

Canadian Churchman

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

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TORONTO, CANADA, THURSDAY, MARCH 26, 1903.

[No 13.



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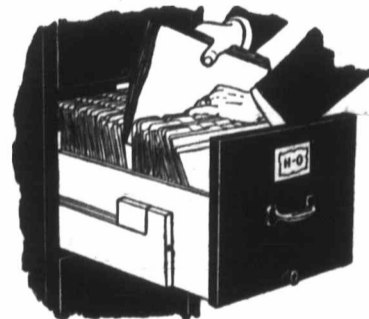
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 CORRESPONDENTS of the CANADIAN CHURCHMAN should send their communications to the Editor, 33 Adelaide Street West, Toronto.
 Offices—Union Block, Toronto owing to the ADVANCE \$1.50.
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 Morning—9:30
 Evening—7:00
 Appropriate Sundays in the F.R.C.O. organ St. James' Cathedral taken from the Hymn Book of which may be obtained from the FIFTY
 Holy Communion Processional: Offertory: 21 Children's Hymn General Hymn
 SIXTY
 Holy Communion Processional: Offertory: Children's Hymn General Hymn
 Our New Offices
 This number of the Churchman, No. 36 Block, on the Adelaide street rooms are space to acknowledge the lords for the played in the really become of circulation of the same time we we had been happy association were required way, and so which we have ment of West lation, which and assistance erial agencies for the

Canadian Churchman.

TORONTO, THURSDAY MARCH 26, 1903

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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NOT F.—SCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

5th SUNDAY IN LENT.

Morning—Exod. III; Luke IV to 16.

Evening—Exod. V or VI to 14; 2 Cor. I 23—II 14.

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

FIFTH SUNDAY IN LENT.

(Passion Sunday.)

Holy Communion: 97, 107, 310, 312.

Processional: 96, 200, 261, 281.

Offertory: 213, 214, 267, 542.

Children's Hymns: 254, 258, 336, 342.

General Hymns: 106, 226, 252, 467.

SIXTH SUNDAY IN LENT.

(Palm Sunday.)

Holy Communion: 193, 197, 321, 322.

Processional: 36, 98, 99, 547.

Offertory: 88, 248, 252, 255.

Children's Hymns: 286, 331, 332, 334.

General Hymns: 31, 91, 250, 253.

Our New Offices.

This number has been issued from our new offices, No. 36 Toronto St., Toronto, the Union Block, on the southwest corner of Toronto and Adelaide streets, opposite the Post Office. The rooms are spacious and convenient, and we have to acknowledge our indebtedness to our landlords for the taste and care that they have displayed in the fittings. These larger rooms had really become necessary owing to the increase of circulation and work connected with the publication of the Canadian Churchman. At the same time we regret leaving our old home, where we had been so long, and which had so many happy associations and memories. But the rooms were required by the Canadian Northern Railway, and so we had to go. It is the story which we have repeated so often of the development of Western Canada, and the influx of population, which requires attention. That attention and assistance is given by railways and all material agencies, and we are constantly calling for the necessary spiritual assistance in

these developing fields, we trust not altogether in vain.

Foreign Elements in England.

It is hoped that Mr. Balfour's Government will attack successfully that most serious question for England, the influx of debased foreigners. The various enquiries, which have been made in recent years, and the evidence collected provide ample material on which to base a measure that would be warmly welcomed by all classes of the community, if it is provided for drastic regulations as to the admission of foreigners. It is a significant fact that, while in 1884 the immigrants numbered 123,500, and the emigrants 242,000, in 1900 the number of immigrants was 175,700, and of emigrants 169,000. In 1884 the foreign immigrants amounted to only 32,000, while in 1900 they were nearly 75,000. No inconsiderable portion of the growth of taxation has been necessitated by the poverty and crime imported by this alien population. Even more serious is the deterioration, both physical and moral, which is fostered by the congested state of the labour market, consequent on the starvation wages at which these foreigners are willing to work. The clergy supply abundant evidence as to the poverty, misery, and degradation which have dogged the steps of many deserving families through the wholesale admission of these undesirable settlers.

CANADIAN CHURCHMAN AND CHURCH RECORD.

The following letter speaks for itself:

To the Subscribers of the Church Record:—

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

THE CHURCH RECORD.

Church Record Office,

Confederation Life Building,

Toronto, March 20th, 1903.

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

Australia Felix.

Looking over the map of the world, one would think that there were few waste places of the earth of which geographers were ignorant; and we can scarcely realize that in Australia there

existed anything but waterless desert, unexplored and unknown. Yet, a Mr. Maurice and party have just crossed the continent, much of the ground never having before been trod by a white man. Probably the most valuable result of the trip was the discovery of unsuspected permanent inland waters here and there. At a place called Annalilla, a little to the north of the Musgrave river, the expedition came upon the first native graves seen by white men in that part of Australia. The graves were of a curiously primitive character, for the blacks, it appears, avail themselves of the burrowing habits of the kangaroo rat, and push the bodies into the holes. They were suspected of eating their dead, but this discovery dissipates the legend. The expedition further discovered some remarkable aboriginal drawings. These consisted of pictures of lizards, emus, and human figures, and a number of strange devices which passed the skill of the explorers to interpret.

The Law of Marriage.

It is with the greatest pleasure that we have read the following paragraph in an English exchange: Nothing should be made more definite and simple than the legal formalities connected with marriage, and we regret that these formalities are regulated in Canada by the provinces and not by the Dominion. The requirements of Ontario work well; similar ones are in force in the other provinces, and we would be pleased were one uniform and identical marriage code adopted by all. The paragraph that we referred to says: "We believe that there is good ground for stating that the Government are considering the advisability of constituting a Royal Commission to enquire into the law of marriage in the Empire, with a view, presumably, to placing it upon a common basis, or—which is, perhaps, more likely and more natural in the circumstances—shelving a troublesome subject for a while. The subject is not one of any particular complexity, the facts are few and simple, and the law and practice of the Christian Church have long been quite explicit upon the matter."

London Churches.

We have pointed out lately how greater and more methodical interest is being taken in the preservation of the remaining City of London churches. A great assistance to united action would be obtained by a full and early answer to Mr. Talbot's enquiry, who successfully moved in the House of Commons on the 23rd of February for a return of the churches in the City of London pulled down or condemned during the period from August 2nd, 1894, to December 31st, 1902, stating the gross sum realized by the sale of the site, the items of expenses, such as solicitors' and auctioneers' charges, and the cost of removal of the dead buried within the church, and the net sum produced; what new churches had been built out of the proceeds in lieu of the churches pulled down, their situation, and cost; and what had been done with the parochial endowments. All over Canada there are many interested in these questions, and have ancestors buried in these old churchyards.

Missionary Curates.

Church Bells quotes with approbation the example of the parish of St. Matthew's, Dunedin, New Zealand, which has adopted the happy plan of sending one of its curates on foreign service, and making itself responsible for the whole of his stipend. The Rev. W. H. Edgell is priest-in-charge in the New Hebrides, and the Melanesian "Southern Cross Log," for January, de-

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scribes the capsizing of his boat in a sudden squall, when he nearly lost his life, and one poor lad was drowned. St. Matthew's undertakes to provide a new boat, thus the link between the parishioners and their absent curate is evidently a strong one. Might we draw the attention of the commissaries of our missionary bishops in England to this colonial example, and also suggest that it is one which could be emulated with the happiest results. It would be quite practicable for an English parish to send a curate to work under one of our bishops and to pay the expenses connected with his sojourn. The expense would be comparatively small and the gain to the young clergyman immense. And the gift would be twice blessed; the English parish and the missionary diocese would each reap rich rewards. Who will try it?

Abide with Me.

Mr. W. J. Roberts, writing in the Quiver upon the life of the late Henry Francis Lyte, says: Leaving the harbour and taking the road to Berry Head, a walk of a little over a mile, brings us to Berry Head House, where Mr. Lyte lived during his twenty-five years of ministry at Brixham—a house described by his daughter as "the spot of all others most dear to him from long and affectionate association." It lies, ensconced amidst a wealth of trees, which almost shut it off from the eyes of the passerby, on a rocky cliff, at whose feet the sea washes all day long. From it a view of some portion of the Brixham heights may be obtained and a glimpse of the haven which lies within the breakwater. Here, one evening, when the sun dipped down to rest behind the tree-clad hills away, he could sit and watch the homecoming of brown-sailed trawlers scudding and swirling before a favouring breeze, until at last they were brought up smartly at their moorings and made snug for the night. The rattle of the windlass as the anchor was let go and the clatter of the masthoops, as the sails were lowered, would be borne over the waters to him, whilst from below the murmurings of the surf-washed pebbles ascended to mingle with the sad, sweet whisperings of the wind among the fir-trees waving round about him. . . . Just before leaving Brixham, he placed the manuscript of his now famous hymn in the hands of a near relative, and less than two months from that date his death, at Nice, was announced. "Swift to Its Close Ebbs Out Life's Little Day," he wrote in September, 1847, and in November for him "earth's joys" had grown "dim, its glories passed away."

Festival of Modern English Music.

The guarantee fund for the coming festival of modern English music in Massey Hall, on April 16th, 17th, and 18th, now amounts to about \$50,000, and sets forth to the world at large, in no mistaken degree, that Toronto is possessed of the artistic side of life and capable of aspiring to the best in the realm of musical art. The programme discloses the fact that the principal feature of the concerts will be the performance of the works of the best known British composers, especially those compositions, which have been written for and produced at the great English festivals. The series of festivals and choruses in Toronto and other Canadian cities has been specially prepared by Mr. Charles A. E. Harriss, and will be personally conducted by Sir Alexander Mackenzie, the great English composer, assisted by soloists from London and Paris.

The Very Rev. Dr. Bradley, ex-Dean of Westminster, died at his house in Queen Anne's Gate, London, on the 12th inst., aged 82. He succeeded the late Dean Hapley in 1881, as Dean of Westminster.

A CRISIS.

