting their several "causes," "than the children of light." We do not mean to say that they are in darkness, but we acknowledge that they possess light, which, however, they have derived from the Church, but which the Church has neglected to use as she ought to have done. We fear that it must be admitted that while the Church is the real source of light to the world, it has been shut out to a great extent from the minds of Churchmen by "pride, vain-glory," and a too candid indifference, rather than "hypocrisy." To begin with, our social customs have been the means of nurturing too much selfishness and too little care for others. Strangers coming within the limits of a parish are not immediately sought out by Church people and drawn by kindness within the circle of active church membership and brotherhood, whereas those outside the Church take a great deal of pains not only to keep up the interest among their regular members and their young people, but to seek out all newcomers within their reach and make them exceedingly welcome, introducing them to older members and showing them every kindness. They are ever on the alert to help lame, halt and blind Anglicans into their fold. We call them such because they seem helpless and friendless, and cannot see their way to their own churches on arriving in this country, or when moving from one parish to another. Thus being gathered in, they are either assisted to obtain situations, or if engaged in business on their own account, they receive the patronage of the denomination which has taken an interest in them. So they grow wealthy, and when reminded of their obligations, of course they do not fail to respond. In some denominations there is a standing written rule that members are expected to trade with one another where possible. With others this rule is tacitly understood. Others, again, of the same religious body trade together by instinct. It is well known that the great family of the Rothschilds intermarry in order to keep the bulk of their wealth from being diverted outside their name and kin. Many other notable families have acted on the same principle and the example has not

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been lost upon religious communities. It is plain that the more the members trade with one another the wealthier they will become, and the more they will have to spare to give to the "Church." This is financing on the basis of a common brotherhood in which the idea of mutual helpfulness is paramount. We can see nothing to condemn in this method, in which mutual good offices and good will have been crystallized as it were into a rule. On the contrary, it has much to commend itself to many of our struggling congregations, as it first began its development among dissenting religious bodies when they were but a "feeble folk" and required all the means they could obtain in order to strengthen themselves. The system gathered force and importance as they increased and its power is now plainly manifest everywhere around us. The lesson should not be lost upon us. Let our Church Guilds get to work, and if their labours are conducted with prudence and foresight, it will not be long before grand results are attained. Of course the tithing system is the grandest of all; it is Divine, but it cannot be brought about without a long course of training from childhood up; and while the practice is merely the chosen plan of a few of the enlightened, they will be quietly allowed to bear their chosen burden, or rather to exercise their privilege. It might be one of the aims of regular parish Guilds to inculcate the doctrine of tithes, but first of all they will have to learn to practise it.

THE WADE-McMULLEN CASE.

The Rev. Rural Dean Wade, of Woodstock, delivered a sermon last Sunday week at old St. Paul's, which was reported in the *Toronto Mail*. His text was, "That they all may be one," St. John's Gospel, xvii. 21. Therein he undertook to enlighten the critics of his escapade in the same church on Christmas Day, and especially this journal. We may say we never expected from him anything so craftily *ad captandum* in response to our strictures as this sermon. We gave him credit for, and even expressed our admiration of the generous spirit and impulse which prompted what was manifestly a breach of the Church's law. He was blamed for allowing his sentiments to lead him into such a serious pitfall. We had not thought his action was quite deliberate, but we were sure it was sufficiently grave to require correction at the hands of his Bishop, and we spoke by the Prayer Book and Articles, the terms of which he solemnly undertook to obey and enforce in their *literal and grammatical sense*. But this sermon shows his *deliberate* intention to carry out his views, whatever law might be broken. We regret exceedingly the case is so much worse than we had imagined. In the sermon he completely evades the point at issue—the question of his obedience to his ordination vows, and proceeds to interpret the text in a way to hide the real issue and to procure a popular verdict in his favour, at the same time assuming that he and those who think with him have a monopoly of charity for those outside the Church, while the opponents of his recent course wish to build themselves up in exclusiveness. Nothing could be less the fact. Those who took the lead on the Church's side in the promotion of the late conference looking to re-union, were those of the clergy who deprecate Mr. Wade's conduct most. Their proceedings were of an orderly character, and brought about a greater measure of kindly feeling and hope, and none of them had sufficient self-consciousness to presume to take the law into their own hands to

do what they would without authority, pending the arrival at a mutual corporate understanding. If anything has become a clog in the wheels of progress towards re-union, we trust Mr. Wade will see that it is his own unwisdom.

It is interesting to compare the utterances of the "Bond Street Prophet" on the same day (reported in the *News*) with those of the Rector of old St. Paul's on the same subject. The ideas are for the most part similar; but the former is consistent, while the latter is not. The one is a teacher on his own account, while the other is a priest of the Church of God—the pillar and ground of the Truth, and has undertaken to hold that "The Church hath authority in controversies of Faith." Dr. Wild speaks ably from his point of view, and often makes particularly shrewd and sensible observations. Here is one to the purpose, to which the Rev. Rural Dean will not assent. Speaking of religious organizations he says: "They have a right to their rules, creeds and ceremonies, and those who join them should labour to observe them, and not be fractious. If you cannot agree with what is subscribed to, whether ministers or members, do not dishonour yourselves by fighting against your own oath, but leave, as honest men and women, for you were not forced to go in, neither were you forced to stay." It is on these common-sense principles, therefore, that we assert, that it is not the part of Rural Dean Wade to try to justify himself by any views of his own of the meaning of a Scripture text. His duty is plain. If he cannot resist breaking the Church's law he should retire. It is preposterous to suppose that by individuals in the Church becoming "a law unto themselves," they can promote the cause of re-union. The only way to succeed in this is by the private or public exercise of legitimate acts of kindness, by a proper explanation on all convenient occasions of our ecclesiastical phraseology and usages, the meaning of our theological terms, and the Scriptural sanctions of our doctrine and ritual. When these are all understood, it may turn out that we are not so far apart as we thought we were. Then will come the time for corporate action. Public breaches of discipline by individuals, meanwhile, do not inspire respect outside, and much less within the pale of the Church. Dr. Wild's words quoted above (and he speaks for not a few), and what has appeared in the press, ought to be enough to convince any one of this. It is useless for Rural Dean Wade to shelter himself behind the lawless actions of others, however, in many respects, good or great. Two or a hundred wrongs do not make a right, and any number of actions of isolated individuals cannot commit the Church to a course contrary to her written laws. The further accumulation of such precedents should at once be stopped by proper authority. We could show that both Dr. Wild and Mr. Wade are wrong in some of their interpretations, as well from the context and other passages of Scripture, as historically; but such a discussion would be irrelevant and would only becloud the issue. Our remarks may be concluded by a brief reference to the craftiness of Mr. Wade's method of dealing with this matter. Instead of answering our arguments categorically from the Church's standard authorities, he first sets himself up as an authority in the Science of Hermeneutics, parading his wide sympathies largely to the exclusion of the Church to which he has sworn loyalty; and then to throw discredit on the journal which has taken him to task, he goes out of his way to drag in the Roman Catholic *Record*—which having seen the article in this paper, makes

similar comments on the case—which he displays in parallel columns, and then, *ergo*, he asks everybody to infer what a popish paper this is! The course of this journal from its inception, in regard to the established and authentic principles of the Reformation, is too well-known to our readers to require that the cunningly devised slander of Mr. Wade should be refuted, and we strongly advise him to clear his mind of cant, conceit and humbug, and to attend earnestly, and without any self-deluding devices, to the one question to which present and pressing duty binds him, viz.: Whether he can consistently remain an officer in the Church while attempting to justify himself in breaking her laws which he has sworn to obey.

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 10.

St. Luke xvi. 1-13.

The current interpretation of the Parable of the Unjust Steward is the least satisfactory of all the parabolic cycle. It requires at the outset an apology that it does not mean what it naturally seems to do, and upon this somewhat doubtful foundation the work of the commentator proceeds. But He who gave the parable is the Truth, coming to reveal God to man, and being Himself the Way of righteousness. He knew what was in man whom He had made, and His word is the only perfect rule for humanity. By this parable, so understood as we have said, we are placed in a serious difficulty. Jesus, in order to enforce a particular virtue, selects the case of an acknowledged swindler, gives the details of how he carried out his dishonesty for ulterior results, and then holds him up to honest men as an example of wisdom in preparing for the future. He seems to wish us to be blind or indifferent to the roguery inherent in the matter, and to think only of the commendation to the steward for his wise forethought and preparation against the evil day. It must strike every one as strange that He whose every motive was for "doing good," should thus be needlessly throwing moral temptation into the way of the sinful and weak, who cannot enter into fine distinctions, and are more likely to accept the broad fact of commendation than to distinguish justly between the present act and the distant object. Jesus says that the steward acted *wisely* in his little scheme, but He knew human nature too well to imagine that there was any wisdom in the steward's calculation for gratitude from those benefited. The debtors might be willing to connive at the falsifications and accept the reductions that he made on their accounts, but they would be quite alive to his roguery, and would despise the man while they accepted his temporary benefits.

"And for a while, because his children reigned,
Men praised his fortunes, nor condemned his sins:
Wise bards but called him 'craftiest of mankind,'
Proud rulers 'the most blest.'"

There must be something wrong, as the same spirit of trickery has landed many at Kingston and kept them for a term of years. By their own or other men's experience our "honourable men" have learned that "Honesty is the best policy," and that loftiness of motive is but a lame excuse for meanness of action. How, then, can we view the Parable of the Unjust Steward so as to free it from this suspicion of moral obliquity? How can we put it into the hands of our preachers in such a light that they may not have to waste their energies and their hearers' patience in showing *what it is not*, and in proving that the readers of

Scripture are wrong in following their natural reason and instinct? How is the man, who is generally known as the Unjust Steward, to be honestly accepted by us as a genuine example of forethought, preparing his way by legitimate means, and earning his commendation worthily?

We must enter into the spirit and life of the ancient world. Under the Roman rule the ranks and conditions in society were comparatively few, and we class them roughly as three, the governing, the labouring, and the slave. On account of the vast number of the slaves, free labour was generally at a discount, while in Palestine the Jews had for the most part their ancestral institutions, and there was no dominant class and scarcely a slave-holding class like the Roman patricians, or the thousands of slaves that might belong to a Roman master. Yet speculation was a most vigorous factor in the life of the ancient world, and the farming of different interests was a profitable field for investment to the wealthy in all countries and classes. Most of the imperial taxes were annually let by auction to the highest bidder for the privilege and profit of collection. These farmers of the revenues were generally wealthy and powerful companies, who contracted for the payment of a certain definite sum, and trusted to extracting sufficient besides to leave a fair balance for their own emolument. Hence we derive the whole class of *publicani*, who were found in Judea, Galilee, and all over the empire. But the same spirit of speculation entered into all the possible spheres of energy—the private as well as the public services: the practice of farming was probably found to be the most convenient for all concerned, and we meet with traces of it both in the Old Testament and in the New. We know that the Roman nobles had large estates and farms, where the labour had to be found in freemen, freedmen, and slaves: the Jews also had their olives, and vines, barley, oats, and wheat, which required corresponding care. Agriculture had not the same attraction for the wealthy and noble in the time of our Lord as it had in earlier days. "The low and grovelling cares" that Pliny speaks of, the rich were willing to give into other hands, while they devoted themselves to study, ambition, or pleasure. The estate or farm was entrusted to the *aeconomus*, *epitropos*, *procurator*, *decumanus*, or *villicus*, who relieved the owner of all worry connected with weather, cropping, gains and losses: he had his own residence on the place, took charge of all the labour and labourers, bought and sold as he required, and was responsible to his master for all his intrusions. He was the agent, steward, procurator, or contractor for the management of the property, and was allowed his own living and his share in the proceeds. He was not the recipient of a fixed sum for his wages, but the spirit of speculation entered into the bargain, and his income was proportionate to his success: he was paid by results. While living on the estate or farm he had the usufruct of all under his charge. He received the produce of corn, wine, oil, sheep, cattle, etc., and had all the responsibility of management, but he was accountable to his master, and had to give him a certain return in money or kind, while at the same time the balance was his own. The stock-in-trade was his master's, the accounts were rendered and discharged in his master's name, and he was in one aspect only the bailiff in charge. At the same time, if he did not wilfully injure the subject in hand by miscropping or other neglect, and did not act in any way to cancel his engagement, he was within his own sphere irresponsible, and so long as the bargain

between the parties held good, he had to bear all the gain or loss. It is a form of engagement that works well in Canada, and it exactly suited the temper of the ancient *publicani* because there is a chance for profit and also a risk in it.

