

Canadian Churchman

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

Vol. 17.]

TORONTO, CANADA, THURSDAY, FEBRUARY 5, 1891.

[No. 6.]

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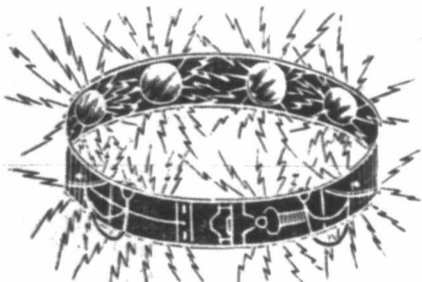
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Canadian Churchman.

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Evening.—Gen. 12, or 13. Acts 23, 12.

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THE EPIPHANY CEREMONY, which takes place annually in the Chapel Royal at Windsor Castle, is a very interesting relic of Scripture memorial. The act of the Magi is imitated on behalf of the Queen, by some of her officers presenting "gold, frankincense and myrrh" in a formal manner at the altar of the Royal Chapel.

AN ADDITIONAL OFFERTORY CEREMONY.—An Indian chief at N'Chacup, B.C., introduced a striking feature in an offertory collection for a new church among his tribes men. At the critical time, the handsome old chief stood out in the church holding a pair of miner's scales, and weighed each package of gold dust as the Indians came forward!

A SURPLUS POPULATION of 400,000 is what the Earl of Derby says England has, and cannot provide for, every year. He strongly advises "Juvenile emigration" as the best safety valve for what may become an accession of danger, if allowed to sink down into the already "submerged tenth" of the poorer classes. He deprecates public attention and energy being diverted from regular channels of action by the latest Salvation Army fad.

THE GRAVAMEN of Archdeacon Denison on the subject of "Lux Mundi" is published, and contains the grave indictment that the book contains statements (1) full of irreverence towards our Lord, (2) beguiling and corrupting to unstable souls, (3) contrary to the Prayer Book formularies, and (4) opposed to the specific doctrine of the Church's Sixth Article of Religion. This veteran champion of orthodoxy evidently means fight in the arena of convocation.

TENEMENT HOUSES come in for strong condemnation from the pen of Mr. Rys, who has published a book about New York with the title "How the other half lives." It is calculated that 80 per cent. of New York crime is committed by persons without decent homes. He says tenement houses are "hotbeds of disease and physical infection, nurseries of pauperism and crime, throwing off year by year a scum of 40,000 human wrecks to the asylums and workhouses."

AS OTHERS SEE US.—An article in the Independent (New York) of last month, on Rev. Chas. Gore, by Bishop John F. Hurst, D.D., LL.D., says: "Gore is a fair type of the younger and stronger features of the Church of England at this time—High Churchman he is, but then for aggressive work for the masses, for thorough scholarship, and for excellence in the pulpit, the high Church of England is to-day many a league in advance of the low Church."

DOCTOR CARRY AND EARL NELSON.—The last number of the English Church Bells contains a communication from Earl Nelson referring to Dr. Carry's recent series of letters on Union in the Mail, Empire, Montreal Star, etc. They form a remarkable contribution to the Canadian Reunion Movement—in which Dr. Carry was magna pars. Earl Nelson quotes from the last letter. There is, indeed, about it, as about his last letter to us, lately published, a sweet undertone of "Moriturus Saluto."

"WHERE THE LAITY LEAD THE CLERGY MUST FOLLOW" are the closing words of a characteristic letter in the Mail on the Wade-McMullen question. That sentiment is at the bottom of most of our trouble. Certain purse-proud laymen of latitudinarian views think the clergy are so mercenary that they must perforce follow the jingle of money bags. There may be some such cases, but "Episcopalian" (?) will discover that to most of our clergy truth and fidelity are beyond all considerations of filthy lucre.

CERLEON UPON USK, a venerable title of a British Archbishop in the first centuries, is likely to be revived by the separation of the Welsh Sees from the jurisdiction of Canterbury. The plea urged is the engorged state of the two English Archbishoprics—they contain enough material for formation of several Archbishoprics. Ideal episcopacy would probably provide one priest for each 1,000 souls, one Bishop for each 100 priests (or 100,000 people), and one Archbishop for each million.

ITINERANCY AND PERMUTATION.—While some restless spirits in Canada are trying to tinker at the Church's machinery by schemes of "imitations" of various kinds, Wesleyans are rejoicing on the discovery that the "Three Years' System" in Wesley's original Deed Poll does not necessarily imply any change at all of incumbency, but is satisfied by a confirmation and repetition of incumbency license in the same place (if advisable) every three years. This would relieve the strain, the friction, and the soreness now so rife.

"CORYBANTIC CHRISTIANITY" is the title affixed to Salvation Army religion by Prof. Huxley. The lowest strata of civilization always tend to

sink into the habits and antics of the heathenism which lies contiguous to them. The C.M.S. in West Africa are trying hard to prevent Bishop Crowther's diocese from sinking in this way. The Church is composed almost entirely of native material, and shows a decided tendency to polygamy and concubinage. The C.M.S. are struggling desperately to purge out the "old leaven."

THE ARCHBISHOP-DESIGNATE OF YORK is being congratulated and welcomed to his new dignity with great enthusiasm. The newspapers are recounting his many deeds of "derring-do" for the Church—his brilliant speeches and epigrams in reference to disestablishment of the Irish Church, the Church Association Prosecutions, etc. Dr. Magee generally has on hand a choice crusade or "hobby" which he works "for all it is worth." At present his choice is the "society for prevention of cruelty to children," and the special point urged is the regulation of "children's insurance" schemes.

ENDOWMENT EXTRAORDINARY.—The Times special correspondent on the "Booth Scheme" takes the line that the scheme is a desperate effort to give permanency to a system (the Salvation Army) of religion, which has no innate principle of vitality and is dying out. The "General" hopes, by this scheme, to arrange a comfortable "bolster" for his tottering edifice of sensationalism. His claim to have a "mission" from God for this work is discredited by the utter flimsiness of the supposed "facts and figures," which made "Darkest England" such a startling picture.

LAND NATIONALIZATION is a subject just now attracting world-wide attention. When a monk advocates "Christian Socialism" he exposes himself to a fling from the Talmud, which says, "Whosoever has no wife and has no land is no man!" He gets it on both counts. Then, the people who have been flocking to America in order to "rest under their own vine and their own fig-tree, and drink every one the waters of his own cistern"—begin to wonder where the fun of it would be under the new plan. There is a lot to say!

THE CHURCH ARMY was organized and has been worked as an antidote of the Salvation Army—using all the better sort of means and avoiding the wild extravagancies of the latter. It was a hazardous experiment, but Rev. W. Carlile (the originator) boasts of success in counteracting the poison. All the best points in the Booth scheme have been recognized and worked for years past by the Church Army. At a meeting lately, the Bishop of Marlborough stated that the Church, in a quiet way, had spent over \$200,000 on "waifs and strays" alone last year.

MEN OR MONEY, WHICH?—Bishop Maclagan of Lichfield discusses this question exhaustively in a recent appeal for church extension. He decides in favour of the latter—money. He says, "when I say that we need men, it is really that we need money. There is no lack of men. Even now the number of candidates for the Holy Orders is far greater than the number of stipends that can be found." He takes the average of experience in effective pastoral work, 1,000 souls for each "curate of souls," and finds an "aching void" in his diocese. Plenty of men are ready to offer themselves, but laymen withhold their dues.

AUGMENTATION OF SMALL LIVINGS was a work to which the large heart of Archbishop Thomson was much devoted. "The game of grab and exercise of scramble" is little known across the water. The holders of livings worth from \$1,500 upwards per annum not only "stand back"; but even raise contributions in various ways to strengthen the weak parishes. One of the rules of the ecclesiastical commission is not to "augment" any living where the population is under 4,000 souls. Another is that no augmentation should be given to a living which is already worth \$1,500 per annum. "Very wholesome doctrine, and necessary for these times."

"THE ISLE OF SAINTS," Ireland used to be called by those who wondered at her swarms of missionaries for foreign parts centuries ago. The Divinity students of Trinity College, Dublin, seem inclined to resuscitate the old title. They have formed a Brotherhood and volunteered for mission work in India, where they will take charge of a territory (Chota-Nagpore) as large as England, and live in community. The cost of the enterprises is \$1,250 per annum, each getting \$200 to cover all his expenses. They take no "cast iron" vows or pledges. Oxford has a mission at Calcutta, and Cambridge at Delhi.

REACTION FROM PURITANISM, so common in many ways, has received a new illustration at Lincoln, where a leading Nonconformist has offered to "restore" at his own expense the splendid monumental tomb of Queen Eleanor in the Cathedral—the same having been destroyed by the ruthless barbarian Puritan soldiers of Cromwell in 1644. It is noted that the design of the original monument was preserved in 1641 by Dugdale, along with many similar ones, at the instance of Sir Christopher Halton, who providently foresaw the coming cyclone of Puritan fanaticism and its devastations.