There can be little question that there is a crisis in the affairs of the Church, more especially in the Motherland, and that any action which may now be taken will largely affect her character and influence for many years to come. It is evident to any student of the history of the Church in the past sixty years or more, that there was a section of the clergy and laity not altogether satisfied with the settlement reached in the reign of Charles II., and with an appeal to the Primitive Church, as to doctrine and ritual, but who wished to share in the developments of later years, and the mediæval Church. This was seen in the early days of the Tractarian Movement, and Newman was its exponent and representative, and finding it impossible to carry any considerable portion of the Church with him joined the Church of Rome, and was followed by many whose defection was a serious loss to the Church. Newman's idea and stand is adhered to by a considerable section still, who are restive under Anglican limitations, and desire to hold doctrines and indulge in practices, which, if even defensible or immaterial in themselves, such, for instance, as the use of incense, have been decided to be unprovided for and illegal in the Church of England. Such set aside the decisions of the National Church, of which they are members, and appeal to what they call the Catholic Church or Catholic consent or usage. That regard must ever be had for Catholic consent, or usage, no enlightened members of the Church will deny, but what it is in the first place, and who is to determine it are questions which the Church itself and not individual priests, or voluntary associations, must decide upon. In these matters of rites and ceremonies, each particular or National Church hath authority to ordain, change and abolish, so that all things be done to edifying. There is no doubt, though much exaggerated, we believe, lawlessness and anarchy in the Church, the authority of bishops disregarded, and many persisting in doing what is right in their own eyes. An illustration of this and its disastrous results are seen in the case of the vicar and congregation of St. Michael's, Shoreditch. The vicar, Mr. Evans, disregarded the monitions of the Bishop of London, both as to his doctrine and ritual, and the true tendency of both is shown by the fact that Mr. Evans and his curates, it is said, are about to join the Church of Rome, and a large number of the congregation have abandoned their parish church, and attend services at a neighboring Roman Catholic chapel. This continued manifestation of self will and defiance of authority has at last attracted general attention, and aroused a good deal of public indignation, given a handle to the enemies, not only of the Church, but of the Christian religion, and called many of the best friends and supporters of the Church of England to fear for her usefulness and influence, if she is constantly to be distracted by internal divisions, and her authority to be disregarded by her own officers and members. A bill introduced by a private member has passed its second reading in the House of Commons by a majority of fifty one, for dealing with contumacious clerics, removing the Bishop's veto, notwithstanding, it was opposed as injudicious, and unnecessary by the Prime Minister. This proves the popularity of the measure, and the feeling which no doubt exists in the country as to extreme ritualism. Members of Parliament personally do not care much about such matters, and are unwilling generally to deal with ecclesiastical questions, but they fear their constituents, and are afraid of their seats, for not only are Church people in large numbers opposed to extreme ritualism, but the large body of dissenters, not to speak of the great mass of indifferent, if not irreligious, people. It is not

probable that the proposed bill will become law, but it is certain that the existing state of things cannot continue, and that anarchy in the Church must cease. The state of the case and source whence action will probably be taken are clearly stated in an article telegraphed to the New York Sun, as follows: "It may be stated at once that so far as the present Bench of Bishops is concerned, the veto power has only been exercised twice. What really is in the forefront of the present struggle is the principle that laymen of the Church of England should have a greater voice in its councils, and that the admittedly illegal practices must be suppressed in the most drastic fashion. From the speeches in yesterday's debate, and from the proceedings at Lambeth Palace yesterday, when 120 Unionist members of Parliament waited on the new Archbishop of Canterbury and the Archbishop of York to 'draw the attention of Your Graces to the lack of discipline of some of the clergy,' the present situation of the struggle may be plainly seen. On all hands, it is admitted, that ultra-ritualism has reached a point absolutely demanding strong action. The new Primate of All England said on Wednesday: 'There are some few men defiant of the episcopal authority, and really reckless of the true Church of England spirit. I say to you deliberately to-day that in my view of such cases tolerance has reached—has even passed—its limits. The sands are running out. Stern and drastic acts are, in my judgment, quite essential. I desire that we should act and act sternly.' What the Church of England needs is not only the suppression of lawlessness, which is confined to a small but active and influential party, which has forfeited the confidence of the great body of High Churchmen, but a readjustment of the relations of Church and State. The formation of a National Council, in which bishops, clergy and laity would be represented, as advocated in the Convocation of Canterbury by the Bishop of Salisbury, is imperatively needed to enable the Church to speak with authority, and to represent Church opinion to Parliament. With such a representative body, the danger of conflict between Church and State would be very much reduced, if not altogether removed. Such a body also could move in the matter of internal reforms, by which the resources of the Church could be more effectively employed. The complaint as to lack of clergy, for instance, could be remedied by combining small livings, and freeing many of the clergy for work where it is most needed. The Church is strong in the affections of the English people, the largely increased contributions of last year for all purposes being an evidence of it, and she is doing in all departments, spiritual, educational and philanthropic, a greater work than ever before, but the time has come for certain readjustments and reforms, which, without being alarmists, we may call a crisis in her history. We believe, however, that this critical period will pass away, as others have done, and that such wise and statesmanlike action will be taken by her rulers, as will adapt her more completely to the needs of the age, and enable her more unitedly and powerfully than ever to wage her warfare against sin and unbelief, and the lessening of human vice and misery.

POLITICAL CORRUPTION.

The people of Ontario, indeed, we might say the whole country, were deeply shocked at the charges against a Minister of the Crown, which were recently so circumstantially and dramatically made on the floor of the Ontario Legislature by the member from Manitoulin. That a Minister of the premier province, and by implication some of his associates in the Government, should be the object of such charges, and that

a prima facie strength, that admitted their full investigation. Charge government have been strenuous. Gamey are bac personal and held in abeyance and must be in honour and ho Since the layin is admitted by retary has resig ation of the G has been deple were so freely and that they lieve evil of o ed in and d administration should not des consistently wi as men of high qualities. The try is not gre Conservatives, is more a que absence of gro sort to all mea into power on A Government sources of the not only to in port, but to n encies to supp ance that a G use of that otherwise than party consider: ernment by g more than to ber of people thought. We one before tria this case, hov the accused, I investigation none should l of their deeds enquiry be ad upon all the e dividuals, or ment itself. is the purity the public wil corruption be high-minded the people wa

THE CLAIM.

The followi Canon Spragg the Faith in afternoon, Ma of considerabl place in the 000 Polish Koglowskei, Bishops of th Church for un Conference. in Chicago, i of Poles unde These latter sent him to quest for con. Then it was t Poles in the first gleaming Episcopal Ch toric Catholi

a prima facie case should be presented of such strength, that the Premier immediately admitted their force, and said that he desired their full investigation, is as painful as it is unexpected. Charges of corruption against the Government have been made before, and they have been strenuously denied, but these made by Mr. Gurney are backed up with such evidence, both personal and documentary, with further proof held in abeyance, that they cannot be ignored, and must be met and answered by those whose honour and honesty are thus called in question. Since the laying of the charges, their seriousness is admitted by the fact that the Provincial Secretary has resigned, and it is under the consideration of the Government. For a long time it has been deplored that charges of wrong-doing were so freely bandied about between parties, and that they were so ready to charge and believe evil of one another. The public are interested in and demand honesty and purity in the administration of public affairs. Public men should not desire to exercise power other than consistently with both honour and honesty, and as men of high repute for the possession of these qualities. The cleavage in politics in this country is not great, and the names, Reformers or Conservatives, are of little significance, hence it is more a question of ins and outs, and in the absence of great dividing principles, of a resort to all means and methods to stay in or get into power on the part of the contending parties. A Government long in power and all the resources of the country at its back, can do much, not only to influence opinion and secure support, but to make it the interest of constituencies to support them. All the more importance that a Government should not make a bad use of that power, and spend public money otherwise than in the public interests. Above all party considerations is the question of good government by good and able men, and to this more than to party a large and increasing number of people are giving their attention and thought. We have no idea of condemning anyone before trial, and are not disposed to prejudge this case, however serious it may appear, for the accused, but we think the fullest possible investigation and enquiry should be made, that none should be sheltered from the consequences of their deeds, if guilty, and such a method of enquiry be adopted as will throw the most light upon all the questions involved, regardless of individuals, or even of the safety of the Government itself. What is of paramount importance is the purity of government, the execution of the public will and weal, and that bribery and corruption be banished from public affairs by the high-minded and honourable men entrusted by the people with their conduct and management.

THE CLAIMS OF THE ANGLICAN CHURCH

The following paper was read by the Rev. Canon Spragge, of Cobourg, before the Guild of the Faith in St. Luke's schoolroom on Saturday afternoon, March 14: Quite recently a movement of considerable interest to all Christians has taken place in the U.S.A. A large number—some 80,000 Polish Roman Catholics—under Bishop Kogilowski, made overtures to the House of Bishops of the American Branch of the Anglican Church for union under the terms of the Lambeth Conference. Besides this remarkable movement in Chicago, it seems that there was a secession of Poles under Fr. Hodour in the eastern States. These latter elected Fr. H. as their Bishop, and sent him to the American Church, with the request for consecration, which request was refused. Then it was that they learned of the action of the Poles in the western States, which gave them the first gleamings of knowledge that the Protestant Episcopal Church is in fact a section of the historic Catholic Church. Though many of these

Poles were clever and well educated they had never heard that Anglicans claimed to belong to a true branch of the one Catholic and Apostolic Church. Our secular papers have given us little or no information about this great movement. Would they have been as silent had 80,000 Protestant Episcopalians gone over to Rome? In England also, not a little stir has been caused by the revolt which is taking place in the Romanist body in that country. It appears that about 150 of the Parochial clergy of the Roman Church have pledged themselves to work together to resist Papal claims, which they assert are rapidly destroying the Catholic element in the Roman Catholic Church. They intend to secure a Bishop, the validity of whose orders cannot be challenged by papal theologians. Isn't it strange that when one Anglican clergyman joins the Roman Church, the important fact is cabled to this continent; whereas when 150 Roman clergy secede it is months before it appears in an insignificant column of our papers among trifling items. We may look upon this as the greatest compliment that the press could pay us; for does it not show that the action of one Anglican clergyman is of more importance to the public than those of 150 Roman clergy, though they be worked up to fever heat. Truly our Church is "a city set on a hill." Not only on this continent and in England, but also in Africa a great stir has been caused by the action of what is known as the Ethiopian Church, where a large body of Christians have applied for admission to the South African branch of the Anglican Church, their leader and other ministers applying for Episcopal ordination. An eminent Roman prelate has given it as his deliberate judgment that if ever Christians come together in the unity of the faith it will be on the basis of the Anglican Church. We may then, humbly but confidently state our claims in the hope that when men see what God has done for us, and how little we have done for ourselves, they may be attracted to the truth, becoming earnest members of the Church of our Lord Jesus Christ. I. The Anglican Church claims first of all to be an integral part of the Church universal, founded by our Lord, and against which the gates of hell shall prevail never. This claim is set forth so plainly and reiterated so often that we would be surprised if intelligent people misunderstood our claim. It is put forth in the Creeds which we recite in public worship; it forms part of the prayers which we offer. It is found in the Preface of our Prayer Book. Even in Acts of Parliament this claim is asserted. Let me remind you of some instances, no doubt familiar to all of you. In the daily offices of Morning and Evening Prayer all join in professing their belief in the Holy Catholic Church. Again in the Holy Communion service each worshipper of the Anglican Church joins in the great Nicene Creed, saying—as you and I have done hundreds of times—"I believe in one Catholic and Apostolic Church." In the Creed used on special feast days we unite in declaring "before all things it is necessary that we hold the Catholic faith." And again, "we are forbidden by the Catholic religion to say there be three Gods or three Lords." Our belief is summed up in the words: "This is the Catholic faith which, except a man believe faithfully he cannot be saved." There is no uncertain sound in our confessions of faith. The Catholic faith, the Catholic religion, we profess and believe in, acknowledging the Church to be one and Apostolic. In our prayers the same claim is taken for granted. The only Church we pray for is the Catholic Church, Universal Church or Holy Church Universal. The Church, expressing her determination in days of anxiety, in the Reformation, declares in the act against suing for dispensations at Rome (A.D. 1533) that the English Church and nation in the Reformation "intended not to decline or vary from the congregation of Christ's Church in things concerning the Catholic faith of Christendom, or declared by Holy Scrip-