REVIEWS.

KINGSFORD'S HISTORY OF CANADA.

It seems like painting on a large canvas when we find the history of seven years filling a volume of more than fifty pages. But Dr. Kingsford seems to have made up his mind to do this work once for all; so that whoever may desire to know all that can be known about the early history of this country, will be able to get the information which he seeks in this work. It is not likely that any considerable addition will be made to our knowledge beyond what is contained in this history.

The central event in the volume is, of course, the victory of Wolfe on the Plains of Abraham, the event which transferred the rule over Canada from France to England. But there is a great deal beside which is of no slight interest both before and after the victory at Quebec. The incidents of the earlier years of this period, although by no means so momentous as those which come after, are by no means void of interest, and at the time they must have suggested grave doubts as to the issue of the conflict. With a leader like Montcalm against them, the English might well have feared what the outcome of the war would be. It is with some regret that we cannot, in reading these pages, retain the conviction that Montcalm was the *Chevalier sans peur et sans reproche*. The massacre by the Indians of the British troops who were abandoning Ticonderoga in 1757, Mr. Kingsford thinks, might have been prevented, and ought to have been prevented by Montcalm. It was a place of evil omen to the British troops, as was shown more fully in the following year.

But we get a little impatient as we read the story of these reverses, which occupies more than half the volume; and we turn with quickened interest to the account of the English conquest of Quebec. We can truly assert that Mr. Kingsford's work improves with every successive volume; but nowhere does he appear to greater advantage than when telling of the mortal struggle between Montcalm and Wolfe. It is not that there is any attempt at ornate writing or even elaboration of style. The author's account of his work is a perfectly just one. "I have given," he says, "the history of the eleven weeks' campaign as simply as I could write it, from the feeling that it needed no extrinsic glamour: it is the narrative of a passage in history which has become a household word in every rank of life."

For this very reason it is not quite easy by means of extract to convey a notion of the impression produced by the whole narrative. Yet there are illuminating passages which let us into the secret of the success of the English. "The explanation of every proceeding of the French appears to me to be simple; they were bewildered by the masterly generalship of Wolfe, by his readiness of resource, and by his multiplicity and rapidity of movement, which made his designs impenetrable. Moreover, while Wolfe's genius could combine and direct, he felt the confidence of the experienced soldier, that the disciplined force he commanded would achieve all that could be hoped from courage and steadiness." But the author does justice also to Montcalm and to the gallantry of his troops. We are glad to note that, in another place, Mr. Kingsford throws doubt upon some of the silly stories which have been told, apparently with the intention of bringing ridicule upon some aspects of the character of Wolfe. Such stories are never very welcome; and it is pleasant to know that, in the present case, they are probably inventions.

Parts of the story are told with admirable terseness and vigour. For example: "The British troops steadily came forward, receiving the French fire without any return, until within

forty yards, when they fired. The volley was repeated, and with such terrible effect that the enemy gave way without further resistance." Again: "As they advanced Wolfe was struck by a musket ball in the breast. The wound was mortal; he could not stand. He asked the officer beside him to support him, and begged to be carried to the rear, requesting that the fact might be concealed. 'The day is ours,' he continued, 'keep it.' As they reached a redoubt which had been captured in the morning, he requested to be laid down. One proposed to run for a doctor, when he told them it was useless, for all was over. He laid there motionless, doubtless from physical weakness; but what was the thought which, while the flickering flame of his life was passing away, still animated that noble, highly organized nature? As this comatose condition continued, it was thought he was dead, when one of those present exclaimed, 'They run! They run!' 'Who run?' cried Wolfe with an effort of earnestness as if he were awakened from stupor. 'The enemy, sir,' was the reply; 'they run away everywhere.' As he heard the words, Wolfe said, 'Go, one of you, my lads, to Colonel Burton, tell him to march Webb's regiment with all speed down to Charles River to cut off the retreat of the fugitives on the bridge.' He turned on his side as if to get relief from pain, but the end came only too soon. Wolfe's last words were, 'God be praised: I die in peace!'"

The interest of the narrative does not, however, cease with the taking of Quebec. The account of the effort of the French to recover the city is full of moment and animation; and so is that of the final taking of Montreal by the English. The later pages give some account of the state of English politics as preparatory to the treaty of peace between France and Great Britain, and the final cession of Canada to the latter.

There is one weakness which should be noted in the style of the book. There is too infrequent an introduction of the names of persons and places; so much so that we sometimes almost forget what we are reading about, and where we are. If, every now and then, the person acting or the locality which is the scene of the action, were referred to by name, it would greatly help the reader, especially those readers whose knowledge of the geography may be defective.

HOME REUNION NOTES.

The Symposium on Home Reunion carried on last year in the *Church Review* is very interesting. In the April number of the *Review* "twenty representative men of the chief Protestant Communions in the United States" gave expression to their views on the subject. Eleven able writers in the *Church* replied to them in October.

We give a few interesting extracts from the April number:

Prof. Charles A. Briggs, D.D., (Presbyterian) Union Theological Seminary, New York, writes as follows:

"The Episcopate has in its favour the historical usage of the Christian Church from the second century until the sixteenth. The Episcopate has in its favour also its continuance in several national Reformed Churches, showing that it is not inconsistent with the Reformation. History is a powerful argument for the Episcopate. This added to the practical argument, makes the future of the Episcopate sure, unless the old blunders should be renewed and perpetuated."

Again he says: "The fight against Episcopal usurpation and tyranny has been fought to the end: and the Church of England and her daughters are now among the freest and most tolerant Churches in Christendom. There is much more tyranny in modern Presbyterianism, and even in modern Congregationalism, than there is in the Historic Episcopate as it is now known in Great Britain and America."

Professor Egbert C. Smyth, D.D., (Congregational) Professor in Theological Seminary, Andover, Mass., writes: "My training and convictions lead me always to think of the Church as a Divine Kingdom, as a fellowship of men with God and one another on the basis of the Incarnation and of redemption, and to give supremacy to what is vital and spiritual according to the prayer of our

*The History of Canada. By William Kingsford, LL.D., F.R.S. Vol. iv. 1756-1763. Toronto: Rowse & Hatchison. London: Trubner & Co. 1890. Price \$3.00.

Lord—"That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us . . . I in them and Thou in Me, that they may be perfected into one." Starting thus with what is spiritual and anticipating its triumph in the consummation, I believe also, perhaps all the more firmly on this account, in an ever-increasing *manifestation* of unity; for the spiritual life of the Church is a principle of fellowship and organization, and requires agencies and methods of organization, and is the one power, from and through the Holy Spirit, capable of producing a real and manifested union of all disciples and churches of Christ. I could not, at least without protest, belong to a society calling itself a Church, that excluded from its fundamental conception the ideal of one visible Catholic Church of Christ; and I believe that the progress of history, notwithstanding the schisms that exist or may arise, has been and will be towards this goal—a manifested fellowship of all believers.

"There are many signs of this movement to-day, particularly the changes which are becoming apparent in conviction and feeling. Among these I may mention an uneasy and growing sense that many present divisions are not only unnecessary, but wrong: that our denominationalism has much in it of sectarianism; that many causes and reasons of its existence have lost their original force; that it involves an immense waste of energy and means; that the calls for Christian work, in a world now open as never before to the Gospel, require for their answer an immense increase in the spirit and agencies of Christian co-operation."

Of the Historic Episcopate he writes: "For myself I am free to say that many years of study of the history of the Church leave little doubt in my mind that a distinction of office or function, between bishops and presbyters, has its root in the Apostolic age, and appears in the history of the Church of Jerusalem almost from the beginning, and elsewhere so close upon the same formative period as to imply a beginning within it. The institution of the Episcopate, moreover, is not only thus venerable, but it is the distinctive mark of a type of polity which can claim beyond all others steadfastness, continuity, power of survival and of adaptation. Other forms, whatever their special excellencies, are comparatively untried and provincial. I cannot but think there is a good in such an institution for the Church Universal."

Professor William J. Mann, D.D., (Lutheran), Philadelphia, writes: "Certainly all Christians feel that the disunited condition of Christendom, as we witness it, does not correspond with that conception of the 'Communion of Saints' which was in the mind of its Divine Author, but is in glaring contradiction of the fundamental ideas of Christianity as a system of religious and ethical principles, and to a large extent prevents Christianity from executing its mission, and from conveying to mankind its intended blessings. No enlightened Christian can therefore be indifferent toward a movement coming from so respected and influential an assembly as the Lambeth Conference of the Anglican Church, that has in view the extinction of evils inherent in the present condition, and that may serve better to enable our sacred religion to spread its blessings upon the world."

Of the Historic Episcopate he writes: "I for one would give the preference to the Historic Episcopate before all other forms of Church government, and would with proper limitations of its privileges and rights, to which the committee of the Lambeth Conference alludes in its final observation, and with due regard for local conditions and traditions, advocate its adoption where it can be introduced without danger to equally or more important interests."

(To be Continued.)

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the Lord Archbishop of Canterbury, with the Bishops of London, Hereford, Rochester, Oxford, and Salisbury, and the Vicar-General, Sir J. Parker Deane, Q.C., sitting as assessors.)

IV. Towards the end of James I.'s and in Charles I.'s reign an inclination gained ground not to move

the tables about and generally to regard them more reverently. No doubt in many places the east end has been found as 'convenient' as any other situation. The power of the Ordinary had been slightly modified by the rubric of Elizabeth, which said that "Morning and Evening prayers were to be used in the accustomed place of the church, chapel, or chancel, except it shall be otherwise determined by the Ordinary of the place," and where those prayers were said "the table" was still "to stand" by the rubric; only, by the Injunction of the same year, "within the chancel." Under all these circumstances some ordinaries apparently thought themselves justified by law in ordering the tables to be kept always 'altarwise' at the east end of the Chancel and did so (e.g., Kent's *Visitation*, 1631, Report of Ritual Commission, 2nd Rep. p. 527). In A.D. 1633 in the important case, as it proved to be, of St. Gregory's-by-St. Paul's, their power was tried, and the question virtually determined. In that church the Dean and Chapter of St. Paul's, as Ordinary, caused the Communion Table to be removed to the east end of the Chancel and set altarwise. Five parishioners brought this before the Court of Arches "as against law." The Dean and Chapter applied direct to the Privy Council, which summoned the parishioners before it. The Council decided that the liberty to place the Communion Table most suitably "and when, and for how long" was "not to be determined by any humorous person, but to be determined by the ordinary." The King in Council confirmed the act of the Ordinary, and ordered the Dean of Arches, if the St. Gregory case went on, to decide accordingly (*Minutes of Council* Nov. 3, 1633; Heylin *Cypr. Anglic.* p. ii. p. 244; *Antid.* p. 63; Rushworth, *H. C.* p. ii. p. 207). This decision of the Privy Council, with the reference which it made to cathedral churches as the guide, "was made the rule by which all other ordinaries did proceed in causing the Communion Table to be placed altarwise in the churches of their several and respective dioceses." (Heylin *Cypr. Anglic.* p. ii. p. 243; see Prynne, *Complete Hist.*, p. 87.) As an example, in 1637 the Calvinist Bishop Davenant of Salisbury inhibited the churchwardens and other parishioners of one of his parishes from "bringing down of the Communion Table or altering its place at such time as the Holy Supper is to be administered." He cited the Injunctions of Queen Elizabeth and the 82nd Canon, on which the Council relied (Bp. Davenant's letter to Aldbourne parish, note on Laud's *Works*, v. p. 61). The setting, or rather the keeping, the Table with ends north and south at the east of the chancel at once revived the rubrical question at what place the Minister should stand to begin the service. To stand at the end of an altarwise Table seemed no compliance with the order to stand at the side of a Table set lengthwise at the chancel steps, any more than to stand at the side of a Table so placed was compliance with the order to 'stand humbly afore the midst of the altar.' To meet the earlier difficulty a Rubric had been enacted. As in 1549 an Order in Council for moving the Table crossed the existing Rubric, which had belonged to the place of the Table east of the Chancel, until the inconsistency was cured by a new Rubric in 1552, so had a second Order in Council, in 1633, for moving the Table back again, crossed that new Rubric which had belonged to the lengthwise position of the Table, and was still in force. But in this case no alteration of the Rubric was made to remedy the inconsistency. Only it is clear that an Order in Council giving leave to move the Tables had no force to change the legal sense of a statutable term in a Rubric. The Order itself took no notice of the term. A condition of doubtfulness, of disaccord between the Rubric and the position of the Table, had a second time been introduced.

