

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

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We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

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Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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Canadian Churchman.

TORONTO, THURSDAY, MARCH 15, 1894.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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

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Entrance on Court St.

Lessons for Sundays and Holy Days.

March 18—6 SUNDAY IN LENT.
Morning.—Exodus 9. Matt. 26.
Evening.—Exodus 10 or 11. Luke 19 v. 28. or 20, v. 9 to 31.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

CHEAP READING.—A "Yankee notion" in book-selling is attracting some notice beyond the Atlantic. A certain enterprising American buys a quantity of books that usually retail for 50 cents and gets them at 30 cents. These he sells for 85 cents each, promising to redeem the books when read at 20 cents. He sells these to the next purchaser at 30 cents and redeems them again for 15 cents each. These he sells a third time for 20 cents, redeeming them at five cents. These are saleable at 10 cents. We are not told whether the reduction goes any further—they may get down to 1 cent, perhaps! The idea is 15 cents "for a read"—a "hair-cut" notion.

"THE GRAND OLD BOOK" is the rather familiar title of a new work in defence of the Inspiration of Divine Scripture. In reviewing it, the *Rock* well says, "It is high time that the pretensions of the so-called 'Higher Criticism' should be tested. It is doing unspeakable mischief, especially in the Nonconformist churches, but also in our own Church. Its conclusions are stated so dogmatically and determinedly—as if established truths—that they are received implicitly by many weak persons, whose faith in the Word of God is thus very rudely shaken. Everything becomes obscure."

SYSTEMATIC AND PROPORTIONATE GIVING seems to be making some headway in the Old Country, if we may judge from the occasional letters of Commander and Deacon Pocock—who once stirred up the subject in our Canadian soil, but is now a new

"Sage of Chelsea." The number of clergy ready to preach on this special line is increasing, and Mr. P.'s energies are devoted to the disposal of these new helpers of the cause. His last letter points out the number of local objects now languishing for want of systematic support. Time was when England was familiar with the idea. May it come again!

ANGLICAN ORDERS are ably defended in a trenchant article in *March Angelus* (Chicago, Church of the Ascension), wherein it is shown that R. C. Popes, Cardinals, Archbishops, Bishops and Priests have had to acknowledge the validity of our "orders," however much they may have insisted on the needs of Roman sanction in order to make them "regular"—a mere "fad" of Roman theology, calculated to make weak and sentimental minds shake at the very idea of not being under lawful authority. There is, however, "nothing in it"—as 'verts soon find out!

CHEAP FOOD.—These hard times it is pleasant to read in a daily Canadian journal, "a person can be fed in a manner which might be termed 'somewhat luxurious' for one dollar per week: and with plain, sound fare—consisting of necessaries—for less than half a dollar per week per head." These figures are adduced from the statistics of gaols, asylums, and the German "Morgenstein kitchens": which go to show that from five cents per head per day up to ten cents represents a scale of ascending luxury almost amounting to extravagance, when one considers that a pound of solid food is about all one needs in twenty-four hours! Some "put away" two or three pounds!

"THE PADDOCK LECTURES" (N. Y.) form one of the few opportunities afforded in America for bringing freshly before the public the views of eminent leaders of thought and opinions. We are glad to see that Canada is recognized as being able to contribute towards this edifying work in the person of her distinguished adopted son, Rev. Provost Body, of Trinity University, Toronto. The talents of Rev. Prof. Clarke, also of the same institution, have been similarly recognized on several occasions.

EXTRAVAGANT FUNERALS.—"When the son of the Prince of Wales died, his father and brother walked three miles behind the caisson on which the coffin rested, and after them walked all those who wished to pay respect to the dead prince. . . . If that had been the son of a salesman or a man in the middle class of life, there would have been eight or ten expensive carriages to be paid for, and the family would be put in debt for months." Such is the contrast we find drawn in the pages of a Canadian newspaper. Comment seems unnecessary—but when will the poorer classes act prudently in this matter? They are too sympathetic!

"PREACHERS' SONS."—The association recently formed in a Western city of all the sons of Methodist preachers in that locality, has a wholesome air about it, and reminds of that most venerable and useful English institution called "The Corporation of the Sons of the Clergy." Where the clergy are numbered by tens of thousands, such a corporation must—or ought to be—immense and powerful: but there is no reason why we should

not here reap similar benefits on a small scale. Our parsons should not be ashamed to speak with their enemies in the gate!"

"STAGE CLERICS" continue to exercise and agitate the public mind. The authors have been having rather the worst of it—for "misrepresenting the profession." One person writes per contra to the *Church Times* from Birmingham:—"At a large book warehouse that clergy much frequent in this town, one may see, on market days in any week, in the course of an hour or two, from one to half a dozen feeble and vacuous-looking curates whose gait, features and voices would gain them a hearty round of applause if they would appear for five minutes on any stage. Unfortunately, the look of power that may be discerned below the make-up on the face of an actor is not to be seen in this type." This is judging by appearances.

EPISCOPAL ATHLETES.—It seems quite evident that the paternal consideration which animates the minds of the home authorities in appointing Bishops "for the colonies," has recently taken the direction of selecting not only youthful specimens of the *vir clericus*, but men who have been famous as athletes in their college life. They are probably more likely to withstand the rigours of foreign climates and to overcome the physical difficulties of foreign lands. "The sound mind and the sound body" are both wanted in the colonies.

DEBTS.

There can be no question that the rule of keeping out of debt is, by a long way, the best and wisest course to follow—the only right and true one for a Christian. It ought to be the rule of life for individuals, as well as for parishes and dioceses. Still, it is one of those things which may be regarded—in their perfection—as "counsels of perfection." They set up for us followers of Christ very lofty standards, reaching as nearly as possible to His "stature" of perfect manliness and ideal humanity: while it is recognized, as a fact, that comparatively few people practically manage to reach the standard or anywhere near it. Still,

THE VERY AMBITION IS NORLE.

He who succeeds in making any sensible progress towards such standards is to be congratulated—imitated! Very often, in the infancy of ventures and enterprises, it seems quite impossible to realize this ambition at first. Something must be "ventured" in this particular, if anything tangible is to be "won." The young man, therefore—and the young institution—soon learns the value of such help as a friend may "lend" him, in order to make a start possible. The "start," however, being made, no excuse should be allowed to stand in the way of speedy liquidation in regard to such debts. Keep "going on," but keep "paying off": rather go slowly (as the famous Latin motto has it, "*hasten slowly*") and pay off more, than vice versa.

"A NICE LITTLE DEBT."

—a "tidy" bit of obligation—may be looked upon, exceptionally, as not a bad thing altogether. Where there is influential management of an institution, a debt seems to advertise the eagerness of the managers to get as much work as possible out of the "machine" under their hands. At the same time, it proclaims the fact that the machine is not yet doing as much as the managers think it

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ought—"calculate" they are able. So the debt is kept dangling before their eyes, to emphasize the lesson of *do more*. The contrary aspect of affairs usually tells the contrary tale—a machine only half worked, no debt because "little doing." We would, however, emphasize the idea that the debt should be

BOTH "LITTLE" AND "TIDY"

—that is to say, possible to be reached, and capable of being "handled" on emergency. The trouble which has ruined institutions and individuals usually is not that they "got into debt," but they got so far in that they couldn't wade out. Those who have the management of such things should prudently "figure out" what is reasonably within compass of their machine's power—suppose it is put to the test. Then it becomes simply a question of "calling into play" certain inherent ability, and the debt becomes a thing of the past. The rationale of the matter, thus put, requires that neither the debt nor the machine should fall "into a rut"—stay the same. As the debt is overtaken and wiped out occasionally—a little more may be ventured for future efforts—just a little!

PROPORTION SHOULD BE OBSERVED

very carefully, and increased very prudently. *Systematic and proportionate giving* is the plan to be always adopted, if one would steer safely through financial difficulties on which others are wrecked: but while the system remains the same, the proportion naturally and properly varies. A man who sets aside one per cent. to meet a certain kind of obligation, may very well (after awhile) set aside two per cent. for a greater one: and so, as time goes on, he may reach ten or twenty per cent.—and do great things in truth, be a colossal benefactor of his race, as well as of the cause (selfish, or otherwise) which he seeks to promote. So with communities. A diocese with 100,000 souls raises \$10,000 for some purpose: it should presently raise \$20,000 for that.

MISSION FUNDS AND CATHEDRAL DEBTS, ETC.

—if thus worked—are not so very, very unmanageable as some pessimistic plutocrats—"pessimists" are often "plutocrats"—may be inclined to imagine. A poor man with a large family cheerfully promises \$1 per annum for something. A group of 1,000 such families means \$1,000 per annum. Ten such groups—or parishes—means \$10,000: a hundred such, \$100,000! At such a rate—even with none but the poor people to help—an average diocese should be able to raise \$50,000 per annum for several different objects, even if the average family contributed only one cent per day! Yet these very dioceses—often, with millionaires and other wealthy people—groan over a few thousand dollars deficit in a mission fund, or a "call" for a few thousand dollars towards a cathedral, a see house, or a synod hall. Shame! Yea, very true: but it all consists in the management—or mismanagement! It is not the people.

TAX EXEMPTIONS.

The whole question as to whether any class of citizens or any sort of property should ever be relieved from the ordinary burden of taxation for the general good, is in danger of becoming a recruiting ground for unscrupulous demagogues, who use such "burning questions" as means of agitations for quite other objects than those properly pertaining to the question. It were to be wished that the public could come to the examination of such matters without the presence of these impertinent conspirators, who have no real

interest in the public welfare, and are entirely destitute of public spirit. One may set aside—at least for the time being—what seems a comparatively remote object, viz., the exercise of benevolence; though that is not so unimportant a matter as it seems at first sight, nor very alien to the subject. The practical question is,

IS THE PUBLIC BENEFITED?

At least that is the way most people will readily approach the consideration of the matter. Is there any class of citizens or kinds of property which it would benefit the general mass of citizenship to exempt for a while—longer or shorter—from bearing the ordinary burden of *paying expenses*? Is the welfare of the individual ever considered with the welfare of the state, even though for a while he seems to "be a burden" rather than a help? There are, let us say, a million souls or lives in a certain community. How many of these pay taxes, as a rule? Three-fifths of the million are probably *under age*, and held legally irresponsible; they are children—"infants" in the eyes of the law. The majority of people are, therefore, really exempted for a time.

THE PRINCIPLE IS GRANTED BY NECESSITY.

These children are exempt because—well, why? Not because they do not or cannot earn anything, for many of them (most) really earn a great deal of money and do a great deal of work. The principle involved, when we examine the matter, is that it is right to exempt an individual sometimes in order that he may in some other way contribute to the general advantage in a greater degree. So, our children are under a species of *protection*, until they reach a period of life when they enter the arena fully equipped for service with the rest. If their "infant industries" were "nipped in the bud," the general public would presently feel the excessive inconvenience of a mass of imbecility and inefficiency festering in its midst. Children are recognized as "objects of protection" everywhere.

ARE THERE ANY OTHER EXCEPTIONS?

In other words, are there any other persons who, as a class, may be protected by exemptions from the burden of paying expenses, in order that the community may reap *ultimate advantage*—greater than the payment of a quota of taxes would prove to be? This is the practical question in reality—the question in a nut-shell. The whole principle of "Protection" is involved in the answer, the whole idea of "bonus" depends upon the solution. Suppose we let so and so go "scot free"—to use the old familiar and expressive phrase—what advantage do we get thereby? The children grow up from their state of protection, well-nourished, strong, healthy, self-reliant, educated, trained, furnished for self-usefulness, and become "good citizens," to the great advantage of the community. What similar advantage can be alleged in behalf of any other class of people? Let us consider the question dispassionately.

WHAT GOOD ARE CHURCHES?

A very strong and general feeling prevails that some kinds of favour ought to be shown to religious forces as represented at least by their edifices or *meeting-houses*—if not by their principal officers. Why? Because it is felt—the "public conscience" cannot ignore it—that such organizations, as a rule, have a tendency to benefit the general public by the practical increase of decency and morality, thus dispensing with a large amount of machinery and expenses in police and judiciary. There may be *exceptions*, but this is the rule. If these buildings are exempted, the public receives a proportionate advantage. If religion is

encouraged in this way, the citizens generally are largely benefited. Is it *worth while* exempting them? That is the first question.

SHOULD EVERYONE CONTRIBUTE?

A specious plea is sometimes made that "the poor Secularist" (!) should not be required practically to support what he does not approve. This assumes that he has a right to set up his opinions *against* that of the community. The "line must be drawn" somewhere as to liberty of opinion. If the Secularist may maintain his opinion as worthy of consideration in this way, so may the man who despises education demand exemption from educational taxes, and he who scorns sanitary laws ask to be free from contributions to the expense of the health department. So the anarchist, the murderer, adulterer, thief—may demand the same considerations and indulgences. Such a contention is, therefore, *absurd*, when reduced to practical force: it answers itself. The only practical factor for the solution of the difficulty is the *public* consciousness of public convenience. The general public must decide in the lines and limitations of tolerance and encouragement—of suppression and exemption, of prohibition or bonus. The question is all one.

CHURCH EXTENSION ON TYNESIDE.