ture and the Word of God necessary to salvation. In the next year another act quaintly declares the same truth, "Our said Sovereign the King and all his natural subjects as well, temporal and spiritual, continued to be "as obedient, devout Catholic and humble children of God and Holy Church as any people be within any realm christened." Nor does the course of time weaken the assertion of Catholicity, for when the Bishops of the whole Anglican Communion, English, Irish, Scotch, American, Colonial and Missionary, from all parts of the world assembled together at Lambeth in 1867, the Synod made this declaration, "that there was one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church the Church of England and the churches in communion with her are living members; and that the Church of England earnestly desires to maintain freely the Catholic faith as set forth by Ecumenical councils of the Universal Church." Not the shadow of a doubt exists as to the claim of Catholicity which the Anglican Church makes throughout her great history, ancient or modern. II. With this claim goes another not less important. She is also reformed. In the course of time doctrines may become corrupt, superstitious practices become frequent, the faith itself added to. The Anglican Church claims that at the Reformation she returned to primitive worship and purity in doctrine. She "continued in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers." At the same time she asserted the right of national religious independence under the supreme authority of God's Word and appeal to the general council of the Church. Papal aggression and foreign intervention she forever threw off, and stood ready to adapt herself to the needs of the times. Her Prayer Book, which had been in the Latin language, she revised and translated into English, which was no new book but mainly a reformed republication of those old services which had grown up through nearly 1000 years of English Christianity, being themselves developments of more ancient Liturgies. Thus she gave to her people a worship which is simple, dignified and congregational. She has never ceased to practice the Apostolic rite of the laying on of hands, bringing into proper prominence the imposition of hands by the Bishop. The Anglican Church claims then to be reformed while at the same time retaining all her Catholic heritage. That no earthly power enabled her to do this is evident (as it proved) by the effect of the Reformation on the continent, and the refusal of all reform by the ancient Church of Rome. III. As Catholic and reformed the Anglican Church claims to have a thoroughly congregational worship. It is her peculiar privilege to grant her people a full share in her public devotions. In this she reverted to the custom of the early church. It is well for us, therefore, to realize that we enjoy the privilege of worshipping as the early Christians worshipped. "Blame us not then, if we value our Liturgy; it embodies the anthems of Saints; it is hallowed with the blood of the martyrs; it glows with sacred fire." It links us with a holy past and carries us on and upward till we join "with angel and archangel, and all the company of heaven." It is remarkable, nay it is providential, that the main features of the great Christian service have changed so little. IV. Another claim which no one will question, is that the Anglican is a Scripture-loving Church. What the world owes to her dissemination of Holy Scripture it would be hard to estimate. She has recognized her privilege and responsibility as a keeper of Holy Writ. She has not hesitated to trust her people with the Word of God, and to see that they should have every opportunity of reading and understanding the Divine Scriptures. This is a subject on which one would wish to enlarge, but which can be treated only very briefly and imperfectly. "The lectionary of the Church of England provides, with perhaps greater care than

each time with increasing pleasure. He is in downright earnest, but his enthusiasm does not swamp his judgment. He will be greatly welcomed at St. Alban's, which now takes in a large slice of London over the border.

BROTHERHOOD OF ST. ANDREW.

The Rev. Wm. B. Heeney, the travelling secretary, completed his visit to Montreal, Sherbrooke and Lennoxville on Saturday, March 14th, receiving much encouragement from the various chapters and colleges. At Sherbrooke there was a very successful meeting, Mr. Heeney admitting four (4) members afterwards. At Lennoxville, Professor Dunn and the whole body of students were present. At the local assembly meeting in Montreal on the Friday evening, there were upwards of 30 members present including Bishop Carmichael, Mr. H. T. Webber, the president of the local assembly, was in the chair and representations from the chapters of Grace, St. Mathias, St. George's St. Thomas', and St. Stephen's. The Rev. Dyson Hague opened the meeting with prayer, and afterwards gave a short address. The Rev. Wm. B. Heeney's address was a powerful one, and full of sound advice. Mr. Jas. A. Catto, the president of the Brotherhood, spoke very earnestly on behalf of the Forward Movement, subscriptions to which were handed in at the close of the meeting. Montreal Brotherhood men anticipate that much good will result from the visit of the Travelling Secretary. Mr. H. R. Coleman, chairman of the Executive Committee and Mr. William Medcalf, the General Secretary, attended a meeting of St. Peter's Chapter, Toronto, on Wednesday, March 11th, and spoke a few words of encouragement to the members on their taking up active work again. The Rev. W. Carey-Ward was also present, and was very helpful in his remarks. There is a good field for work here, and the members hope to take full advantage of it. A Chapter in connection with St. Clement's, Toronto, will, it is expected, shortly be organized, and good work may be expected there in the near future.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

FELICIA SKENE.—A MEMOIR.

E. C. Richards, London. John Murray.
Felicia Skene was born at Aix in Provence in 1821. Her father, James Skene, of Rubislaw, was a dear and intimate friend of Sir Walter Scott; her mother, a sister of Sir William Forbes, the husband of Williamina Stuart, Sir Walter's earliest love. On account of Mrs. Skene's health the family removed to Greece when Felicia was about 17, the oldest son having already married a Greek lady and settled in Athens. It was ideal travelling truly—driving leisurely in their own carriage by the Rhine, or through the Tyrol to Trieste, where they staid before embarking for Greece. In the home which Mr. Skene built for himself near Athens, his son with his young family lived with him in the patriarchal fashion of the country. Through the marriages of her sisters, Felicia soon became the only daughter at home—sharing her father's pursuits and interests, visiting with him classical and historic remains in different parts of the country, and being included in the court circle at Athens, often enjoying the society of distinguished men and women of various nationalities. One special gift was hers—a rich, contralto voice; the "maestro" to whom her mother applied

refused to train a "lady's" voice, he would only treat it as that of a prima donna—the voice thus trained retained much of its strength and sweetness, when the singer was between 60 and 70 years of age. It was not only the past of Greece that attracted her, she entered eagerly into the lives of the men and women about her—rich and poor alike—tragedies and comedies were poured into her sympathetic ear. Adventures, not a few, came her way in the long rides she and her father took through the wildest parts of the country. As might be expected her warmest sympathies went forth to those who had recently won independence for Greece, although with individual Turks she had kindly intercourse—persuading one gentleman to teach her to sing the call to prayer of the Muzzins. When the long home journey, described in "Wayfaring Sketches," was begun, it included a short stay at Constantinople, where Felicia found in her father's old friend, Sir Stratford Canning, "the most kind and genial host imaginable." The impression made by the young guest was shown when later, in the terrible Crimean days, "the great Elchi" wrote to Miss Skene at Oxford, begging her to help Miss Nightingale and Lady Canning in choosing suitable women for nurses. Still young, beloved and sought after, yet already longing for some fuller, more definite work, Felicia Skene fell under the spell at Oxford—the Oxford of "The Movement" days—of all that its many sided life—social, intellectual and religious could offer. A little later her parents, with the two young grand-daughters who had come with them from Greece, settled there, and thenceforth for nearly fifty years the eager, busy life was bound up with Oxford. Home duties to her parents and dearly-loved nieces, parish and literary work, with all the outside calls that could not fail to be made upon the time and talents of a brilliant and attractive woman—little wonder if at times she found it hard to balance conflicting claims. Under the sunny, sympathetic nature, the earnest spiritual life had been ever deepening and developing, finding utterance at times in religious writings, and still more in labours among the poor and suffering. In 1854 Oxford had a visitation of cholera and smallpox, terrible "even to read about." Sir Henry Acland directed the labours of a fearless band of workers—clerical and lay. To Felicia, in addition to her personal work among the sick and dying, fell the task of instructing and superintending the women engaged as helpers. The next year she would fain have gone to the Crimea with the little corps of nurses she had trained, but had to content herself with doing all in her power to speed those who went. Few perhaps of those who have given themselves to one definite work as completely as Felicia ultimately gave herself to rescue work among the fallen and degraded, especially among women, have been able not only to keep unbroken the old links of friendship, but even to weave new ones with the men and women of a younger generation. The woman to whose experience Dr. Pusey and Mr. Jowett appealed for advice and information in the most difficult of all charitable work, was the cheery, kindly hostess of school boys and under-graduates—the friend and confidante of women of all ages. In her work her methods were her own, and much that is valuable may be gathered from the record of her life, by those who have in any degree taken up similar tasks. Two points may be emphasized here—the rare tact and wisdom which guided all her intercourse with prison and penitentiary authorities, who were in many instances her warmest friends; the wide sympathy—equally rare perhaps—which could grasp clearly the point of view of lives so far removed from her own, finding almost the fulfilment of her ideal in the Reformatory of St. Michel in Paris, where there was work and needful restriction, yet where the one system of management was seeking to win the wild and untamed through "their affections, so that they may learn to trust and love us as their friends, and

through us 'le bon Dieu' who sent us to them." Felicia Skene was no faultless being—she was too strong, too human—but there is a marvellous fascination in the story of a life so ideal in inheritance and surroundings; of a nature so rarely gifted—with such keen enjoyment of earth's best, and yet with every power and gift so humbly consecrated to the service of God and of the most needy of her fellows. A tablet has been erected to her memory in the beautiful Christ Church Cathedral, Oxford, but a still more touching remembrance is surely one in the prison chapel, placed so as to be seen by the men and women on either side of the high wooden screen, and bearing the words:

To the Memory of
Felicia Mary Frances Skene,
Who helped her friends here and everywhere to
come to Him Who said,
"Him that cometh to me, I will in nowise cast
out."

ONTARIO.

Madoc.—St. John the Baptist.—On the occasion of Mrs. Chas. Gream's 79th birthday (March 14), the "Ladies Aid" of this, the Baptists' Church, Madoc, met as a surprise party at her residence, to celebrate the happy event, and to take tea with Mrs. Gream. The hostess was altogether surprised and pleased. The Rev. W. W. Burton (priest of St. John's) was also present, and by his wit and happy sallies, contributed much to the enjoyment of the evening. The amiable secretary of the "Aid", read some humorous lines of her own composition, which were much appreciated. The Ladies separated about 9 p.m. every one delighted with the successful event.

OTTAWA.

Cornwall.—Trinity.—The annual meeting of the Parochial Guild of this church was held in the Guild room on Monday the 16th inst., a large number of members being present. The Rev. Rural Dean Houston occupied the chair. The secretary, Mrs. Wallace, presented the report of the Guild's operations during the past year, which were looked upon as very favorable. Mrs. White, treasurer, presented the financial statement, which shewed a considerable balance on hand. The election of officers for the ensuing year was then proceeded with and resulted as follows: Warden, The Rector (ex-officio.); president, Mrs. Houston; vice-presidents, Mrs. Rubidge and Mrs. Bruce; secretary, Mrs. Wallace; assistant secretary and treasurer, Mrs. White; board of management, Mrs. Conliff, Mrs. Robertson and Mrs. Stiles. The Parochial Guild commences the year with an efficient staff of officers and 54 members. It is an organization for parish work exclusively. The 10th annual meeting of the Junior Woman's Auxiliary was held in Trinity Hall on Thursday evening, the 19th, the rector presiding. The meeting opened with the missionary litany and hymn 358. The officers presented very interesting and encouraging reports of the year's work. The following officers were then elected by ballot: President, Mrs. Stanley Pitts; first vice-president, Miss Lily Graveley; second vice-president, Miss Green; corresponding and recording secretary, Miss Houston; Dorcas secretary, Mrs. Stimson; literary leaflet secretary, Miss Edith Culbertson; treasurer, Miss Osborne; delegate to the Diocesan Annual, to be held in Almonie in May, Miss Osborne; substitute, Miss Graveley; buying and cutting committee, Mrs. H. McLean and Misses Helen Robertson and Mabel Williams; mission box treasurers, Misses Grace Dunkin and Bertha Shaver. The total receipts for the year were \$60.05, expenditure, \$59.75, balance on hand, \$3.30. The membership for the past year was 40. Votes of thanks were tendered the retiring officers and the rector, and the meeting closed with the benediction.

TORONTO.