(1) The Puritan Clergy had maintained that, in this position of the Table, the Rubric could not be obeyed and they used this as their capital argument against the change—viz., that the North end was not "the North side," and that the Minister standing at the North end no more complied with the Rubric than if he stood anywhere else. In 1630 Smart's Instructions for articles to be exhibited to the High Commissioners' shortly embody this constant contention. "This altar . . . is placed at the end of the quire along by the wall, with neither side toward the north. . . . The Book of Common Prayer, &c., command . . . that the Ministers should stand at the north side of the table, which cannot now be done when neither side of the table standeth northward." So also in his Durham sermon, 1628, "There are but two sides of a long table and two ends." Williams, Bishop of Lincoln, the late Lord Keeper, had in his Grantham order of 1627 enjoined that, "This table is not to stand altarwise, and you at the north end thereof, but tablewise, and you must officiate at the north side of the same, by the Liturgy." In 1636 Bp. Williams republished his own order, and in 1637, four years after the Order in Council, met remonstrances with a dissertation (*Holy Table Name and Thing*). He had gone so far against the Order in Council as to rail in the tables

without moving them eastward (his 'half compliance,' as it was called). He kept them lengthwise and kept the Minister to 'the long side.' In the same year, 1637, Prynne maintained in his 'Brief Disquisition' (*Quench Coal*); that the Table ought to stand far from the east wall, but assuming that it does stand against it, still that it must have 'the east end of it next to the east wall' (p. 174); and that the Minister must then in any case stand at 'the long side'; that this is as clear a direction as any. 'The Rubric clearly determines that the Table ought to be situated with the sides or longest squares, of it North and South . . . and being a long square not a perfect Quadratum, hath but two sides and two ends; the narrowest square of it being ever in our English tongue termed an end not a side, and the longest square only a side . . . North side must needs be interpreted long side, not the narrowest square, set northward.' This later condition of doubtfulness has a more secondary aspect, because arguments of the Puritans had originated no doubt in the opposition to moving the Table at all. But it cannot be said that they were mere *ad captandum* arguments. They were seriously continued. Prynne's argument and Bishop Williams's reasoning, action and direction show that it was held that the Rubric as to the Minister's position could not be obeyed unless the Table, though moved eastward, were still set lengthwise. If this plan had been followed the Rubric might still have been obeyed to the letter, and yet the sense it was conceived in would have been no less given up, which was that the Communion might be celebrated as near, as much among, and as familiarly with the congregation as possible.

(2) Still Bp. Ridley's original change confirmed by the Royal Letter of Nov., 1551, and implicitly by the Second Book, after serving as it did to restore the idea of "communion" as against the late "propitiatory" or "satisfactory" and "private" usages, had not, with all the modifications that had been tried for eighty years, been found really "convenient" to the shape and structure of the churches. It was also complained of as admitting of much irreverence. Thus in 1631 the Archdeacon of Sudbury asks, Is it "placed in such convenient sort as that the Minister may be best heard in his prayer and administration, and that the greater number may communicate? To that end doth it ordinarily stand up at the east end of the Chancel, where the altar in former times stood, the ends thereof being placed north and south? Is it at any time used unreverently by leaning or sitting on it, laying hats upon it &c.?" After 1633 such questions, pressing the removal, became of course common. When the decision of the Privy Council in that year sanctioned universally the reverting to the ancient place of the Holy Table, the change to that place was pushed on. The higher churchmen were much pressed by the argument from the Rubric at least to set the Table 'endwise,' if they moved it to the east end of the chancel, and thus to enable the minister still to officiate according to the rubric at 'the north side,' and they met the argument by officiating at the 'north end' as the north side. There is little argument in favour of this to be found in their treatises (See Heylin, *Coal from Altar*, 23 *Antid. Linc.* 45, 58, whom Bennett p. 154 and Elborow p. 98 only repeat). For though it might be said 'every quadrilateral has *quatuor latera*,' that is four sides, yet in common English (as was constantly answered at the time) the plain and usual way in referring to an *oblong* is to speak of its two sides and two ends. Without much defence of the position, the movers simply placed themselves at the North End. In this Laud followed the usage of Andrewes (*Andrewes Minor Works* xi., p. 150; Prynne, *Comp. Hist.* 121), and Wren and Juxon followed their patron. It was a new way of complying with the letter of the rubric without putting the Table end-wise, when the original purpose and spirit of the Rubric was departed from in the removal of the Table. It was not properly an evasion. It was one solution of a question raised by a general change which the Privy Council had introduced. It was the High Church form of complying with a Puritan rubric in order to meet a Puritan objection, and was not felt by the Puritans to meet it at all. It was not a contemporaneous interpretation of the true meaning of the Rubric, but a late adaptation to meet a new difficulty. It was one answer to an indeterminate problem. Plainly it was not the only possible one, and it was not made authoritative.

(3) The doubtfulness, however, which was produced presently took an acute form. Bishop Wren was in 1640 accused by the Commons, among other things, for "kneeling and consecrating at the West side of the Holy Table" (*Rep. Committee*, Dec. 19, 1640; Wren's *Parentalia*, p. 12), and one of the Articles of Impeachment brought before the Lords, July 5, 1641, against him, is for "consecrating with his face towards the East" (Wren, *Par.* pp. 14, 103; Rushworth, Pt. III. v. 1. p. 354). Dean Cosin, in March, 1641, was impeached, among other offences, for having been (Article 2, Rushworth 1640, III., i. p.

208) "used to officiate at the West side thereof, turning his back to the people" (Cosin *Cal. State Papers Dom.* 1640, p. 289). Both answered that they did so at part of the service only, the Consecration Prayer, and, Cosin adds, "as others did before him" (*Lords Journals*, May 24, 1642). But even this, it must be remembered, was at that time indefensible by the letter of the rubric: there was as yet no rubric admitting of the Consecration Prayer being used "before the table." The only rubric which then touched the position of the Minister directed him to stand at the north side.

(4) There were also sufficient later indications that others of the clergy did not adopt this second plan of moving forwards and back again, but stood at the west front, commonly perhaps at the north part of it, and took care that the congregation should see the breaking of the bread. These indications will be referred to again.

The practice was not uniform. No rule was made. The Ministers at large, in the absence of directions, were not bound to follow the general working solution of the High-Churchmen of the day who had brought back the difficulty, as if it were the only solution. Few would accept the compromise of placing the Table 'endwise at the East.' Yet not only Puritans who maintained that 'end was not side,' but every clergyman in his own church had to consider how he could best obey a rubric bidding him stand at the North side of a table whose sides had now been turned East and West.

At the Savoy Conference when the Rubrics of the Communion Service were under discussion, the Presbyterian Divines suggested that 'The minister turning himself to the people is most convenient throughout the whole ministration,' as he was directed to do at the Absolution (*Cardw. Conf.* p. 320). The Bishops disagreed with this, and answered that while 'When he speaks to them, as in Lessons, Absolution and Benedictions,' it is 'convenient that he turn to them,' yet 'When he speaks for them to God it is fit that they should all' (both Minister and People) 'turn another way as the ancient church ever did' (*ibid.* p. 353). This contemplates on the part of the Minister the same Eastward-looking as the congregation ordinarily used, and indicates that at least a majority of the Bishops were in favour of it. Certainly they cannot have considered the compromise which had substituted the north end for the north side to be the essential and only way of carrying out, after the place of the Table was changed, the spirit of the Rubric, which was to make the service an open and congregational service. No change was made in the Rubrics as to the Minister's position, except in that before the Consecration. If it is asked, Why a new Rubric was not framed to settle any new doubt, as the former doubt had been met in 1549? Why the old Rubric was retained? it is clear that the Bishops wishing the prayers to be said Eastward, and the Divines Westward, it was impossible to frame a new one. To remove the old one might have embarrassed one party, but the Puritans, while they held it to be inapplicable to the new position of the Table, could not be expected to sacrifice a direction which was their main argument against that position, and seemed to justify many in keeping (as undoubtedly they did) the Table still Westward and lengthwise. But while change of direction could not be acquiesced in, diversity of practice was fast losing significance. Thus, while the first removal of the Holy Tables had caused a controversy as to the place of the Minister, determined for a time by the Rubric of the Second Book, the second complication caused by their replacement remained undetermined. Both sections whose difference of view expressed itself so distinctly at the Savoy continued to have their representatives in the Church. The Court then has now to consider the evidence before it as to the period after the conference and the 1662 Revision, in order to ascertain how the retained Rubric was worked and understood. This material, in the absence of any enactment or judicial decision, is limited to any records of the course pursued by the Ordinaries, of criticisms by commentators, and of any parallel illustrations. The Court has had a list made of notices and engravings which were produced at the hearing, and of others of the same character; others may of course remain unobserved, and the conclusions to be drawn from such unknown sources may vary from that which now commends itself; but known sources yield an intelligible idea of the usages.

[Here the judgment sets forth at length the course followed by the ordinaries, and concludes that, contemporaneously with the last revision of the Prayer Book, the requirement of the North Side or End in the Articles and Injunctions of the Ordinaries ceased, and, so far as the Court is aware, never reappears. Next, criticism by commentators is considered.]

(iii) It is at this point that there comes in such illustration as we can command of the actual usages or conditions during the same period.

The evidences of engravings not made with a direct eye to the point in question is somewhat difficult to estimate justly. The testimony of each

by itself might be of little value, and some may be rude and incidental in character. Their chief value therefore would depend on their concurrence and continuity. It is, however, impossible to neglect evidence, such as it is. For aught to be observed that there is no suspicion of the plates herein referred to having been published to serve a purpose, that if there were bias in one direction there would certainly be bias in the other; that the treaty is generally prosaic; drawings which are merely picturesque, or emblematic being readily discriminated; that there exists no reason to impute to the draughtsmen that they represented what they never or rarely saw. This evidence would claim therefore to be fairly considered if the prints were but stray prints. But more so, when the character and position of the authors and editors of the books in which some of them appear is regarded. Within the century onward from the Savoy Conference we have engravings in which sometimes the Celebrant is shown in the discharge of his office; and more in which the Holy Table is seen prepared for the Communion, and the Celebrant's place indicated by the Book placed for him, while the Litany is being said from another book at a fald-stool in the body of the Church. In that case the Book on the Table is generally open ready for the Priest to proceed thither as Celebrant to begin the Communion. In other cases the Communion Book is shut. Among these engravings must be distinguished mere reproductions of former engravings, and such as are re-drawn with some careful difference. This enquiry is somewhat tedious, but the impression formed upon a resume of the facts cannot be produced by a general sentence about them.

(a) In support of the North-End position it is not necessary to cite many instances because the prevalence is beyond doubt. But the following are important drawings on account of the authority of the writer of the Book.

The North-End is distinctly indicated:—
In 1676 in the plate prefixed to part II. of Dean Comber's (of Gloucester) work, *The Companion to the Temple*; or in the same plate in Herne's *Domus Carthusiana*, 1677.

In 1783, The 'Title' of Burnet's *Reformation*, Part II., is not an actual scene, but it would not be even conventional if it did not represent a real position. The Celebrant stands at the North End; another book closed is set on a desk, at the edge of the table in the middle eastward.

(Concluded.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

FREDERICTON.—*Personal.*—Owing to the illness of the Bishop of Nova Scotia, Bishop Kingdon went to Halifax at the recent ordination, and performed the rite in his stead. Rev. Mr. Hopkins, missionary at Tobique, accompanied his lordship. Mr. Hopkins was raised to the Priesthood.