The closing of the Bishop of Newcastle's Fund for extending the Church in Newcastle and the surrounding populous districts on the north of the Tyne, is an incident that invites attention to the energetic and successful work that has been performed by the Church and its friends since the division of the diocese. Within the period of ten years £107,000 has been subscribed, and expended in building new churches and mission halls, in employing additional clergy, in erecting new parishes, and, generally speaking, in extending the work of the Church of England on Tyneside. The results are that eleven new churches have been built, with nineteen mission halls, and that seven new parishes have been endowed. Other three would have been added to the number, had not the Ecclesiastical Commissioners been compelled to postpone endowment for a time, owing to the contraction of their agricultural income. This is a great work, and it is a timely one. The period has been coincident with a very great increase of population in Newcastle and on Tyneside. Indeed, when the scheme was started, it was scarcely dreamed that the needs of the population would advance so rapidly, and that they would tread so closely on the heels of effort. The committee of the fund, which originally was intended to extend over five years merely, were compelled to extend it over ten years, and to aim at collecting at least £100,000, instead of the fifty or sixty thousand they originally asked for. In reality, they have exceeded their expectations, without, however, finishing their work; for some remnants have to be handed over to the permanent Diocesan Society, which takes over the existing responsibilities, and will make an effort to complete the erection of the parishes that remain still in the embryo stage. Although additional accommodation has been provided in this scheme for nearly ten thousand worshippers, the decade since the fund was started has added at least four times as many persons to the population of Tyneside. It cannot be said, therefore, that the Church is either getting in advance of the requirements of the district, or is poaching upon the manor or overlapping the provinces of the Nonconformist bodies. Without wishing in any way to detract from the credit due to some at least of these bodies for the zeal and energy they have been displaying in modern times in extending the ordinances of religion in Newcastle and its suburbs, no one will venture to say that any one of them has been making efforts at all commensurate with those which the Church has been putting forth. The Wesleyans, as usual, have been active and aggressive, where openings have presented themselves; but, apart from the aid that has been given by them to the cause of evangelization, candour compels us to say that

the last ten years of churches of the Church of England, therefore, that a formidable man are making a meet this immur the Church with members of the wish, it is practically left tional churches years in New adequate to the large and no voluntary sub population; a as they call th with this achi They are force have had to b they are not li of their memb and congregat or merely th we shall not d disputing the

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NESIDE. Newcastle's Fund castle and the the north of as attention to that has been iends since the e period of ten , and expended sion halls, in erecting new , in extending l on Tyneside. churches have halls, and that dowed. Other e number, had ers been com- a time, owing tural income. nely one. The a very great im- nd on Tyneside. started, it was the population at they would ort. The com- y was intended were compelled aim at collect- e fifty or sixty for. In reality, tions, without, some remnants nant Diocesan sting responsi-) complete the in still in the accommodation for nearly ten since the fund r times as many side. It cannot is either getting the district, or overlapping the odies. Without n the credit due r the zeal and in modern times ligion in New- venture to say king efforts at ich the Church leyans, as usual, where openings apart from the io the cause of us to say that

the last ten years have seen very little extension of churches or religious effort, apart from the Church of England, in this district. It follows, therefore, that whilst population is aggregating in a formidable manner, the voluntary denominations are making a very poor and inadequate effort to meet this immense increase of human beings. If the Church were destroyed or crippled, as so many members of these voluntary communions would wish, it is plain that the community would be practically left to itself. A supply of eleven additional churches and nineteen mission halls in ten years in Newcastle and district, may not be adequate to the situation; but, at least, it is a large and honest effort, supported wholly by voluntary subscriptions, to meet the increase of population; and what can the "free churches," as they call themselves, show, to put alongside with this achievement of the Church of England? They are forced to admit that, in most cases, they have had to be content with holding on, and that they are not largely increasing either the number of their members or the number of their churches and congregations. Whether that is their fault, or merely the drift of things, is a question that we shall not discuss; but, at any rate, there is no disputing the fact.

LOANS TO THE POOR.

The methods which have been adopted during the winter to meet the deep distress into which the general financial depression has plunged the working classes, are, many of them, most admirable. The distribution of alms has not only been carried out on a gigantic scale, but the work has been administered in a manner which has been most thorough and comprehensive. Probably all who have been in want have found a ready charity waiting to relieve the absolute necessities of their life. We have seen with feelings of admiration and gratitude the operations of the various charity organizations, and can testify to the business-like and efficient manner in which relief has been supplied. The purely eleemosynary succour which has been furnished to the poor of New York and other cities has been given with such promptness and abundance that, so far as credit is to be claimed for charity, the highest credit is due to the citizens of our country.

There is something, however, which is very distasteful to large classes of the poor in the receiving of alms. The independent poor, who have been accustomed to earn their own living, who are industrious and proud, will part with all their belongings before they apply for help. The feeling is to be commended and respected, but we sincerely hope that no deserving man or woman has suffered want this winter for an excessive indulgence in the sentiment of self-respect, or false dignity. The pawn-shops and money-lenders are indeed a legitimate resource for those who have chattels or personal property of any sort, and we understand that this winter many pawn-shops have refused loans on some ordinarily acceptable pledges, and when they have given a loan, it has been small in comparison with the value of the pledge, and the interest charged has been so enormous that we cannot think of it without indignation.

The Rev. Dr. Greer, of St. Bartholomew's Church, New York, who has done so much for the poor in a parish which contains many of the wealthiest men of that city, has not been blind to this phase of the question. In the parochial loan shop which he has instituted in St. Bartholomew's parish house, nearly two thousand applications have been received since it was first opened, two weeks ago. The legal rates of interest have been charged, and under the auspices of Dr. Greer, pawnbroking seems likely to become, what it originally was, a religious enterprise. Before pawnbroking had become in so many instances, though not perhaps in all cases, a vantage ground for usury of the most aggravated sort, it was one of the instruments of the Church for the relief of her suffering members. Monti di Pietà, mountains of pity, a name connected with the great act of pity associated with Mount Calvary, were first instituted at Perugia, Florence, Mantua and other Italian cities in 1462. No interest was charged for loans among a people impoverished and unsettled by

constant wars. The Franciscans, who carried on this business for the love of God and His poor, being a mendicant order, were permitted by the great Medician Pope, Leo X., to charge interest. Since that time the payment of interest has been required, and the law has never been able to prevent the charging of very heavy interest. But still the pawn-shop, often so great a convenience to the poor, is an institution for which our modern cities are indebted to religion. It is right that it should return to the religious body, the Church, from which it sprang. That it is likely to do so in New York is suggested by the experiment made by the rector of St. Bartholomew's. We are aware that the work thus inaugurated by Dr. Greer brought into existence the much more extensive undertaking which is now coming to birth under the fostering hands of Messrs. Cornelius Vanderbilt, R. Fulton Cutting, Seth Low and others. A bill has been introduced into the Legislature at Albany by which the "Provident Loan Society" will be legalized. This society will open shops all over the city, and will make loans on household goods and personal property. The capital of the concern will be practically unlimited; the interest charged will be low, and the blessing to the poor will be proportionate. We mention this scheme with the highest commendation, and hail it as an example of practical charity, which, without involving pure almsgiving, often necessary but sometimes doing harm as well as good, will give the workman just the help he craves, and enable him to tide over the present distress without sinking into mendicancy, or paying an exorbitant price for the temporary loan which is all he may require.—N. Y. Churchman.

REVIEWS.

CHRIST THE PATRON OF ALL TRUE EDUCATION. By C. F. Hoffman, D.D., LL.D., rector of All Angels Church, New York. 8 vo., pp. 209. New York: E. & J. B. Young & Co. Toronto: Rowsell & Hutchison.

This volume is most handsomely put before the public, and of such excellence that every clergyman and intelligent layman should have it. Its aim is the same throughout, but its form is rather a collection than a treatise. The main body is a sermon preached in June last at Hobart College, Geneva, N. Y., and dealing with the well rounded form that the education of our young men and women should take: among other things he takes up a strong position with regard to the industrial side of a right education, and the evils that are accruing to our whole community from the neglect of this or something equivalent. To the sermon there are attached illustrative footnotes and a set of most interesting appendices. Bound up with the preceding is "The Library a Divine Child—no Library no Bible" (pp. 110), an address delivered at the laying the corner stone of Hoffman Library, St. Stephen's College, Annandale-on-Hudson, N. Y. This also has a few appendices, and all are worthy of commendation. We might draw the special attention of the clergy to app. G and I in the earlier part of the volume, which treat of Christ as The Man of Knowledge, and of the Hypostatic Union, in relation to the question of His ignorance. Both are clearly stated and may be made very useful, particularly the former upon Christ's power as a teacher and public speaker, at whom even His enemies were astonished.

THE CATHOLIC RELIGION. A manual of instruction for the members of the English Church, by the Rev. Vernon Staley, with a preface by the Rev. T. T. Carter. London and Oxford: Mowbray & Co. Toronto: Rowsell & Hutchison.

This work has been received with such unstinted praise by the English press, that a reviewer is in danger of either repeating their encomiums or of appearing to find fault in order to affect originality. Although I am obliged to find fault, it is not because I am blind to the merits of the work, but because it is open to criticism and that such reasons are more patent in this country than in England. The work is divided into: I. The Church of God. II. The Church in England.

III. The faith and practice of the English Church and an appendix, really a fourth part, chiefly on dress and ornament. The preface by Canon Carter is almost altogether admirable, and the author's introduction is wholly so; it might be used in all our schools. The rest of the work is excellent from an advanced point of view. But the author has not the elevation of mind of Canon Carter, who points out the valuable lessons learnt in the Church's career, the dogmatic teaching from Rome, free enquiry, and the importance of truth of all questions, in the sixteenth century, the claims of the individual conscience through the puritan movement, a deepened sense of the doctrines of grace and the soul's secret communion with God from the evangelical revival. Of these, and other gifts enumerated by Canon Carter, the author seems unconscious. His knowledge and authority are limited by the Oxford Movement, which has brought home to us with unprecedented force the view of the Church as the mystical body of Christ and the life-giving grace of the sacraments. Hence this work has too narrow a character to be of general use in the Church, and may intensify division instead of removing it. For instance, we have the dogmatic assertion of the perpetual virginity of the B. V. M., fasting Communion, confession for penance, advice and absolution. The five commonly called sacraments which by the 25th Article are not to be counted for sacraments of the Gospel, are here counted and expounded as such. In advancing his views the author on occasion refines too much; for instance, at page 250, the errors condemned by the 31st article (masses for the dead) are explained, but on page 252 the proper belief is stated in language that an ordinary layman could not distinguish from what is condemned two pages before. The greatest blemish of the book is the fault of the age, love of external beauty, dress, decoration and novelty. Even the preface is weakened by references to the ornaments of rubric. The author says persons are often perplexed at the diversities of ceremonial prevailing in our midst. No historical explanation is attempted; the fact that substantially the same ceremonial had lasted for 300 years, until changes were begun about fifty years ago, is ignored. An old friend of the writer used to describe the village instrumental choir in his day, but my recollection is in the 50's, of a choir and organ loft, high green baize pews over which the clergyman alone was visible, service distinctly read, communion once a month. It may be fancy, but I have always thought the quiet isolation more conducive to solemnity and reality of worship than any of its successors. The 60's saw the pews lowered, the 70's free pews, intoning and the choir (mixed) in the chancel, the 80's a surpliced choir and choral services, the 90's the obliteration of morning prayer and communion service, with lights, vestments and an instrumental choir again. To dogmatize as to the fleeting fashions of the day is to weaken the value of the doctrinal portion of the work. The clothes and ornaments of 1894 are no more final than are those of 1864, in fact it would be absurd to predict the fashion of 1924. Already the authority for the ornaments is questioned. It has been asserted on uncontradicted authority, among other things, that before the Reformation neither lights nor flowers were used for the decoration of the altar; two candles at most were lighted at the solemnity of mass. The rood-loft, not the choir stalls, was the place for the minstrels and singers. The next change may be a reaction in favour of simple, spiritual, unadorned worship. The religious condition of England is so different to that of the U. S. or the colonies or Ireland that to render this work acceptable out of England a different edition should be issued from which these ephemeral but strife-breeding chapters ought to be either expunged or modified, and the purely local references to London Church practice should share the same fate.

W. D.—

At a meeting of the vestries of St. Stephen's Church, Burwell Park; St. Peter's, Tyroconnell, and the Church of the Nativity, Dutton, held at Tyroconnell the other evening, the appointment of the Rev. M. G. Freeman was unanimously ratified. Rev. Canon Hill, of St. Thomas, presided over the meeting.

THE RITUALISTS AND THE REFORMATION.

BY THE REV. H. E. HALL, M.A., WITH A NOTE OF INTRODUCTION BY THE REV. T. T. CARTER, M.A., HON. CANON OF CHRIST CHURCH, OXFORD.

[The writers who now take the side in opposition to the author of this pamphlet, rest their conclusions on certain Reformers who took part in its earliest stage, and on what was put forth when foreign Reformers had unhappily acquired a great influence in England. But rightly to view the Reformation as an English movement, we must extend our view to the time when the last revision of the Prayer Book took place. The Prayer Book of 1549 was the first expression of the Church's mind in respect of the Blessed Sacrament, and the second Prayer Book, that of 1552, marked a sad decline, owing to the influence alluded to of foreign divines. This was the lowest point reached in the progress of the movement, but there soon came the recovery, and if authorities are to be quoted as to what the Reformation in England really meant, they are to be sought, not among those who were influenced by foreign Reformers, but among the Divines of the reign of Elizabeth, and those who are known as the Caroline Divines. The last revision of the Prayer Book in 1662 marks the outcome of the English Reformation movement, as far as our services are concerned, and the expression of our belief which they embody.—T. T. CARTER.]

A charge has lately been made in the pages of a public review, that those members of the Church of England who are commonly termed Ritualists, and who claim for themselves a true inheritance in the Church of England, are really and in disloyalty, teaching doctrines repudiated by her, and are thereby and therein undoing the work of the Reformation.