Woman's Auxiliary—The March meeting of the Toronto Diocesan Board was held in St. James' school-house by kind invitation of that branch on the 12th inst. and was very largely attended. The first vice-president presided, and opened with the intercessory litany and special petitions, after which the second vice-president of St. James' branch, Mrs. Hodgins, welcomed the members on behalf of her branch. The corresponding secretary reported that a new branch had been formed at St. John's, Mono, that there were six new life members since the last meeting. The treasurer reported receipts to be \$971.40. The Dorcas' secretary reported a balance on hand of \$2336, and that five bales, two surplices and one communion set had been sent away during the month. The Extra Cent-a-Day moneys amounted to \$8365, and were voted to the Bishop of Algoma for the Nepigon mission. The secretary-treasurer of the juniors reported that the branch at Newcastle had been re-organized, and that St. Margaret's girls' and boys' branches had presented Mrs. Holland, who has worked so long and earnestly, and is now leaving Toronto to live in Montreal, with the life-member's certificate and cross. There have been several new books added to the library, and 150 copies of the intercessory paper have been ordered. The Rev. Canon Farncomb, of St. Matthew's, gave the noon address on the Epistle to the Church at Philadelphia. Letters were read from the Bishop of Algoma, the Montreal and Rupert's Land diocesan Woman Auxiliaries, the Rev. H. D. Cooper, of Dryden, Keewatin; Miss Strickland, our Zenana missionary, and others. Mrs. Morrison, of All Saints', spoke on behalf of Athabasca, and Miss Drayton, of St. Simon's, gave current events on the African mission field, followed by Mrs. Davidson, Miss Cartwright, and others. The corresponding secretary then read to the members most beautiful and touching messages from their dear president, and the meeting closed with special intercessions and prayers.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor.

Outremont.—Church of the Ascension.—The funeral of Mrs. Lockhart, wife of the Rev. A. D. Lockhart, of this city, took place on March 17th, from her late residence to this church, where the funeral service was conducted by the rector, the Rev. James L. Flanagan, assisted by the Very Rev. the Dean of Montreal, and Canon Renaud. His Lordship, Bishop Carmichael, the Ven. Archdeacon Ker, Canon Dixon and many of the clergy assisted. The floral tributes were numerous and the musical portion of the service beautifully rendered by a full choir. The deceased lady was a zealous Church worker in every parish served by her husband before his retirement, and this parish owes much to her interest and sympathy. The Rev. Canon Rollit, brother of deceased, and the Rev. R. Y. Overing, son-in-law, were among the mourners.

ONTARIO.

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

Kingston.—The general knowledge of the Bible is so slight among the great majority of the children of the present time, that any evidence of improvement in this direction and any agency that may be employed to bring about such improvement should be gladly welcomed.

It is a sign that cannot be down to be chief of the people of it deserves support. The meeting, in the spirit of the Church, looks to the future, to be very cautious and to avoid any kind of extravagance, always looking for the best, and in consequence, we often see a thing until it has been taken up by the people, and then we turn away from it, and it becomes the property of those with whom we have no dealings. So far the Scripture Union has been adopted by the Church, and in several parishes in this diocese proper branches are in existence. Like every such society, however, it will not work itself, and unless there is some one who has both time and inclination to push it, a branch had better not be begun. Well worked, it may accomplish its purpose, develop Bible reading among the young and lead them to at least some knowledge of Scripture history. The branch organized at St. James' church a year ago by Mr. G. F. Drury, is giving a good account of itself. It has a membership of 147, and all are apparently working members. At a lantern lecture in the school-room, on the 12th inst., by Rev. J. O. Crisp, a number of questions were asked and were promptly and accurately answered, showing at once that the Bible was being intelligently read. Mr. Crisp's lecture was a most interesting talk, first on the history of the Bible and then on various notable Biblical characters and stories. Mr. Crisp, who has the happy knack of getting at the children, and holding their attention, spoke first of the planting of Christianity in Britain, and then of Alfred the Great, who had portions of the Bible translated for his family's use. To illustrate his remarks, Mr. Crisp threw on the sheet pictures of Wycliffe, who was the first to translate the Bible as a whole; of Archbishop Cranmer, whose translation the "Great Bible," in Elizabeth's reign, was used in the Scripture portions of the Prayerbook, and of Archbishop Parker, who was one of the eight bishops engaged in the translation called the "Bishop's Bible." Scenes in the lives of four great Biblical characters, Joseph, Moses, Samuel and David, were shown, also pictures of Samuel Crowther, who from a slave boy became the first native bishop of the African Church, and after a stirring rendering of "Onward, Christian Soldiers," by all the children, the lecturer took up some of the noteworthy events in our Lord's life, many of his slides being made from Hoffman's beautiful paintings. The lecturer reminded his hearers that they had all been dedicated to God in their baptism, and urged them to reverence God's Word, to make constant use of it, and to "abstain from all appearance of evil." Canon Macmorine expressed everyone's deep gratitude to Mr. Crisp, and also spoke of his pleasure at the fact that Mr. Savary, who had succeeded in working up such a large membership in the union, had made up his mind to remain in Kingston. This was greeted with applause, and after the singing of another spirited chorus, Canon Macmorine closed the meeting with the Blessing. A great deal has been made of the statement, much paraded by our dear Methodist friends, that during their recent revival services, seventy-six Anglicans were among the "converts." That may mean anything. But take it as nine out of ten ordinary readers would understand, and we should expect to hear of a number of Anglicans going over to Methodism. But, what do we find? The greater part of the so-called "converts" consists of young girls of twelve and thirteen years of age, and not one regular communicant of the Church. Neither were those classes affected which all people would rejoice to see moved to good; however that might be accomplished. The fact is, a period of abnormal excitement has been passed through, and a few of the emotional characters which may be found in every community have been stirred up

for a time. Perhaps it may do them good, and no one grudges the revivalists, who were certainly earnest and sincere in their work, whatever glory they may get from such successes. In St. James, on Sunday, the 15th inst., the Rev. J. Cooper Robinson, returned missionary from Japan, gave an interesting account of his work. The speaker referred his hearers to the thirteenth chapter of the Acts of the Apostles, which told of the going out of the first missionaries, and of their home coming. Like them, he had come home, after fourteen years of labor, to tell the wondrous doings of the Lord. Though he was the first Canadian sent out by the Church of England in Canada, he was pleased to say that thirty-seven followed him, but though that was much to be thankful for, the best that could be said was that the Church had made only a beginning. Referring to the dearth of missionaries, the speaker stated that a post supported by the Woman's Auxiliary had been vacant for two years, without a missionary being found to fill it. The first missionary landed in Japan in 1859, and he is still teaching there. Not, however, until 1872, was any sort of freedom given to missionaries. There are now about 50,000 Protestant, 50,000 Roman Catholic, and 20,000 Greek converts in the kingdom. The converts for the most part come from the intelligent middle class. The speaker said that now he has 87,000 souls in his parish, with two lady assistants, as well as nine native teachers. There are 190,000 more in his parish than the whole Church of England in Canada numbers. There are 5,600,000 Japanese being looked after by eight Church of England missionaries. There is no joy so great, no calling so blessed, as going out at the Lord's call to preach the Gospel to the heathen, and have them turn from their idols to accept our Lord Jesus Christ."

On Monday evening Mr. Robinson gave a lecture on "Japan," illustrated with lantern slides. It was very entertaining, and much information on the Church's missionary work in that country was given. This city has been highly favoured during the past winter in having a number of missionaries coming hither and giving accounts of their work. There is no doubt that much interest has been stirred up by their addresses, and the cause of missions is greatly benefited. But there is a good deal in the complaint recently made by the rector of one of the country parishes that these gentlemen are always heard in the same places, and the outlying parishes never have an opportunity of meeting them and hearing directly from them. If the whole diocese is to be aroused to a sense of its duty in this connection, some effort should be made to have "returned" missionaries go to the chief centres in the country parts of the diocese, so that more accurate knowledge and greater enthusiasm might radiate in all directions.

OTTAWA.

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

Wales and Moulinette.—On Tuesday morning, March 10th, the members of St. David's church, Wales, assembled in large numbers to take part in the ceremony of unveiling the handsome window, which they had placed in the west end of their church, in loving memory of their former rector, the late Rev. R. W. Samwell. The present rector, the Rev. Charles O. Carson, B.A., was assisted in the ceremony by the Rev. Rural Dean Houston, M.A., of Cornwall, and Mr. W. Jacob Ransom, of Dickinson's Landing. The service began with the Processional Hymn, 437, A. & M.: "For All the Saints Who from Their Labours Rest." During the singing of the last verse, the clergy marched down the centre aisle of the church to the window, where the rector addressed a few words to the congregation, explaining the purpose of the solemn

ceremony for which at the words: "V window to the Lord, in the name and of the Holy withdrawn by M energetic efforts. merical was brou dedicatory praye All-Saints' Day, and during the s O Father, Mind turned to the s ment of the He by the Rural De Rev. Rural Dea memorial address wonderful work the late Rev. R. intimately for r gratulated the memorial they I would stand the a lasting and lov so much for the ing of His Ch their late rector rest, yet they we or asleep to th no doubt that t think of what w tor could speak express satisfact God's house. I ple to carry on their late rector to imitate the r their midst, so have departed in perfect consum and everlasting words, referred and he were or istry at the sar pleasant experie in this parish. in coming to V that had been e he had to do, carry it on. providing for t undertaking. T and the reading for was, in its merit. He tru dow: "Christ just above the would not be of the parish. the little childr three panels of is the text: "S unto Me." The of the window members of St and in loving well, priest. B Rector of this The whole win design and col upon the artist of Montreal.

Arthur Swe

We understa diocesan missi ments with the the diocese, or The roads in s able, but will s which have co show that the

ceremony for which they were assembled. Then at the words: "We now unveil and dedicate this window to the honour and glory of Almighty God, in the name of the Father, and of the Son, and of the Holy Ghost, Amen," the veil was withdrawn by Mr. W. J. Ransom, by whose energetic efforts the work of putting in this memorial was brought to a successful issue. Two dedicatory prayers followed by the Collect for All-Saints' Day, were then read by the rector, and during the singing of Hymn 322: "And Now, O Father, Mindful of the Love," the clergy returned to the sanctuary and the Blessed Sacrament of the Holy Communion was celebrated by the Rural Dean, assisted by the rector. The Rev. Rural Dean Houston gave an excellent memorial address, in which he referred to the wonderful work accomplished in this parish by the late Rev. R. W. Samwell, whom he had known intimately for many years. He heartily congratulated the congregation on the handsome memorial they had placed in their church. It would stand there for generations to come, as a lasting and loving tribute to one who had done so much for the glory of God, and the upbuilding of His Church in their midst. Although their late rector had entered into his eternal rest, yet they were not to look upon him as dead or asleep to their spiritual welfare. There was no doubt that the departed know more than we think of what we are doing, and if their late rector could speak to them to-day, it would be to express satisfaction in their work of beautifying God's house. The speaker then urged the people to carry out in their lives the many lessons their late rector had so often taught them, and to imitate the manly, godly life he had lived in their midst, so that "they, with all those who have departed in the true faith, might have their perfect consummation and bliss in God's eternal and everlasting glory." The rector, in a few words, referred to the fact that Mr. Samwell and he were ordained for the work of the ministry at the same time, and it had been a most pleasant experience to succeed him in that work in this parish. It was most pleasant, because in coming to Wales he had found everything that had been done was well done, and that all he had to do was to take up a good work and carry it on. To those concerned, the work of providing for the window was a very pleasing undertaking. The liberality of the subscriptions and the readiness with which it was subscribed for was, in itself, a striking tribute to departed merit. He trusted that the subject of the window: "Christ blessing little children"—placed just above the baptismal font of the church, would not be without its lesson to the parents of the parish. The subject is "Christ blessing the little children," which occupies the entire three panels of the window. Under the subject is the text: "Suffer the little children to come unto Me." The memorial inscription at the base of the window reads thus: "Erected by the members of St. David's, to the glory of God, and in loving memory of Robert Walter Samwell, priest. Born 1863, entered into rest, 1902. Rector of this church from 1892 to 1901. R.I.P." The whole window is a real work of art, both in design and colouring, and reflects much credit upon the artists, Messrs. J. C. Spence & Sons, of Montreal.