DONNELLY DONE.—Not long ago Ignatius Donnelly, an American south of the lakes, startled the world—and probably himself—by the discovery (?) of the "Baconian Cypher" in Shakespeare, proving (?) that the real author of the "Immortal Drama" was Lord Bacon. He has been outdone, upon his own challenge, and his theory reduced "ad absurdum," by the famous theologian, Rev. A. Nicholson of Leamington, England. The latter has produced a cypher which beats Donnelly's and evolves from Shakespeare's pages an account of the recent trial of Bishop King of Lincoln! So much for theorizing. One is reminded of Provost Whitaker, who, when Matthew Baxter was proving Louis Napoleon to be Anti-Christ by evolving "666" from his name—evolved the terrible number from Baxter's own name!

DIVORCEES.

What to do with them, is a question badly answered by the legal permission for them to marry again. The case of Parnell and Mrs. O'Shea has brought into prominence the fact that such an arrangement offers a premium for vice and crime, for it has been taken for granted that when the six months interim expires, the two guilty ones will marry (?) each other. Whatever sentimental reason may be advanced for allowing the privileges of re-marriage to the innocent person in a divorce for adultery, there can be no excuse for allowing it in the case of those whose guilt is the cause of the divorce. Even in the case of the

innocent and injured one, the wiser course, and the proper one, is to abstain from using such a legal privilege—to bear manfully and bravely the burden of a life mistake, until death intervenes to effect the only full divorce which is possible under the laws of God and nature. Society should not wink at such crimes.

GOOD IT IS TO KEEP THE FAST.

At a recent meeting of a certain Canadian "Ministerial Association"—members drawn from all "Evangelical" denominations—a prominent minister, when a discussion arose on the question of "Church Finance," suggested that they might very well "take a leaf out of the Church of England Prayer Book," on account of the grave and solemn nature of the offertory ceremonies in that Church Ritual. It was an illustration of the great principle that whatever is worth doing at all is worth doing well.

Our friends might well go further and pick a leaf full of salutary ideas and regulations out of the same grand old Church treasure, on the subject of fasting—how and when. For nearly every decent society of serious Christian people recognizes the duty of fasting, somehow and some time. But about the best time and best ways for their fasts they are in a state of great confusion and disagreement among themselves. The practical effect of this want of adequate arrangement and good management in the exercise of fasting has been little used. Their souls must suffer proportionately for the want of such spiritual conflict with the fleshly appetites. This is only one bit of many illustrations of the wisdom of the Holy Catholic Church in all ages shown in arranging matters deserving of serious attention in *set form* in the cycle of the Christian Year.

ONE LEAF IN THE PRAYER BOOK

is fairly filled with directions as to the times of "Fasting or Abstinence," providing in fact for about *one-third* of the 365 days in every year to be observed by acts of special self-denial. There are the days preceding nearly all the Festivals or Holy Days, all the Fridays in the year as a rule, with only one exception, the Ember Days, Rogation Days, the Forty Days of Lent.

The rule which regulates most other fasts applies to Lent, viz.:—The right observance of a great and joyous religious Festival necessitates a previous chastening preparation of the soul in the exercise of fasting, or some degree of self-denial, recollection, and grave meditation at least. Thus Easter, the queen of Festivals, is preceded by a solemn retinue "to prepare the way," 40 days in all, broken into groups of six or so at intervals all along the route, separated by the Sundays as weekly Resurrection Heralds.

HOW?

The Church, however, has wisely left the individual *mode* of fasting to the individual conscience only—Homily on Fasting—intimating that we should choose such a material for self-denial as may serve some other good purpose. If, for instance, we fast on fish, we encourage sea-faring men, we furnish suitable men to man the navy—we are loyal in our religious exercise. So the Scriptures selected by the Church "for our admonition" at the fasting season, inculcate the duty of spending what we spare or save by fasting, for the benefit of the poor and needy.

LENTEN OFFERINGS

are, therefore, well in place on this occasion. We look round for cases of special need, and turn

towards such cases "the riches of our liberality," saving from our pleasures to spend in the relief of other's pains! It is well, too, that the young should be early taught thus to find a secondary object in their fasting seasons; to gain somewhat from their little plays and amusements for the time being, in order to lessen the wants of less fortunate children than themselves.

FALSE FASTING.

is too much in vogue in some quarters where great pretensions are made in this matter. Some fasts are mere subterfuges. The dainty preparations of oysters and eggs which skilful cooks are wont to advertise in Church papers are *snars*. They are worse than no fasting at all. One trembles to think how such folly, under a religious cloak, is regarded from the Throne of Him who is trifled and played with by such proceedings. "Tause me don't yike it, me's tired of podgy" was the reason given by a little one for fasting from porridge in Lent. It seems a golden opportunity to get a little more variety. Excuses not much better, reasons not more solid, are often given by the jaded votaries of fashionable amusements.

THE CARNIVAL.

or "Farewell to Meat," is made an occasion for the most extravagant orgies, the last acts and mad freaks of those who feel their taste already glutted and surfeited in the certain lines of pleasure. There is of course a *rationale* about such things—there is a physical and social benefit in fasting, just as there is in Sabbath observance. The system requires rest at intervals in all departments and in all ways. The trouble is that this material and physical utilitarian reason for fasting, tends to becloud and obscure the main object—spiritual exaltation—the assertion of the Spirit's domination over all the lower parts of human nature. We must strive to keep that well in view.

CHURCH GUILDS.

In a former article we suggested how Church Guilds might make themselves useful to the clergy in carrying on any combined work in evangelizing the cities or strengthening the weaker parishes. But it seems to us that while the existing parochial guilds may be doing a very good work in a quiet way, they might, with profit both to themselves and to the Church, very considerably enlarge the scope of their endeavours in still other directions. In the first place they might begin an improvement by the addition of some older people to their membership. They need their counsel and support to give them influence and a stronger base from which to strike out into bolder operations. There are many new fields for their activity. For instance, the establishing of Provident Funds for the poor and destitute to cover the expenses of burying their dead and for an interval of furnishing an allowance to the bereaved when necessary. And here would be an opportunity to introduce the principles of funeral reform now so extensively advocated in England. By their means, strangers could be sought out and made welcome to the honorary privileges of the Guilds, such as the use of their reading rooms and means of recreation. To the workmen in our factories, to the Churchmen in our counting houses and other places of business they could say, "come with us and we will do you good." We find a great amount of benevolent work of this kind taken up by various secret societies and orders which should be attended to by the Church Guilds. The social and religious interest of Churchmen cannot be separated from one another without great detri-

ment to the Church. This is evident, if we contemplate what a great difference there would be if all Churchmen were at once to withdraw all their means, energies and interest from the societies in which they are now placed, and would straightway devote them in the same kind of way in the sphere of Church Guilds. Then, within the Church herself, we should have mutual benefit funds in the Guilds and all the benevolent operations which occupy the other societies, but they would be carried on under the aegis of the church deriving great blessings from regular Guild services and the more stately ones held in the church on their anniversaries. We are not suggesting any withdrawal from such societies; there are enough people within the Church who belong to no society at all to form a nucleus in every parish. Then the Guilds, properly managed, would grow from year to year in strength and importance, so that in the next generation they would become the chief institutions for Churchmen of all classes.

Under the direction of the clergy, girls' and boys' separate Guilds should be established where not existing already, with a view of inculcating amongst them and fostering the growth of the true principles of the Church, and initiating them into such fields of benevolent activity and co-operation in Church work as may be found suited to their years. These considerations have too long been kept in abeyance by many of the bishops and clergy, so that our young people have in large numbers been drawn off into cognate spheres outside the Church. It is to be hoped that these matters will now be taken up in earnest and an endeavour made to carry out as far as practicable some such plans as are herein set forth, for the advantage of the Church. The scheme may at first sight seem too large, but to the eye of faith difficulties will melt away. There is another class of operations that should be undertaken by a "Guild of St. Luke, the Beloved Physician." These would fall to the lot of the orthodox Churchmen among our medical men. There ought to be a sufficient number of men of this character in such large cities as Toronto, Montreal, Ottawa, Hamilton, &c., to form Guilds of this description. They who heal the body are in a unique position to reach the minds and hearts of many unfortunates who are not ordinarily accessible to the clergy; they therefore as a Guild aiming to bring a spiritual element to bear upon their patients, as well as physical treatment, could do an immeasurable amount of good for humanity and for the Church, by aiding in the establishment of Magdalen Hospitals and furthering by all means in their power the Rescue Work, which in these days is so loudly crying for help. It is evident that the agencies now at work in this direction are totally inadequate, and it behoves the Church to lead boldly in the van to supply the deficiency. By establishing such hospitals or homes, having well trained matrons and teachers, grounded in the faith, many an unfortunate one might be restored to society and a life of usefulness, and restored to a due sense of a religious life and obligation.

INTERCOMMUNION.

Intercommunion of various branches of the Holy Catholic Church with one another is a subject which, of late years, has occupied much attention. It has lately come to the surface again in connection with the Anglican Mission in Jerusalem and the East. All through the various Eastern countries are more or less pure survivals

of the Ancient Apostolic Churches. Nearly all of these show a friendly attitude toward the Church of England, and are willing to accept lessons on reform from her in a friendly and sisterly way. They are prepared to consider her claims to be like themselves, lineal descendants of Apostolic foundations, maintaining all the essentials of Catholic—that is, true Christian—faith, morals and discipline. The very backbone of ecclesiastical organization is Episcopacy. They naturally, therefore, scan our bishops, when they appear among them, with very critical eyes. Priests and deacons may be eccentric occasionally and overlooked by critics; but the bishop is expected, when on the scene, to set them right.