ANDOVER.—Rev. Leo A. Hoyt is, we regret to hear, still in very poor health. Mr. Hoyt is one of our most zealous priests, and the prayer of Church people in New Brunswick should be that the Great Chief Shepherd will be pleased to restore him to his accustomed health and vigour.

CENTREVILLE.—The Rev. J. E. Flewelling, Centreville, is also in poor health, but his case we learn is not of so serious a nature as that of his brother at Andover.

WOODSTOCK.—The Rev. Canon Neales, D.D., is alone again in his large mission of Luc and Wakefield, his curate, Rev. A. B. Murray, having been elected to the rectory of Stanley.

MONCTON.—This parish is still without a priest. Since Rev. Mr. Talbot's removal to Oshawa there have been two meetings of the parishioners, but as yet they have not become by any means unanimous in their choice of a Rector. Revs. Messrs. Walters of St. John, and Mr. Simonds of Sussex, have kindly taken services at St. George's church, Moncton, at different times since Mr. Talbot went away.

The Rural Deanery of Fredericton met on Wednesday, 4th February, at the rectory, St. Mary's, an account of which meeting will be given in our next letter.

The clergy of this diocese are deeply interested in the Church School for Girls at Windsor, and many of them have given tangible proof of their interest by

taking stock, and by canvassing their parishioners to the same end. The Board of Directors are to be congratulated upon the successful opening of the new institution on January 8th inst. Among the number who gave addresses we notice the name of Rev. Mr. Armstrong, Rector of Edmunston. We feel confident that all loyal Church people in this diocese will hail with delight the excellent opportunity now offered them for educating their daughters.

QUEBEC.

Missionary Meetings. Very successful missionary meetings were held at the Cathedral Church Hall on Tuesday evening, Jan. 27th, when the Rev. T. A. Williams, of St. Matthew's, read a paper on the "Work in South Africa," where he has laboured for some time, and in St. Matthew's parish room on the following evening, when the Rector of St. Matthew's, the Rev. L. W. Williams, read a very interesting paper on "Bishop Corfe's Work in Corea." A great interest in the work in this distant field is being taken by the Church people of Quebec.

The Cathedral. An agitation in favour of free pews is now going on in this conservative parish. The Very Rev. the Dean, who is the Rector, a short time ago published a very able pamphlet in favour of the system, in which he offered to forego his stipend, if necessary, until the system got into proper working order, and had a copy of the pamphlet placed in every pew so that the people might be able to think the matter over. It is probable some action will be taken in the matter at the Easter Vestry meeting.

Association of Church Workers.—Pursuant to a notice calling a meeting of those interested in the formation of an association of this kind, independent of all existing societies, to assist the poorer parishes and missions in the Diocese, a large and influential audience assembled in the Cathedral Church Hall at 4 p.m. Sunday, the 2nd inst. The Lord Bishop of the Diocese occupied the chair and opened the meeting. He then explained how the meeting had been summoned, but not, as some people think, at his suggestion. This scheme, like so many other good works, owed its inception to the ladies of Quebec, and he could not say upon what lines the ladies proposed to act, though he suggested that they should keep the management of the new association entirely in their own hands. He pointed out what the country clergy often had to put up with, on account of financial obligations and the insufficiency of their salaries, and suggested this as an admirable field for their labour. He felt sure that other societies would not suffer in any way by the formation of this new organization. Addresses in favour of, and suggesting various objects, &c., for which the society might work, were made by the Very Rev. the Dean, Canons Von Iffland and Richardson, and Messrs. John Hamilton and W. G. Wurtele. It was finally decided that the ladies present should form themselves into an "Association of Church Workers" and enroll their names as members, with a nominal entrance fee. Another meeting will shortly be held to adopt a constitution, and elect the officers.

Church Society.—The annual anniversary meeting in connection with this Society will be held about the 6th April, when able speakers from a distance will be secured to address the meeting. Arrangements are also under way for the suitable observance of the 50th anniversary of the Society's foundation, which occurs in 1892.

Personal.—The Rev. Arthur H. Manning, missionary at Bolton Centre, Diocese of Montreal, has removed to this city and accepted the position of master in the Quebec High School.

DRUMMONDVILLE.—The Rev. F. G. Scott, M.A., who has been in charge of this Parish for the last four years, was on the 4th inst. unanimously elected Rector by the members of the Church Society, who are the Patrons. The induction will take place shortly.

NICOLET.—The Rev. E. C. Parkin, for a number of years past Rector of Nicolet, has been compelled through ill health to resign his charge, and has been placed on the Superannuation List. He has for the present taken up his residence in Montreal, P.Q.

MELBOURNE.—The Rev. V. Lacy, who was ordained in June last, has been appointed by the Lord Bishop as Curate in this parish.

LENNOXVILLE.—Feb 5.—About three o'clock this afternoon the village was startled by the reported breaking out of a fire in the Grammar school department of Bishop's College. The village appliances

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were quickly on the spot, but finding themselves unable to cope with it, a demand was made for the Sherbrooke brigade to aid. The steam engines were immediately dispatched, but before they could reach there the fire had made rapid headway and spread to the Williams' wing, to the rectory, and to the chapel. It was soon observed that none of these buildings could possibly be saved from total destruction. This being the case, the fire brigade devoted all their energies to prevent the fire from seizing hold of the original college building attached to the chapel. After long continued and severe efforts this was assured. Of the Grammar school, chapel, and the other two buildings, nothing now remains but the bare walls. The loss is said to be about \$39,000, fully covered by insurance. Rev. Principal Adams has telegraphed to the parents of all the pupils that the work of the school will go on without interruption, and that arrangements have been made for the care of all the scholars.

Later. The school building the rectory, and the chapel are intact.

MONTREAL.

MONTREAL. The thirty-fifth annual meeting of the Church House took place 29th ult., at 403 Guy street. Among those present were: The Lord Bishop of Montreal, in the chair; the Very Rev. Dean Carmichael, Rev. Canons Henderson, Ellegood and Mulock, Revs. J. Walker, G. A. Smith, Tucker, Dr. Davidson, Mr. Grath, Dr. Proudfoot, Mesdames Bond, Norton, Henderson, Gault, Notman, Moffatt, Kerry, Miles, Williams, Waddell, Murray, J. S. Allan, Parker, Loverin, and many other ladies. The secretary, Mrs. Emily Stancliffe, read the report. The Guy street house and land cost \$12,250, of which \$4,250 was paid in cash, and the balance remains on a mortgage at 5 per cent. Two thousand dollars have since been invested at 6 per cent. to provide for this liability, and a few friends have promised annual contributions, collectable in February of each year, for the same purpose. The two largest contributions received during the year were \$695 from the kind promoters of the floral fair and \$500 from the late Mrs. Selina W. Evans, by the kindness of her son, Mr. Fred W. Evans. The house, 116 University street, lately owned and occupied by the Home, was sold to Mr. James McShane for \$6,000 in August last. The current expenses fund is barely sufficient for daily needs. Several valuable presents have been received during the year apart from gifts in money. The report of the treasurer, and the joint report of the secretary and treasurer on committee of deaconesses, as well as the report of the King's Daughters, were all passed unanimously. A vote of condolence was passed on the death of the Rev. Robert Lindsay.

The election of the committee of management then took place and resulted as follows:—President, the Right Rev. the Bishop of Montreal; first directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. M. Williams; secretary, Mrs. Stancliffe; treasurer, Mrs. G. W. Simpson; Miss Moffatt, Mrs. Bagg, Mrs. L. Bond, Miss Durnford, Miss Douglas, Mrs. Fairbanks, Miss Geddes, Mrs. Jock, Mrs. A. Henderson, Mrs. Hemsley, Mrs. Kerry, Mrs. Loverin, Mrs. Leach, Mrs. A. McCord, Mrs. Notman, Mrs. A. F. Gault, Mrs. Parker, Mrs. Rousseau, Lady Smith, Miss Shepherd, Mrs. Torrance, Mrs. Reford, Mrs. Thos. Wilson, Miss Loudington. The names of Canon Ellegood, Canon Henderson and the Rev. Dr. Norton were added to advisory committee and the committee on deaconesses was reappointed. A vote of thanks was unanimously passed to the retiring officers, and Mrs. G. W. Simpson replied on their behalf. Votes of thanks were passed to the physicians, counsel and notary, also to the Circle of King's Daughters, and to Mr. Ashford and the newspapers for literature and courtesies extended. Mrs. Simpson, the retiring first directress, was presented with an exquisite basket of flowers from the residents of the Home. A vote of thanks to the Bishop for presiding was passed. His Lordship closed the meeting with the benediction.

HOCHELAGA.—*St. Mary's*.—This congregation has increased almost two-fold within the past year, and are looking forward anxiously to the time when their new church edifice will be completed and they will have what for years they never have had—a suitable place of worship. The old church has been demolished and the congregation are at present attending service in an old dwelling rented till the new church is ready. Plans for the latter have been prepared by the architect, Mr. J. J. Browne, Montreal, and the foundations, begun last fall, will be proceeded with in early spring. The new church will be of brick superstructure with Montreal stone foundations and in Gothic style. The cost will be in the neighborhood of \$6,000. The present incumbent, the Rev. Mr. Bareham, has been in charge at Hochelaga since

November last. The old church was built at the beginning of the century, and was considered one of the interesting relics of earlier Montreal.

The vacancy caused in the Executive Committee of the Diocese by the death of the late Rural Dean of Hochelaga, has been filled by the nomination thereto, by the Bishop, of the Rev. Rural Dean Brown of Mansonville.

ONTARIO.

BELLEVILLE. *Christ Church*. The Rev. Mr. Davidson, rector of Peterboro, preached last Sunday, the 1st inst. In the evening his address was especially to young men. On the following evening a number of young men assembled at the rectory for the purpose of forming a Chapter of St. Andrew in this parish. The Rev. Mr. Davidson again addressed them, and before the meeting was brought to a close sixteen had signed the roll. The officers are W. R. Carmichael, director, and C. W. Pole, sec'y-treas. S. R. Gorman and C. Fothergill were elected to represent this Chapter at the convention to be held in Toronto on the 7th, 8th, and 9th inst.

Through the efforts of the Rev. S. Daw and the Rev. Mr. Powell, a mission has been formed at Cannifton, a few miles from here. Services are held every Wednesday evening. A number of choristers from the different churches go out to help render the services.

AMHERST ISLAND.—The new church was opened last Thursday with morning and evening services. The preachers were Revs. C. E. Cartwright and W. B. Carey.

The Bishop of Ontario and Mrs. Lewis have left Washington and are guests of Mrs. Leigh at Boston.

TORONTO.

TULLAMORE.—*St. Mary's*.—One of those very interesting events which express good will and affection between pastor and people occurred here on Monday evening last, when about seventy members of this congregation assembled at the parsonage and presented the Rev. Mr. Morley with a beautiful set of silver mounted harness and whip, accompanied by an address. Mr. Morley was taken completely by surprise. The reverend gentleman had been away from home conducting an eight days mission in St. Alban's Church, Camilla, his former charge, and on his return home by the evening train, he found his house filled with a goodly number of his affectionate flock to extend to him a right warm welcome.

Toronto Trinity University Conversation.—On Thursday evening last a large and distinguished assemblage of citizens and other friends of Trinity, including the Governor-General and Lady Stanley, were present in the spacious Convocation Hall, and indeed they filled the corridors and lecture rooms. A very enjoyable evening was spent. The proceedings began with a concert, which was followed with refreshments and dancing. The decorations were chaste and appropriate. Much credit is due to the committee of management for the care and energy displayed by them in regard to these and all other arrangements so happily planned for the comfort, convenience and enjoyment of the guests.

SHANTY BAY.—Representatives of St. Thomas' drove over to the Sunday school house of Trinity, Barrie, which had been lent, to hear a lecture from a very distinguished scholar of Oxford, Professor Hutton, holding a chair in the University of Toronto, on the subject, "The Women of Ancient Greece." It is difficult to, so to speak, clothe with living flesh the dead of past ages; yet for a moment we lived and moved among them, and breathed their atmosphere. The lecture required not only great reading but a great effort, conscious or unconscious, to select the cream of the cream of Greek literature; and we are anxious to pay to Professor Hutton our tribute of thanks. The proceeds to fund for church repairs.