TORONTO.

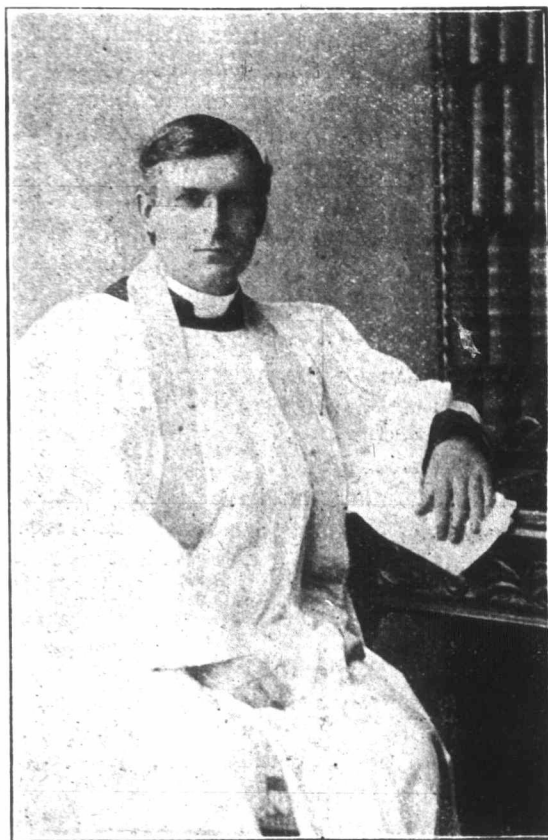
Arthur Sweatman, DD., Bishop, Toronto.

We understand that the Rev. H. C. Dixon, diocesan missionary agent, is making arrangements with the rural deans, to visit throughout the diocese, on behalf of the Mission Fund. The roads in some localities are almost impassable, but will soon be fit to travel. The reports which have come to hand, from time to time, show that the agent's work has not only been

appreciated, but successful. The week night meetings, which are generally followed by a limelight lecture, have been very largely attended, and many people are reached who would not be under ordinary circumstances.

Trinity.—The Rev. T. R. O'Meara, who has been curate of this church for the past thirteen years, has resigned his position. Mr. O'Meara is also financial secretary of Wycliffe College, and it is understood that he will devote his whole time to furthering the interests of that college in the future.

We are grieved to announce the death of Mrs. Williamson, president of the Toronto diocesan W.A. for many years past. In our next issue an obituary notice of this well-known and highly esteemed lady will appear.



Rev. F. G. Plummer, Vicar St. Augustine's Church, Toronto.

St. Augustine's.—The reopening of this church, which we referred to last week, is an event of considerable interest to Churchpeople. The church was built in 1888, by the late Mr. Windeyer, and three years later was closed for debt. The mortgage then standing against the church made it impossible to consider the question of carrying it on effectively. During the past ten or twelve years, the church has been used for various religious purposes, but Churchpeople have felt that its loss was a great blot on the Church's name, and that feeling did not die out with lapse of years. Some clergy and laity have kept the matter in view, and, as a result, the church was redeemed in January, 1903, and the work of repair, etc., began in February. An appeal was made to Churchpeople, which brought in satisfactory financial returns, accompanied by hosts of good wishes, and many friends gave towards the decoration of the altar, and the necessary fittings for Divine service. Mr. James Morrison generously gave the fixtures for electric light, and Mr. R. A. L. Gray wired the church at a nominal cost. The size of the building is a great surprise to those who enter it for the first time; the lofty roof and sombre woodwork giving an effect of quiet dignity which is not found in many of our churches. An organ is lacking, but it is hoped that this will be remedied when funds will admit. The "reopening" service was held on Saturday, March 14th, at 7.15 a.m., when a small company of clergy and laity assisted in a celebration of the Holy Communion. On Sunday, 15th March, there were three services—at 8 and 11 a.m., and at 7 p.m. At both the principal services, the church was packed, and al-

though numbers do not count for much at church openings, the intense interest and devotion displayed was most gratifying. At the back of the church numbers of men stood throughout the services. In the evening, the Bishop commended the new work to the people, and spoke in terms of recommendation of the "vicar," the Rev. F. G. Plummer. It is hoped that at Easter, a nucleus of a congregation will be gathered together, and that a vestry will be formed, and the usual officers appointed. There is a week-day service on Wednesdays at 8.15 p.m., in the church. A confirmation class is being organized, and a Sunday school will be started at Easter. Societies, guilds, etc., will come in due time.

Eglinton.—Mrs. Osler, widow of the late Canon Osler, died at the family residence, Hawthorne Ave., Eglinton, on Saturday last, in her 86th year. She thus only survived her husband, who died on March 8th, 1902, one year and a fortnight. Mrs. Osler was the daughter of the late William Parsons, of Thornhill. Three sons, A. E. Osler, Toronto; W. P. Osler, Wolsley, N.W.T.; and E. H. Osler, Cobourg, and two daughters, Mrs. Arthur F. Banks, Toronto, and Miss Emma Osler, Eglinton, survive her. Her brother, Charles Parsons, Toronto, and three sisters, Mrs. Stuart Darling, Toronto; Misses Fanny and Emma Parsons, in England, also survive her. Mrs. Osler married in 1884, and had spent nearly all her life within York County. The funeral took place on Monday afternoon last at 2.30 p.m., from the late residence to York Mills.

Oshawa.—St. George's.—On Sunday, the 15th inst., the Rev. H. C. Dixon preached in this church both morning and evening, on behalf of the Mission Fund of the diocese, and on the following evening gave an illustrated lecture in the school-house, before a large audience, on "The Story of Ben Hur."

Port Hope.—Trinity College School.—The Rev. E. A. Langfeldt, of Ashburnham, gave a most interesting lecture to the boys of Trinity College School on "Life in the German Army," on Friday evening, March 20th. Mr. Langfeldt knows by personal experience of what he speaks, and his lecture was listened to with close attention, and was eagerly discussed by the boys on the following day. After the lecture, Mr. Langfeldt gave a stirring address to the confirmation class. Next Saturday, Dean Rigby will pay his annual visit to the school, and on Palm Sunday the Lord Bishop of the diocese will administer the rite of confirmation to about twenty-five boys.

HURON.

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

Flesherton.—St. Mary's church, Maxwell, which has undergone much needed improvements within the last year, both interior and exterior, has still further been improved by the acquisition of a new organ, which was played for the first time last Sunday. The incumbent, wardens and congregation, are to be congratulated on this latest improvement. Mr. Thomas Ross, warden, has been most zealous in his efforts on behalf of the organ. The organ is of the cathedral design, made by Karn & Co., Woodstock, in perfect consonance with the style of the church, and is made of solid walnut case, veneered walnut panels, and fine oil finish; it has grand and knee swell, and contains ten sets of reeds, four of 28 notes each, five of 33 notes each, and one of 13 notes, with 21 stops. It cost \$140.

SASKATCHEWAN AND CALGARY.

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

Calgary. The Executive Committee of the Synod of the diocese of Calgary has just purchased from Mr. Henry Penatt, Toronto, lots one, two and three, block one, MacMillan Ave., going north of the Bow river, together with the buildings and improvements thereon, which the Bishop of Calgary has occupied for the past few years, and from the C.P.R. townsite trustees lots four, five, six, and seven, in the same block, the whole to be the official residence of the Bishop of the diocese. Mr. Penatt gave a handsome donation to the fund for the purchasing of his property. The purchase money for the whole property has been paid. The Bishop held an ordination in the pro-cathedral of the Resurrection on the second Sunday in Lent, when the Rev. G. H. Dart, and G. H. Wilson, B.A., were ordained priests. The Dean was the preacher, and the candidates were presented by the Ven. Archdeacon Mills. The Rev. C. E. Gate has been appointed incumbent of St. Philip and St. James, Fine Creek. The Rev. G. H. Wilson goes to Vancouver, B.C. The Rev. G. H. Hogbin, principal of the Calgary Indian Industrial School, who has been seriously ill with typhoid fever, is now convalescent. He will visit the coast to recuperate. Archdeacon Webb has been acting principal of the school during Mr. Hogbin's illness. The Rev. W. P. Webb, B.A. secretary and treasurer of the Synod, and one of the bishops' examining chaplains, was instituted and inducted as Archdeacon of Calgary in the pro-cathedral on Sunday evening, March 15th. The service was very interesting and impressive.

Battleford. A new day school has been opened on the Assiniboine or Stoney Reserve, in this district. On Sunday, March 1st, the school house was opened by Divine service at 10:30 a.m. The service was conducted by Archdeacon Mackay, assisted by the teacher and catechist, Robert Thomas. Forty-two of the Indians attended. In the course of the afternoon, the Archdeacon visited all the houses nearby, and hung up a Scripture picture in every house, explaining to the inmates the subject of each picture. In the evening an informal service was held in the school-room, chiefly singing, with a short address and closing with prayers. The attendance was twenty-four. On Monday the school was opened. Only four children came, but this is as good a beginning as was expected, and more will come before long. The Assiniboines are a tribe of the Sioux nation. The name is Ojibway, and means "Stone Sioux," hence the name "Stoney," commonly applied to them. This is the only band of Assiniboines in the Saskatchewan district. The Stoney have always been friends and allies of the Crees, and in former times they were noted fighters. They engaged in the rebellion of 1885, with no half-heartedness. They commenced by killing their farming instructor, and then set out to kill the settlers in their neighborhood. Fortunately these had all taken refuge in the Northwest Mounted Police barracks, in Battleford, with the exception of one man, whom they quickly despatched. At the battle of Cut-Knife, they did the chief part of the fighting, and they claim that if the retreat of the troops had been delayed a little longer, they would have had them surrounded and completely at their mercy. A school was commenced on the Stoney Reserve in 1886, but it was not a success, and was closed. Missionary work also has not made much progress among these Indians hitherto. We may hope, however, that, with God's blessing, the work will now go forward. Most of these Stoney speak the Cree, as well as the Sioux language. The school teacher and catechist, Robert Thomas, is a Cree

and is going to the Pas mission on the Upper Saskatchewan. He had some years' training at Immanuel College, and afterwards attended the Battleford Industrial School, where he learned carpentering. His wife, also, is a graduate of the Battleford Industrial School.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

New Westminster.—The Bishop, accompanied by Mrs. Dart, arrived in New Westminster on Thursday, March 12th, by the delayed express, and are at present staying at the Guichenon Hotel, until the See House is ready. His Lordship has completely recovered from his late serious accident, which befell him on his way to attend the General Synod. Both he and Mrs. Dart appeared in excellent health and spirits, expressing themselves glad to be at home again. On Saturday, March 14th, a deputation of the clergy waited on the Bishop at the hotel, and the following address of welcome was read by the Rev. H. G. F. Clinton, on behalf of the diocese: "To the Right Rev. John Dart, D.D., D.C.L., Lord Bishop of New Westminster,—We, as representing the Executive Committee of your Lordship's diocese of New Westminster, are present here to meet and welcome you. We heard with the deepest concern and apprehension of the serious accident which befell you on your way to attend the meeting of the General Synod, held at Montreal, last September. Prayers were offered in every church in the diocese for your safety and recovery. These prayers, thanks be to God, were answered, and we have been constantly cheered by the good reports we have received of your Lordship's progress to recovery. And we are now here to welcome you back into your diocese of New Westminster; to express our thankfulness to Almighty God at seeing you again safe and well; to present you with our continued respect and obedience; and to assure you of our prayers that the Almighty God may bless, preserve and keep you evermore in your going out and coming in amongst us. Eudwyn S. W. Pentreath, H. G. F. Clinton, W. Bell, H. Underhill, A. Silver-White, J. G. C. Wood. New Westminster, March 14th, 1903." The Bishop made a feeling reply, expressing his deep thanks to God for his recovery and his pleasure at such a kind welcome from the clergy, "which," he said, "I shall not easily forget." He also desired to convey his thanks to his good friend, Archdeacon Pentreath, who had administered the affairs of the diocese so ably during his absence. After a pleasant half hour spent in conversation, the deputation departed. The Bishop appeared to be in excellent health and confessed that he felt even better than before his serious accident. A most uncalled for attack upon this diocese has appeared in the "Church Times" of February 13th, written by the Canadian correspondent. The writer is evidently ignorant of the state of the Church here, as he makes several statements that are absolutely groundless. The Archdeacon of Columbia and one of the senior clergy have replied to the article. It seems a pity that men can be found to make such statements without first ascertaining the facts of the case. We appear in the article to be the only diocese in the Dominion that does not show "signs of progress" and of promise on all sides." Comparisons are always odious, but external evidence here would show a marvellous growth in every way in both the diocese of New Westminster and Kootenay during the past four years. I feel bound to state this much in justice to our good Bishop, who has laboured amongst us most faithfully under trying circumstances and amid difficulties bravely overcome.