The "Jerusalem Bishopric" was long a subject of uneasiness to Anglican theologians. Its creation—in rather an irregular way—was one thing which made Newman doubt the actual Catholicity of the Anglican Church, and paved the way for his accession, while labouring under the shock of that transaction. The Church of the present day is to be congratulated on the fact that wiser counsels prevail, and things have taken a better shape. Bishop Blyth is entitled not "The Bishop of Jerusalem," there being one there already on the Ancient Foundations, but "the Anglican Bishop in Jerusalem and the East." The Eastern churches all can understand and recognise the propriety and even necessity of having the priests and deacons of Anglican congregations in English "colonies" among them officered, regulated, and controlled by a Bishop of their own. Bishop Blyth has shown himself worthy of the trust reposed in him by the authorities in England; but many priests and deacons seem to be rather restive under the very (to them) unaccustomed restraint.

Wherever the Church of Rome assumes sway, a very different state of things obtains. She assumes a defiant and hostile attitude, she scouts Anglican Catholicity, she imposes obnoxious and uncatholic terms of communion. She refuses all attempts at reformation or purification from without. Nay, she intrudes on Anglican ground, sets up her own hierarchy, proselytizes with all her might most offensively, ignores the Anglican Home Episcopate—steals all the sheep she can. With such a sister Church—so disorderly, so schismatic, so uncatholic in many ways—there is no possibility of friendly intercourse. We can have no compunction in dealing with her claims, contesting them at home and abroad, and saving all men from her errors and corruptions in faith and practice. She refuses her own children one-half of the very "Sacrament of Life." Who can recognize her right to interfere with our work in the saving and nourishing of souls for Heaven? We cannot pretend that souls are quite safe in her charge—why leave them there?

Therefore, when one looks abroad at France, and finds a brave little band of Reformers struggling to free their Church (of like origin and history with our own) from the thralldom which we threw off three hundred years ago—shall we not help them? When we see in Germany and Switzerland, in Holland and Bavaria, the same thing going on—national Churches striving to throw off the yoke of Rome—must we not sympathize in every practical way? Nay, when we turn our eyes to Italy itself, and find the Patriarchate of St. Ambrose—anciently independent of that of Rome—showing some signs of local consciousness, we must extend, if we can, a helping hand. Within the very walls of Rome itself, the struggling serfs of that uncatholic prelate called the Pope, must claim and receive our kindly encouragement—

almost helpless though their struggle be. Here, on our Canadian soil, two nations—Anglican and Gallican—are being welded into one: but the Ancient Church of each was originally independent of Rome—we need not respect her claim to domineer over any of us here. While, however, we have to wage this war *a l'outrance* throughout the British Empire and in Europe generally, and resist Rome everywhere in the heathen mission field, it is a grateful and pleasant task to grasp kindly the hands of the ancient communions in Syria, Assyria, Egypt, Jerusalem, Armenia, and throughout the old world of the East, the cradle of the human race. They, too, are unchurched, defied, opposed, injured by the Roman tyrant—why should we not join hands? Some one says, these ancient churches are tainted with heresies, poisoned with superstition, or corrupted in morals. Well, but if they show a disposition to reform, if they disclaim perfection, if they ask for sympathy and help in education and improvement generally—is it right to stand back and say "No, we will fight you for the possession of every soul you have got." Far grander and nobler to elevate and purify the Church, than steal her children piecemeal, as some (the Church of Rome and certain Protestant missionary agencies) prefer to do.

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 9.

Miracles of the Loaves and Fishes.

The miracles of the "Loaves and Fishes" must have been of much importance in the mind of The Spirit, as we find one of them given in much detail by all the Evangelists, and the other by two. Except in the quantities there is little variation in the miracles themselves, and the point I would dwell upon is prominent in both. The words of St. John (vi. 12-13) are most familiar to our ear: "When they were filled He said unto His disciples, gather up the fragments that remain that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." In what light are we to regard these fragments, because on the answer hangs the validity of much of our practical teaching. Are the "broken pieces" to be regarded as the fragments made by Jesus or by the people? If we assign them to Jesus what is the inference to be drawn from their careful preservation? If to the people, then what is the natural application?

The last Sunday of the Trinity season is long past, but how many a subject of discourse on that day have this miracle and these words from St. John's Gospel supplied! The picture usually presented to the mind is a large picnic, the mass of men, women and children being served from baskets by the disciples, and the bread and fish, more or less consumed, being gathered up by large crumb-brushes and stored away for use on the earliest opportunity, that not even a crust or crumb be wasted. On this is based the fruitful topic of lost opportunities and the importance of redeeming the time and making up for the past. But it is strange that the preachers so seldom notice that this lands them in a serious moral difficulty. Time lost is lost for ever: an opportunity past can never be taken up even in fragments and re-used. It is once placed on the wharf for the ship to take on board, and, if passed by, it disappears among the sad array of things that "might have been." Experience may teach us by our loss the value of

opportunities and the importance of taking them up as they come, but youth can never be re-lived by the old: an hour past is already with the years beyond the flood. The broken bread and lost opportunities can never, therefore, be naturally associated together: the broken bread had from the first a high and holy dedication, and the disciples would have given but a poor proof of their stewardship if they had offered occasion for any such wastefulness. The saddest sight of all is the tail end of a picnic or school feast.

On a later occasion our Lord reverted to the two miracles, and asked His disciples, with regard to the one and the other, how many baskets full of fragments they had taken up. The disciples were apparently in want of bread, and Jesus asked the questions in order to calm their fears and increase their faith. But how would His question have stood, if it had been as to how many baskets full of bread and fish the people would have wasted in crumbs and crusts—how many baskets, all full, had been gathered from beneath their feet and stowed away for another occasion? It is evident that the prominent idea is Jesus' abundant blessing. He had broken the bread with blessing and given the fragments to His disciples as He broke, that they might distribute to the assembled thousands. The *Opsaria*, *ichthues*, or *ichthudia*, which were as relish to the dry barley bread. He had also blessed and broken for the same purpose. We can see the disciples passing busily between our Lord and the ranks of the assembled crowd, till all were supplied: and even then the baskets used for distribution remained as full for the supply of as many recipients; "His mercies fail not, but are new every morning." There is only one thought, and that is steadily kept before our minds, the exceeding wealth of God's providing even the luxury as well as the necessary food. We lose the whole beauty of the miracles when we pass over this proof of God's provision, or when we suppose it to be other than a standing proof of the unstinted, inexhaustible loving kindness of the Lord. It does not fail from year to year: there is no break in the continuity of divine operations, and the resources of springtime and harvest are never exhausted. We lay up our seed in the spring as God's providing, and it comes up through the soil, till nurtured by sun and rain, it returns to us in a bountiful harvest. We store it away again in our barns for our winter's sustenance, and the remainder supplies the needs of husbandry. All nature and grace are sanctified and perfected in the presence of God, who with sowing and reaping, and reaping and sowing, "bringeth forth grass for the cattle and green herb for the service of men." In this light the miracle, as recorded by St. John, passes naturally into the mystical field of our spiritual food, and other teaching with relation to body and soul. It is twice used in our weekly gospels, at our season of springtime and harvest, and thus by its position confirms our wider interpretation. Nothing can be more valuable than the consideration of how we use or neglect our opportunities, but we should not sacrifice every truth to this one thought.

CHRISTIAN UNION.

COMMUNICATED.

"The old *jure divino* and *jure humano* distinction has been convenient enough and is certainly well worn. But will it endure a very thorough examination? God makes His Will known in things high and things humble by other means besides words. Has He eternally determined the canonical

contents and authority of the New Testament? Has He given Christians a creed in any tongue? Has He, except in the largest and most general way and in a very few sentences, instructed His people with regard to the sacraments? If we believe in a Christly providence, or that the Father of men leads them into truth by other methods than formularies, and if then the apostolic Church showed Apostles and the sub-apostolic showed an order of overseeing chief ministers having special powers and functions—if that was the normal condition in a vast majority of Christian organizations afterwards, and if on the whole the system has worked exceedingly well, may we not conclude that it holds by a right both human and divine."

Proceeding from this introduction, the Bishop reviews the more usually quoted testimony both from Scripture and Church history, as to the perpetual continuance of the Apostolate and the universally diffused episcopate in which such continuance took place.

Premising in words which are not without peculiar application to some impatient souls amongst ourselves, who seem to think that the cause of "Church Unity" cannot prosper unless they give it the force of their own impetus by unlawful and uncanonical means, that "among those that are called Episcopalians there is no question open whether anything pertaining to doctrine, worship or discipline which they agree may be concluded and proved by the Scripture can be relinquished, modified or compromised, nor is there any question whether they are strictly bound to obedience in whatever is law for the national, provincial or diocesan Church to which they belong." Recalling also that "in the catholic development, the body, the deposit of faith, the written revelation, the sacraments, the commissioned ministry are of Christ. Not merely things external to Him and only commanded by Him, but continuous organs of Him, proceeding by necessity from his person"—whilst there are other permanent features and functions of the Church of which this cannot be said, and which are subject to variation and adaptation. The Bishop outlines his proposition as follows:

"Suppose, then, that a Presbyterian communion were to say to the Episcopal, 'We agree with you already as to all the essentials unless it be the constitution of the transmitted ministry: we hold your ordination to be valid; we will accept it and adopt it. Having accepted it, we shall deem it due to our own honourable traditions, to a past from which God has evidently not withheld His gracious benediction, to the Christian character of our membership, and to the liberty which is in Christ, that we frame our own policy, pass our laws, elect our chief ministers, regulate our discipline and appoint the manner of our worship, provided always that these shall not prevent the exercise among us by our bishops of those functions of ordaining, confirming and overseeing which have belonged to the first of the three orders in the ages all along, and provided that the distinctions recognized amongst you between priest and deacon shall be maintained.' It would be worth much to know how a proposal like this would be regarded by the representative wisdom and judgment of the two parties, whether it would meet the terms of the 'Historic Episcopate' locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of His church, and if not, why not?"