The charge is made with an apparent earnestness which I have no reason, and certainly no wish, to doubt. At the same time it has caused, and cannot fail to cause, dismay and distress to a very large number not only of clergy, but also of faithful lay folk, who fear that doctrines are being aimed at, which they hold, though not necessarily in the form in which the objectors have stated them, believing them simply because they feel convinced that they have read them fairly, honourably, and positively in the Prayer Book. I desire, therefore, in the following pages to restate, as clearly as I can, what High Churchmen as a rule do hold on the points in question. I cherish the hope that in doing so temperately and courteously, I may succeed to a great extent in disarming the hostile criticism which, I think, rests mainly on misunderstanding, and may also comfort some, whose sensitive and loving hearts have been distressed by the charge of disloyalty, and may also encourage, on my own side, as great caution and accuracy as possible in all doctrinal statements. I lay no claim to any exceptional qualifications for this task, beyond the fact that I have been born and bred in the High Church school, and have through accidental circumstances, for which I cannot help feeling thankful, been brought into intimate personal contact with some of our greatest teachers, from Dr. Pusey downwards. From childhood I have been taught my religious belief from the Prayer Book, as being the Church's commentary on the Divine Revelation contained in Holy Scripture. We were taught to study Holy Scripture with the guidance of the Prayer Book, and to seek for the corroboration of the teaching of the Prayer Book in Holy Scripture. Such was Mr. Keble's instruction; such also was Dr. Pusey's "rule of faith for a plain man," as he once wrote to me in a private letter.

The charges made against us are under three heads—

Sacerdotalism.
Transubstantiation.
Sacramental Confession.

A. By Sacerdotalism, of course, is meant the teaching which we give concerning the character of the ministry of the clergy. It is admitted that the Church calls the second order of the clergy, priests, but it is contended that we have introduced into the word a meaning not intended by the Church and contrary to the spirit of her formularies. Now the following is the ordinary teaching given by us concerning our office:—

a. It has been our Lord's will that the Society which he created and called His Church should have an executive ministry appointed by Himself.

b. That all the corporate acts of approach to God of that Society should be led by that ministry.

c. That all God's dealings with that Society as such, or with individuals through that Society, should be executed by that ministry.

Put in a familiar form, the clergy appointed by succession from the Apostles, who were appointed by our Lord, are—

i. To lead the worship of the congregation towards God.

ii. To minister the Sacraments and Word of God to the people.

But this twofold office is the same office as our

Lord exercises between God and man, and on account of which He is called a Priest for ever. Our ministry is therefore a participation in His. We are His deputies on earth, and so priests, as exercising by delegation from Him the twofold office in which His Priesthood consists:

His office as leader of the people.

His office as minister for God.

His Priesthood is His own, inherent, inviolable, never, that is, to be passed out of His Hands, so that He should come to an end and some one take His place. Our Priesthood is not our own, but derived by delegation from Him.

Our doctrine rests on the English Ordinal, in which our duty of ministering the Word and Sacraments is mainly dwelt on, and in which we are termed messengers, watchmen, stewards, and on Article XXVI. And as regards the necessity of authority from above for the due exercise of the ministry, we rest alike on the introduction to the Ordinal and Article XXVI. I confidently invite the comparison of my statement of doctrine with those parts of the Prayer Book to which I have referred.

As regards the name priest, it stands as is admitted throughout our formularies, and is used in distinction to the more general title of minister, as a rule, when indicating some part of a service which may be done only by a priest and not by a deacon. The name, however, is not the important point, except that we have no right to separate ourselves in such a matter from the whole of Catholic Christendom, both past and present. The real issue is, what is the thing which we have to do? and if our office is such as I have stated above, we are priests in the historic Catholic sense of the word.

B. The second charge is that we teach Transubstantiation.

Now with Transubstantiation we have nothing practical to do. There is a doctrine of Transubstantiation mentioned in our Article, which we reject; and there is the Tridentine definition of Transubstantiation drawn up after our Article, and which some maintain to be different from the doctrine we reject; still, since it was not known to the early Church, the Church of England declines to accept it. The Tridentine doctrine of Transubstantiation penetrates into a sphere of thought concerning Christ's presence in the Holy Communion which the Church universal has not entered nor unfolded, viz., the mode in which the Sacramental union of the inward and outward parts of the Sacrament is brought about.

From all such discussions we stand aloof.

Let me set out the position quite clearly:

a. The Tridentine doctrine of Transubstantiation asserts the fact of Christ's Presence, and asserts an explanation of the mode.

b. The Anglican doctrine, as it presents itself to us, asserts the fact of Christ's Presence, but does not define the mode, simply guarding against possible errors by asserting that it is not after the manner of the bodily presence of natural bodies, but is in a heavenly way.

Now unless it can be shown that in addition to asserting the fact of the Real Presence, we go on to declare and to teach as *de fide*, that the Presence is effected by means of Transubstantiation, the main charge brought against us under this head falls to the ground. By us, the Tridentine definition, if it be quite clearly shown to be different from the doctrine we have positively rejected, can only be regarded as an opinion, never as a binding dogma. If at any time an individual clergyman has done more than express his approval of it as an opinion, he would find no support from the two chief societies of High Churchmen, the Confraternity of the Blessed Sacrament, or the English Church Union; nor, I feel I may confidently assert, from the influential exponent of High Church principles in the press, the "Church Times." My own disposition, and that of those with whom I am most in contact, is to refrain from all speculation, beyond the simple assertion of the fact of the Presence itself.

What then do we teach about the Real Presence? I answer, exactly what the Prayer Book teaches:

a. The Church Catechism. The Sacrament consists of two parts, the inward part being the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

b. The Communion Service. The manual acts and words in the Consecration Prayer, being the means by which the Holy Spirit acts, are the Consecration, or making of the Sacrament, causing, that is, the Presence of the Inward Part, or the Body and Blood of Christ.

c. The rubric at the end of the Communion Service, and Article XXVIII. The Body and Blood are not present after the manner in which a natural body is present in any place, but in a heavenly way, and yet, objectively, i.e., independently of the communicant, for they are given and taken, conveyed, that is, from one to another, as well as eaten.

Here we may observe the accurate distinction which is often passed over between Holy Baptism

and Holy Communion, and which very strongly confirms our belief in the Objective Presence. Both Sacraments consist of two parts, an outward and an inward part. Now in Holy Baptism the outward part is water, and the inward part is the effects of Baptism. Whereas in Holy Communion, the outward part is bread and wine, but the inward part is not any effect, but the Body and Blood of Christ. The benefit or effect of Holy Communion is treated of separately and by a fresh question. This is an important instruction, and entirely disposes of the argument sometimes made, and lately restated by a correspondent in the "Guardian," that since in Baptism no one asserts an Objective Sacramental union between the element and Christ, neither should we in Holy Communion. We do not assert such an objective union in Baptism, because the Church does not, but we do in Holy Communion, because the Church does.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

COW BAY.—The season of Lent is being conscientiously observed by the Church in this parish, and the rector is endeavouring to make it a season of much spiritual good to his people and himself. Daily morning and evening prayer is said in the parish church, with a reading at 9.15 and 4.30, and an additional evensong and address at 7 on Wednesdays and Thursdays at the outlying churches. The Holy Communion is celebrated every Thursday morning, and the children's "Band of Worship" have a special service with catechism and children's study every Saturday afternoon. A course of sermons on the subject of "Restoration of the Sinner" is being delivered on Sunday evenings. The congregation of St. Luke's, Big G. Bay, purpose removing the glass from the six side windows of their little church, and filling them with neat memorials of cathedral glass with coloured margins and medallions. The first has been ordered by the rector and will bear the inscription:—"Charles Croucher, Priest, 1882," with chalice and paten in medallion. Fifty missionary boxes have been given to the children for their Lenten offerings in the interests of the Indian homes. Rev. A. A. Bryant is spending a month or two with his friends at the rectory, and is assisting the rector in parochial work. We are much pleased to have him with us. The interior of the parish church has received considerable attention during the winter. The ceiling on the old plaster has been completed, and when oiled and shellacked will present a good appearance.

NEWFOUNDLAND.

TRINITY.—Parish of St. Paul's.—The beautiful new church in this picturesque little village is fast approaching completion, and when ready for consecration in July next it will be the finest church in the diocese. The missionary in charge, Rev. W. Weaver, and the congregation, are very much pleased with the results of their efforts, and to know that when the building is finished it will also be free of debt. An altar of walnut and ash, beautifully made by Messrs. Gordon & Keith, Halifax, has just been sent as an offering to God, and for use in the church, to which is attached a brass plate bearing the inscription:—

To the glory of God,

†

By six priests, born in this parish,
"Giving Him thanks."

A pipe-organ is to be placed in the church in memory of the late Dean Bullock, the writer of the well known hymn, "We love the place, O God," etc. This hymn was written by Rev. Mr. Bullock whilst in charge of this parish, and was sung from manuscript at the opening of the church which preceded the present one, built on the same site. This hymn will probably be the first one sung at the consecration of the new church, as also Rev. Dr. Bullock (son of the late Dean, and one of the six priests) will probably preach the consecration sermon.

MONTREAL.

Synod Hall, Mid-Lent, 3rd March.—Rev. Principal Rexford's lectures to our S. S. teachers, which began in Advent, continue to attract a numerous attendance. "Nothing draws people together like the exposition of Scripture"—is the opinion of a local divine. In treating on Esau's folly in selling his birthright, Mr. Rexford, in his last lecture, made a well-timed point, viz., Eve's temptation, Esau's temptation and Christ's temptation all appealed to appetite:—"O Lord, who for our sakes didst fast forty days and forty nights, give us grace to use such

abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end." Amen.

POINT ST. CHARLES.—Grace Church.—A debate took place on Thursday evening, March 1st, between Grace Church Young People's Literary Society and the Grace Church Y.M.C.A., on the subject, resolved "That city life is preferable to country life." Messrs. J. H. Farrar, Jenkins and Hollis represented the former and Messrs. McGrath, Manning and Jos. Far- former the latter. A very interesting and animated dis- cussion took place for upwards of an hour and a quarter, after which it was left in the hands of the jury, consisting of Messrs. Clark, Clement and Price, to decide. Their decision was that the affirmative, viz. city life, had the best of the argument and con- sequently won the debate. As the Y.M.C.A. have hith- erto been champions in the various inter-society de- bates that have taken place in Point St. Charles, this victory gives the championship to the Literary So- ciety.

ST. LAMBERT'S.—St. Barnabas.—The St. Lambert Company Boys' Brigade intend holding a missionary exhibition at St. Lambert on April 2 to 4. The members are collecting missionary reports, and lit- erature of all denominations, pictures of heathen deities, temples, rites, etc., articles from heathen lands and Indian relics, Bibles, prayer and hymn books in various languages, etc. It is hoped to make this a permanent museum and bureau of missionary information. Articles and correspondence may be sent to the Rev. W. J. Dart, St. Lambert.

Evangelistic Services.—The season of Lent has been unusually interesting in Montreal this year, owing to daily gatherings of vast congregations, under the Rev. Fay Mills—of all denominations—and the move- ment has much sympathy among Romanists as well as Protestants.

Personal.—Rev. Canon Mills has been confined to his house for some days through a prolonged attack of illness.

BOSCOBEL.—Obituary.—The lamented wife of Rev. C. P. Abbott departed this life in February after a lingering illness. A devoted wife and moth- er, a cheerful, kindly and consistent Christian. Aged 55 years. On motion of the Dean, at Clerical Society meeting held in Bishop's Court, 5th inst., the clergy asked the Lord Bishop to express to Mr. Abbott their sympathy in the great loss his family has sustained.

St. George's S. S. Festival.—A very pleasant even- ing was enjoyed Friday (2nd March), in the large parish room of St. George's Church. Percy Moore delighted the young people with magic lantern views, sacred, descriptive, and amusing. Miss Ada Bick- ley's Band of Hope children repeated the Daisy chorus, which seemed as fresh as ever. Some dozen of the diocesan students enlivened the programme with a couple of choruses. Some clever young ladies and gentlemen amused everybody with an episode with a book pedlar, and Mr. Spicer took us to a pic- nic with his wife—and, as an encore, bought a coffin for her at auction—hoping it might some day be use- ful, and meanwhile cure her of attending auction sales. But the crowning thing was a fine old English gentle- man in character by Mr. Haycock. The Dean thank- ed all the friends for their assistance in making the festival a success, which was responded to with cheers from the juveniles, and a verse of the National Anthem closed a very pleasant evening. Distribu- tion of oranges and candies formed the parting scene.

ONTARIO.

MANOTICK.—Recently, Mr. Henry Tomkins, lay delegate of Manotick, and Mrs. Geo. Clark, drove round the parish and made a very handsome col- lection of oats, flour, beef, pork, butter, etc., which they presented to the Rev. J. P. Smitheman on be- half of the parishioners. Mr. James Butler, warden of Wellington, and Mr. Albert Nixon, warden of Osgoode, did the same kind office in their respective places and were equally successful. These generous gifts are tokens of a warm welcome to the clergy- man and his family. Once a week during Lent the incumbent is giving a series of lectures on the History of the Bible at Wellington and Manotick. The text books used are Bishop Westcott's Bible in the Church, and Bishop Wordsworth's Theophilus Anglicanus, or the Manual of Instruction on the Church and the Anglican Branch of it. These lectures seem to be received with pleasure and profit.

TORONTO.

The Reverend Provost Body, of Trinity University, has been selected to deliver the Paddock Lectures in New York for this year. The series consists of five lectures, the first three of which will be deliver- ed during the week ending March 18th; the dates of the remaining two are not yet fixed. The subject of the lecture will be the Book of Genesis.