Vancouver.—A united clerics of the dioceses

and districts of the Pacific Coast will be held here on May 5th, 6th and 7th. Among the subjects appearing on the Agenda paper may be mentioned: "Christian Reunion," by the Bishop of Spokane; "Prayer-Book Revision and Enrichment," by the Very Rev. Dean Paget, of Calgary; "Ideals of Clerical Life, Ancient and Modern," by the Rev. H. H. Gowen, of Seattle, and "Practical Christian Socialism," by Rev. J. P. D. Llwyd, of Seattle. The clericus closes with a reception at the See House by the Bishop of New Westminster. Christ's Church is still vacant, the Rev. J. J. Roy, acting as curate-in-charge.

KOOTENAY.

John Dart, D.D., Bishop-in-charge.

Nelson.—St. Saviour's.—In spite of the prevalent depression which all Kootenay is suffering from at present, and a considerable loss of population, resulting, temporarily, from the reduction of industrial activity, the congregations and parochial activities of the pro-cathedral show a very healthy condition. Daily Lenten services are attended by an average congregation of thirty or forty, which is an uncommonly good proportion for a Western town. The plans for the extension of the Church building have been under consideration, and will, no doubt, be carried out in the early future.

Trail.—St. Andrew's.—Mr. W. J. Wood, of Rossland, who has been conducting evening services in this church for the past few months, has moved to Trail, having been appointed lay reader in charge, and accepted as a candidate for Holy Orders. While preparing for ordination, Mr. Wood will take the Sunday services, morning and evening, as well as week-day services during Lent. For the administration of the Sacraments, the congregation is for the present dependent upon the rector of St. George's, Rossland.

Correspondence.

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

THE ANGLO-CANADIAN CHURCH.

Sir,—In an article entitled "The Anglo-Canadian Church," by Rev. J. W. Beaumont, D.D., which appeared in a recent number of "The Canadian Churchman," the author states that "One-tenth of all that we make and of all that constitutes our net annual income" should be consecrated to the service of the Church. I entirely agree with this, but for the sake of further enlightenment on the subject there is a question or two on which I should like the opinion of your readers or yourself. If a man is in debt would it be his duty to first pay off the debt to his fellow-men before deducting the one-tenth that he owes to God? May I suggest another case? Suppose that two men each receive an annual income of \$500; one has no one but himself to support, the other has a wife and family to maintain. Naturally the expenses of the latter would be much greater than those of the single man. If each devoted \$50 to religious work, would their offerings be considered equal in God's sight? Surely not. My question in brief, then, is this: What should be the basis of the one-tenth?

SEEKER FOR LIGHT.

Sir,—But there is of music in the character from the does not seem to of the Apostles, ing expression bar those of our ow and confession is gation it does not tion that a choi voice of unison otherwise, as is v to become a c in which—each Spiritual meaning being entirely lo to the general of faith in the c When there is low monotone, s were, of the so attention of the a babel of sound undoubtedly aids when, while mi together, or r unison, the org run up and dow the style of an the attention of what should be a Soul and Almi unwilling and ir have no connec Certainly this f demnatory sente It is not only an absolute bar up this line of whether the m Confession some rendering in the same observation to be set to mus they are not dir a musical setting no matter how performance by people being rat With respect to edly warrant ir setting, and he would be with music. These intended to be uttered by the p of God, and of belief in the gr faith. If these people, it may organ and choi the people may the sound of all Obviously there such music shou whole people, in their faith in sound. This co an appreciation of the Creed, as to them. But "Nicene Creed," of an elaborat rendering their oratorio, the vo out; their atten an impertinence were to attempt Messiah. This settings of the C

THE USE AND ABUSE OF THE ORGAN AND THE CHOIR.

(Continued.)

Sir,—But there has arisen another development of music in the church, of an entirely different character from the foregoing, and of which there does not seem to have been a trace in the times of the Apostles, namely, the use of music in giving expression to prayer. In assemblies like those of our own church where so much prayer and confession is in the voices of the whole congregation it does undoubtedly conduce to edification that a choir shall give a strong lead in a voice of unison to the words that are uttered; otherwise, as is well known, the utterances are apt to become a discordant multitude of words—in which—each may utter his own prayer with Spiritual meaning, but the idea of prayer in unison being entirely lost. And this applies especially to the general confession of sin—the confession of faith in the creeds, and to the Lord's Prayer. When there is an organ accompaniment of a low monotone, such as fills up the spaces, as it were, of the sounding voices, and prevents the attention of the worshipers being distracted by a babel of sounds, such a use of the instrument undoubtedly aids devotion and develops it. But when, while minister and people are praying together, or reciting solemn confessions in unison, the organist is using the occasion to run up and down the notes of his instrument, in the style of an elaborate overture or voluntary, the attention of the worshiper is distracted—what should be a solemn communion between the Soul and Almighty God, becomes, per force, an unwilling and irritated listening to sounds that have no connection whatever with the sense. Certainly this falls immediately under the condemnatory sentences of the Apostles' teaching. It is not only not conducive to edification, but an absolute bar and hindrance to it. Following up this line of thought, it may be questioned whether the musical rendering in the General Confession sometimes heard, as well as the musical rendering in the Lord's Prayer, is not open to the same observation. Certainly, they were never meant to be set to music, their form is not rhythmical, they are not directed "to be said or sung," and a musical setting almost invariably degenerates—no matter how plain the music may be, into a performance by the choir—the attitude of the people being rather of listening than taking part. With respect to the two creeds, there is undoubtedly warrant in the Prayer Book for a musical setting, and here, the true sphere of criticism would be with regard to the character of the music. These creeds are, by their very nature intended to be a solemn confession of faith, uttered by the people standing up, in the presence of God, and of each other, and avowing their belief in the great fundamentals of the Christian faith. If these creeds are spoken by the whole people, it may be a distinct assistance for the organ and choir to give a strong lead, so that the people may all speak every word in unison: the sound of all striking the ear at the same time. Obviously therefore if the creed is set to music, such music should be of such a character that the whole people, in grave musical tones may confess their faith in one united volume of uplifted sound. This conduces to edification—it leads to an appreciation of the high, and solemn verities of the Creed, as the whole people give expression to them. But when, and especially with the "Nicene Creed," the words are merely the vehicle of an elaborate organ performance, the choir rendering their parts after the manner of an oratorio, the voice of the people is entirely shut out; their attempting to join inevitably becomes an impertinence, as much so as if the audience were to attempt to join in the chorus of the Messiah. This at once stamps such musical settings of the Creeds as things to be commended,

and equally to be condemned is the practice of the organist playing brilliant interludes loud enough to be heard over the church, while the people are professing, with all solemnity, their faith in plain words. There is another form of musical setting that has crept into the church which is without warrant in the Prayer Book, and not reasonable in itself—in the Communion service, after the reading of each Commandment the Prayer Book directs that the people, still kneeling shall ask God's mercy for the past, and grace to keep the Commandment in the future, and the form given is that of a most lowly and humble prayer, the utterance of a broken and a contrite heart. For the organ and the choir to lead the people in a low, and reverent monotone, would undoubtedly conduce to an utterance of the words with the heart, and prevent the words becoming such "vain repetitions" as our Lord has condemned. These solemn and broken utterances have however been also seized upon, and made the occasion of musical display of such a character that it is hardly possible for a congregation to do other than to listen to the music, the whole intent, spirit and meaning of the prayer being lost. But now, coming to the consideration of those parts of the service where music, beyond all doubt, finds scope and expansion, namely, the Psalms, Canticles and Te Deum, the question is evidently not whether these should be set to music, but of what character the music should be? Not that these compositions are edifying, when said responsively, for experience proves that, when simply said, they may be aids to devotion in a high degree, but undoubtedly these are of a nature of the "psalms, hymns and spiritual songs," in which Christians are directed "to make melody in their hearts unto the Lord," never forgetting, however, that they should be sung with the spirit, and with the understanding also. This plainly implies, that the character of the chants, and the setting of the Te Deum shall be such that the people can join therein. Some musical enthusiasts have conceived the idea of a whole congregation being trained in the art of singing, and have, in some cases, carried it into effect; establishing classes, separating voices and so on. But such endeavours never have succeeded, and obviously they never can. In a congregation there are always enough persons who can sing the hymns commonly used in our churches, to the tunes commonly used, and the same, as a rule may be said of the chants. But when we come to the canticles, and especially to the Te Deum, the case is different. Musical composers have revelled in these sacred compositions, and have set them to such elaborate music as to make it out of the question for the mass of the people to lift up their voices therein. Yet the Te Deum, above all human compositions extant of the nature of sacred song, is eminently one that by its very structure, suggests the uplifting of a multitude of voices in a mighty sound of praise to the glorious and undivided Trinity. There are indeed several settings of the Te Deum, which, though finely reflecting the wonderful varied phrases of the hymn, are yet sufficiently simple for a whole congregation to sing, but it is a fact that some organists (and some choirs too), despise these grand, yet simple compositions, and will have nothing to do with them. They are stigmatized as mean and inartistic by musicians who have little sympathy with the grand doctrinal realities of the song, and are impatient of any attempt of the people to take part therein. Yet the real meaning is in many of such settings as alas! we constantly hear, that are nothing but a jingle-jangle of sounds without sense, difficult to play and difficult to sing. This being apparently considered to be a great merit, as it is in many cases the only merit, as compelling the congregation to keep quiet, and listen.

The C.M.S. has received an anonymous benefaction of £1,000.

British and Foreign.

The late Mrs. Faulkner, of Clapham Park, London, has bequeathed £1,000 to the C.M.S. for Africa and the East.

A memorial to the late Earl of Lytton, viceroy of India, which has been placed in the crypt, was recently unveiled in St. Paul's Cathedral.

Rev. W. A. Spooner, M.A., Fellow and Tutor of the College, has been elected warden of New College, in the place of the Rev. Dr. Sewell.

The three remaining bays of the cloisters of the old priory church of St. Bartholomew's the Great, London, have now been purchased and a faculty obtained for connecting them with the church by means of the original monks' doorway, which, though at present bricked up, can still be traced in the wall of the south ambulatory.