After premising that difficulties of detail must be at once recognised, and yet bidden "to wait for their solution until the ground was made clear in fundamental points," the Bishop spoke of the "gains that might be expected on both sides, from the moral effect of the witness borne to the value and duty of a visible oneness in Christ; the inter-communion and fellowship of two now distinct and large Christian organizations, and their co-operation in magnificent moral and religious objects to be promoted by periodical representative assemblies for consultation and the furtherance of important interests common to both." After meeting any objection derived from the term "federation" by recalling how in the American civil commonwealth the several States were by federation welded into one nation, and speaking of the powers of the four-fold *vinculum* that would encircle all,

viz., Scripture, creed, sacraments and apostolical commission, the speaker forcibly meets the objections of those of his own Church who dread the bringing in this way of those who in aesthetic or ritual matters would be unsatisfactory.

"Are they Christ's people? If He died for them and they love Him, and He tolerates them, are any of us too good or too fine to share His bounty with them. It is undeniable that we have already thousands of members intermixed in our worshipping assemblies and partaking at our altars who are thought very unchurchly by their fellow Churchmen. As Catholics, how can we set up as tests of admission and communion doctrines or practices which are not recognized as essential to standing or privilege or honour in our own ecclesiastical affairs." To meet the possible fear of oppression on the part of Bishops, the following is well put: In our Episcopate "there is a remarkable blending of human and divine elements, which is a safeguard against both hierarchical and anarchical abuses. The people elect, God consecrates. The man is chosen from among men; the office is ordered from above, and when I see that in a diocese every confirmed member of the Church of every class, degree, condition or colour, has the open hands of a Father in God laid on the head with prayer and benediction, I cannot help regarding it as a bond of unity very strong, very beautiful, very significantly suited to its purpose. Nor can I conceive how a man who hears himself called 'father' in the most solemn and holy office by consecrated ministers older and stronger than himself, can fail to seek in all humility of heart for a measure of the carefulness, the kindness and the courageous patience befitting the endearing name." Attention is called in this connection to the growing tendency in the American Church to put more rather than less power into the hands of the Bishops, and to the fact that the Latin Bishops proved such effectual foes to absolute despotism that it was only by their practical suppression that the papacy could "establish its arbitrary throne."

We append a portion of the peroration: "You are as well educated as we are, as sensible, as pious, as fervent in spirit. You preach as well as we do—at least as well. If you do not pray and praise as well as preach, it is because our prayers and praises are not of our own pleasing, but are prayers and praises of the ages. You are as energetic as we are in spreading the faith, if not quite as secure or as confident just now in the 'confession' of it. Are we vain if we honestly believe that God has granted to us one ancient security of orthodox belief upon which all have not yet laid hold? The earth is the Lord's, one atmosphere encompasses it. Is there not room enough and air enough for us to lift our *sursum corda* in unison with angels and archangels, and all the company of heaven. The house of the universal Father is a large place. The God we safely believe in is not likely to let His truth be betrayed by a charity of which His own Fatherhood is the rule."

(Concluded.)

HERESIES.

(Concluded.)

The truth with regard to the Unity and Tri-personality of God being thus settled, it was still left possible to deny the truth in other ways concerning Jesus Christ.

Arius had denied His God-head; but it was possible to deny His manhood—or to divide His one Person and consider Him as two persons. Or to "confound His two natures" and consider them as one nature. These were the only modes left of attacking Christ directly. Now let us see what Satan did through the heretics. Arius had denied Christ's God-head, and now, towards the end of the fourth century, Apollinarius, Bishop of Laodicea, in the western part of Asia Minor, denied His manhood. This heresy was called

Apollinarianism.—It asserted that Christ's human nature had a rational human soul; but that His God-head supplied the place of soul. Thus it left a Christ to be God the Son, in a mere living human body. But human nature consists of body and soul it is not simply a body. And so Apollinarianism denied true manhood to Christ. This heresy had been condemned in the second General Council. It being settled that Christ had both a Divine and

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human nature, Nestorius, Patriarch of Constantinople, in the fifth century started an eighth heresy called

Nestorianism.—He "divided Christ's person." He was understood to teach that there were two personalities in Christ, viz., the Son of God, and the Son of Man. He asserted that a human being was born into the world and that God the Son was then united to this human being; and so he denied that St. Mary was the "Mother of God," and that the Son of God had endured suffering through His human nature.

Trouble again arose in the Church; and, to settle the matter, the third General Council (Ephesus) met in 431, and condemned the heresy, defining that "Christ was one Divine Person in whom two natures were united, without being mixed or confounded together;" that as St. Mary was the mother of that one person who was God, she was "Mother of God;" and that it would be heresy to deny that title to her.

There now arose later in the fifth century the ninth great heresy called

Eutychianism.—Eutyches, a priest of Constantinople, defined that if Christ was one Person, He could not possess two natures, but must have only one nature. He taught that the union of the Divine and human natures in our Lord, resulted in the extinction of the human; so that the Saviour was wholly Divine. This was another way of denying Christ's human nature, different from the Apollinarian. The fourth General Council (Chalcedon) condemned this heresy.

The *Monophysite Heresy* was similar to the Eutychian; it "confounded the two natures" together. It taught that the two natures were so united that although the One Christ was partly human and partly Divine, His two natures became by their union one nature, neither wholly that of God, nor wholly that of man. It being settled that Christ was one Divine Person possessing two distinct natures, a new heresy appeared in the sixth and seventh centuries, called

Monothelite Heresy.—It taught that the Divine and human natures of Christ did not possess separate Divine and human wills; but one will only, and that partly human and partly Divine. It was condemned by the sixth General Council, called the Third Council of Constantinople, in which it was defined that in Christ there are "two natural wills, and two natural operations, without division, without conversion, or change, with nothing like antagonism, and nothing like confusion;" but that, at the same time, the human will of Christ could not come into collision with His Divine Will, but is in all things subject to it. There are two other heresies which you may sometimes hear of, viz.:

Montanism.—It originated with Montanus in Phrygia, about A.D. 140. Beginning as an enthusiast, he passed into an ecstasy, and held that the Holy Ghost had imparted itself to Him for the purpose of raising the Church to perfection. The Montanists looked upon themselves as "Spirituals," and upon all other Christians as "Carnal," on account of their own strictness of life, and the laxness with which they charged those who were not of their own body. They established long and stringent fasts, exalted celibacy to any extravagant degree of importance, and sought martyrdom as a duty. They refused to receive back any sinners to Communion, however penitent, at any time of their lives. The great Tertullian, in the latter part of his life, fell into this heresy. The general practice and utterances of the whole Church condemned this heresy, and it died out in the fifth century.

Pelagianism.—From Pelagius, a British monk of the latter part of the fourth century. It held that Adam was by nature subject to death; that every child was born into the world in the same state of innocence that Adam had when first he received the breath of life; and that it depended entirely on man's own strength of character to live a life of virtue. In short it denied original sin and its consequences. Saints Augustine and Jerome were two of its great foes. Many synods were held against it, and it received its death blow at the third General Council of Ephesus in 431.

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the LORD ARCHBISHOP OF CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

'You could never be content in placing the same (Table) now east now west' was addressed to Ridley himself at his trial (Ridley, p. 281 P.S.). The ministers were sometimes ordered 'to turn their faces' towards the people' (Hooper, *Visitation Art.* 1551, p. 128 P.S.), i.e., possibly standing east of the table. So Hogarde, "How long were you learning to place the Table. . . The ministers being in contention on

whether part to turn their faces towards the West, the North or South. . . Some would stand Westward, some Northward, some Southward" (Hogarde, *Displaying, &c.*, 1556, fo. 72b). The Tables were made longer in proportion than the altars of ordinary churches had been (see Prynne *Quench-Coal or Brief Disquisition*, p. 169), and the 'convenient' part of the chancel, with its stalls and seats, seems to have been commonly thought to be near above the chancel steps in the larger churches. The word 'set tablewise' appears used simply as equivalent to 'lengthwise,' with the short ends east and west, 'endlong, endwise above the steps' (*Holy Table, name and thing*, p. 45). Where chancels were small any removal must almost necessarily have been into the body of the Church, as Archbishop Parker and the Bishops recognised in 1560 in the 'Interpretation' of Queen Elizabeth's Injunctions; and, not in cases 'where the choir seemeth to be too little,' but also wherever the attendance was great, they sanctioned the placing of the Table in the body of the Church before the door of the chancel for the actual service (Cardwell, *D.A. I.* 238; Strype, *An. I.* i. 320). The substitution of the Tables and their being set as might be 'convenient' had necessarily destroyed the uniformity with which, when the Rubric for 'standing afore the midst of the altar' came out, the ministers had been expected to face eastwards. This may be called the first period of Doubtfulness between the actual place of the Holy Table and the real hearing of the Rubric.