Trinity University.—The annual business meeting of the Theological and Missionary Society was held on Tuesday, March 6th, at 3 p.m. Reports of the year's work were presented, all of which were more or less satisfactory. At the present time there are 30 members of the Society who are either engaged in regular work or are available for occasional duty, besides the 7 clerical members of the faculty whose services are constantly in demand. The officers for the coming year are as follows:—President—The Rev. the Provost; Vice-Presidents—Mr. H. M. Little and Rev. R. Seaborne; Secretary—Mr. G. F. David- son; Treasurer—Mr. W. L. Baynes-Reed; Com- mittee—Rev. Prof. Cayley, Rev. H. H. Bedford-Jones, Rev. J. S. Bronghall, Rev. A. A. De Pencier, and Messrs. Francis, Chadwick, Gwyn, Mockridge, Paine, Spencer, Seager, and Madill.

PERRYTOWN.—We are sorry to hear that the Rev. Mr. Rooney has had the misfortune to lose his horse, and he is a poor missionary without means of re- placing it—it is going to sadly impede his work in the mission; perhaps some of our numerous readers will assist him in procuring another horse.

ALLISTON.—The mission services held in St. An- drew's Church here during the past week by Rev. Mr. Wade, of Hamilton, have proved very interesting and drew large attendances each evening. The rev. gentleman is a fluent speaker, and his visit here will undoubtedly prove of much spiritual benefit and comfort to the aged, as well as food for thought for the young.

NIAGARA.

NANTICOKE.—On Wednesday evening, 28th ult., a special missionary service was held in Christ Church, at which the Bishop of Athabasca gave an address descriptive of the Christian work among the Indians of the far north. His Lordship's remarks were very earnest and practical, and were listened to with the deepest interest by a large congregation. This is the first time we have ever had a visit from one ac- tually labouring among the heathen, and we trust that it will result in deepening the interest among our Church people in missionary work in far off lands. On Thursday, 1st inst., the ladies of Christ Church congregation met at the parsonage, and took steps for organizing a branch of the Woman's Aux- iliary, to give aid to the work in Athabasca.

HURON.

SEAFORTH.—Special services are being held in St. Thomas' Church on Wednesday evenings and Friday afternoons. A large choir of men and boys take the musical portion of the Wednesday evening services. The average attendance at the week-day services has been over 100. In few places in the diocese will you find a more hearty service or more evidence of steady progress than at Seaforth.

CHATHAM.—A feeling of keen regret is universal in the city over the demise of the Ven. Archdeacon Sandys, D.D., who was stricken with paralysis early last Monday morning, and died just before 11 o'clock, not having regained consciousness. Dr. Sandys was curate of Christ Church, although he has not of late years discharged the active duties thereof, owing to the enfeebled condition of his physical health. Everywhere he was held in the highest esteem. Mr. Ed. W. Sandys, of New York, and Mrs. Denison, of Toronto, well-known magazine writers, are two of the children of the deceased clergyman.

PARKHILL.—The work of the Church in this parish is advancing with steady activity. Hitherto our progress has been somewhat hindered by lack of a parish room, but this has, through the efforts of our beloved pastor, the Rev. Dr. Beaumont, been reme- died. A brick building, adjoining the parsonage and church, has been purchased and fitted up for a parish room suitable for week night services, guild meetings, Bible classes and the Sunday school, as well as for many miscellaneous purposes connected with Church work. The gentlemen of the congrega- tion, especially Messrs. G. M. Wedd, Geo. Shoe- bottom, E. M. Bigg, Thos. Watson and Churchward- en J. F. Roberts, entered with great zeal into the negotiations necessary to secure the building and the money to pay for it. The Young People's So- ciety, through its officers, Misses Watson, Manes, Shoebottom and Hall, furnished the money to make the necessary alterations, and to put in electric

lights. A parish room for meetings of various kinds is as necessary as the church itself, nor can par- ocial work be properly carried on without it.

PORT DOVER.—St. Paul's Church.—On the evening of the 2nd, His Lordship, the Rt. Rev. Dr. Young, Bishop of Athabasca, delivered an eloquent lecture in St. Paul's Church to a large and appreciative congre- gation. His Lordship was particularly eloquent in describing the scenery of the Peace River District and some other portions of his vast diocese. During his stay in Port Dover he was a guest at the rectory.

RUPERT'S LAND.

BRANDON.—On Sunday, Feb. 25th, the Rev. Her- bert Dransfield was celebrant at early celebration in St. Matthew's, and preacher at matins.

After evening prayer had been said at St. Mat- thew's Church on Friday evening, the Rev. M. Hard- ing was presented with an address which we pub- lish. The congregation was a large and representa- tive one, and demonstrated the estimation in which the reverend gentleman is held by the Church peo- ple here. Senator Kirchhoffer read the address: To the Reverend McAdam Harding, rector of St. Mat- thew's Church, Brandon Man.

REVEREND AND DEAR SIR:—We, the select vestry, and members of the congregation of St. Matthew's Church, desire to address you, and by this means convey to you appreciation of your invaluable ser- vices as rector of St. Matthew's during the past year.

We are pleased to be able to inform you that as an earnest of their good-will towards you, and as an evidence of their faith in the prosperity of the parish, the congregation, in spite of the dull times, have enlarged the church in order to provide seating ca- pacity for the ever increasing congregation. The in- terior of the church has also been altered and reno- vated, so that the services may be made more im- pressive and conducted with greater decency and order.

It is pleasing to know that during your brief in- cumbency the Sunday school has increased in num- bers, that the Bible class has become an important Church factor, that the Young People's Guild is a live and growing institution, and that the number of com- municants is far in excess of previous years.

These, together with the general interest which all take in the church's work and welfare, and the peace and harmony which now prevail in the parish, must be gratifying to you as well as us.

It is with feelings of much apprehension that we have heard that you have been offered preferment in an eastern diocese, and although the position may be more promising, the work more easy and the sur- roundings more congenial, and although we should be sorry to stand in the way of your promotion and future happiness, still we feel that there is yet a great work left undone in our own parish, the ac- complishment of which, we hope, may not go unre- warded. We feel that by your removal, not only a great loss to the parish would be sustained, but also to the diocese as well.

In conclusion, we assure you that we shall do all in our power to assist you in your efforts here, and all we can to lighten your burdens, and we pray that for many years to come you will remain to influence us for good, and ever be our esteemed and beloved rector.

ALEXANDER.—The Rev. Mr. Weaver will shortly leave for the Peace River District, diocese of Atha- basca.

CARBERRY.—The Rev. M. Harding, rector of Bran- don, is preaching a course of sermons here during Lent.

St. John's College.—The Archbishop of Rupert's Land, in a recent pastoral letter, says:—"For the past ten years, since the erection of the new college, there has been difficulty in meeting, year by year, the necessary current expenditure; in the past year the debt has been considerably reduced and the General Endowment Fund of the college increased, but it is likely that in the near future, in the present position of higher education in this country, further expenditure may be necessary in the interests of our students. The supply of the ministry of the Church is mainly dependent on the college. We are con- tinually in want of more men. This is the urgent cause for formation of a Studentship Fund, by the offerings of the children of the Church in Lent. That fund is for the purpose of enabling promising candidates for the ministry, without private means, to prepare for the college studies. The college, and college school in addition, supply higher education under religious influences and careful arrangements, which should commend them to all Churchmen, but especially to parents who have to send their sons and daughters for such education from home."

GLENORA.—A successful concert was lately held here. The Rev. W. Langham Cheney is trying to raise funds to build a church, and if any mission in the Province needs outside help, it is Glenora.

TREHERNE.—The Rev. George Gill is doing an excellent work in this parish. His "night school" is very popular.

BRIEF MENTION.

The Dean of Huron is acting president of the London Humane Society.

Until 1840 Europe produced 80 per cent. of the world's wheat; now only 50 per cent.

In the French prisons religious instruction is provided for all inmates.

Egyptian children are never washed until they are a year old.

During the year ending November, American railroads killed 2,819 persons and crippled 2,000 others.

Ven. Archdeacon Sandys, D.D., of Chatham, Ont., died last Monday evening of paralysis.

The Emperor of China, who is 23 years old, is now studying the English and French languages.

The skeleton of the leather-winged bat is bone for bone and joint for joint, similar to that of man.

The British Museum possesses an iron axe head of 1370 years B.C., the oldest authenticated iron implement known.

A copper chisel has been taken from the famous mound of Lachish, in Syria, which dates back to about 1,500 B.C.

Little Switzerland has an enormous army in proportion to population. The population is 2,900,000, the standing army 126,000.

A piece of iron was found in an air passage of the Great Pyramid which may have been there since 3,700 years B.C.

Scott was fond of riding, and by day-light would be out with his horse and dogs. Most of his work was done before dinner.

The domestic pets of the world are believed to carry 80 per cent. of the common contagious diseases from house to house.

The Canadian Pacific bridge over Stony Creek is the largest in Canada, and has just been completed without a casualty.

An oak tree at Windsor Castle is over 1,000 years old. Local history says that William the Conqueror many times admired it.

The Ancient Order of Foresters in England now admits women into its ranks, and there are already 17 courts of female Foresters.

The Sultan of Turkey and the Shah of Persia each possess a prayer rug made of diamonds and pearls, and valued at \$2,000,000.

Canon Wilberforce, new canon of Westminster, is an inveterate cigarette smoker, and has for years waged a fierce crusade against intemperance, the opium trade and vivisection.

It is said that in England there are one hundred lives of Gladstone in manuscript, ready to be rushed to the printer the day the grand old man dies.

Trinity Church corporation, New York, has sold the Hudson street cemetery, 300 feet square, to the city council for park purposes. The price was \$520,000.

It is believed that the custom of raising the hat to ladies is derived from the days of chivalry, when the knights unhelmed before ladies.

An enumeration of the population of Aggerhus, Norway, in 1763, showed that 150 couples had been over 80 years married.

The committee of the Hamilton Branch Bible Society has secured the Right Rev. the Bishop of Huron as one of the speakers at the anniversary meeting on April 27th.

The laughing plant of Arabia produces black, bean-like seeds, small doses of which, when dried and powdered, intoxicate like laughing gas.

It is stated that a railway train travelling at the rate of 100 miles an hour could not be pulled up in a distance less than two miles with old fashioned appliances.

The first regular railway for carrying passengers was opened September 27th, 1825, from Darlington to Stockton, England.

The Bishop of Algoma and Mrs. Sullivan will shortly leave on a trip to southern climes. The *Algoma Pioneer* reports improvement in the Bishop's health.

In 119 cities of the United States there are 801,000 wage earners in enforced idleness. Dependent on these for support are 1,956,000 persons.

The most expensive illustrated book yet made is said to be a Bible now owned by Theodore Irwin, of Oswego, N. Y. It is valued at \$10,000.

Emperor William sells the products of his farm at Potsdam to whosoever will buy at market rates.

A family in Mitchell county, North Carolina, consists of seven brothers and five sisters, all of whom are over six feet in height. One of the brothers is said to be seven feet nine inches tall.

In the four years ending 1891 there were 15,947 murders in the United States. But 1,950 of the murderers were ever called to account for their crimes, and of these 410 were hanged and 640 lynched.

The Rev. W. M. Seaborn, rector of St. Matthew's Church, East London, has returned home from a six months' trip to England. Mr. Seaborn feels greatly benefited by the change, and comes back much refreshed.

During the trial of a case in London recently it was developed that dealers in eggs usually sell the bad ones to certain confectioners of that city, who use them in making candy.

It is reported that the governors of McGill University, at Montreal, have offered the principalship, made vacant by the resignation of Sir William Dawson, to Professor Henry Drummond, of Aberdeen University.

A Kansas wife was released from her husband because, as she stated in her petition, "the defendant pinched the nose of this plaintiff, causing it to become very red, thereby causing the plaintiff great pain and anguish of mind."

It is a singular fact that both Ottawa and Washington are without resident Anglican Bishops, but the diocese of Maryland, like that of Ontario, is proceeding to division in order to provide the capital city with a prelate.

The offerings on hospital Sunday in London, England, up to and including the year 1891, have been £573,000. Both Protestant and Roman Catholic churches contributed. Of this amount £444,000, or more than three quarters, came from the Anglican Church. This Church also led in 1891 and 1892 in offerings to the Kingston general hospital; in 1893 the Presbyterian Church led.

British and Foreign.

The Dean of Chester, in answer to a recent appeal for funds with which to restore the cathedral, has already received two separate donations of £1,000 each.

President Cleveland has appointed as United States Minister to Corea, Professor J. M. B. Sill, of Michigan, who two years ago was ordained deacon by the bishop of that diocese.

The Bishop of Truro proposes making a personal visitation this year of all the churches and parishes in his widely scattered diocese. The Bishop of Rochester has commenced a similar visitation, and the Bishop of Salisbury will commence his visitation in Wiltshire in May.

The Ven. Mervyn Archdall, Archdeacon of Cork, has been appointed to the Deanery of Cork, vacant by the death of the late Dean Warren.

It is stated that the Rev. Arthur T. Pierson, D.D., who occupied the pulpit at the Metropolitan Tabernacle for some time after Mr. Spurgeon's death, has been immersed, and is now working with Dr. A. J. Gordon, the well-known Baptist minister of Boston.

A volume of selections from the writings of Dean Stanley is being prepared by Archdeacon Aglen, of St. Andrew's, for publication by Mr. Murray.

The Rev. Harry Drew arrived safely at Capetown in the *Dunottar Castle*, and has proceeded to Claremont, where he will remain until the consecration of the Coadjutor-Bishop. Mr. Drew will later on go up to Kimberley, on a visit to the Rev. the Hon. A. V. Lyttleton.

The Duchess of Sutherland has joined the Total Abstinence Section of the C.E.F.S. A former Duchess of Sutherland used to recommend champagne as the most wholesome of morning drinks, though injurious at night.