The ancient church of Winterbourne, Steepleton, Dorset, which has been undergoing restoration, has been reopened for Divine service. The cost of restoration is borne by Mr. H. Stilwell (of Steepleton Manor), and is a memorial to his late wife.

A scheme has been prepared by Sir Rowand Anderson for the restoration of Culross Abbey, a venerable and still stately edifice founded in 1217. The scheme involves the expenditure of not less than £5,000, and it is understood that the heritors are in full sympathy with the movement.

It has been decided to issue a further appeal for South Africa. The Peace Thanksgiving Fund has exceeded expectations, but it is hoped to increase it to at least £15,000. It has been decided, with the approval of the bishops of South Africa, to devote this special fund to the promotion of educational work.

Mr. Joseph Larmor, M.A., has been elected to the Lucasian Professorship of Mathematics, in Cambridge University, vacant by the death of Sir G. G. Stokes. Mr. Larmor was a Senior Wrangler in 1880, and has since been a Fellow of St. John's College. He was formerly professor of Natural Philosophy at Queen's College, Galway.

The Bristol Church Extension Commission reports that, during the five years of its existence, £36,000 had been raised directly by the Commission, and altogether over £73,000 had been spent in the development of Church work, and to meet the needs of the poor and growing parishes.

It is some time since a vicar of a parish, out of which he got nothing for nearly fifty years, and who built five churches and supported schools and almshouses out of his own pocket, died leaving over £100,000. Such, however, is the declared personality of Canon Haygarth, late of Wimbledon. His successor, the Rev. Allen Bell, vicar of St. Paul's, Balsall Heath, Birmingham, is credited with possessing powers of organization of no ordinary kind.

The Bible women in one of the Church of England Zenana mission stations, in South India, cannot be said to have an idle time! Three of them have over 200 Zenana pupils to visit. Can we wonder that they find it difficult to go to each of them oftener than once a week, and consequently the pupils do not get on very fast with their studies? "The oftener we visit the women in the villages," reports a missionary from the same station, "the more friendly they become."

His Grace the Archbishop of Canterbury will preach the Spital sermon this year on Wednesday April 22, before the Lord Mayor and Corporation in Christ Church, Newgate street.

The King has appointed the Bishop of Ripon to be clerk of the Closet in Ordinary to His Majesty, in the room of the Bishop of Winchester, translated to the See of Canterbury.

The Hon. W. F. D. Smith, M.P. has promised a further donation of £1,000 towards clearing off the liability in connection with St. Barnabas' church, Portsmouth, the memorial stone of which was laid by Princess Henry of Battenberg.

The roofless chapel connected with St. David's Cathedral, Wales, in which the late Dean's remains were laid to rest, is to be restored as a memorial to him. Dr. Howell had the restoration of the cathedral closely at heart.

The Bishop of Lichfield recently unveiled a memorial window, which he has presented to the parish church of Lewisham, in memory of his sister-in-law, Augusta, wife of William Walter, fifth Earl of Dartmouth, and mother of the present peer. It represents the angel announcing the birth of Christ to the Blessed Virgin Mary.

The Dean of Peterborough has received an anonymous gift of £1,000 towards the fund which he has been raising to clear off the 1902 deficit of the C.M.S. He has now collected £10,441, and is making a great effort to secure the balance, about £8,000, before the close of the society's financial year on March 31st.

The Bishop-elect of Auckland (Dr. Neligan), will leave England on the 26th March. His consecration is to take place at Auckland, N. Z., on Ascension Day. The Chapter of Winchester Cathedral have unanimously decided to place a monument over Dean Stephen's grave in the Cathedral close. The estimated cost will be about £200.

The Rev. Canon Clayton, M.A., and A. M. Knight, D.D., were consecrated in Westminster Abbey by the Archbishop of Canterbury on the Festival of St. Matthias, bishops respectively of Leicester and Rangoon. Seven bishops assisted the Primate. The sermon was preached by the Ven. the Archdeacon of Furness, from Isaiah xl, 10-11. The service was a very stately and dignified one throughout.

Family Reading.

PATIENCE.

When we look back at close of day,
Whether it close in sun or rain,
We yet can say it is a way
We shall not have to walk again.

For, should we live a hundred years—
A life of praise, a life of blame,
A life of joy, a life of tears—
We would not see two days the same.

Out of the vast eternal store
New duties and new joys arise;
Strange clouds of grief shall gloom us o'er,
Fresh bursts of hope shall clear the skies.

Each day a gift! And life is made
Only of days, with gifts between;
To-day a burden? Quick 'tis weighed,
And you shall have a day unseen.

Sweet patience! Other angel bands
On urgent errands sweep the skies;
To day but let me hold thy hands,
And gaze into thy steadfast eyes.

OUR ATTITUDE TO OTHERS.

What is the character of your thoughts about others, of your mind toward them? What is the character of your feelings regarding them? Are you as much interested in other people's happiness as you ought to be? Do you feel as kindly as you should? Are you really as charitable in your construction of all that they do as the Christian ought to be? When you have to deal with your neighbours, are you always endeavouring to look at the best side of them? Are you endeavouring as much as you possibly can, to put the best interpretation on everything that they do? And if you are not, ought there not to be the perpetual practice of the endeavour to do this? Not merely look to the outside of your own character, and the outside of your own life, but look inside, and look to your heart, and look to your thoughts. Is there ever within harsh judgment? Is there ever a tendency to carp at what they do, and in your own mind either to scorn or to scoff? If there be ought we not to be striving against it? Ought we not to endeavour, as much as we possibly can, to make our minds more like the Divine mind in its absolute justice in dealing with all? For believe me, the most charitable construction which you can put upon other people is more near strict justice than anything else you can do, and all the people without exception are really better than they are supposed to be. Believe me, you will come nearer the exact truth by ascribing to everybody the highest motives than by ascribing low motives. It is quite true that in this way you may make grave mistakes, but not such grave mistakes as in the other way. And the man who is training his mind at all times to look in this way upon his neighbors, to look with kindly, with affectionate eyes upon everything that comes before him concerning them, that man is not only sweeter, kinder and more Christian, but he is also more just.—Archbishop Temple.

SOME THINGS TO BE THANKFUL FOR.

Our eyes—I looked into the sightless eyes of an old friend of mine some years ago and heard him say that he had never seen the sun rise and had never looked upon his mother's face, and I realized that all my life I had been using my eyes and never once thanked God for them.

Our reason—I visited an insane asylum and saw one of the most brilliant men this country has produced, with reason dethroned, imagining himself a beast of the field, splendid in physical proportions, but with mind entirely gone, and I turned away in shame to acknowledge that I had never thanked God for my reason.

Our feet—A certain beggar was crying out along the roadside that he was the brother of a king and was without shoes. "What a shame," he said, "that a king's brother should go unshod!" and then he saw a poor beggar carried by without feet, and in confusion he began to thank God that he was better off than he. In ten thousand ways God has blessed us, for which we have not thought to render praise to Him.

EVERY WORK SHALL BE BROUGHT INTO JUDGMENT.

The judgment of God is the perfect manifestation of the truth. In our present state a thousand veils hide from us the motives, the thoughts, the conditions which give their real character to men and the conduct of men. We judge of others by what we can see in them; and what is more perilous still, we are tempted to judge of ourselves by what others can see in us. But in the perfect light of Christ's Presence everything will be made clear in its essential nature, the opportunity which we threw away, and knew that we threw away, with its uncalculated potency of blessing, the temptation which we courted in the waywardness of selfish strength, the stream of consequences

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which has flowed from our example, the harvest which others have gathered from our sowing.—Bishop Westcott.

PATIENCE.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stills anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calamity and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—Bishop Horne.

SEASONS OF PRAYER.

It is a good thing to have fixed seasons for lifting up our hearts to God, not merely the appointed hours of prayer, but a momentary act before and after meals, beginning any occupation, entering into society, leaving the house, &c. Especially it is a help to make such brief acts after having said or done anything either wrong or foolish, after any trifling vexation or disappointment, when the spirit feels, it may be, wounded and desolate, or when one's vanity is annoyed at having been guilty of some little folly or unseemliness. Sometimes we are more really troubled and sore at trifles of this sort than at far weightier things. But if all such things were met with a momentary uplifting of the heart to God, all these little frailties and worries would tend to mould the character more and more to God's pattern, and they would assuredly lose their sting; for he who thinks much of God will daily think less of himself.

—God keeps a school for his children here on earth, and one of his best teachers is named Disappointment. He is a rough teacher, severe in tone and harsh in his handling sometimes, but his tuition is worth all it costs. Many of our best lessons in life have been taught us by that same stern old schoolmaster, Disappointment.

In a school for colored children there was a little boy who would persist in saying "have went." The teacher kept him in one night and said: "Now while I am out of the room you may write 'have gone' fifty times."

When the teacher came back he looked at the boy's paper, and there was, "have gone fifty times." On the other side was written, "I have went home."

Children's

A FELLOW'S

"A fellow's me
wise,
With his rosy
eyes,
"Knows what t
hurt
By a thump or
dirt.

"A fellow's m
strings,
Bags and butt
No matter how
To see how we

She does not c
If a fellow's fa
And if your t
knee,
She can put in

"A fellow's m
And only sorr
you do,
And I'll tell yo
She'll always

"A fellow's m
To keep the t
And the fellow
That his moth
got!"

THE CUP

Mrs. Burto
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Children's Department

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and merry, blue eyes,
"Knows what to do if a fellow gets hurt
By a thump or bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Bags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

She does not care—not much, I mean—
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch you'd never see!

"A fellow's mother is never mad,
And only sorry, if you are bad;
You do.
And I'll tell you this, if you're only true,
She'll always forgive you, whatever

"A fellow's mean who would never try
To keep the tear from her loving eye,
And the fellow's worse who sees it not
That his mother's the truest friend he's got!"

—Mrs. M. E. Sangster.

THE CUP OF COLD WATER.

Mrs. Burton sat sewing one evening; it was quite late, but still she sat, as mothers often will, making and mending little garments, long after the restless limbs which wear and tear them are relaxed in sweet repose.

Knowing that all the household but herself had gone to rest, she was a little startled to hear, at that late hour, a slight noise in the kitchen, as of someone fumbling around in the dark. Taking a light, she went out, and was surprised to find there her little boy, about six years old. "Why, Arty, my son!" she exclaimed, "what are you doing down here in the dark?"

"I want some water for Johnie, mother—he wants a drink," said Arty. Johnie was his little brother, who slept with Arty in a room next to their mother's.

"Well, my dear, you should not have come down in the cold, all undressed; why did you not call and ask for it?" said the mother, but she did not wait for an answer, for Arty was shivering, and his teeth chattering with the cold. Hastily filling Johnie's cup with water, she threw a shawl around Arty, and

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took him up stairs. Poor little Johnie did indeed want a drink. His mother found him sitting up in bed, evidently quite feverish. He stretched out his hands eagerly for his cup, and so did Arty too.

"Please let me give it to him, mother," he said; and she allowed him to do so, wondering at his earnestness. Having held the cup for his brother to drink, he clambered into the bed beside him, and Johnie threw his arm around his neck, which made Arty look up at his mother with a happy smile.

Mrs. Burton prepared cooling medicine for Johnie, and came often to look at him through the night. He was very restless for a while, but towards morning he seemed better, and slept quietly.

Johnie did not go to school, as usual, with his brothers and sister the next day. He amused himself quietly with his blocks for a time, when the rest were gone; and at last, when tired of play, he curled himself up upon the sofa, and fell asleep. As his mother sat beside him, she recalled to mind Arty's earnestness about the drink of water, and resolved to ask him what it meant. She had not long to wait, ere she heard the sound of merry voices approaching, and Arthur and his sister Mattie burst into the room in great glee, having been racing to see which should get in first.