III. The state of things was recognized, and the several doubts were clearly resolved by directions given in King Edward's Second Book. This directed, in the first instance, that the "place of the Church, Chapel, or Chancel" "where Morning and Evening Prayer should be used" was in case of "controversy" to "be referred to the Ordinary," and that "he or his deputy should appoint the place." And next, instead of the former Rubric of the Communion which directed the priest to 'stand humbly afore the midst of the Altar,' it substituted two careful directions,—viz., that the Table 'shall stand in the body of the Church and in the Chancel, where Morning Prayer and Evening Prayer be appointed to be said; and the Priest standing at the north side of the Table, shall say' the beginning of the Communion Service. Cosin was quite clear that 'they agreed to set forth this rule instead of the former' on account of the 'ado about the position of the Table and the Priests standing at it.' (Works, Vol. V., p. 458.) That from this time the Table stood generally 'lengthwise' is fairly established by the testimony of Bp. Williams, Lord Keeper from 1621 to 1626, who held that according to the Rubric "the end was to be placed towards the East great window," observing that "this was not a new direction in the Queen's time only, but practised in King Edward's reign, and so used at this day in most places in England." And, speaking of course, of the last seventy-five years, he stated that he "did not believe that ever the Communion Tables were (otherwise than by casualty) placed" altarwise "in country churches," (*Holy Table, A.D. 1627—1687*). So the 'Survey of the Book of Common Prayer' in 1610 states that in Queen Elizabeth's reign 'the Communion Table stood always in the midst of the quire east and west.' With Bp. Williams Abp. Laud agrees in *A.D. 1637* on this point, when he had just completed his metropolitanical visitation of the dioceses in his province; allowing in the Privy Council, according to the most natural interpretation of his words (*Censure, Works, VI.* i. 59), that "since the Reformation" the Holy Table "stood in most parish churches the other way"—i.e., not 'at the upper end of the quire,' and not 'with the large or full side towards the people.' So also in the "Canons" of 1640 (vii) it is only asserted that the "altarwise" position "had continued in . . . some of the parish churches." What the details of the practice had been in the meantime (and also how such 'casualty' might produce exceptions) is made clear by Queen Elizabeth's Injunction, 1559 (Sparrow, p. 84; Cardwell, *D.A. I.* 234). It says, "there seemeth no matter of great moment" whether the altar, replaced under Queen Mary, (Bonner's *Art. Things of the Church v.; Poli Const.* ii.), be removed or not, "saving for any uniformity," and it orders that "no altar be taken down but by oversight of the curate . . . and the church wardens. . . And that the Holy Table in every church be . . . set in the place where the altar stood . . . saving when the communion of the sacrament is to be distributed . . . at which time the same shall be so placed in good sort within the chancel" as to ensure convenience of hearing and convenience of communicating. This frequent moving of the tables according to ideas of convenience for each communion could scarcely end all local variety. And Dorman (*Proof of Certain Articles*, 1564; fo. 120 b.) describes probably truthfully the table 'in the same church as placed in quire, in body, and altarwise in chancel, but removable for communion, and the minister as turned towards the south, and another while towards the north.' There is no appearance here of either eastward or westward

position for the minister, but of a table set east and west. There is no ground for questioning that, up to and into the reign of Charles I., this was at any rate the common state of things, described as above by both Archbishop Laud and Bishop Williams. Williams further states (as others do) that in cathedrals and colleges the table was retained altarwise; he does not object to its being so placed in them or in Kings' and Bishops' chapels, 'were there are none to be scandalized,' and accordingly he has it so placed in his own. Still even in cathedrals it had not been always so. At St. Paul's, as soon as King Edward's Second Book came into use, the table was brought down into 'the lower quire where the priests sing,' i.e., was set between the stalls (Stow *Ann.* 1552, p. 608). At Canterbury in 1565 the table at Communion time was set east and west (*Certificate of Prebendaries to Abp's. Commissary; Strype's Parker*, ii. 26, vol. 1. p. 365.) Canon 82 of 1604 ratified the *status quo*.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—Aggressive Church Work.—The Richmond Square Mission has opened a new department of Christian work among the poor and neglected. A free breakfast was given to all who came with clean faces and hands on Christmas and New Year's morning, and also on Sunday morning. The number of men, women and children has averaged about one hundred, who partook of sandwiches, bread and cheese, buns and hot coffee, with a pleasant and grateful relish. They come cold and hungry, and go away warmed and well filled. Familiar hymns are sung, the Holy Scriptures are read and expounded by the Rev. Samuel Massey, who has charge of the mission, and a good work is being done to those for whom no one seems to care. Mr. Massey believes that the religion of Jesus Christ takes in a man's body as well as his soul. Christ, the great exemplar, went about doing good among the common people and the poor of this world, who followed Him by multitudes, and who "heard Him gladly." When hungry, He fed from five to ten thousand of them with loaves and fishes. He made no enquiries as to their character, creed, or nationality; they were men, women and children; enough for Him that they were hungry and needed food. He has in this, as in all other things, set His modern shepherds an example. Are they following it? Are the spiritual needs of the poor and the "common people" being properly supplied by the churches? How many belonging to these classes are found in our churches at the morning and evening services on the Lord's day? It seems as if the Lord were forsaking and rebuking the churches by calling an outside organization to do His work among the people, sometimes called the lower orders." But He "is no respecter of persons." So this mission, in order to meet the local and spiritual needs of the neglected classes, has now free concerts, and free lectures on various subjects relating to their welfare, and also free Sunday morning breakfasts. The people show their appreciation of these efforts by their attendance in large numbers and by their happy faces. All that is needed is the expansion of this kind of work by the churches, and God's blessing would be sure to follow. It is expected that the mission will enter larger premises on the first of May next, where the work will continue to be vigorously prosecuted, according to the will of God, without whose blessing nothing can succeed.

St. John the Evangelist.—The chancel has had nine colored windows added to it recently, presented by the family of the late Hon. John Hamilton, and done by Messrs. Hardman & Co., Birmingham. As represented, Virtue has a censor, and wears a breast plate with the word "Jesu"; Dominions, a sceptre and orb; Powers, sword and keys; Cherubim and Seraphim are singing; Thrones has a throne just visible; Archangels carry a sword and banner of victory; Principalities, a sceptre and crown; Angels, a scroll with the words, "He shall give his angels charge."

St. George's School Room.—Dean Carmichael gave a characteristic lecture 27th inst.; subject: "A Royal Rough Diamond." The bishop was on the platform, and there was a very large and appreciative audience.

St. Thomas Church.—The Band of Hope had their tea party 26th Jan., about two hundred little ones sitting down to tea. After tea the little ones engaged in games which had been provided for them. A lengthy

programme had been prepared, and those taking part, from a little singer, Louis Martin, six years old, up to a ten year old reciter, did their parts nicely and well. Mr. C. H. Beckett occupied the chair, and Mr. J. H. Spicer, the Superintendent, was everywhere. The Band has a membership of 160, compared with thirty of four years ago. The work amongst the little ones is going on well, and much credit is due to the Superintendent, who spares neither time nor muscle in making it a success. There are 64 depositors in the savings bank, the total deposits amounting to over \$80. Messrs. Cooper, Kaiser, and some of the elder boys succeeded perfectly in preserving order throughout the evening. The singing of the National Anthem at 10 p.m., brought the little ones' happy evening to a close.

ONTARIO.

OTTAWA.—A very pleasant evening was spent in St. John's School House on Thursday, January 22nd, where the members of the W. A. in Ottawa met to welcome Mrs. Willoughby Cummings, and hear her tell them about her recent visit to the North-West, where she and Miss Paterson, Dorcas Secretary for Toronto Diocese, spent 12 weeks visiting all the Indian houses and schools supported by the Church in Canada. The Ven. Archdeacon Lauder occupied the chair, and he opened the meeting by announcing the hymn "From Greenland's Icy Mountains," after which the Missionary Litany was read by Rev. W. J. Muckleston. Another hymn followed, and then the Rev. H. Pollard, who is a member of the Board of Domestic and Foreign Missions, gave a short practical address. He explained how the Board was formed about seven years ago for the purpose of systematizing and encouraging mission work. It consists of the Bishops and delegates (two clergymen and two laymen in each diocese), who meet twice a year in different places. Domestic missions are those in Algoma and the North-West; foreign, all outside of these. \$36,000 a year is given by them to the mission fund; of this \$21,000 is devoted to domestic and \$15,000 to foreign missions. All the money for the former is sent to the bishops, the other is given through various English societies, as the C. M. S., S. P. G., etc. All the money sent in this way represents the whole Church of England. Those sending it may specify to what object it is to be applied. Two special points of interest were mentioned: 1st. The Rev. Mr. Wallace, born and educated in Canada, has been sent out to Japan, the first foreign missionary sent by the Canadian Church. 2nd. A young lady has applied to the D. O. F. Board for authority to attend the Kingston hospital, where she is now beginning a two years' course of training to enable her to go out as missionary. Mr. Pollard spoke of the impetus given to Church work by the Women's Auxiliary, expressing his opinion that it brings out latent missionary spirit and energy. Then calling attention to the new Church magazine lately started in Ottawa, he urged upon all present to subscribe for it. Another hymn was sung and then Mrs. Cummings was introduced by the chairman. As the substance of her address has been given in various letters and in addresses in other places, it will be unnecessary to give it in detail. It was delightfully interesting from beginning to end, given in a clear, decisive manner which carried her hearers with her, and made them sharers in the scenes described, while the vein of humour which ran through it all caused many a smile. At the close of her address a vote of thanks was moved by the Rev. J. J. Bogert, and seconded by Rev. W. A. Read, of Pembroke. The Archdeacon made a few remarks of a complimentary character, and the evening closed with the doxology and benediction. The next day Mrs. Tilton, president of the W. A., kindly received at her house all those who wished to pay their respects to Mrs. Cummings, and through the afternoon quite a large number took advantage of the opportunity to cultivate a further acquaintance with one who had braved such a long journey in the cause of missions.