DURHAM AND VICTORIA.—The next meeting of the Rural Deanery of Durham and Victoria will be held at St. John's rectory, Port Hope, on Thursday, February 19th, at 2 p.m. Wm. C. Allen, sec.

NIAGARA.

HAMILTON.—The Rev. Russel Lee, who has been ill for some weeks, is now on a fair way to recovery. Last Sunday his work was taken by Mr. Thomas Burns, a licensed lay reader. The Rev. Dr. Nor-

ton's addresses at the mission services being held in All Saints' church are very practical and full of excellent thought. They are certainly not at all sensational. The Rev. Melville Boyd's talks to children at the cathedral have been greatly appreciated. The Rev. A. W. Macnab's sermons at St. Matthew's are spoken of as eloquent. Church people in this city are kept alive in every parish. At the church of St. Thomas, Canon Curran last week commenced a series of services, to be conducted till Easter. On Wednesday of this week the Rev. G. B. Cooke, of Acton, preached; next week Canon Dumoulin is to be the preacher, to be followed by the Revs. R. Gardiner, W. R. Clarke, F. Howitt and J. Ardill. On Sunday, the 8th, the Rev. R. W. Ker occupies the pulpit at both morning and evening services at St. Thomas. At the latter service he preaches to young men. At All Saints', St. Mark's and St. Thomas', confirmation classes are being formed. Sundays, 15th and 22nd, are to be observed here in four parishes as missionary days. The Bishop of Qu'Appelle is to be the preacher. The Chapter of the Brotherhood of St. Andrew in connection with St. Thomas' church numbers 30. Each member carries in his pocket cards on which is neatly printed, "Church of St. Thomas, Hamilton, Ontario. Canon Curran, Rector. You are cordially welcome to the church, and if you intend remaining in the city please give your name and address." Then follow hours of services and Bible classes and meetings of the chapter. There were present 365 scholars and teachers last Sunday in St. Thomas' church Sunday school. The ordinary collection, \$10.63. Mr. Ernest A. Rennie, a graduate of Guelph Model Farm School, has been licensed as a lay reader to assist Canon Curran. Mr. J. G. Y. Burkholder, a licensed lay reader, has assumed the duties of superintendent of the Sunday school of the Boys' Home.

HURON.

MITCHELL.—*Trinity Church* was very prettily decorated for the Christmas services and a large number of the parishioners assembled to celebrate the festival of the Holy Nativity. A special feature of the decorations was a temporary chancel-screen of churchly design and proportions. This was covered with evergreens upon a scarlet groundwork, with the text, "Unto you is born this day a Saviour" in gold lettering across the face of the beam. On New Year's Eve a goodly company responded to the pastor's invitation to spend the last hour of the dying year in the church in penitential devotions, and to usher in the New Year with prayer. The new incumbent, Rev. A. D. Dewdney, is winning the love and esteem of his flock on every hand; he has taken hold of his holy work with apostolic vigor and fearlessness. His sermons and instructions are forcible and eloquent, and are clearly not intended to tickle the ears of the ungodly, being full of scathing denunciation of the too-prevalent social and business sins of the day. A strong believer in the missionary spirit as evidencing the life of the Church, he wishes the Women's Auxiliary to become a great feature of this parish.

BURFORD.—*Trinity Church*.—A most successful missionary meeting was held in this church on Monday evening, Jan. 19th. There was a good attendance, a large majority of the families of the parish being well represented. The missionary cause, its motives, methods, and results, were very ably treated by the speakers, the Rev. John Ridley, rector of Galt, and the Rev. E. P. Crawford, rector of the Church of the Ascension, Hamilton. Rarely has this congregation listened to two such addresses. The interest throughout was intense, and a practical illustration of the effect was given in the liberal offering, which was more than double that of last year.

CATHCART.—*St. John's Church*.—The annual missionary meeting was held in this church on Tuesday evening, Jan. 20th. There was a good attendance. The Rev. Mr. Ridley was the only speaker, but he held his audience interested throughout a most practical and comprehensive address. St. John's is a small rural church with many disadvantages to contend against, but interest in local and general Church work is increasing. The church has lately been improved inside, and was decorated for Christmas.

PORT DOVER.—The W.A.M.A. of St. Paul's church, Port Dover, have just sent a hamper of clothing, &c., to the Rev. H. T. Bourne, of Fort McLeod, N.W.T. The hamper was valued at \$111.

MUNCEY.—The Bishop of Huron visited the Indian mission last week and confirmed in Zion church, Oneida, sixteen candidates, and at St. Paul's church, Muncey, fifteen candidates.

ALGOMA.

ILFRACOMBE.—The house which has been rented as a parsonage for the last two years is now on the market for sale, and there being no other available in the mission, the Rev. L. Sinclair will feel ever grateful for any donation to help the purchase, and which may be sent to Bishop Sullivan, Sault Ste. Marie, or the Treasurer, D. Kemp, Esq., Synod office, Toronto.

RAVENSCLIFFE.—On Wednesday, Jan. 21, Bishop Sullivan and Rural Dean Llwyd visited St. John the Baptist's Church for the divine service at 11 a.m. There was a large congregation, and the Rev. L. Sinclair presented five candidates for confirmation. The Bishop gave an address on Foreign Missions, and the offertory of \$4.56 was given for that purpose. After the service there was a social meeting held in Mr. John Tipper's house, at which the Bishop and Rural Dean, with the Incumbent, were present.

British and Foreign.

The Lord Mayor of London is a Lay Reader in connection with the Church of England, and only the other day, in South London, opened a church hall, dwelling in an able address on the need of evangelistic effort by the multiplication of mission halls, &c.

The Bishop Coadjutor to the Bishop of London for North and Central Europe (Dr. Wilkinson) has given a decision in relation to the placing of an altar cross sent to the English Church at Riga, as a memorial of the late Sir Robert Lodor, by one of his executors. The Bishop held that such a cross was legal if placed on a superstructure above the holy table so as not to be placed on it, in fact or apparently.

Through the efforts of the young ladies of St. Thomas's chapel (Sixtieth street, between Second and Third avenues) N.Y., a handsome brass lectern has been placed in the chapel. The Rev. W. H. Pott, priest-in-charge, has been remarkably successful in his efforts to interest men in Church work, as is shown by an enthusiastic chapter of St. Andrew's Brotherhood. That the chapel is doing a great work is shown by a recent statement by Dr. Pott, that he is at present baptizing, on an average, five persons every Sunday.

Bishop Blyth has appointed Dean Butcher, his commissary in Egypt, to be Archdeacon within his jurisdiction in that land. The growth of English Church interests, chaplaincies, and missions, and the necessity for their proper organization and their orderly regulation with reference to the rights of other Churches in the Bishop's absence, call (we are told) for this step, which was projected by Bishop Barclay and stayed by his death.

The law of 1886, which decreed the laicization of the elementary schools of France, was evidently rigidly enforced during the year which ended on the 31st of October last. Thus 1,575 schools and 469 classes underwent this operation, sometimes in opposition to the expressed wishes of the localities affected. So that not only is education given in the elementary schools purely secular, but it must not be given by any member of the "religious" bodies—in effect it must be anti-religious as well as non-religious.

Will not the supporters of the C.M.S. accept the following facts as a challenge, and put forth redoubled efforts to spread the simple Gospel truths throughout the Dark Continent? The Central Executive of the African Association of German Roman Catholics has made a grant of 25,000 marks for the steamer to be placed on the Victoria Nyanza, and another of 52,000 marks to be distributed among the various mission stations in Africa. The Association has also given, 20,000 marks for the training of German missionaries, and 3,000 marks for the Roman Catholic sisters in Africa.

We are very glad to learn that the income of the Rochester Diocesan Society for 1890 has exceeded that for the previous year by no less than £935. There has been no windfall, but a steady increase in the number of donations (from 935 to 1,106), in subscriptions (from 1,366 to 1,382), and in offertories (from 301 to 304).

Happily, too, the forebodings of the committee of the East London Church Fund have proved groundless. The income of the Fund has, at the close of a

year of considerable financial anxiety, risen, we are glad to announce, to a total of £18,322 for 1890. This shows an advance of £650 upon the total for 1889, but falls a long way short of the required £20,000 a year. A gratuity of £50 was voted to the Rev. E. S. Hilliard, on the proposal of the Bishop of Bedford, by the members of the Grants and Finance Committees, at their last sitting, in recognition of his services as secretary of the fund for four years or so.

The editor of the "Classified Directory to the Metropolitan Charities," of London, England, has put forth a statement of the income expected for 1891. The total amount is £4,918,000, of which only £962,000 is for foreign missionary purposes. One of the London journals says: "The remainder, £3,950,000, exceeds £1 a head for every soul of the population—an amount equal to the state taxation in many countries, and exceeding the municipal taxation *per capita* of London itself." Those who are constantly inveighing against the indifference of the rich to the welfare of the poor will find in this statement food for considerable reflection.

The president and committee of the Egypt Exploration Fund, believing that they will thereby perform a work welcome to all students of history, to all lovers of antiquity, to artists, archaeologists, travellers, and the world at large, have decided to commence an exhaustive archaeological survey of Egypt. For this purpose the services of two gentlemen have been engaged, the one, Mr. George Fraser, a skilled civil engineer and practical explorer; the other, Mr. Percy E. Newberry, a specially trained student, who has qualified himself by a careful study of all the printed and manuscript materials bearing upon the subject, and who also is a good photographer. Subscriptions for the "Special Survey Fund" sent to the Rev. Dr. Winslow, 525 Beacon St., Boston, will be promptly receipted by him, and publicly acknowledged, in alphabetical order, in the Annual Report of the Egypt Exploration Fund for 1891. Further information and circulars can be obtained from him.

It is evident from the conversations which Dr. Dollinger had with Dr. Plummer on Church topics—and which the latter has reported in the pages of the *Expositor*—that the German theologian thought English Churchmen somewhat insular in their ideas. Our clergy take too contracted a view of church matters. The enthusiasm about vestments—amounting almost to a fanaticism in some pious minds—he regarded with astonishment and almost with contempt. "It is a condition of things which you would find in no other country. And about a chasuble, of all vestments, which is neither graceful nor convenient! We are so used to them that they do not strike us as particularly bad, but if we had not got them we should not be likely to desire them." He recommends those "who care for such things" to go to the Greek Church for their models, which, besides being more convenient and dignified, are probably more in conformity with the primitive type. Perhaps a century hence, when the bitter strife which ignorance on the one side and obstinacy on the other have produced, has passed away, English Churchmen may have come to regard these matters as of minor importance.

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.

Sudbury—An Appeal.

SIR,—On account of the large mineral deposits in this district—some developed, others commencing to be developed, and the enormous tracts as yet undeveloped—Sudbury has become known in both hemispheres. To this place many people are expected to come this coming spring and summer. Of these many will doubtless be members of the Church from Canada and the Old Country, and many more those who should and would be members if only they have opportunities to attend Church services. This entails upon Canadian Church folk the duty of providing missionaries to work in this section. Very meagre, to say the least, is the supply of men and means to support them in the diocese of Algoma. There is a likelihood of Sudbury becoming an

important centre for the mining industry—a distributing point for operations east and west on the C.P.R. and on the branch to Sault Ste. Marie. To do the work of the Church of Christ indifferently well, there should be at least one service each Sunday at every mine. The inhabitants at the mines are of several nationalities: Canadians, Englishmen, Scotch, Irish, Welsh, French, Norwegians, Swedes, Russian and Polish Finns, etc. To meet the difficulty existing as to best methods of interesting and teaching such a class, I think no better way could be devised than by reaching them by magic lantern service, a method to which you referred in your issue of 22nd instant. Such object lessons would be of incalculable benefit, both to old and young; to Britons and those of foreign birth, and especially to the illiterate. Would I had a lantern and slides. In Sudbury a church has just been completed, and there are two services each Sunday and on the chief festivals. May I draw the attention of members of the Church to this fact, and invite them to attend Divine worship when business or pleasure leads them to stay here over Sunday. Our congregation is a small one, but they have done their utmost to provide a church in this place. There is a debt of \$400 on the building and we are in sad need of funds to meet payments due in March 1st. Another want—an imperative one—is a fence around the plot for the burial of the dead. Only on condition of its being fenced and surveyed in the spring can we obtain the land. Land fit for such a purpose is scarce and very high in price. Should we fail to secure the plot mentioned, I do not know what we shall do—can do—to secure one. The greatest of all needs is more men. In the immediate vicinity the Presbyterians and Methodists have two or three men in the field, to say nothing of those situated at points between me and my neighbouring clergymen. I am sure that the Church in Canada does not realize the need of ministers of the Gospel in these parts. If she did, she would quickly double the staff working under and with Bishop Sullivan. This is, perhaps in part, due to the fact that few people come here in the cold and dreary winter when travelling is unpleasant and difficult. Upon the above stated facts I found my appeal for aid, believing that God will move some to stretch out their hands to us and help us, and thus enable the Church to obey her Master's injunction to "preach the Gospel to every creature." Thanking you, sir, in anticipation, for the use of your columns.