Their brother Frank followed, complaining in no gentle tones, because they had left the gate and doors for him to shut.

"Arty," said his mother presently, when they had become quiet, and were gathered around the fire, "why did you so much wish to get the water for Johnie yourself, last night?"

"Because, mother," said he, "I thought of such a sweet text that I heard last Sunday!"

"What was it, dear! can you remember the words?"

Arty thought a moment, and said "It was about giving 'a cup of cold water to the little ones.' I don't remember it all, but I thought Jesus would be pleased."

Here Frank looked up from his book and laughed. "O, Arty," he said, "did you think it meant a real cup of water?"

Arty blushed at this; but his mother looked reprovingly at Frank, and asked, "What does it mean, my son?"

It was now Frank's turn to blush;

but, as his mother waited for him to answer, he at length said, "I supposed it meant being kind in any way."

"You are right," said Mrs. Burton, "it does, but do you not think, Frank, it would be well for us all to remember and act upon our Saviour's words, so far as we understand them? This was what Arty was trying to do, I think. But now, my little boy, I will read you again the verse which you tried to remember; here it is:—'Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward' (Matt. x 42).

"It is a sweet verse isn't it, mother?" said Mattie, who had come also to hear.

"Yes, dear, it is a precious verse! But, Arty, we need not wait until someone actually needs 'a cup of cold water,' in order to gain the promised blessing. Jesus said, 'Whosoever shall give a cup of cold water only;' he meant to teach us that he would see and remember every act of kindness done for his sake—that is, for the love of him—even so small a thing as giving a drink to one in need. Every day and hour, my dear children, brings us an opportunity of speaking a kind word, or doing some loving

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.

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deed, for Christ's sake; and this is the 'cup of cold water' which our dear Lord says shall in no wise lose its reward."

"Mother," said Mattie, softly, "if we keep from teasing each other, for 'Jesus' sake, is that what the verse means too?"

"Yes, Mattie," said her mother, smiling a little; "for it would show the working of the spirit of love which the words are meant to teach. I read lately an anecdote of King Herod Agrippa, which reminded me of these words of Christ; would you like to hear it, children?"

The children assented of course, being always ready for a story.

"Was that the King Herod who killed the infants at Bethlehem, mother?" asked Mattie.

"No, dear, Herod Agrippa was a grandson of that Herod. He

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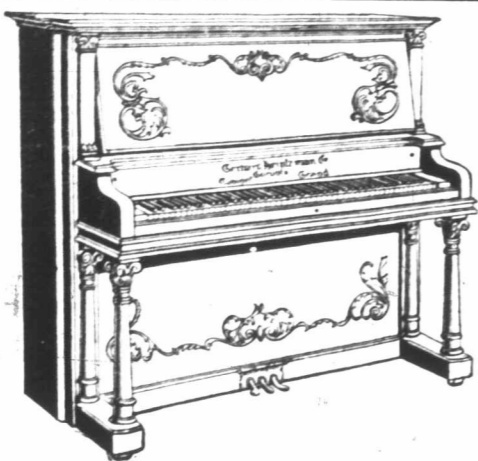
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was the one that killed the Apostle James, and put Peter in prison. Before he was made King, he spent some time in Rome; and while there a careless speech which he made one day, while excited with wine, was reported to the emperor Tiberius. It made the emperor angry, and he commanded that Agrippa should be seized and bound. It was on some public occasion that Tiberius gave this command, and Agrippa was bound even as he was, in his purple garments. The weather was very hot, and as he was led about in chains, awaiting the emperor's orders, he suffered greatly from thirst. Seeing a young slave passing with a vessel of water, he implored him to let him drink. The slave willingly did so, although he, no doubt, ran a great risk in befriending one who

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A number of Fine Pianos that have been rented throughout the winter season are now being returned. As fast as they come in we place them in our workshop for examination, and where necessary, renewing. Many are now ready for sale, and because of our limited ware-room accommodation and our desire to properly display our magnificent stock of New Pianos, we offer you the used instruments at a big cut in price. Here are a few:

STEVENSON—7½ octave rosewood square piano, by Stevenson & Co., Kingston. Has carved legs and lyre, serpentine and plinth mouldings on case, full iron frame, overstrung scale—in fine order. Length 6 feet 6 inches, width 3 feet 4 inches. Originally \$350. Reduced price \$119.00

DOMINION—7 octave square piano by The Dominion Piano Co., in handsome rosewood case with carved legs and lyre, serpentine and plinth mouldings, large full iron frame and overstrung scale. An excellent piano. Length 6 feet 8 inches, width 3 feet 5 inches. Originally \$400. Reduced price \$127.00

DOMINION—7 octave upright piano, by The Dominion Piano Co., in ebonized case of neat and attractive design, with polished panels and light hand carving in relief; tricolor and overstrung scale, iron frame, etc., in good order. Height 4 feet 2 inches. Originally \$300. Reduced price \$180.00

WHALEY ROYCE—7½ octave upright piano, by Whaley Royce, in handsome double veneered burl walnut case with full length carved panel and music desk, iron frame, ivory and ebony keys, etc. Height 4 feet 6 inches. Originally, \$325. Reduced price \$215.00

KARN—7½ octave upright piano, by D. W. Karn & Co., Woodstock, handsome burl walnut case with polished panels and light hand carving in relief. Has iron frame, Wessel, Nickel & Gross action, ivory and ebony keys, etc. Height 4 feet 4 inches. Originally \$350. Reduced price \$225.00

GERHARD HEINTZMAN—7½ octave upright piano, by Gerhard Heintzman, in rich, dark walnut case with full length music desk, carved panels iron frame, best ivory and ebony keys, etc. A splendid instrument, but little used, height 4 feet 6 inches. Originally \$375. Reduced price \$285.00

Terms of Sale—Each instrument is accompanied by our regular guarantee for five years, the same as if it were a new instrument. A new stool and scarf or cover included with each piano. Each instrument safely packed without charge.

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was under the displeasure of Tiberius. Having drunk freely, Agrippa exclaimed, "O thou boy, if I once get clear of these bonds, I will procure thee thy freedom!" And he remembered his promise. Not long after, Tiberius died, and Caius, the friend of Agrippa, became emperor. One of the first acts of his reign was to liberate Agrippa, exchange his iron chain for a gold one of equal weight, and send him loaded with honours to his newly appointed kingdom in Judaea. And now Agrippa obtained the freedom of the slave Thaumastus, who had ministered to him so kindly, and made him the steward of his own estates. And when dying, he commended him to his son and daughter; so that the man held that honourable post in the family of Herod until his death.

"Dear children, if this king, by no means remarkable for virtue, so remembered and rewarded 'a cup of cold water,' what may we not expect from our Lord's promise to those who thus minister unto him?"

"Minister unto him, mother!" said Mattie. "how can we?"

"How can we, Frank—do you know?" said his mother, for Frank's book was closed now, and he, too, was listening with interest.

Frank did know, and repeated, "The king shall say, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." And coming to his mother, he kissed her forehead, whispering, "I will try to remember, dear mother, to give the cup of cold water."

And so do you, my dear little readers, and you will find that every loving, kindly action, which you do for Jesus' sake, will bring you, even in the present time, the promised reward, for it will fill your own heart with sweet peace.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

ALFRED'S PRAYER.

"Mamma," said Alfred one night, as he was going to bed. "I prayed that God would keep us children from quarrelling, but He has not answered that as yet, for sister Daisy and I quarrelled dreadful to-day."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

"He won't make you good against your will. If you choose to be a naughty boy, God will be sorry for you; and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and then fight like a

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To Try A Good Thing.

I am fifty-two years old and for forty years of that time I have been a chronic catarrh sufferer, says Mr. James Gieshing, of Allegheny City; with every change of weather my head and throat would be stuffed up with catarrhal mucus.

I could not breathe naturally through the nostrils for months together and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail and I realized something must be done.

I tried inhalers and sprays and salves, which gave me temporary relief, and my physician advised me to spray or douche with Peroxide of Hydrogen. But the catarrh would speedily return in a few days and I became thoroughly discouraged.

I had always been prejudiced against patent medicine, but as everything else had failed I felt justified in at least making a trial.

Our good old family physician, Dr. Ramsdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets, because he knew what they contained and he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe, containing no cocaine or opiates.

The next day I bought a fifty cent box at a drug store, carried it in my pocket, and four or five times a day I would take a tablet; in less than a week I felt a marked improvement, which continued, until at this time I am entirely free from any trace of catarrh.

My head is clear, my throat free from irritation, my hearing is as good as it ever was and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets.

These tablets contain extracts of Eucalyptus bark, blood root and other valuable antiseptics combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the antiquated treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

good little soldier to keep down the naughty temper, then God will give you victory. But He won't do the work for you."

"Oh I didn't understand," said the little boy.

"Yes, my dear," continued mamma, "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and pray, and fight against temptation; and if you do this, you will be able, by and by to come and tell me that God has answered all your prayers."

THE NEW SCHOLAR.

When Gracie got to Sunday school one afternoon, her teacher had not come yet. But the other girls were there, with their heads close together, talking busily. As soon as they saw Gracie, they told her what had happened.

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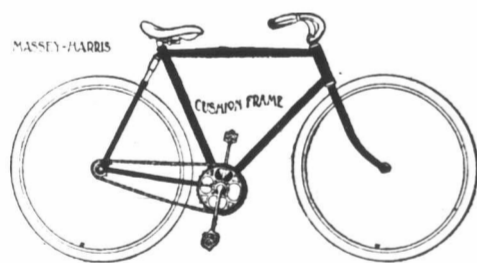
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"Do you see that dreadful looking, ragged girl down by the door?" May began at once. "Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her be in our class. The idea!"

"What did you tell him?" asked Gracie.

"Lucy told him that our class had plenty of scholars, and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors, with their nice starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together, it was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday school."

"Oh no!" cried Gracie. Then she stopped. But the others were all looking at her, and she had to go on. "You couldn't send anybody away from Sunday school, could you, any more than if it was heaven?"

Not one of the other little girls had any answer ready for this. And, taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it, I know; nor God, either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes do," said May.

And in about one minute more the strange little scholar was being welcomed into that class as if she were a princess.

As the teacher, Miss Barbara, came up the aisle, Mr. Hart stopped her and told her all about it. This was why, when Sunday school was all over, Miss Barbara called after the children, and kept them for just a moment under the shade of the big tree by the churchyard gate.

"Girls, she said, smiling down upon them, "I believe if Jesus Christ were to speak to my class this afternoon, He would say, 'I was a stranger, and ye took me in.'"—The Parish Visitor.

THE LANGUAGE OF ANIMALS.

Every one who has heard a dog or a horse welcome its master with exclamations of joy, or a cat plaintively mew for its food, ought to believe that animals can talk. The dog has different sounds to express hunger, pain, joy, sorrow thanks and fear. Birds have different songs and notes to express their feelings. We recognize their songs of victory and of love, as well as the notes of anger and fear.

It is evident that these notes are understood, not only within the limits of one species, but among other birds; for different tribes often make a common cause of joy and battle. Monkeys express their passions, fears and desires by various cries and gestures.

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Some of the most uncivilized languages are but little richer than theirs. Abbott tells us that crows have twenty-seven distinct cries or utterances. Many scientists believe that certain sounds made by fishes are for the purpose of expressing their feelings. It is clear to the careful observer that language is universal wherever there is sensation, and all animal life more or less inter-communicative.

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