MANOTICK.—A second and much needed Sunday school in connection with the St. James' church congregation of this parish, is being organized, and preparatory to beginning operations, a social held lately with a view to provide funds for library and other requisites. The weather was very unfavourable, but about twenty-six dollars was netted for the good object. A parlour social at Osgoode realized twenty-six dollars towards payment of debt on the Osgoode Station Church. A "donation party" from the Osgoode and Kars congregation visited the clergyman's house shortly before Christmas, and had a happy time, leaving a lot of good things "for man and beast."

FALLOWFIELD.—St. Barnabas.—Some 13 miles east of Ottawa stands one of the most substantial and beautiful country churches in this part of the diocese,

with a congregation few in number, but large in heart and whole in soul. Less than three years since the opening services it was entirely free from debt, and the necessary sheds for vehicles and horses will be erected in connection this spring. On the Feast of the Conversion of St. Paul, Sunday, January 25, three Festival Services were held in the Church. Matins was said at 11 a.m., and there were evening services at 3 p.m. and 7 p.m. The congregations were very large at each service; those at the afternoon and evening services occupied every available space of sitting and standing room, when the Rector, Rev. C. Sydney Goodman, preached on the character and work of their Patronal Saint. Prof. Fletcher, of Ottawa, gave his ready and invaluable assistance at each service. The offertory at each service was of a handsome nature; the congregations responded liberally to the appeals.

RENFREW DEANERY.—The annual missionary meetings throughout this section of the diocese have just concluded, and the result is most encouraging. Renfrew is almost entirely a missionary deanery, there being only two self-supporting parishes, while there are eight missions comprising forty-five stations. The missionary meetings of twelve months ago produced one hundred and sixty-six dollars, while this year's meetings, just finished, exceed two hundred dollars. Each deputation did its work, and did it well. There was but one vacancy consequent on the illness of one of the clergy, and this gap was filled by the rural dean, who this year kept free from other deputation work in order to meet any emergency, such as this, in his own deanery. The Bishop's Pastoral did excellent duty, and there is every reason now to hope that the parochial cards will follow up the increase made at the meetings, and thereby yield, at any rate, from this deanery, the thirty-three per cent. increase asked for by the Bishop for the mission fund this year. There were five deputations. 1. Rev. W. M. Quartermaine and Rev. S. Robinson: Pembroke, \$30.40; Stafford, \$10; Beachburg, \$40.56. 2. Rev. C. P. Anderson: Arnprior, \$5.27; Renfrew, \$10.75; Calabogie, \$2.50. 3. Rev. J. P. Smitheman and Rev. R. W. Samwell: Cobden, \$15.91; Combermere, \$13.62; Eganville, \$8.83. 4. Rev. J. M. King: Petawawa Mission, 5 meetings, \$31.65. Grand total, \$200.62. It is well to compare above figures with last year: Arnprior, \$10.30; Beachburg, \$35.97; Cobden, \$12.08; Combermere, \$26.30; Eganville, \$10.43; Mattawa Mission, \$12.33; Pembroke, \$29.61; Petawawa Mission, \$13.69; Renfrew, \$9.00; Calabogie, \$1.75; Stafford, \$5.44. Grand total, \$166.91. Increase in favor of Mission Fund this year, \$33.71. The "Banner Mission" this year (unless it forfeits that honourable position when the Parochial Card returns are all in) is Beachburg, with Petawawa Mission second, Mattawa Mission third, and Pembroke fourth. Beachburg had the same honour last year, but well nigh lost it this time, the two bantlings, Petawawa and Mattawa, with youthful ardour, pressing almost to the very front. Pembroke in its Trinity and Advent Mission Fund collections, brings up its total for the year, and in this way it swamped the "Banner Mission" by nearly four dollars in 1890. To do so this year it will have to look extra well after the Parochial Cards, for Beachburg is bound to keep the "Banner." There is keen competition in this deanery, a godly rivalry to be in the forefront in contributing to the Mission Fund. To Beachburg, the "Banner Mission," much credit is due. It has three congregations, none of them very large, but they work heartily and give generously. In the past few years they have made a remarkable advance in this respect, and at present time the mission priest, Rev. C. P. Anderson, is actively engaged in preparations for a new church (Westmeath) which will cost \$2,000, one half of which is already subscribed. *Deo Gratias.*

OTTAWA.—Services were held on Sunday, 25th January, for the first time, in Grace church, a new Anglican edifice on Elgin street. Rev. J. F. Gorman is the rector. The formal opening will take place at Easter.

TORONTO.

House of Industry.—On Monday evening, 26th January, the inmates of the House of Industry were entertained by the scholars of Grace Church Sunday school to a concert, which was rendered in an able and creditable manner. Too much praise cannot be given to Rev. C. Kemp and Miss Roberts in the training of the children to such a degree of efficiency. The inmates seemed greatly to enjoy the excellence of the entertainment provided for them, for which they duly returned thanks.

Holy Trinity.—The sixth of the course of literary lectures given under the auspices of the Guild of St. Luke of this parish, was delivered in the school-house on January 26th. There was a large audience

present to listen to a lecture on "Italy" by Professor Goldwin Smith. The lecture was in the form of an address, which was characterized by all the entertaining allusions and vivid description that distinguish the utterances of Prof. Smith. The sunny country of southern Europe was graphically portrayed, with striking references to its history and literature.

St. Mark's.—The services connected with the first decennial anniversary of this church, on Cowan avenue, were held on Sunday, 25th January. There was a large attendance at the services, which were of peculiar interest. Special sermons were preached by Rev. John Ridley, of Galt. In the morning the rev. gentleman took for his text a part of Gal. vi. 14: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Few Christian characters, whether of the early or more recent ages, have been so fully developed and have manifested so much of the true spirit of Christianity as was shown in the life of Paul. A concert and dramatic entertainment was given last week by the members and friends of the choir. A splendid programme was prepared, the musical portion of which was in charge of Conductor Warburton.

St. James' Cathedral.—The annual missionary meeting was held in the school-house, Wednesday, 25th January, and was fairly attended. The chair was taken by Rev. Canon Dumoulin, and the opening service was led by Rev. H. J. Winterbourne. The chairman's opening remarks dealt with the importance of and growing interest in mission work generally. Rev. E. W. Sibbald of Lloydtown brought the attention of the audience especially to diocesan missions, admitting the fascination of the foreign field, but pressing the importance of home work. He described at some length the life of young men on the home field, who go out into wild districts with small salaries and scant food. It was in his opinion a great mistake for young men to go into mission work expecting high remuneration. They must go out with the assurance only that God would provide for them. Rev. Rural Dean Mackenzie of Brantford dealt with some of the difficulties that afflict home missionaries. He said that, beautiful and Scriptural as their service was, the lack of good music and fitting surroundings makes it somewhat unpopular in country districts. He would take, indeed, the position of the Bishop of Liverpool, who said the other day that the book of common prayer was little more intelligible to many of their people than the Latin mass. Their ritual certainly pre-supposed a certain amount of intelligence and spiritual development to appreciate it. Then they could not use their church buildings for social and other purposes as could the Methodists, Presbyterians and other bodies. These were all centres of power that the rural Anglican rector could not use.

Church of the Ascension.—One of the smaller school rooms at this church on Wednesday evening, 25th January, was well filled on the occasion of their annual missionary meeting. Rev. H. G. Baldwin, rector, occupied the chair, and suitably introduced Rev. Dr. Mockridge, who delivered the address of the evening. He emphasized (especially the great and crying needs of the home mission field, and made an eloquent plea for the too often ignored heroic element in that work. At the close of the meeting Rev. R. A. Bilkey delivered a short address in support of the position taken by Dr. Mockridge.

Miss Lizzie A. Dixon acknowledges with many thanks the sum of sixty-eight dollars and twenty-five cents (\$68.25) through Mrs. Lings, Treasurer of the W. A.M.A., London, Ont., from the following parishes in Huron Diocese for Rev. J. G. Birch's Mission at Peace River. Parsonage, Tuscarora, \$5.00; Kingsville, \$5.00; Holy Trinity S.S., Lucan, \$12.00; W.A.M.A., Lucan, \$13.00; Seaforth, \$3.50; New St. Paul's, Woodstock, \$10.00; Holy Trinity, Chesley, \$6.75; Clinton, \$8.00; Sarnia, \$5.00; also \$2.00 from Mr. W. H. Worden.