The Archbishop of Canterbury has accepted the nomination by the C. M. S. to the bishopric of North Japan of the Rev. H. T. E. Barlow, senior curate in charge of St. Michael's Church, Workington, a son of the vicar of Islington.

In reply to Mr. Perks' recent pamphlet against the scheme for a so-called Methodist Episcopate, the Rev. Dr. Rigg (the originator of the proposal) contends that his separated ministers will in no sense of the

word be bishops, because the duties that generally fall to the lot of the clergy of that rank are already performed as far as the Methodist Church is concerned by the district synods. It is to aid the synods to do their work more effectively that Dr. Rigg declares he is desirous of seeing certain men set apart for a term of six years and freed from the duties of a settled pastorate.

The Bishop of Rochester, at a special service held at St. Paul's Clapham, set apart as deaconess Miss Cecilia Robinson, who has been three years resident at the Training Home of the Rochester Diocesan Deaconess Institution. The sermon was delivered by the Rev. J. A. Robinson, Norrisian Professor of Divinity, and brother of the lady set apart as deaconess. Thirteen deaconesses are now licensed to parishes in the Rochester diocese, and are resident in the parishes to which they are licensed. In the home of the institution there are now resident the head deaconess and an assistant deaconess, seven probationers for the office of deaconess, and visitors.

The Christian Social Union lectures at the Church of St. Edmund, Lombard street, have at least been interesting, though all may not agree with the views which have been put forward. The first address on Ash Wednesday was a very powerful one by Canon Scott Holland on national penitence; and the Dean of Winchester followed on Thursday with a series of warnings from history against letting the Church fall out of line with the movements and aspirations of the time.—*Rock*.

The Bishop of Nyassaland is anxious that diplomacy and not arms shall solve the difficulties there, for, he writes, "the people against whom the military operations are directed are nearly related and commercially connected with the Yaos of Unango, amongst whom our lot here is cast, and either the successes or the reverses of the British arms may prejudice our Yao friends against the missionaries or stray European travellers."

Sir J. T. D. Llewelyn, Bart, Penllergaer, has informed the authorities of St. David's College, Lampeter, of his intention to devote the interest of a sum of £5,000 to the purpose of furthering education at St. David's College. Sir J. T. D. Llewelyn proposes to give this sum in memory of his late son, Mr. W. Dillwyn Llewelyn, and the fund is to be called after his name. £100 a year from the income of this fund is to be applied, in such proportions as may be hereinafter decided on, to assist students of St. David's College to proceed to Oxford and Cambridge under the affiliation scheme, and £50 a year is given to found a scholarship tenable at St. David's College.

Australian Churchmen are calling earnest attention to the fact that Roman Catholics undertake to instruct Protestant children for fees less than are charged in the public schools, promising non-interference with their religion—a pledge that means nothing, for it is not dogma so much as atmosphere which influences the minds of children; besides, the Romanists do not regard Protestantism as "religion," and therefore by teaching these children Roman Catholicism they are not tampering with their religion, since they have none. Rome's steadfast aim in the Colonies, as elsewhere, is supremacy. Her followers are rapidly filling all available public offices. The priests are zealous advocates of religious education, and make a show of working with Protestants to secure their own ends.—*Rock*.

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.

Superannuation.

SIR,—I am in receipt of notice from Synod office re parochial assessment to the Superannuation Fund of the diocese, which is required to be paid over early in April. The clause of the canon authorizing this payment, is quoted in the circular, and applies to all parishes and clergymen in the diocese, as well as myself and parish. This canon was, as stated per circular, passed by the synod in 1877, but I would ask how much of it stands intact at the present date? From the alterations and amendments that have been made to it from time to time, one would be led to think that a similar book to the one explanatory of the public school law, would be an absolute necessity to a clear understanding of its working. I am therefore of the opinion (and very strongly too), that

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as it has to a great extent proved unworkable and impracticable, and as it has been tinkered with and amended at every session of the Synod since its formation and adoption, it ought to be entirely recast and followed by something more practicable and workable at next meeting of Synod.

R. A. ROONEY.

World's Fair Parliament of Religions.

SIR,—I think that any one, whatever his opinions or feelings may have been, who reads in the March Review of Reviews a sketch of the doings of the World's Fair Parliament of Religions, must be devoutly thankful that our Anglican Patriarch, Archbishop Benson, as the representative of our Communion, refused to recognize, officially, this "Exhibit." The idea, of course, is very picturesque, but the reality is most revolting.

N. C. E.

Increase of the Episcopate.

SIR,—Among the interesting matters discussed in your correspondence columns lately, what has become of the question of the "Increase of the Episcopate?" Can we do nothing to bring pressure to bear on the Bishops before the next Provincial Synod? Is there no way of getting up a monster petition signed by clergy and laity in every parish of Canada, asking their Lordships to withdraw their resolution requiring an endowment of \$40,000 before any new bishop is consecrated? If such a petition were at all unanimous, it could hardly be ignored as was the report of the late committee on "The Aggressive Work of the Church."

RECTOR.

Definite Church Teaching in our Public Schools.

SIR,—Your correspondent "W." points out to us, in your issue of 1st inst., a very real danger that menaces us if we neglect any longer to demand that our children be afforded definite religious teaching as part of their regular education.

It is much to be regretted that so little interest is manifested on this subject, either by clergy or laity, and it is to be hoped that Churchmen, who do recognize its importance, will not let the matter rest until they have created a strong, healthy sentiment in favour of the children of Churchmen being properly instructed in the faith. Agitation in all the Church papers, and at all the meetings of synods, and on every possible occasion, ought soon to create a desire to remedy the evil that now exists, and, when this much has been accomplished, doubtless steps would then be speedily taken to attain to the desired end.

It seems to me that, even if some arrangement could be made by which the clergy were allowed to have Church of England children, attending the public schools, under their teaching for one hour every alternate day, during school hours, it would be a great step in the right direction. Whether we will ever get separate schools is a question, but unless we ask for much we will get nothing.

LIMESTONE.

Mr. Temple's Book.

SIR,—I was pleased to read your review of "The Church in the Prayer Book," Church people will find this book delightful instructive reading. On page 183, Mr. Temple, dealing with ornaments, says: "The altar cross stands in the centre of the re-table, however beautiful, costly, and suggestive its symbolic decoration may be, it should not be a crucifix. Such a symbol may be helpful on Good Friday to realize the stupendous significance of that day, but for ordinary and continual use it is the empty cross that stands for the completed and essential character of our redemption which has yet a living and prevailing high Priest." This is Catholic but not Ritualistic. In the Lord's Prayer in the office of Holy Communion, Mr. Temple says, "It is to be repeated by the priest alone. It . . . is nowhere intended to be ritually used in public without some proper preface. It occurs later under these conditions and with special honour."

In the Gloria in Excelsis he says, "Priest, choristes, and people unite in this glorious enthrust of praise, taking upon their lips the heavenly song with which He was first welcomed whose Presence we have just realized," to be said or sung "all standing."

I have before me a copy of the communion service in the American Church and before the words Holy, holy, holy, there is a rubric, "repeat together."

In the General Thanksgiving. Mr. Temple on page 118 says: "In the English Book our General Thanksgiving appears as one of the occasional thanksgivings and its daily service closes without it, though it is really said there, perhaps nearly as often as with us. It has been sometimes repeated with the minister, like the general confession, though such a practice is entirely without liturgical warrant; and the true usage here is to consider the word "general" as applied to blessings, rather than to us who acknowledge them."

It is on her educated members, that is on those who have studied the Church's system in her Prayer Book, that the Church must depend on aggressive work. Canadian laymen want a handy book covering all points, and Mr. Temple's book is "so far the best published."

D.

Does the Church Permit It?

SIR,—I hope you will kindly permit me to make a few remarks in reply to two letters which appeared in the CHURCHMAN recently, not for the sake of contradiction or fault-finding, but in hopes that some good may come out of it. In the CHURCHMAN of Feb. 15th, a correspondent over the signature of "A Churchman" tells us of what was nearly another Church desecration somewhere near Toronto, which apparently he thinks makes the case stronger against the incumbent at Hespeler. This time it is a Churchwarden, who in the absence of a regularly appointed clergyman, after taking up the collection went inside the communion rails with the money. A person would naturally think that a simple, pious and business-like act, yet a certain person thought he saw a case of Church desecration, and lodged a complaint which brought forth a rebuke; there it is again—the money and plate was all right, but the poor Churchwarden would pollute the sanctity of the place by his presence nearly as bad as a dissenting clergyman would. A Churchwarden is very useful when collecting the clergyman's salary, and is much needed to take up the collections and to do other business belonging to a Church, still he must not go within the rails even on business. And in the CHURCHMAN of Feb. 22nd, another correspondent who signed "One More Churchman," in reply to my feeble effort in upholding the Rev. Mr. Edmonds in his just act of inviting the two ministers within the rails—your correspondent tells us he does not think the proceedings at Hespeler hinged upon the question of these two ministers being admitted within the rails, but as to the rites, according to the usage of the Church of England, for which this part of the church is reserved. Now, after all the blame and bluster, we are informed that it is only the rites and usages of the Church that have been infringed upon. He also informs us that these ministers would have respected the usages of the Church had they not been invited to enter by the very person who from his position as clergyman of the church should not have so lightly infringed upon the rites and usages of his Church, and thus the Church of England is often brought into disrepute by those who are bound to uphold and maintain her teachings and usages. Your correspondent knows right well that the Church gets into disrepute oftener by adding to her rites and usages than by infringements on them. He also appears to hint, because I do not give any encouragement for that simple usage of the Church, that I am not much of a Churchman. Now I consider a person can be a Churchman and Christian, too, without clinging with bigotry to that simple and silly old notion that is in dispute—for my part I prefer the general prosperity of the Church, and think the observance of that simple rite of small importance. Now after the rites and usages of the Church have been guarded with such zealous care down to the present, what is the results in numerous instances? I will give two or three to illustrate; lately I have read an account of a Church service some where in England where the congregation consisted of one person and that person a foreigner, and no doubt but the rites and usages of the Church were well looked after. And about three years ago an American lady correspondent writing from London, England, gave an account of a week day service when the congregation could be counted on her fingers, and we may rest assured that the rites and usages of that Church had been well looked after, the Church being St. Paul's Cathedral. And last summer the discovery was made that in the diocese of Huron about thirty thousand more names were on the assessment rolls than could be accounted for in the Church. Now sir, if these four correspondents, instead of wasting energy on empty nothings, would come down to solid serviceable work and assist in gathering in the scattered members of their several congregations who seldom or never attend church, their work would be commendable. I have read each of the four letters carefully and have failed to find even one line in reference to the congregation, and I say without fear of successful contradiction that it does not matter one iota whether these ministers went inside the rails or not, but it is a serious matter having only part of the congregation attend church. At the last day the Rev. Mr. Edmonds will not be asked if he invited dissenting ministers within the communion rails, and the Churchwarden will not be asked if he went inside the rails with the collection. Therefore, again I congratulate the Rev. Mr. Edmonds for the stand he has taken. This time I will call myself a Church member; having so many Churchmen we would soon get mixed.

A CHURCH MEMBER.

"I was Never Taught that in Canada," or one Cause of Church Leakage.

SIR.—I was invited recently to attend a Methodist supper, and on social grounds accepted, with the following results. I had barely entered the hall where the festival was being held when I was warmly greeted by a number of persons with the flattering announcement, "we used to belong to your Church." "Oh," I replied to one enthusiastic lady, "and to whose Church do you belong now?" "To the Methodist Church." "Indeed, and when did you renounce your membership of my Church?" "Well, I never was really a member, though baptized and brought up in the Episcopal Church in Canada, for you see I was never confirmed." This conversation took place in the midst of a number of persons, some of whom professed to be still Episcopalians, others to have left that particular, and evidently not very well understood, or appreciated form of Christianity. Feeling that it was hardly becoming on my part to enter into explanations of Church teaching at a Methodist social supper, I offered to visit this said lady and have a little talk with her on the morrow respecting the belief of the Church in which she confessed to have been brought up. My offer having been accepted, I started out the next morning on behalf of definite Church teaching. The husband of the lady I was on my way to visit is the son of an English clergyman, and was present during part of our conversation, which took place at the further end of their store, which they use as a sitting-room. There were five persons present when I opened the Prayer Book at the Ordination of Priests of the Anglican Church, and read the commission given to them to remit and retain sins, as this power, as forming part of our Church's teaching, had been totally denied the previous evening. I then referred to Jno. xx. 19-24, and to Matt. xviii. 15-19, enforcing the argument with 2 Cor. v. 18 (the ministry of reconciliation). I did not fail to explain wherein alone the source of the power to remit and to retain sins lay, viz., in God, and that in no sense was it of man, the ministry using this power merely as delegates, in the name and power of God, transmitted to the Church by Christ Himself. Yet by this delegated authority, all duly ordained priests had the power, and had been commanded to remit, or to retain sins; which action, if rightly performed, i. e., presuming it to be a just decision on the part of the priest, accompanied by the right state of mind on the part of the penitent, would be ratified in heaven. All this, however, was most stontly denied on the ground that it had "never been taught in Canada." Alas! my own heart echoed this assertion, knowing that, with few exceptions, Anglican pulpits in Canada, or anywhere else for that matter, either at home, in the colonies, or the United States, were silent on this fundamental teaching of the Catholic Church, except perhaps where it is occasionally stated only to be denied. How often are the laity of our Church told that one great feature of their coming to Church is to confess their sins in order to receive absolution from one who has special power to confer it? I use the expression "to confer it" because in a lame way it is often granted that our priests have power to declare forgiveness; while, at the same time, it is generally lost sight of that they have also the power to withhold it. There is more than a pronouncing either way, there is a personal retention, or remission by the priest, a dispensative power, owing to which he acts in Christ's stead, who conferred upon His Church the power that had been conferred upon Himself (Matt. ix. 6.) Bishop Barry, in his widely used Teachers' Prayer Book, says of the Absolution, "it is God's answer to the Confession." The great Barrow, as quoted by Dr. Luckock, the distinguished Church writer, points out that the Absolution is "dispensative" as well as "declarative." As already stated, the source of this power is of God only, and it can alone be exercised when both priest and penitent are acting in harmony with God. Yet, it has pleased God to commit to men the ministry of reconciliation, seeing, to use the words of Dr. Luckock, "Christ gave to them as it were part of Himself, enabling them to do as He had done when amidst the astonished Jews He said to the sick of the palsy, 'Thy sins be forgiven thee.'" For a careful student, however, it is unnecessary to substantiate what I have said respecting the nature of the ministerial Absolution, by individual Church authorities, interesting and additionally profitable as it may be. I mean, of course, a student of the Prayer Book merely. For such a one, let him compare the power given to priests in their ordination with the absolution in the office for the "visitation of the sick," together with that in the first exhortation in the Communion service; let a careful comparison of these statements be made with the declarations of Scripture already given, and it will be seen at once that the power given by Christ to His disciples to remit and to retain sins, and which He also said was to be a function of the ministry of His Church, is claimed to be possessed by the Anglican branch of the Catholic Church in her official formularies, and yet,