CHARLES PIERCY.

Sudbury, Jan. 28, 1891.

In Memoriam.

"Truants from love we dream of wrath:
O, rather let us trust the more!
Through all the windings of the path
We still can see our Father's door!"

SIR,—A young reader of your journal for many years having suddenly been called away, I think a brief mention of one so well known will not be out of place, the more so as it will prove a consolation to a broken-hearted family and that past youthful usefulness in our Church may not in a moment be forgotten.

Gilbert Arthur Lockhart received his Christian names from Gilbert Griffin, Esq., now of Kingston, and his Lordship the present Bishop of Toronto. At six years of age he entered as a chorister in St. Martin's Church, Montreal, being at that time able to read his hymns perfectly. He remained with St. Martin's choir until the family removed to Toronto, when he received a certificate, which is now framed in the room he lately occupied, and reads as follows: "This certificate is awarded Gilbert Arthur Lockhart, one of the boys of St. Martin's choir, for good behaviour and such as becometh a chorister of the Church." Signed "Philip Dumoulin, Rector; R. S. Stephenson, organist and choir master." On his arrival at Toronto he joined the choir of St. George's, and remained some time. On Rev. Mr. Roper taking charge of St. Thomas, he gave his aid to help an untrained choir, and was the first to carry the cross to the chancel, and we think we still hear his voice through holy chant and psalm, and that glorious chorus, "Choirs of Angels." He remained in the choir until his youthful voice was lost.

After that the Rev. Mr. Roper prepared him for confirmation, and his godfather and father in God, the present Lord Bishop, confirmed him. At duty's call he left school, Upper Canada College, and took his position as a junior officer of the Bank of Montreal, Toronto. There he became useful and popular. He was fond of all boyish sports, daring and successful. On Sunday, 1st inst., he went to St. Thomas' church, and the day passed with no shade. At midnight the cry came, the reaper Death entered his dwelling. On his mother seeing him he complained of the closeness of his room and requested air; this was attended to and his window raised, his mother leaving his room for a few moments. In

those few moments the mysterious hand of Providence dealt with him; evidently seeking more air, he must have gone to the window, and falling through, was found breathing out his soul to the God who gave it. His last words on earth were to his mother, "Mother, do you love me; I love you, God knows I love you." And now the dear sweet heart is at rest, and his broken-hearted father, and his sorrowing mother, sisters and brother are left almost comfortless. On Wednesday his dear godfather, the Lord Bishop, fulfilled the last sad duty that remains for all humanity. Only the Sunday previous, as if by some premonition, the writer composed the following lines:

When the tide of life is ebbing;
When we near the eternal shore:
God of Heaven, grant thy blessing,
Give us rest for ever more.

Rest, from daily anxious care:
Rest, from doubt, for ever near:
Rest, from lack of faith in Thee:
Rest, for ever rest, to all Eternity.

May God grant to the dear departed, ourselves,
and all your readers, peace at the last, and rest.

Institute Leaflets for Sunday Schools.

SIR.—Do you know of any Sunday school that would like to get Institute Leaflets and Assistants, &c., that have been previously used? We will be glad to send what papers we can to any school desiring them.

J. L. BARNUM,
Superintendent St. James' Sunday school, Park-
hill, Ont.

Diocese of Quebec Too Comfortably Off.

SIR.—The diocese of Quebec seems to be getting comfortably, perhaps too comfortably off; but if it is "heaping to itself riches," it is evident that, at all events, it is making due provision to determine "who shall gather them." This conclusion was forced upon me by reading a late resolution of the Church Society of that diocese, to the following effect, as quoted in CANADIAN CHURCHMAN:

"In Article XV., By-Laws, page 61, add a new clause 14: Any clergyman who shall leave his diocese for a period of more than two years, whether on leave of absence or otherwise, shall not on the event of his return to work in the diocese be allowed to count the period of his former services in determination of pension. What a revelation to our friends! What an exhibition to our enemies! He has gone, shut the door—so much the better for us. What does it signify to us that he has served the diocese, the Church, the Church's Head, faithfully, with his energies and with his means for 15 or 20 years, the best of his life—that he has advocated and contributed to these very funds—and then perhaps under the pressure of dire necessity, physical or parochial, has had to seek maintenance elsewhere in a forced absence—what is that to us! Shut the door, begone! says the Church Society of Quebec. We are constrained to ask, Does the diocese of Quebec desire declination, or does she seek to intrench herself more and more securely within the narrow ramparts of diocesan congregationalism?

The true inwardness of this act of the Church Society of Quebec is more apparent than its open large-heartedness.

ALPHA.

The Jews in Palestine.

Canon Cayley, Hon. Sec. for Canada of the Parochial Missions to the Jews' Fund, has received the following letter from the Rev. J. G. Deed, Hon. Sec. P.M.J. in London, Eng.:

DEAR CANON CAYLEY.—You have expressed a wish that I should keep you well posted in the doings of our Fund. There is one matter which I feel sure will specially interest you and all Canadian Churchmen. You are aware that the number of Jews pouring into Palestine is becoming increasingly large every year. Now, however, large numbers of them are landing at Haifa, which will before long become increasingly important, as a railway is making from Haifa to Damascus. We have on the invitation of Bishop Blyth sent out a curate to work at Haifa, under the Bishop, of course. As his stipend is a charge on our Fund, we are particularly anxious to procure additional support. As soon as the contributions received enable us to do so, we shall further comply with the Bishop's wishes by sending a mission clergy to Tiberias and Hebron. There is much more to be done, but to give permanence to our work we must not be rash. I trust we have not gone beyond the limits of faith in adding this new mission. The Rev. A. W. Schapira sailed last week.

The last reports received from Egypt are very satisfactory.

Yours very truly,
JOHN GEORGE DEED,
Hon. Sec.

Notes and Queries.

SIR.—Whence was derived the Credence Table and what is its use?

LEX.

Ans.—The table near the Altar on which the bread and wine are deposited before they are consecrated. In former times food was placed on a Credence Table, to be tasted previously to its being set before the guest. This was done to assure the guests that the meat was not poisoned. The Italian *credenzare*, means to taste meats placed on the *credenza* (Italian *la credenza*, a shelf or buffet; Greek, *crear*, food.) The elements remain on the Credence until the Creed, when they are placed on the Altar. In the Eastern Church the table of Prothesis fulfils the purpose of a Credence. In our churches frequently a niche in the wall is used as a Credence, usually, but not always, on the south side of the altar.

SIR.—What was the hymn used by our Lord and His disciples at the institution of the Lord's Supper?

R.

Ans.—It was probably the last of the series of Psalms, called the Hallel, which comprised the six Psalms from cxiii. to cxviii. inclusive. They were used on the three principal feasts of the Church, viz., Passover, Pentecost, and Tabernacle; as also at every new moon, and on the Maccabean Feast of the Dedication.

Sunday School Lesson.

Quinquagesima Sunday. Feb. 8th, 1891.

THE LORD'S PRAYER IN THE PRAYER-BOOK.

The disciples of Jesus said once to Him, "Lord, teach us to pray." Do not think they had not been in the habit of praying before this time. What they wanted was not instruction as to how prayer should be offered to God—but a form of words which they could always use. Such a form of words had been given by the Baptist to his disciples, and the disciples of Jesus wished for something similar. The use of it would be then a distinguishing mark of those who belonged to Him. It was in response to this request that the Lord's Prayer was given, (See S. Luke xi. 1, &c. See also S. Matt. vi. 9).

If we take these two passages together we shall understand (1) that the Lord's prayer was to be often used, that it should be a part of all our prayers; (2) that other prayers should be "after this manner—formed by this pattern"—(simple in words—short and to the point, &c.)

The Lord's Prayer was often used in the early Church. We read of two customs which they had then, and which seem strange to us. (1) In some of the ancient services, after singing and other prayers, the Priest would say some words in an undertone. It was the beginning of the Lord's Prayer. Then, out loud, "And lead us not into temptation," and the people would respond, "But deliver us from evil. Amen." (2) Another custom was to leave the Lord's Prayer out altogether, until the unbaptized had retired; and then it was used by those who could with the deepest meaning call God "Our Father."

We ourselves believe that those who have been by baptism adopted into God's family, have the best right to use the Lord's Prayer, but we do not forbid others to join in it. In England, at first, the clergyman always said it by himself, as he does now at the beginning of the Communion Service. But in every other case, the direction is given that the people should repeat it after him.

The Lord's Prayer is suitable for public worship. (1) Because it is the *Christian Prayer*. It is a kind of bond between Christians all over the world. What the Apostles' Creed is in their belief, the Lord's Prayer is in their devotions. (2) Because it is the Prayer of Charity. We say "our" and "us," not "my" and "me." We cannot use it without praying for others; and so it is very suitable that we should all use it together. (3) Our other prayers may be imperfect, but we can make no mistake about the things we should ask for, or the way we should ask for them, when we use this Prayer. Surely the Lord Jesus loves to hear His own Prayer in the assembly of Christians, who are His own people.

The Lord's Prayer is used with a somewhat different meaning (or intention) in the different parts of our services.

(1) At the beginning of morning and evening prayer. Here, after Confession and Absolution,

we properly use our Lord's own words as our first petitions.

(2) After the Creed, when we have filled our minds with the greatness and glory of God, we speak to Him in the words of Christ His Son.

(3) In the Litany, it is a kind of *summing up* of the special petitions that have gone before.

(4) In the Holy Communion, it is used twice; the first time, particularly for the priest, who is about to enter upon the most sacred duty of his ministry; and again, after receiving the Body and Blood of Christ, the whole congregation join in it as a renewal of their sonship in God's family.

(5) In the Baptismal Service, the Lord's Prayer is to be said with special reference to the person newly baptized. In the same way we use it after a marriage, &c.

In the Burial Service, it may be regarded as a bond of union (the "communion of saints") between the dead and living.

If you think of the Lord's Prayer in this way, its repetition will never be "vain" or tedious. It is like a beautiful crystal; you may hold it many ways before the light, and you will find it ever the "chief among ten thousand" prayers, and "altogether lovely."

Family Reading.

In the Snow-Time.

CHAPTER II.

THE CHRISTMAS-TREE.

"Mamma, are there any people to whom Christmas is not so happy as it is to us?"

"Many, my boy. Why do you ask?"

"Because I should like to make it happier to them, if I could, and you and papa would let me. There is Jones's brother, he is—he is—what I am, mamma. And he has no pleasures, and I should like him to have some. I have so many and yet I am often unhappy, and he has nothing to cheer him."

Then Gerald poured out the whole story of his wishes.

"Rest content, my darling boy," said his mother. "Not one wish of yours shall be neglected, it shall all be done as you want."

"Thank you, oh thank you so much, mamma!" And the little head sank back on the chair, and the cheeks that had flushed with talking grew deadly white.

"Oh, it's nothing, nothing, mamma," said the child, seeing her alarm; "I have talked rather much, that's all. But I'm very happy! Thank you a thousand times. Don't go," he said, and he took her hand. "I shall be better soon, you don't tire me." He fell into a doze. When he woke his mother still sat beside him holding his hand. She smiled as she saw him awakening.