Considerable interest is being taken in the convention of the Brotherhood of St. Andrew, which is to be held in Toronto on the 7th, 8th and 9th of this month. The programme, which was published in last week's issue, is a very interesting one and ought to be the means of bringing together a large number of Toronto Churchmen as well as others from parishes outside. The committee will be in attendance at St. James' school house from 2 p.m. on Saturday to receive the visiting delegates. Any Churchman from outside Toronto intending to be present should at once notify Mr. Jas. W. Baillie, 26 King St. East, also stating whether accommodation is wanted in order that the Toronto Chapters may know how many to provide for.

St. Barnabas.—The Rev. Mr. Brine of Hamilton took the services in this church last Sunday and preached two most excellent sermons.

SHANTY BAY. Col. O'Brien, M.P., distributed the gifts the other evening from the Christmas tree in connection with St. Thomas' Sunday school, with the geniality for which he is remarkable, eliciting much merriment from the recipients and weaving many a wreath of smiles on the faces of young and old. Mrs. George Raikes and Miss Good had carefully coached the children in song and carol, while Mrs. Raikes had led in the decoration of the tree itself, and the matter was universally voted a great success.

WEST MONO.—St. Alban's.—A mission extending over eight days was preached in this church by Rev. Geo. B. Morley of Tullamore. The large audience, daily, through the week was ample proof that the Church people of this mission were delighted to have an opportunity to "sit under" and secure instruction from their former pastor, who had laboured among them for nearly ten years prior to his removal to Tullamore. A notable feature was the great interest taken in the mission by Dissenters; they seem to thirst after information on the Church. The future is ours, let us be up and doing. "*Sub hoc signo vinco.*"

CARLEIF AND MONMOUTH MISSION.—As many friends of our mission take in your valuable paper, I forward you a report of our continued progress, which I am sure they will read with great thankfulness to Almighty God, who has so signally blessed our own personal labours and their repeated acts of kindly aid. At the end of the three years, since I arrived from England to take charge of this mission, we have doubled our congregation, services and communicants. During the three years two churches have been built, and we have just completed a building at Essonville where we intend to hold our Sunday school, night schools, mothers' meetings, men's club and other parochial agencies. To add to this we are about to build a church at Madill settlement. Now, all this work requires funds to carry it on, especially that at Essonville, which now that it has been made the mission headquarters, has grown rapidly from a mere out station into a thriving parish centre. Here we have an early celebration every Sunday morning at 8 o'clock, and two monthly celebrations, one the first Sunday in the month after the 11 o'clock service, the other after the evening service on the third Sunday of the month. The average attendance is respectively eight, seventeen and fifteen, a truly goodly number for a backwoods settlement. We expect the night school to materially help on the church work, and would be glad if our friends would send us some bottles of ink, pens, writing paper and copy books. Hitherto I have personally met the greater part of the expenses incurred in carrying on the good work. Its rapid growth, however, quite puts it beyond my power to continue doing so. We have two offertories at Essonville every month, and though every member contributes something, we average only seventy-five cents. At two other stations we have a quarterly offertory, and at another a monthly one, all averaging below the small sum collected at Essonville. At two other stations we never take up a collection. The fact is, our people do all they can, but for the most part they are desperately poor. One family near us have lived for weeks past on potatoes and an occasional sup of milk. It must not be forgotten that this is a free grant district, and most of the settlers came in with nothing but a little flour and an axe to cut themselves out a home in the bush. Straightened as the circumstances of most of our people are, I have never heard so much as a grumble. Surely are not such people worthy of a little support from their more fortunate Church brethren? Will our good friends help us? Any donation, however small, will help on the work. As well as money, we want illustrated magazines and papers for our men's club, also all sorts of harmless games, such as dominoes, &c. Up to the present, in answer to our appeal in this paper some time since in aid of the new church at Madill settlement, we have received only \$12, ten from the Clinton Branch of the W. A., and two from M. R., who I beg now publicly to thank. Yet "we cannot build a church for \$12, and we, therefore, further ask our friends to bear us on their hearts. We had the grandest time this winter over our Xmas teas and treats of any since my coming to this mission. At Essonville over a hundred and fifty men, women and children sat down to tea in our new school house. After tea we had singing by the combined Sunday school scholars, recitations, dialogues, readings, &c., which brought the time up to 11.30. We then, a hundred and twenty four, proceeded to the Church alongside for watch-night service, it being the last night of the old year. Just about 12 o'clock we all knelt in private prayer while the bell in the

steeple rang out the old and rang in the New Year. At the close of a brief address thirty-nine partook of the Lord's Supper. We then repaired to the schoolhouse, where the children secured their school prizes and toys, and the elders bundles of clothes. Here take the opportunity of thanking the St. George's branch and St. Simon's branch of the W. A. for their gifts of clothes, toys, etc., also Mrs. Golding for candies, and especially our kind friends, Mr. and Mrs. Clarkson, without whose gifts many of our people, young and old, would have gone without anything. We had a treat also at Deer-Lake, Cheddar, Medill and Sleep settlements. And now, having, I am sure, taken up already too much of your valuable space, I must at once draw to a close by wishing all our friends and you, Mr. Editor, "A Happy New Year."—Arthur E. Whatham.

NIAGARA

WEST FLAMBORO mission is still vacant. The Bishop has no clergyman at present to take charge of this important mission, Mr. Shaw having disappointed. The pretty little church in this mission, with its handsome pipe-organ and excellent choir, is not quite two miles from Dundas, nor quite seven from the city of Hamilton. The income promised is \$600.

TAPLEYTOWN AND SALT FLEET.—This mission has just become vacant by the removal of the Rev. A. Bonny to Nanticooke. It is within ten miles from Hamilton and is one of our oldest missions.

HURON.

BRANTFORD.—Rev. Father Huntington of New York preached in Grace Episcopal Church here on the 26th Jan., afternoon and evening, to large audiences. In the evening the service was for men only, and probably 1,000 men of every class were present. The discourse was based on the incident of Jesus Christ feeding the multitude, and while a good sermon was preached, very many were disappointed in the line followed. The announcement of his coming was coupled with the subject of the single tax, and the majority expected to hear something on this, but did not.

ST. THOMAS.—The Ruri-Decanal chapter of the deanery of Elgin met in Trinity schoolhouse Wednesday, 28th ult., Rev. Canon Hill, rural dean, presiding. The Bishop was requested to appoint an incumbent to the parish of Dutton, Bismarck and Rodney as soon as possible. Rev. Dr. Schulte read an exhaustive and instructive paper on the points of difference between Roman Catholicism and Protestantism, and urged that all controversy should be conducted with a spirit of mutual candor, forbearance and charity. Bishop Baldwin delivered an address, and in the evening preached to a large congregation in church.

PARKHILL.—On Friday last about fifty of the members of Grace church congregation, Greenway, waited upon their pastor, the Rev. M.G. Freeman, at the parsonage, Parkhill, and with a kindly worded address presented him with a load of oats, "about 80 bushels," while the ladies taking charge of the house, replenished the larder with a good supply of meats, vegetables and pastry; after which they engaged in games and other amusements until the hour of 12 o'clock, when all returned home happy with the thought that they had realized how much more blessed it is to give than to receive. The rev. gentleman replied to their address, thanking them for their gift, and the kind expressions of their good wishes towards himself and family.

BERLIN.—A meeting of the rural deanery of the county of Waterloo was held in St. John's church in this place on Wednesday Jan. 14th, beginning with Holy Communion at half-past 10 o'clock. The clergy present were Rev. John Downie, rural dean; Rev. John Ridley, of Galt; Rev. T. F. Kingsmill, Preston; and Rev. I. Edmonds, Haysville. Rev. Mr. Edmonds was appointed secretary. An interesting and profitable discussion was had relative to enlarging the powers of rural deans, and it was moved by the Rev. J. Ridley, seconded by Mr. R. C. Tye, "That we the members of the rural deanery of Waterloo consider it highly desirable that the rural dean should, at his discretion, visit the respective parishes of the deanery, to enquire into the practical work of the same, and report at the annual meeting of the deanery."—Carried. It was also moved by the Rev. Mr. Ridley, seconded by Mr. Mark, "That the clergy of the deanery be a deputation to visit all the churches within the deanery, for the purpose of holding the annual missionary meetings."—Carried. The following order of meetings was arranged: Preston, Monday Feb. 16; Hespeler, Tuesday Feb. 17; Galt, Wednesday Feb. 18; Haysville, Monday Feb. 23; Hamburg, Tuesday

Feb. 24; Berlin, Wednesday Feb. 25. A resolution of thanks was moved by the Rev. Mr. Ridley and seconded by Rev. Mr. King-mill, to the new Rural Dean, for his kindness and hospitality. The May meeting of the rural deanery will be held in Haysville and Hamburg. The principal interest of the day centered in the Sunday school and Church-workers' Convention which was held at 3 o'clock. A goodly number of delegates were present, Haysville, Hamburg and Wilmot, to their credit, being especially prominent. An admirable paper was read by Mr. J. W. Connor of Berlin, on "Difficulties in Sunday School Work." Mr. Connor also read Mr. Zuffe's paper on "Home Mission Work," which was an interesting paper. Mr. James Woods, the superintendent of Galt Sunday school, gave an address replete with sound sense and spiritual fervour, which went home to the hearts of all. Rev. J. Edmonds read Mr. Chas. Brown's paper, Mr. Brown being unable to attend through illness. General regret was expressed at his absence. In the discussions which followed the papers, some fine remarks were made by the Rev. Mr. Ridley, Rev. Mr. Kingsmill and Mr. Woods. Mr. Fennel, of Berlin, and Robert Tye, of Haysville, also joined heartily in the discussions. Altogether the session was felt to be eminently profitable and interesting. The service in the evening, with addresses by Revs. J. Downie, J. Edmonds and J. Ridley, were considered a fitting climax to the day's proceedings. The church was well filled. The singing by the newly organized choir was excellent, and the addresses were conceived in a fine spirit, and left a good impression. All felt that the Sunday School and Church-Workers' Convention had not been in vain in the Lord. Good results are expected to follow.