this absolutely plain teaching is not only by the majority of our laity not understood, but is in numerous instances absolutely denied, and by not a few of our clergy themselves also. The proof of my statement is to be seen in the important utterance by their lordships the Bishops at the late Federal Synod, viz.: "All classes, educated and uneducated alike, have suffered in the past, and are suffering still, because there is a lack of definiteness, accuracy and depth in the teaching afforded them." Brave words, and surely not without justification; yet there is food for deep reflection even by their lordships, who seem to have espied the mote in the eye of the lower clergy, while the beam in their own Episcopal eye appears to have escaped their notice entirely. While they are right in saying that all classes have alike suffered from an indefiniteness and inaccuracy in Church teaching in the past, and are still suffering, who is responsible for this lamentable state of things? Who can their lordships be referring to but the parish clergy, who have the main teaching of the laity in their hands, so far as Church matters are concerned. Now is it fair that the parochial clergy are to be thus rebuked without a word being said to those who are supposed to be the chief guardians of the Church's interests? If the Church has suffered in the past from a lack of definite and even accurate teaching, why has it been allowed to go on so long by our ecclesiastical heads without their attempting to check it? I answer unhesitatingly, because their lordships have not always been so zealous for accurate Church teaching as by the grace of God they seem to be now. In truth, if the definite and accurate Church teaching had only been insisted upon by our chief pastors long ago, we should not have such ignorance of Anglican rites, ceremonies, and doctrines on the part of our laity, of which they justly complain, but rather unjustly put the blame upon the less blameable parties. Now why are those parochial clergy who honestly endeavour to teach the Prayer Book as it is, called High Churchmen; looked upon as Romanizers; disloyal generally to what is imagined, by those whose proper place is amongst the Reformed Episcopalians, to be the true Anglican teaching? Because they are left by the chief pastors to battle for definite and accurate teaching, while for the most part their lordships remain content with passing motions of regret and censure where they can do little good. Until those who teach catholic doctrine—by that I do not wish it to be thought that I mean any but what is fully taught and implied in our Prayer Book—are vigorously supported by our apostolic fathers, we shall have multitudes saying, when they hear accurate and definite Church teaching, "I never was taught that in Canada." The attempt to revive the Catholic teaching of our Prayer Book has been met with the silly and ignorant cry that we are going back to Rome, and that the Episcopal Church is next door to Rome. This has not been lost upon the enemies of our Church, who I find as dissenters are just as hostile to Episcopacy in Canada and the United States as they are in England. They encourage our members to leave us on the grounds that our teaching has a Roman tendency. Methodism is made up to a great extent here, and I know it is in Canada, by those who were baptized in the Church in England, or in Canada. There are of course many reasons besides the one I am alluding to which account for their deserting the Church of their baptism, but nevertheless the notion that we are developing Roman tendencies when we endeavour to give definite and accurate Church teaching, is a large factor in the leakage from our Church. We want more help from headquarters in our endeavour to set before our congregations the true teaching of the Anglican branch of the one Catholic and Apostolic Church of Christ. When we get that, when they themselves will take an active part in the spread of Catholic truth, then we may expect not only to stop the leakage, but to see the tide turn to us instead of from us, as it undoubtedly has been for some time past. Already there are hopeful signs. The Church at home is increasing rapidly. It is doing the same here, and in Canada things are not at a standstill. Yet, notwithstanding, the increase would be greatly accelerated were our ecclesiastical heads to vindicate our Catholic position to-day as the Anglican Bishops did in the past. We should then perhaps have less inaccurate teaching on the part of the parochial clergy, but in truth there is a complaint from headquarters when the greatest literary defence of the present is being made by the priests of the Church, and not the Bishops, witness the works put forth by Littledale, Gore, Moore, Salmon, Goulburn and many others. That much of the teaching of the parochial clergy of the past has been, and is still imperfect, is, alas, only too true; but those who make this complaint so glibly are not altogether free from the same charge, while I think it can be said with justice that had more care and accuracy been shown on the part of our leaders, the rank and file of the clergy would also have presented a better appearance. There is, however, little use

in stopping to put the blame on the right parties. The fact remains as their lordships say, viz., that Church teaching has been defective and inaccurate in the past, and that it is so in the present. My prayer is that the whole Church may be thankful for this warning voice, and that she may arouse herself to greater faithfulness all round, so that the time may speedily come when they shall no more say when true Church teaching is propounded, "I was never taught that in Canada," but on the contrary, "yes, I know that is true, because I learned that at home in Canada."

ARTHUR E. WHATHAM.

The Rectory, Caro, Michigan, Feb. 27th, 1894.

Christ Church Mission.

SIR,—I beg to enclose a copy of the balance sheet of this mission for the year ending June 30th. While deeply grateful for the help rendered in the past, our present needs are most pressing. For the past two years my gross receipts in the way of stipend have only been \$198.62 per annum. You can judge what this means in the isolated position in which we are placed, where the cost of every article we need is three times its outside value. Our work of enlarging mission premises is now at a stand. A severe blow to us this year was the partial failure of the crop on our mission farm, caused by want of rains and the excessive heat of the season.

Our Indian school is prospering under the charge of Mr. Giles, a gentleman from Birmingham, Eng. Mr. Giles is a most efficient organist, and I am sure our friends would be pleased, could they hear our children sing and witness the heartiness in which they join in the responses in our public services.

Three years ago I relinquished my stipend from the English Church Missionary Society, and threw myself and work upon the voluntary offerings of the Canadian Churches. We get no government aid, with the exception of a small grant towards the teacher's salary. This is my twelfth year in mission work in this diocese, and the question now is, must I throw up, for want of sufficient support, a work that has cost me the best years of my ministerial life?

Please lend me a helping hand by placing the needs of this mission before your S.S. and W.A.M.A. Clothing for boys and girls between the age of 5 and 12 years, and good second-hand clothing for distribution among our Indians, also donations of groceries, medicine, pills, liniment, ointment, etc., will be most acceptable. Bales or boxes should be addressed, Rev. J. G. Brick, Peace River, per C.P.R., to Edmonton, N.W.T., and should be forwarded not later than May 1st. All monies should be sent to the Sec'y and Treasurer, Miss L. A. Dixon, 29 Wilton Crescent, Toronto. Yours faithfully in the work of our beloved Church,

J. GOUGH BRICK.

Peace River, via Edmonton, N.W.T., Dec. 12, 1893.

BALANCE SHEET CHRIST CHURCH MISSION, PEACE RIVER, JUNE 30TH, 1893.

Receipts.

Aylmer, Ontario, W. A.	\$ 5 00
Bradford, Mrs. Hamer	2 00
Chippawa, a member of W.A.	1 00
Glanworth, S.S. and W.A.	9 87
Hamilton, Miss Twoling and sister	26 50
" Mrs. J. Marshall	2 00
" Mrs. Griffiths	50
" Christ Church S.S.	10 00
Horning's Mill S.S.	5 70
Honeywood S.S.	1 00
Kingston, St. James' Jr. Guild	35 00
Kingsville, W.A.	5 00
London, St. Paul's, member W.A.	1 00
Montreal, St. Martin's S.S.	32 20
" Mrs. Seymour, per Rev. S. Massey	15 00
Niagara, per Rev. J. C. Garrett	21 73
Owen Sound, St. George's S.S.	18 03
Orillia, St. James' W.A.	5 00
Rosemont, per Rev. F. J. Lynch and friends	18 96
Rama, Mrs. J. McPherson	2 00
Portsmouth, St. John's S.S.	5 00
Strathroy, Young Ladies' Society	10 00
St. Catharines, Mrs. Clench	1 00
St. Thomas, Mrs. C. Bristol	10 00
Simcoe, Trinity W.A.	10 00
Springfield-on-Credit, Mrs. Magrath	25 00
Thorold, St. John's S.S.	15 00
Toronto, H. S. Northrop, Esq., and friend	125 00
" Church of Ascension S.S.	30 00
" A. B. McColl, Esq.	7 75
" A friend	5 00
" W. F. Tanner, Esq.	1 50
" United Bible Class, St. Paul's, etc.	5 00
" St. Philip's, Hannington's Boys' Mission	10 00
Whitby, All Saints' S.S.	8 10
Woodstock, New St. Paul's W.A.	10 00
Wyoming, St. John's S.S.	2 00
Missionary Leaves Association, England	12 00
Refund on freight wagon	1 25

\$ 511 09

Bank interest	\$ 7 65
Sale of farm produce	259 70
Deficit	1102 76
	\$1881 20

Expenditure.

Deficit year ending June 30th, 1892	\$ 927 45
Purchases on Mission account—	
Hardware, Ross Bros., Edmonton	25 00
Machine oil and grease	7 75
Freight charges on above	25 00
Board and wages for farm help half year ending Dec. 31st, 1892	146 00
Missionary stipend	750 00
	\$1881 20

J. GOUGH BRICK, Missionary.

Miss L. A. Dixon, 29 Wilton Crescent, Toronto,
Sec'y and Treasurer.

Peculiar to Itself.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses merit "peculiar to itself."

Hood's PILLS cure nausea, sick headache, indigestion, biliousness. Sold by all druggists.

Family Reading.

Love's Mastery: Or the Gower Family.

The days and weeks which brought change of scene and season and temperature to others were all unvaried in their monotony to him, with only the alterations which sickness brings of less painful days or more wearisome and restless nights as way-marks in the long year of languor and debility. The Captain's long low tap was answered by nurse's cheerful voice, saying, "Come in, please;" and the next moment a cry of pleasure from the little couch gave evidence of Tracy's welcome to the unexpected visitor. Nurse, after making very loving and particular inquiries about Stella, retired, leaving the young man and the child together.

"Will you come and rest a little on my knee, and lean your head on my shoulder?" Captain Flamank asked, when nurse was gone.

"O yes, please," Tracy answered eagerly, with something of the smile that used to be given to his sister. "It will remind me so of her, and of the first time I saw you."

Captain Flamank had thought of that first time already, and of the little figure in pink upon the hearth-rug with flushed cheek and eager happy smile, who had looked up and welcomed him so heartily. He had never seen Stella perfectly glad and happy before or since; and it made a great impression on his mind. If he felt her absence how much more must the loving brother, to whom she was the very life and sunshine of existence. Thinking thus, he pressed a kiss on the forehead of the little deserted child, as he held him in his arms, and then took one of the tiny hands in his own.

"Tell me all about her, dear Captain," Tracy said, squeezing one of the fingers which seemed so large and strong compared to Stella's. "It is so kind and good of you to come to-night: I did not at all expect you till to-morrow or next day."

"Stella is well and happy, and sends you more messages of love and affection than I can possibly carry, Tracy."

And then he went on to tell every particular concerning his sister that he thought might please the child, and ended by unfolding the pictures—tangible proofs of Stella's skill and remembrance, hailed both for her sake and their own with the fondest expressions of admiration and endearment.

"And now, tell me about yourself, poor child," the Captain said compassionately, as the large melancholy eyes looked up to his again with a depth of loving earnestness and inquiry in their gaze.

"I am better, I think, thank you, Captain Flamank. I have less pain, and sometimes sleep more soundly; only—" Here Tracy stopped and looked down.

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"Only what, my child?"
But Tracy did not answer, and all Captain Flamank's coaxing and entreaties were in vain. He guessed then what it was, and whispered Stella's name. The little hand held in his own was hastily withdrawn, and a tear or two dashed away from the drooping eye-lids.

O these children's tears! so rare and slow to come, and yet so large and burning! They well-nigh made the strong man weep only to see and hear them.

"Don't tell her," Tracy said; "promise me you will not, dear Captain. I never, never cry; only to-night seeing you, and hearing all about her, has made me strange and foolish; and I could not help it. She does not cry, does she?" he continued, looking up into his companion's face again very searchingly.

The Captain hesitated. He was thinking of the tear that Stella had wept for him, the tear of sorrow and compassion, of which, on Tracy's behalf, there was no need.

"Never for herself, my darling," he answered, as the child's eyes waited for a response.

"And not much for me?"

"No, not much; only once have I seen her, Tracy; and that was more with pleasure than with grief. It was when I gave her your little letter: she was smiling the very next moment, and oh so pleased!"