"Why, Gerald, you've had quite a nap," she said, "and you smiled so in your sleep. Did you dream sweetly, darling?"

"Oh, so sweetly, mamma! I will tell you where it was. I thought an angel came to me, a real beautiful angel, with large wings. And he said to me, 'Are you little Gerald?' I said, 'Yes; who are you? you are so beautiful.' 'I am one of God's messengers,' he said. 'Is that why you have wings?' I asked, 'so that you can fly about and do God's errands quickly?' And I said what lovely wings they were, might I touch them? I have no wings. I told him I had not even a straight back like other people; I have a great hump on my back. I am a cripple. 'I know that,' he said, 'and I was coming to tell you all about it.' 'To me!' I asked. 'Yes, you must not repine at your hump. God orders all for the best. When I was on earth, I too had a hump, like yours; but when I died it fell off, and inside it were these two lovely wings. I had had them all my life, but no one could see them; they were shut up in the ugly cover till it was time for it to fall off. But God knew I had them, and now I am one of His angels, and am the happier because I suffered on earth. You too will be one of His angels some day, Gerald, for you also carry your wings hidden about you. Do not let your hump grieve you; remember what it contains, then you will feel glad.' 'Is this all really so?' I asked the beautiful angel. 'Shall I one day have wings like you have; and sparrows and the pigeons?' 'Yes, my darling,' he said, and then he kissed me,

mamma, and repeated it all once more, and then I woke, and you smiled, and I felt so happy, mamma. Why do you cry? Oh, don't say it is not true. It was such a beautiful, comforting dream; don't you think it will be true some day?"

"I do, my pet, I do. I only cry—I don't know why. Gerald, we cannot spare you to be one of God's angels yet."

"I don't know, mamma. I often think I should like to die. Oh no, mamma, please, please don't cry, dear. I don't want to leave you, but I feel often so tired, so tired! You don't know how tired I feel."

"There, there, my sweet boy, be still. Think of your beautiful dream, and its great comfort. You will not leave us sooner than God calls, and He knows best."

They were both silent. Then Gerald said—
"Send me Percy; I don't want to get thinking too much, or I shall be ill, and I must be well for Christmas, mustn't I, mamma? I promised Percy that."

Percy came and soon mingled sounds of joyous and feeble laughter filled the room. Percy was playing all manner of pranks to amuse Gerald, and the little cripple joined in the games heart and soul, and forgot awhile his troubles and his dream.

It was Christmas Eve at last. Percy had been in a suppressed state of nervous excitement all day; he had feared up to the last that "Gell would play him false," as he called it, and be ill after all. George and Edward, who were a few years older, tried to look more calmly dignified about the treat in store. As for Ethel, she chattered incessantly, and had to be kept out of Gerald's way, lest her prattle might tire him. Gerald, too, was somewhat excited at the thought of the strange new sight Percy had so often described, and which he had never yet seen.

"Only one hour more, and then we may go into the drawing-room. Oh, won't it be nice!" exclaimed Percy. He was seated on the floor at Gerald's feet, and was setting up tin soldiers in a line, and pretending to fight the battle of Sedan.

"Very nice," answered Gerald; "I am so pleased for your sake that I am well."

"For my sake?" asked Percy, astonished, and he shot down a whole battalion with one discharge of his little cannon. "For my sake! why, Gell, I'm pleased for yours."

"Why, that's just it; we're pleased for each other, aren't we, Percy?" laughed Gerald.

"Of course. Look, Gell, the French are down; oh, Gell, if only I get some more soldiers given me to-day, won't we have some fun. We'll have parades and manoeuvres, and sham-fights, and all sorts of things."

"Yes; and couldn't we do the battle of Waterloo some day?" Gerald always said "we," though his part of the game was only looking on.

"I've a better notion than that, Gell. We'll do the Abyssinian campaign. Abyssinia is some out-of-the-way place where strange beasts live. It'll be so jolly, because we can have out all the animals from the Noah's ark, and won't that make a fine procession?"

"Master Percy, it's time for you to go and dress."

"Hurrah!" said Percy, "that looks like business, doesn't it? Gell, darling, try and get a nap. You must be quite, quite bright you know."

"Never fear, Percy," smiled Gerald, "I shall be all right, I shall keep my promise."

Percy nodded content, and ran away.

At last the moment so anxiously looked for arrived. Mr. Prendergast came into the nursery, saying that the tree was a-light, and the little people might come.

"Gerald goes first," he said, "because he is the greatest stranger. And he wheeled the boy's chair across the hall to the drawing-room door."

Gerald was quite bewildered by all he saw when the door was flung wide open, and mamma said—
"Welcome, children, come in."

At one end of the room stood a tall fire-tree; but it did not look like the one that grew in the garden, and which Percy had pointed out as a Christmas-tree. It had the same branches, only these all hung full of pretty things, and on each branch were coloured candles. The whole tree looked ablaze with light and colour.

Gerald hardly knew if it were all real; he stared, amazed.

"Isn't it beautiful, Gell?" asked Percy's voice close beside him. "I didn't tell you too much about it, did I?"

"It must be like Heaven," said Gerald. "So bright and shining and lovely. Oh, Percy! I'm so happy to have seen this."

The little eyes wandered back to the tree again, as if they could never see their fill of its marvellous beauties.

"Has Gerald seen the presents yet that Father Christmas brought?" asked his father.

"I see the tree," said the boy.

"But there are other things beside," said his mother.

They wheeled him to the table where lay a placard with "Gerald" written in golden letters, and on it were lovely books, and sweetmeats, and pictures, and many other things that Gerald loved.

When he glanced around the room, he saw that every one had a table full of presents as well as he, and Percy's stood next to his, and there were on it not less than three large boxes, all full of soldiers. Gerald smiled a soft happy smile, and then his eyes went back to the tree, which possessed the greatest enchantment for him.

At last, when the lights had burnt down, and the others had begun some noisy games, he complained of fatigue, and asked to go to bed.

"This has been a happy evening, the happiest and prettiest in my life."

(To be Continued.)

Sixth Sunday after Epiphany.

THE CENTURION'S FAITH.

Do you recollect the Roman centurion whom we talked about last Sunday? How he came to Jesus and asked Him to heal his poor servant who was at home very ill? Well, we will go on with the story to-day.

"Speak the word only, and my servant shall be healed."

That was what he said, and don't you think the words show that it was a soldier who said them? Quick, prompt obedience was what he was used to; he obeyed himself, and his soldiers under him obeyed him. So I dare say it seemed to him that the Lord Jesus might make disease obey Him, and go out of the man. For was He not the Lord of all?

So he said, "Speak the word," just as a soldier might say. And then he was sure of something more than even this. That Jesus could cure his servant without seeing him, without putting His hand on him, without even going near him.

Yes, he was quite sure that *Christ at a distance was just the same as Christ near.*

Ah! do many people believe that now-a-days? I'm afraid very few do. What they think is something like this:

"Jesus lived a long time ago, and now He is up in Heaven. I can't be sure He has any particular power in these days. Because He is such a long way off."

Is not that just what many think? and perhaps there is an idea very much like it in your own mind. Jesus being a long way off is such a difficulty! And so you don't believe He can drive away ill-temper and bad feelings and wrong thoughts, which are a disease of the *soul* just as fever or palsy are diseases of the *body*. What did Jesus do in the case of the sick servant? Why He made him quite well in a moment. And that is to teach us that Jesus can make us well, make new men and women of us, drive away our *sins* in a wonderful way, if only we believe He can.

Think of this to-night when you kneel down to say your prayers. Jesus may seem a long way off, but that makes no difference. He *can* help you. He can help you get rid of your sins just as easily as He could cure that sick servant. He was not near him, He was some streets away, and yet some power or force came from Jesus and drove the disease away.

Well, that power or force of His is going on now. Why won't you believe that Jesus can make you noble and true and good? He is not far away in the past, He is here in the very present. He is just as near as though you saw Him standing by

you. "That selfsame hour" may mean this very Sunday hour to you. Think of that!

Then the story seems to teach us just one thing more.

That is, that no matter what line of life a man is in, he may still be a holy man. There is an idea that a soldier can't be very religious, it isn't meant that he should be. And there is hardly anybody who thinks (if you were to ask them) that a groom or a jockey could be holy, for if a man has anything to do with horses, it is generally supposed he doesn't, of course, care for Bible-reading and prayer and going to church. But why should it be so? Just think of a Roman centurion, how utterly unlikely it was that such a man should be a believer. And not merely a believer; a holy man full of living faith in Christ.

His drill and exercises and military duties didn't keep Christ out of his heart. No, and his faith and love didn't make him a worse soldier, nay, most likely, a much better one!

But the hard part to him, no doubt, was the beginning. Getting over the *idea* that a centurion must be rough and godless, and that it was fine and manly to be so. That was, no doubt, a hard thing for him, ten times harder than anything you have to do.

But *he did it*, and so no man can say now that it is his trade or calling that prevents him from being religious. That he can't think about God because he is a soldier or sailor, a groom or a jockey. The good centurion has paved the way for everybody, in whatever line of life he may be.

And so this story may be in *your* thoughts by and by when you go into the army or navy, where there are many men now-a-days, thank God, who are not ashamed of being religious.

When you are in the barrack-room, or training-ship, or sailing on the wide ocean, Jesus may seem very far away. But it is not so really. Just when you want Him most, He is ready to help you most.

Faith will bring Him near.

You will be able to say like the centurion, "Speak the word only." And what then? "I, Thy servant, shall be healed."

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

CREAM CANDY.—It is made in this way: Three large cupsful of loaf sugar, six tablespoonsful of water. Boil, without stirring, in a bright tin pan until it will crisp in water, like molasses candy. Flavour it with essence of lemon or vanilla; just before it is done, add one tablespoonful of cream of tartar. Powder your hands with flour, and pull it until it is perfectly white.

FAMILIAR FAMILY FRIENDS.—The family store of medicine should contain a bottle of Hagar's Yellow Oil. Mrs. Hannah Hutchins, of Rossway, N. S., says: "We have used Hagar's Yellow Oil in our family for six years, for coughs, colds, burns, sore throat, croup, etc., and find it so good we cannot do without it."

A BAG OF FLOUR.—As a general renovating tonic and purifying family medicine useful at all times, but especially so in the spring, Burdock Blood Biters is unequalled.

"It's like a bag of flour in a poor man's family," says Mr. John Maunder, of Yorkville, Ont., "the oftener you take B.B.B. the better you are."

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Children's Department.

God is Thought and Love

God is thought as well as love. He formed the worlds. He holds the reins of law. He thinks, and His thoughts are cosmic laws and evolving dramas of infinite art. He is artist, He is historian; He is dramatist; He sings eternal songs; our pictures, our statues, our cathedrals are but child's small copies of the eternal art which builds and glorifies creation.

Christianity does not seek to honour ignorance. It stir men's soul's with the desire of knowledge. Its nations are the enlightened nations of the earth, that they may "think God's thoughts after Him." It creates all our nobler hungers, and hunger for knowledge is next to the first and noblest hunger in the soul of a man.

To conquer and use the fist is the triumph of the physical man; to conquer and use the brain is the victory of the intellectual man; to bring every thought and feeling and fancy of the soul into sweet and enduring captivity to the obedience of Christ is the best, last conquest of the moral man —

Rev. D. H. Wheeler, D.D.

Care of the Eyes in Youth.

Never read by dim light. It is a common habit for children and even grown people to read between daylight and dark, or in the darkest corner of a room. The strain thus produced is often sufficient to impair a healthy eye, and surely will weaken one that is diseased.

Never read or write with the light shining directly in the eye. The light should either be covered by a shade or be placed above and behind the reader, over the left shoulder, if the person is right-handed. In this way the page will be illuminated, and the bright rays of light will not enter the eye, and so irritate it.

Indigestion

HORSFORD'S ACID PHOSPHATE,

A preparation of phosphoric acid and the phosphates required for perfect digestion. It promotes digestion without injury, and thereby relieves those diseases arising from a disordered stomach.

Dr. E. J. WILLIAMSON, St. Louis, Mo., says: "Marked beneficial results in imperfect digestion."

Dr. W. W. SCOFIELD, Dalton, Mass., says: "It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says: "It acts beneficially in obstinate indigestion."

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CAUTION.—Be sure the word "Horsford's" is printed on the label. All other are spurious. Never sold in bulk.

Do not read lying down. It is an unnatural position, for reading requires an extra strain on the muscles of the eyes, and favors congestion to these organs.

Do not read or write with the head bent far forward. It is a common practice for young people to lay the book on a table, bend over it, and, with face close to the page, continue reading or writing for a long time. This position causes an increased flow of blood to the eyes and head, producing symptoms of weakness and increasing any existing near-sightedness.

Avoid reading on the cars, or when riding in a carriage. The strain made necessary in the endeavor to overcome the unsteadiness of the page, and so see distinctly, is often sufficient to cause great injury to an eye.

Avoid bringing the book too near the eyes. Hold it as far as the print is distinct and clear—about fourteen to sixteen inches: but do not carry it so far away that it is an effort to see clearly. When the book is brought too close to the face an undue strain is required both upon those muscles which adjust the vision at different distances and also upon those which turn the eyes inward. As a result, marked symptoms of weakness in reading will in time be noticed.

Never read or continue the use of the eyes after they begin to tire, or the head commences to ache. There are certain indications that you are doing too much, and that rest is necessary. —Harper's Young People.

Intelligence of Cats.

There is a very readable article on this subject in the *Popular Science Monthly* for this month, from which we extract the following:

The extent of the cat's understanding of human language must depend considerably on the treatment and training it receives. An animal that is treated unkindly or is neglected cannot be expected to learn much beyond the knowledge which its natural instinct confers upon it. Another animal, not necessarily brighter, but having better opportunities and more encouragement, may readily acquire knowledge of all the things that it is important one of its kind should know. Cats having appreciative masters and playmates will gain a really remarkable degree of knowledge of the tones, gestures, words, thoughts and intentions of their human friends. Many of the well-authenticated stories on this point reveal faculties of perception that must seem astonishing even to persons well informed respecting the mental powers of animals. Careful observation of his own puss

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Of Roxbury, Mass., says

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can hardly fail to convince any one that they understand more of ordinary conversation, as well as of what is said to them directly, than we are apt, at first thought, to suspect. Lindsay has shown that, in common with other tamed and domestic animals, they understand one or more of the modes in which man expresses his ideas wishes or commands, as well as those ideas, wishes and commands themselves, however expressed, particularly the calls to receive food and their own names. They also, in common with a smaller

number of animals, appear to know the names of the different members of the family, and of articles of domestic use. An instance is cited from Clark Rosister of a cat that knew the name of each member of the household, and his seat at the table. If asked about an absent one, she would look at the vacant seat, then at the speaker, and, if told to fetch him, would run upstairs to his room, take the handle of the door between her paws, mew at the key-hole, and wait to be let in.

Most cats know how doors are opened, and open them for themselves if method of handling the latch comes within the compass of their powers of manipulation. Romanes asserts that, in the understanding of mechanical appliances of this character, they reach a higher level of intelligence than any other animals, except monkeys, and perhaps elephants. He thinks that the skill of these animals may be due to their having, in their flexible limbs and trunks, instruments adapted to manipulation, which they learn to use. This may be so, but it should be remembered that horses can open doors and gates with their teeth and noses, and cows with their horns. The behaviour of cats before a looking-glass, when, failing to find the image palpable in the face of the mirror, they look or feel around behind it, is familiar. Having once satisfied themselves that there is nothing there, they recognize the fact, and cease to take any further interest in the phenomenon. So they and other animals know that they can go round a wall and reach a point on the other side of it, or can go round after the mouse which they have heard rustling behind the door. A noteworthy feat of door opening is recorded by Mr. Romanos of his coachman's cat, which, having an old-fashioned thumb-latch to deal with, sprang at the half-loop handle below the thumb-piece, hanging to it with one paw, depressed the thumb-piece with the other paw, and with her hind legs pushed at the door-posts till the door flew open.

"Great I and Little You."

"How do you like that little new neighbour of yours?" asked Herbert Green's big brother Wallace, who had seen the two little boys playing in the yard.

"Oh, you meant Georgie Worthman?" said Herbie. "Why, I don't know. I like him and I don't like him."

Wallace laughed. "Then you quarrel a little sometimes," said he. "Is that it?"

"No, we didn't quarrel," said Herbie. "I don't let him know when I am mad with him."

"What does he do to make you mad with him?" asked Wallace.

"Oh, he says things," said Herbie.

"Such as what?"

"Well, he looks at my marbles and says, 'Is that all you've got? I have five times as many as that—splendid ones, too. They'd knock those all to smash.'"

"Ah, I see!" said Wallace. "It is a clear case of 'great I and little you.'"

"What do you mean by that?" said Herbie.

"Well, if you don't find out by Saturday night, I'll tell you," said Wallace. This was Monday.

On Wednesday afternoon Herbie was out at play, and presently Georgie Worthman came out. Wallace was in his room reading, with the windows open, and could hear all that was said.

Georgie brought his kite with him and asked Herbie if he would go to the common with him to fly his kite.

"Oh, yes! if mother is willing," said Herbie. "But where did you get that kite?—made it yourself, didn't you? I've got one ever so much bigger than that, with yards and yards of tail, and when we let it out, it goes out of sight quick, now, I can tell you."

"That isn't the best I can make," said Georgie; "but if I had a bigger one, I couldn't pitch it, or hold it after it was up."

"Pooh! I could hold one that pulled like ten horses," said Herbie; and he ran to ask his mother if he could go with Georgie to the common.

His mother was willing if Wallace would go, too; and so, after a little good-natured bothering, Wallace took his hat and Herbie got his kite and twine, and the three boys set off for the common.

Georgie's kite was pitched first, and went up in fine style. Then Herbie's went off and soon passed it, for it had a longer string; and both were far up in the sky.

"There now," said Herbie, "didn't I tell you my kite would beat yours all to nothing? I bet there isn't another kite in town that will begin to be match for it."

"How is this? how is this?" said Wallace. "Seems to me 'great I and little you' are around here pretty thick."

"What do you mean by that?" said both little boys.

"Why, when a fellow says that he has the best marbles, and the best kite, and the swiftest sled, and the handsomest velocipede, and the most knowing dog, anywhere in town; we say his talk is all 'great I and little you.'"

Herbie looked at Georgie and blushed a little. The boys had great fun with their kites; and when they got home and Wallace and Herbie went up stairs to put away the kite, Herbie said: "Well, my kite did beat Georgie's, just as I told him it would."

"That is true," said Wallace, "but you said the other day that you liked Georgie, and didn't like him because he was always telling how much bigger and better his things were than yours; and now to-day you are making yourself disagreeable to him by bragging about your kite. Now, if you want the boys to like you, my lad, you must give up talking 'great I and little you,' for it is not sensible nor kind."

So Herbie found out what Wallace meant, and he said to himself: "I don't mean to let the fellows hear me talking 'great I and little you' any more."

Personal Influence.

It is one of the healthiest features of our day, that all thinking people are growing sensitive about their influence. To many the chief dread of sin arises from perceiving that they cannot sin themselves without directly or indirectly involving others; and it would be to them the greatest of satisfactions to be able to believe that they are doing good to those with whom they are brought into contact, and not harm. This is a feeling worthy of the solemn nature of our earthly existence, and it ought certainly to be one of the guiding principles of life. Yet it is not without its dangers. If allowed too prominent a place among our motives, it would crush the mind with an intolerable weight, and cause conduct to appear so responsible that the spring

of energy would be broken. It might easily betray us into living so much for effect as to fall into hypocrisy. The healthiest influence is unsought and unconscious. A man may strive for influence and miss it. But let him grow within himself in self-control, in conscientiousness, in purity and submission—and then he will not miss it. Every step of inward progress makes us worth more to the world and to every cause with which we may be identified. The road to influence is simply the highway of duty and loyalty. Let a man press nearer to Christ, and open his nature more widely to admit the energy of Christ, and whether he knows it or not—it is better perhaps if he does not know it—he will certainly be growing in power for God with men, and for men with God. "Abide in Me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me."—*Stalker's "Imago Christi."*

The Mother's Prayer.

Starting forth on life's rough way,
Father, guide them;
Oh! we know not what of harm
May betide them;
Neath the shadow of Thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to Thee,
Do Thou hear them;
From the stains of sin and shame
Do Thou clear them;
Mid the quicksands and the rocks
Do Thou steer them
In temptation, trial, grief,
Be Thou near them.

Unto Thee we give them up,
Lord receive them;
In the world we know must be
Much to grieve them,—
Many striving oft and strong
To deceive them;
Trustful, in Thy hands of love
We must leave them.

—William Cullen Bryant.

Births, Deaths, & Marriages

DEATH.

LOCKHART—Suddenly, early Monday morning, at his father's residence, 240 College St., Gilbert Arthur Lockhart, in his 19th year.

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Tot's Adopted Family

Tot came to me one morning with a puzzled and inquiring look in her large beautiful brown eyes. "What would you do with him?" she seemed to say. "He worries me more than all the others put together."


Tot was a small cream-colored Esquimaux dog, and it was one of her adopted children, a turtle, that was just then causing her motherly heart so much anxiety. After thus questioning me with her expressive eyes, a bright idea seemed to strike her. She ran to her closet and separated the troublesome turtle from the other members of her rather singular family, pushing him with her nose into a corner of the room. Then she brought some pieces of muslin, and covered him over so that not a bit of him could be seen. "There, now, I think he will sleep and give me time to attend to my other children," was her apparent comment.

Tot was in the habit of adopting all the motherless strays she came across. At the time of which I write, we had two little ducks that had been left orphans. Tot heard them complaining one day. It seemed to make her very miserable. At last she could bear it no longer: so down stairs she went, and, to my utter astonishment, returned with one of the ducklings, safe and sound, in her mouth, depositing it in the box with her three puppies. In the course of the day she succeeded in bringing the other little fellow upstairs and placing him with his brother. The ducks seemed quite happy with their adopted mother, and, when older, followed her everywhere, running after her, and screaming if she got too far ahead of them. A singular thing it was that Tot and her own children never injured these feathered foundlings. But I am sorry to say that Tot never loved the turtle, always covering up the ungainly little creature whenever it ventured to put out its head or be sociable with the rest of the family.—*St. Nicholas.*

—Discharge it. The opportunity of to-day! Improve it. The cross of to-day! Bear it. For with the sun gone down, the day will vanish, and it will never return. Be alert. Be eagle eyed. Be swift-footed. Much depends. The salvation of a soul. Your soul. The soul of your brother. Quick! Act! Now!

Bermuda Bottled.

"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try



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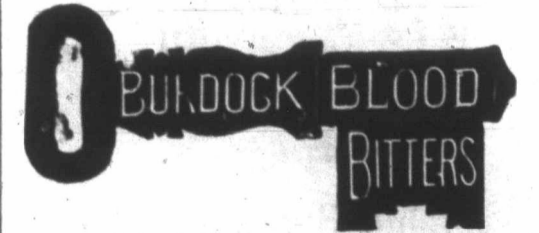
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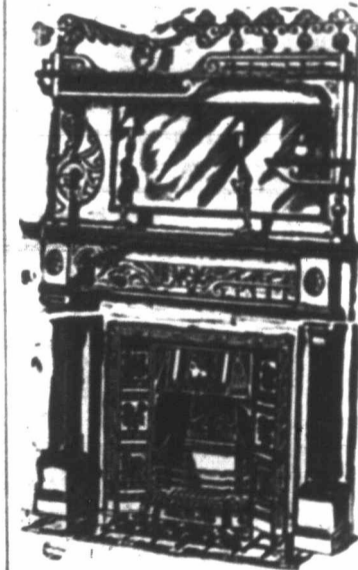
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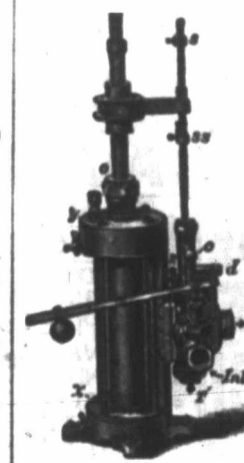
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