"I shall write again very, very, soon, and you will take the letter, won't you, Captain? I should have sent another note before this, only Dr. Argyle said no, I had better wait a few days. But he will let me very soon I am sure: he is always kind."

Captain Flamank bent, and kissed the child again: his face was very exquisite in the flush of pleasure and eagerness.

"O yes, I will take your letter, and give it straight into Stella's hands."

"And a kiss?" said Tracy.

"Yes, a kiss certainly, if you wish it. And now, for to-night, I must be going, Tracy; but I will come again whenever I can."

"You haven't told me about sister and Somerset?" Tracy said recollecting himself.

"They are both well; and Lora told me to get you the prettiest bunch of flowers that could be found in the Covent garden."

"Violets," said the child: "white and purple—sweet ones, I should like best."

"You shall have them; only violets will not cost a quarter of the money your sister gave me."

"How much was it? May you tell?" Tracy asked, smiling.

Captain Flamank took a bright half-sovereign from his waistcoat pocket, and held it up.

"How much will the violets cost?"

"Half-a-crown, perhaps; not more. I can get you some beautiful azaleas and hot-house flowers with the rest, unless there is anything else you would rather."

"Will sister mind how the rest of the money is spent? It was very kind of her to think about the flowers."

"O no, I am sure she will not mind. You think of anything you please."

"It is little Charlie," Tracy answered, somewhat dubiously; for he scarcely liked to parade his almsgiving even before his dear "Captain," as he called him. "You know the little boy in Brick Lane, whom Stella and I love and Mrs. Fleming goes to see for us?"

"O, all right, I understand. You shall have the seven-and-six-pence, Tracy, and everything that is over, and send something nice to the little boy. That will be it, won't it?"

Tracy pressed the hand lovingly again, and smiled; then Captain Flamank rose, and very tenderly deposited his little frail burden on the couch. Nurse appeared in answer to the ring; and with a few more kindly words Captain Flamank departed.

Little Tracy slept soundly that night. The loving words and messages, fresh as it seemed from Stella's lips, were like a cordial to his spirit; and the pictures, tokens of her love and thoughts, were spread open on the counterpane to greet his first waking sight in the morning.

"Papa dear, Stella is coming to lunch to-day,

and to help Miss Fridell and me in decorations afterwards."

Christmas-day fell on Sunday this year; and it was on Saturday morning that Mary made this announcement to her father; "We shall be busy in church till one o'clock; so you will receive her, if I am not home quite in time."

"Have you seen anything of Miss Gower, or the rest of the family, during the week?"

(To be continued.)

REV. T. W. LEGGOTT, BROOKLIN, ONT., writes: After giving the K.D.C. a fair trial, I am satisfied it is the best remedy for Dyspepsia ever brought within my reach. I have found it all that is claimed in its behalf, and have much pleasure in recommending it as a most excellent remedy. Free Sample of K.D.C. mailed to any address. K. D.C. Co., Ltd., New Glasgow, N.S., or 127 State St., Boston, Mass.

The Lenten Litany.

BY W. B. G.

At morn when o'er the drifted snow,
The first warm breaths of spring-tide blow,
Approach the temple with the cry,
Thy Lenten litany.

The lights of Christmas-tide are dim;
The star sinks 'neath th' horizon's rim;
Yon is the path of agony
Of wild Gethsemane.

In sackcloth of the heart and soul,
As on the swift days ever roll,
Bear Christ upon the Cross in sight,
As nears thy Easter light.

Thus e'en amid the joys of Shrove
We turned to yonder olive grove;
We see the Saviour low in prayer;
And thither we repair.

Put off the pomp of chancels gay;
The Saviour walk's temptation's way;
Put on the violet of grief
Till Easter gives relief;

Till in the glory of His tomb
Far vanished is the Lenten gloom;
Till then let these ascend on high—
Thy wail and litany.

K. D. C. Pills cure chronic constipation.

K. D. C. is marked, prompt and lasting in its effects.

Palm Sunday.

The shadows of the Lenten Fast are deepening, as we, this day, enter upon the beginning of our Lord's passion. Next Sunday will bring us to Palm Sunday; and then we hasten on to the culmination of the sufferings of our dear Lord as we view Him on the cross, when Good Friday is reached. These two closing weeks are very precious ones to those who love the Church. These are days when we need to keep within the Church's sacred portals all the time that's possible for us, because it is here that we can draw nearer to the suffering victim, the blessed Jesus, Whose life as man was brought to so cruel an end. It is a time when over-wrought feelings long for some mode of expression, to show the deep and earnest devotion that animates our hearts. One feels as though he wished to do something, to show how truly he sorrows, and how revengeful are his feelings.

But, dear children, it is not a spirit of revenge that our blessed Lord delights to see. Do not look upon the events now passing, as though the people of those days were the only transgressors. Jesus died for the sins of the whole world. Your sins caused the suffering, your hands platted the crown of thorns, your hands made the ugly wounds, just as much as did the sinful acts of the Jews eighteen hundred years ago.

We must sorrow for our sins, we must humble ourselves, we must correct our faults, if we would mitigate his sufferings. Lent comes to us as a time to help us forward in making ourselves better. The precious days are drawing rapidly to a close, and in the two weeks remaining, much may be done. May all our circle be blessed in their efforts which lead them nearer to the Saviour.

The Usefulness of Lent for Busy Men.

We all know the tremendous claims of business; one has but to look at the thrilling tide of life, which pours into our city from all sides, every morning of the year, to be aware of the power which draws that mighty army of men to the desk, the workshop and the exchange. There is a tragic interest in that great concourse of immortal beings. The mind follows them to their intense labours; it sees them bending over columns of figures, or straining every nerve to make a bargain, or watching intently the fluctuations of the market; it sees them facing with blanched lips possible disaster, or it sees them flushed with a success which is possibly quite as much a danger. What a seething crowd it is in all the busy hours of the day! Wheels are turning, engines throbbing, telephones, telegraphs, type writers, messengers, brokers, buyers, sellers, swindlers, sharpers, keen antagonists, all are at it, in one tremendous conflict, until the hour comes which calls a merciful truce; and then, a tired, jaded, excited mass of men once more ebbs from the centre to the circumference, and seeks a little food, a little cheer of home, it may be, a little pleasure, a little sleep; and then, once more, up betimes next day, and the same thing all over again.

There is of course the heroic in all this, the splendid, yes, the magnificent; but one cannot be blinded, for all that, to the fearful conditions which beset the lives of business men. For such lives as these surely the opportunities of Lent ought to be a blessing. For Lent calls them to a moment's halt, with an outlook before the soul other than the exciting scenes of trade. It asks them to rest, for a brief space, the weary, throbbing brain, the excited nerves, the agitated will; it gives them an excuse for applying to themselves the very best medicine—which is, to do nothing for a little while. Doubtless many a poor fellow would be glad to halt for a moment, but he has not courage, or he has not opportunity; and so, it may be, that day and night, from year's end to year's end, his mind and body are ever on this feverish stretch of trade and business, without that entire cessation from such dreadful cares which the forty days of Lent give happy space for, even if only forty hours out of those same forty days can be seized and used.

What a power for good one clear hour of absolute spiritual rest would be, every day in Lent, to all the great army of workers which surge to and fro in our great cities! It would restore to them somewhat of the calm dignity which ever accompanies the great. It would in some degree ensure to them that clear coolness which is the necessary factor in all true success. It might reveal to them the ennobling truth that man does not live by bread alone. It might give their souls a vision of God in His eternal peace.

Now, for this great mass of workers we would plead that some special attention be given to bring Lent to them, or them to Lent. Much may be done by short services, with hymns and brief addresses, all short, sharp, punctual at both ends, and carefully managed; the needs of men being the paramount idea through all—their sense of sin, their struggles with the flesh, the temptations of the world, the lures of Satan, the tendency to despair, the interminableness of the conflict, the sure victory, the merciful Judge, the sure reward. From such meetings men go away lifted up and refreshed. Such services might be in Old Trinity every noon in the year to advantage, certainly every Lent, at hours which would catch men at their least busy time.

But opportunities should also be afforded in the localities where these men live. True, they reach home tired, walks are long, it is not easy to get men out again once they have settled down after the toil of the day. Well, the difficulties are great, but the stake at issue is also great, and every effort should be made to reach the men. But for this we must have Lenten services which are not slipshod, weak, faltering, aimless; we must have real work, real thought, real worship. All must be well arranged, real, orderly, effective. A cold, half-lit church, a fumbling organist and choir, a service indifferently read, an address without vital point, these do not attract men. Try bright services, well-prepared addresses, and

try to win men from the fever of work to the health of Lent.

Closed Doors.

Some persons are greatly troubled, because doors of usefulness and opportunity are shut. It is true that some men like to shut doors, and slam them in other people's faces. When they are in they like to have other people keep out, and some seem to have no higher object than to do what they can to hinder others from doing anything. And often while those who shut doors entrench themselves in their castles, those outside fret and grieve over such hindrances. They try to kick doors open, and they pinch their fingers in the cracks, and make a great noise about the wrong and the injustice to which they are subjected.

Good friend, has a door been shut in your face? Do not spend your time in kicking or banging the door, but consider, not what man intended, but what the Lord intended. Turn about. Perhaps the Lord has some purpose in this which is wiser and wider than you know. While men have shut the door on one side, perhaps the Lord is opening one on the other side.

Victoria Cross for Brave Men.

Among the many valuable collections of coins and badges owned by New York millionaires, there is said to be but one Victoria Cross. That was bought abroad some years ago by Mr. John Aspinwall Hadden to grace his collection of original war medals. It now lies in a glass case in the Metropolitan Museum of Art, having been presented by Mrs. Hadden something over two years ago. As a bit of red ribbon is still attached to it, those versed in the history of the Victoria Cross know it formerly belonged to a soldier.

The highest price ever paid for this decoration by any collector was £2,500, by Private William Griffiths, at a sale at the famous Christie's, in London. Strange to say, one was sold recently in Cork, Ireland. It was in a collection belonging to the late J. J. Mahoney, Esq., and brought a fair price. The cross is made from captured gun metal, and is supposed to be very rare, although the London *Gazette* has published the names of 407 men who have been decorated with this cross.

The late Prince Consort is credited with having created and designed the insignia for this new order for distinguished bravery in 1856. All ranks of the British Army and Navy can aspire to this honour, regardless of rank or social standing.

It consists of a Maltese cross of bronze, attached by the letter V to a bar on which a sprig of laurel is embossed. On the obverse, in the centre, is the British Lion and Crown. Beneath it is a scroll bearing the inscription, "For Valour." The reverse is plain, the name and corps of the recipient being engraved on the bar to which the ribbon is attached. The date of the act of bravery is in the centre of the cross.

This decoration recognizes neither rank, long service, wounds, nor any other circumstances whatever save the one of great and conspicuous bravery. That is the only claim to this honour, and it is, therefore, highly prized. The names of recipients are published in the London *Gazette* and a registry carefully kept in the office of the Secretary of State. The cross is suspended from the left breast by a blue ribbon for the navy and a red one for the army.

The recipient receives a life pension of £10, and an additional pension of £5 for each additional act of bravery. Any person selected for this honour may be decorated on the field or at the spot where the act of bravery took place, in the presence of the naval or military force to which he belongs. This has often been done, and is still fondly spoken of by many of these brave men.

—The swiftest bird on the wing is the frigate bird, a sort of nautical bird of prey. Sailors believe that it can start with the peep of dawn from the coast of Africa, and following the trade wind, land on the American coast before sunset. It can, undoubtedly, fly more than 200 miles an hour, but we do not know of any trustworthy record of the speed of which it is capable.

A Successful Native Worker.

The Rev. Ruttouji Nowroji, of the Western India mission of the Church Missionary Society, was a Parsee, and was converted to Christ thirty-seven years ago. He was ordained in 1870, and is the missionary at Aurungabad, where he is greatly respected by men of all creeds and nationalities. His work extends over a wide tract of country, and he has baptized 1,400 people in the last twenty years.

In an address recently delivered in London he pleaded for Western India. One of the most telling parts of his speech was when he said, "There was in one village I visited a very violent man, against whom I was warned. 'That is the very man I want,' said I. But when I tried to speak to him about Christ, he said, 'The sun will sooner rise in the West and set in the East than I become a Christian.' Yet after ten years of hope deferred I was gladdened by being permitted to baptize that man and his wife, and the once violent man is now meek, gentle, loving, kind."

Rheumatism racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

A Peaceful Life.

A peaceful life; and this I hold to be
A life that finds its springs of peace in Thee;
Then outer cares are outer things alone,
And do not jar the quiet undertone
Of heavenly joy, that through the passing years
Sings to the soul, unheard by worldly ears.

So winter, summer, spring, and all the days
Pass in a calendar of prayer and praise—
Now loud, now soft, half whispered, it may be,
And heard, oh, Father! often but by Thee;
Till the still soul, like a calm summer's sea,
Reveals the Saviour's image perfectly.

May this sweet life be mine! Oh, Jesus, keep
My soul in peace, sure, undisturbed and deep;
Calm, tho' expectant in its hope, until
It sees Thy face, some new dawn, fair and still.

Errors in Diet.

Indigestion is caused by some error in diet or imprudence as to the time of taking food. A delicate person should never eat when excited or tired.

Too great a variety of food should not be partaken of at once. It is better to make a meal of one or two articles, and the next one of something different, than to eat several in succession at the same time. Well-made soup, without fat; delicate fish, boiled, baked or broiled; nicely cooked vegetables, quickly done in boiling water; meat at the happy medium between overdone and rare; light puddings, and stewed fruits are all suitable for the invalid's bill of fare. Eggs may be prepared in different ways. If liked well done they should be boiled about twenty minutes, as long cooking renders them more digestible than when simply boiled hard. If any dish is found to disagree with the patient it should not appear again. In the early convalescence the physician should be consulted before making any change in the diet, and if he gives explicit directions in any case they should be carefully followed. Some light nourishment should be given before rising, or after any extra exertion, and the last thing at night.

—One reason why so many Jews centre in Jerusalem is that to the Sacred City money is lent by the devout and charitable from all parts of the world. It is a sort of central depot of philanthropy, and in consequence not a family nor an individual there need be in want. The *haluka*, or portion, allowed to each family, is paid almost as regularly as a dividend, and if it be not enough in itself for comfortable subsistence, it is enough to remove the necessity for industrious work. The Jews in high places are well aware of the demoralizing effect on the Jews of Jerusalem of this misapplied philanthropy, and of the attraction it forms for the "thrifless and shiftless."

Use K. D. C. for all stomach troubles.

—There are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offence is designed. They are touchy as hair triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his abstraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in every one with whom they come in contact. Innocent persons, who never dreamed of giving offence, are astonished to find some unhappy word or momentary taciturnity mistaken for an insult. To say the least, the habit is unpleasant. It is far wiser to take the more charitable view of our fellow-beings, and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the colour of our own mind. If we are frank and generous, the world treats us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offence are vastly increased.

—The contrast between a few rare days in the Arctic regions and the rest of the year is rather startling. Lieutenant Peary, in his report of his expedition in Greenland, says that under the eighty-second parallel, only one day's journey south from the highest point reached by him, he spent "one of the most delightful days of my life. The air was as soft and balmy as on any spring morning in the far states. Flowers were about us, green grass covered the earth, and near the tent a little brook babbled along. The sky was a tender blue without a cloud, and the breeze was deliciously cool and invigorating."

Hints to Housekeepers.

Make your omelettes with hot water instead of with cold milk. A tablespoonful of water to each egg, and stir the eggs rather than beat them.

Don't hold a child in convulsions in your arms, but strip it quickly and immerse it to the neck in a hot bath, to which a teaspoonful of mustard may be added.

For rice muffins take one cupful of boiled rice, one pint of flour, two eggs, one quart of milk, one tablespoonful of lard, one tablespoonful of salt. Stir it up and bake in gem pans.

SWEET SPIRITS OF NITRE—Reduces fever and causes perspiration. Put a teaspoonful in half a glass of cold water and let the child drink it at intervals. Valuable in a feverish cold.

SOFT JUMBLE CAKES.—One cup sugar, two cups flour, one-half cup of butter, one-half cup milk, two eggs, two even teaspoonfuls baking powder; flavor with vanilla. Bake in a square tin. When baked wet the top with milk and sift powdered sugar over.

QUAKER PUDDING.—Put a teacupful of grated bread crumbs into a bowl. Beat four eggs, with two tablespoonfuls of sugar, a small pinch of salt, and two tablespoonfuls of corn starch; stir it into a quart of milk, pour over the bread crumbs, and put into a greased pudding-dish, and steam one hour. Serve cold with lemon sauce.

I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893), I am perfectly cured.
HUGH DRAIN, Norwood, Ont.

I suffered for a long time with constipation and tried many medicines without success. I then tried Burdock Blood Bitters and very soon had great relief, so I continued its use and am now completely cured.
JOSEPH PHILLION, Quebec, Que.

Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50c.

Bizzy, or a dog, only a ten thousand and down to streets, all and barked things which do, and carried He had done could remember

He was scarcely say There were but few dogs none had a some is that common say his little m good to look less acquaint not.

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For Brai a Horsfo is, withc Remedy and Ner where th debilitat as a ger izer, af both br

Dr. E. Pa., says: and most and gener and nervo exhaustion

Descript Rumford c Beware

Children's Department.

BIZZY.

A STORY FOUNDED ON FACT.

Bizzy, or more familiarly Biz, was a dog, only a dog; on the whole like ten thousand other dogs trotting up and down the country roads and town streets, all over Europe. He leaped and barked and did all those other things which by instinct dogs love to do, and carried a child on his back. He had done this ever since that child could remember.

He was strong, though one could scarcely say that he was good looking. There were certainly handsomer dogs, but few dogs had stronger limbs and none had a better heart. If "handsome is that handsome does," as the common saying has it, no wonder that his little master found him at least good to look at, even though people less acquainted with his ways might not.

He had, as I have said, carried on his back his little master ever since the boy was a tiny mite of a thing, and had to be held on at each side by his father's and mother's hand, and the boy still rode him, grown as he was to a merry, chubby boy of four years old, so heavy that the old dog's legs sometimes gave way under him, and he had to rest often.

Indeed his little master's love was in many ways rather a tyrannical affair. The boy adored his dog and was often in ecstasy over him, and in his raptures he quite forgot the dog's claims to consideration, and was of course unintentionally, but, for all that, really hard and cruel and exacting with him. People who did not love the dog were never the painful trouble to him that at times his little master could be. He hugged him, throwing both his arms around his neck far too tightly, almost throttling him; he pinched one of his "dear old ears" in a kind of a passion of love; or made him stand in some unnatural position out of passionate admiration of



Mr. J. W. Dykeman

St. George, New Brunswick.

After the Grip No Strength, No Ambition

Hood's Sarsaparilla Cures Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.: "C. I. Hood & Co., Lowell, Mass.: "Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other affections caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them." J. W. DYKEMAN, St. George, New Brunswick.

Sciatic Rheumatism

Capt. McCranahan Tells How He Was Cured.

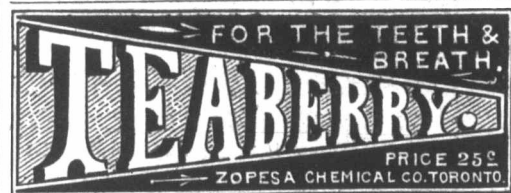
"About a year ago I was taken with a severe attack of sciatic rheumatism and was laid off most of the summer. I went from here to St. John, N. B., in my packet schooner, and was so helpless and in such suffering that I could not get out of the cabin. The captain of another schooner came on board to see me, and wanted me to get Hood's Sarsaparilla; he said it had

HOOD'S Sarsaparilla CURES

cured him when he was so bad that his wife had to feed him. I sent to Boston for two bottles, which did for me all I had been told Hood's Sarsaparilla would do. I gained rapidly and when I had taken the two bottles I was able to work. A great many people here have taken Hood's Sarsaparilla since it cured me, and all speak highly of it." CAPT. S. MCGRANAHAN, Margaretville, Nova Scotia.

Hood's Sarsaparilla is sold by all druggists; \$1, six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.



ALTAR LIGHTS

—AND—
CLASSIFICATION OF FEASTS ACCORDING TO THE USE OF SARUM.
By the REV. W. S. ISHERWOOD.
Also The Shapes and Ornamentation of Ecclesiastical Vestments. By R. A. S. Macalister, M.A. Being Vol. I., Parts I. & II. of "The Transactions of the Society of St. Osmund." Price, 35c.
W. E. LYMAN, Cor.-Secretary, 74 McTavish St., Montreal

his great abilities. Then, at times, the dog yelped; for things went quite too far. And then the boy would tremble a little in slight terror and penitence. But both soon forgot the affair; for they genuinely loved one another and stood high in mutual estimation.

It was only the cruelty of affection—very thoughtless affection, but still affection. And the brave dog knew it and endured it all.

Affection may be more cruel than indifference, but cruel as at times it may be, by generous hearts at least, it is always liked. At its worst, it makes life happier; the flesh may wince a little, but the heart swells fuller with joy. The dog, poor brute, was very happy; full of the pleasure of fortune, of kindness and success. He would not have changed his situation and merry little master for any other lot in the world. He lived in sunshine, and wisely forgot all the little hurts and mistakes, as we all should. So, what with his own good sense and his little master's true love, Bizzy had all the joy a dog can look for in a world like this, and with it he was well contented.

Perhaps some of my youthful readers might learn a lesson from this good-tempered, humble creature. It would not be so difficult to get on with one another in nurseries and in playgrounds as it sometimes is, if we just treated one another's pinches and knocks, not according to the pain they give us, but according to the evident intention of the heart. That is the spirit of all that is noble and true. That, at least, is how Bizzy felt; and he went through life easier by it. And his little master felt all that, and rained kisses upon him; and when he had pennies to spend on eatables, he always bought something Bizzy would like too, and he loved to cram a good handful into his big mouth.

In the summer time they scampered and loitered through the fields or sauntered round the grounds about the house; and when the days were very warm, they lay upon the lawn and on one another. And everybody liked to see them.

At night, when the child went to bed, the dog went to his kennel. Nobody was the light to Bizzy's eyes which his little master was. His night began with the child's bedtime.

Bizzy's ancestors had had no such good fortune as he; perhaps because they had not been an English boy's dog. For the most part, they had belonged to travelling tinkers in Belgium, and had dragged their master's carts about all day, having to put up with little food and a rough bed for their pains. They worked hard, but they never got loved. He himself had been brought to England and his present quarters from Antwerp, while he was a little curly thing that would go into a top-coat pocket. And he had belonged to his little master's parents before their baby-boy was born. Indeed, he was full-grown while his master was still such a mite of a thing that he could not be held up upon Bizzy's back.

Bizzy, I may say, was a diminutive of Bismarck, the German statesman. He was most frequently spoken of as Bizzy and addressed as Biz.

From the first all children had found him a tender, true, and gentle creature; but now he seemed to care only for his joyous, tyrannical little master.

But there came a day when his eyes saw what he could never forget. That

A SHORT STORY.

COTTOLENE is the best Shortening for all cooking purposes.

A TRUE STORY.

COTTOLENE is the only healthful shortening made. Physicians endorse it.

An OLD STORY. that uncomfortable feeling of "too much richness" from food cooked in lard.

A NEW STORY.

Food cooked in COTTOLENE is delicate, delicious, healthful, comforting. Do YOU use COTTOLENE?

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

Physicians,

the world over, endorse it; babies and children like the taste of it. Weak mothers respond readily to its nourishing powers.

Scott's Emulsion

the Cream of Cod-liver Oil, is the life of the blood, the maker of sound flesh, solid bones and lung tissue, and the very essence of nourishment.

Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



OUR COMMUNION WINE

"St. Augustine"

REGISTERED.
Chosen by the synods of Niagara and Ontario for use in both dioceses.
Cases of one dozen bottles.....\$4 50
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rebec, Que.

olds, asthma, id diseases of 60c.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Ramford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

day his little friend was up there in one of the rooms on the second story of the house, looking at him out of a window and calling to him; "Bizzy, Bizzy," a sound which Bizzy never heard without instantly returning a welcome whine, a loving look, and a wag of his big tail.

The child reached still farther through the casement till there, before the dog's eyes, he fell out of it and dropped down through the air to the stone balcony below. The dog leaped to the spot, and stood over the child. For a moment he was silent, gazing on the little still form of the child.

Then the dog lifted up his face and voice to heaven and wailed one long touching wail. The child was dead; his heart was broken. Then kind hands came and took up the little tender lifeless body and carried it to its bed, and afterwards to its grave.

Many kindly people came to him and coaxed him with fond words, and brought him dainties, but he heeded none of them. The world had become a grave; they did not bring him back his master.

Bizzy lay lonely and sad, and slowly pined away and died. Bizzy was dead. Some folks speak with contempt of a dog; but dogs have hearts, and with proper love become faithful friends.

What kind of a tomb the parents built over the place where the child's body lay I do not know; doubtless it was handsome, for they were rich and noble people; but however costly and rare its marble might be, and however loving the tribute the sculptor engraved in the letters upon it, nothing could surely be so beautiful a tribute to the loving little man as the small green grave, which three weeks after his death they made in his own garden, where they buried his dog.

Loving in Words.

"How much I love you, dear mamma!" said little Mary Lee, as she kissed her mother again and again.

"If my little daughter loves me so much, I hope she will show it by being very good and obedient to-day," said Mrs. Lee, as she went out of the room to attend to some domestic duties, leaving Mary to amuse herself with her playthings.

In the first place, she rocked her doll, singing to it until she chose to consider dolly fast asleep; then she walked on tiptoe to the place where her blocks were stored, and amused herself for a long time in building churches, with such tall steeples that it was quite a wonder that she could balance the blocks so nicely.

At length she was tired of this employment, and seated herself in her

little chair to rest. On looking around the room, she saw for the first time her mother's watch lying on the table. Mary had been told that she was never on any account to touch this watch, and when she first saw it she had no intention of doing so, but she went up to the table, and thought she would like to take it in her hand, and put it to her ear to hear its tick.

Conscience, that little voice within, told her she would be disobeying her kind mother; but she hushed it by saying to herself, "Mother doesn't want me to touch her watch because she is afraid I won't be careful of it; but I will. I know I can play with it, and not hurt it at all." And thus persuading herself that she was not doing very wrong, she took the watch in her hand, held it to her ear, and then laid it down again very carefully. Then she thought she would put the chain around her neck, and wear the watch as her mother did.

Just then the door opened, and her mother entered the room; and oh, how grieved and sorry she was when she saw what was done! "Can it be," she said, "that this is the little girl who said she loved her mother so much an hour ago? Ah, it was only love in words; if she had felt it in the heart, she would not have disobeyed her." Little Mary cried very much, and asked her mother's forgiveness, and seemed so truly sorry for her fault, that her mother promised to try and forget her bad conduct if she would do better in the future.

I have been thinking that perhaps some of my readers not only love their parents in the same way that Mary did, but that they grieve their kind Heavenly Father with giving Him only this kind of worthless affection.

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