ST. MARY'S.—The parlor concert and social gathering held at the rectory on Thursday evening was a grand success. Every available space was filled with visitors. The programme, which was provided by the Y. P. A., was well rendered. The rector and Mrs. Taylor were indefatigable in their efforts to make the occasion enjoyable to all. An abundant supply of refreshments was served, and at the close of the entertainment a free-will offertory of \$22 was given to the church funds. The Rev. J. Taylor was quite ill on Sunday week, and it was with great difficulty that he officiated at the usual services. He was confined to his bed all the week. Mr. O. Howard, of Huron College, took the duty the following Sunday. The Epiphany contributions to the Board of Foreign Missions were taken up on Sunday week, and were considerably in excess of any heretofore given by the congregation, which is losing its record for "withholding." The ruri-decanal meeting was held here on Thursday, Jan. 22nd. The Rev. Canon Patterson presided, and the Rev. D. Deacon was secretary. The Revs. W. J. Taylor (who was in bed with asthma and bronchitis), A. Dewdney, and Mr. T. D. Stanley, were appointed a committee to formulate a scheme for a Sunday School Association for the diocese. The Rev. Mr. Dewdney preached in the evening to the usual good congregation that now assembles at the week-day service.

ALGOMA.

Notwithstanding that Mr. Wilson's Indian Homes are at the present time nominally half-closed, he has 91 Indian children to provide for, viz: 30 at Shingwauk, 16 at the Wawanosh, and 45 at Elkhorn. Gifts of clothing are coming in well, money fairly. Next summer he hopes to have full 150 children at his Homes.

British and Foreign.

We do not often hear of bishops composing good Church music, or, indeed, any music; but we are informed that Bishop Mitchison has just composed an excellent service (unison or harmony) for Holy Communion, a *Te Deum*, and complete set of Canticles, which will shortly be published by the C. C. M. A.

The London correspondent of the *Manchester Guardian* says: "I hear that the gentleman whom the Bishop of Marlborough holds in readiness as the nucleus of his new religious order is a middle-aged merchant of the name of Robbins. He is by no means a Ritualist in his proclivities, but inclines rather to the Evangelical school."

The Bishop of Barrow and the Bishop of Glasgow have written to the authorities of the Church Army wishing them every encouragement in their social scheme of small labour home colonies. Out of sixty-three cases in nine months, forty-three appeared to be most promising and encouraging, many of them

being restored to situations varying from 25s. to 80s. per week.

Bishop Harold Browne, in acknowledging the receipt of a gift of silver library appliances from the inhabitants of Farnham, says:—"I doubt if any bishop, since St. Swithin, himself the first Episcopal owner of Farnham, has lived there so constantly during his episcopate as I have done. I do not think anyone can have loved it better. It has been a great trial for me to give it up, and all the work and all the friends, and all the hallowed associations connected with it. I am thankful to have been permitted to live there so long, and to work in and from it. As long as I am permitted to live in this world, I shall never cease to look back at it and its inhabitants with interest and affection, nor to pray that God will pour the richest blessings of His grace on all who work for Him there to-day at Farnham Castle."

The third Synod of the Japan Church will be held in April. Oh! that we might be represented in its episcopate. It is explained that the foreign bishops have full membership in this synod, while the other clergy are only represented by delegates. On November 25, the first Parliament met, and on Nov. 28 it was formally opened by the Emperor in person. Bishop Bickersteth (English) set forth a special prayer for use in all the churches on that day. We have information from another source that the speaker of the new imperial Parliament is a Christian. Out of 300 members, fifteen are Christians. This is considered to be a large proportion when it is remembered that, in a population of 40,000,000, only 80,000 are Christians.

THE CHURCH AND THE PEOPLE.—The Church comes out as prominently as ever as the chief contributor to the London Hospital Sunday Fund Collections, nearly £30,000 out of a total of £38,000 coming from our Church offertories. Against this we find the Congregationalists giving £1,818, the Wesleyans £1,048, the Presbyterians £992, and the other bodies less than £1,000 each. No better answer to the specious arguments of the Liberation Society could possibly be desired than is afforded by this triumphant proof that in a matter of what is intensely practical Christianity the Church proves herself to be "the Church of the People."

SCOTLAND.—Last year was not without indications of the steady progress of the Church of Scotland. Several new churches have been built, others have been enlarged, and others are in course of completion. The completion of St. Ninian's Cathedral, Perth; the appropriation of the Carmelite Priory of South Queensferry for Church purposes; and the consecration of the church of St. Peter and the Holyrood, are the most notable achievements in bricks and mortar. The membership of the Church has risen from 86,668 as at 30th June, 1889, to 97,513 as at the corresponding date last year, an increase of 845 individuals; and the number of communicants during the same interval from 33,694 to 34,512, an increase of 818. The finances are generally satisfactory, although the Clergy Fund is slightly less. The Home Mission Fund and the Education Fund and the Aged and Infirm Clergy Fund have slightly increased. The Foreign Mission Funds have decreased as a whole, but this is explained by the fact that the receipts were somewhat abnormal in 1888-89.

The *Christian World* says that the new vicar of Rochdale, Archdeacon Wilson, kept the promise he had made in a recent address to workingmen, and gave them a chance to talk back at him on the best means of improving the condition of the people. There was a large gathering, not of Churchmen only, and in opening the vicar prayed for "all fellow-workers in Rochdale." He told them that in temperance work, Sunday schools, forming men's clubs, and in instituting a band of lay brothers and visitors for each district in order to deal with or report cases of distress, they could be of great use to him; while in Bible-classes, discussions, lectures on philosophy, science, history, and other more practical matters about which they thought, or desired information, he would try to be of use to them. He was their servant, he declared, and did not want to interfere with any existing institutions, or set himself up as a rival to anybody doing good work. To make assurance doubly sure a gentleman rose to ask if Nonconformists would be allowed to enter into the discussion. The reply was that any words from a Nonconformist would be welcome, and that any institutions they might promote would be public alike to Churchmen and Nonconformists.

The London Society for promoting Christianity among the Jews is reported to be passing through a serious crisis. The committee of inquiry demanded by the Archbishop of Dublin, Ireland, has held

many sittings, and has gone very carefully into the specific charges. These may be summed under two heads: (i) Mismanagement by the London committee; (ii) inadequate results in the mission field. It is not unlikely that, unless radical reforms are made, there will be a large secession of members, and another society will be started on more economical lines.

Correspondence.

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

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

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

Blackfoot Indian Homes.

SIR,—I have before me financial statements of the Blackfoot Homes, which, with the help of friends, I have been permitted to inaugurate in connection with this mission. It is nearly two years since the Girls' Home was commenced. It is a year since the Boys' Home was started. Both were begun with the conviction that God would in some way provide the necessary funds, and we have every cause to be thankful for the way in which help has come to hand.

The financial statements, however, show a balance on the wrong side in each case. So far as the Girls' Home is concerned, this is caused through the building of the new Home. This was a necessity, as the old building was required again for the day-school, teachers' residence, and besides was too small for our purpose. Now a good two-story building has been put up, containing accommodation for ten girls besides the matron, Miss Perkes, and assistant, at a cost of nearly seven hundred dollars. Next summer I hope to have it enlarged to double its size, so that ten boys may also be accommodated. I am encouraged to believe that the Government will undertake the cost of the building, but of this I cannot be certain until after July next. In the meantime there are many bills to be met, which I find difficulty in meeting, owing to having expended the balance I had in hand last fall on the building, and I earnestly plead with the many friends of the Indians to send us help. At present we have four girls and six boys under our care. These boys cost at the rate of \$50 per annum for maintenance, the girls \$75. We have every cause to praise God for the manner in which the boys have remained in the Home. They have more than once refused to leave, even when asked to accompany their parents to Calgary or to Macleod. The girls are more difficult to keep, often running away to their homes and causing great anxiety and worry to Miss Perkes, who looks after them with the greatest care. We ask Christ's stewards to relieve us of this other anxiety about the necessary funds, and so enable us to increase our numbers as well as pay off our present liabilities. I append the financial statement, which I trust you will be good enough to publish with this letter, so that your many readers may see what we have received and how their money has been spent. And I would at the same time convey my most grateful thanks to those who have come to my aid in this work, especially to the members of the Toronto Diocesan Women's Auxiliary, from whom I have received the promise of \$350 per annum towards the maintenance of the girls, besides the \$300 per annum for the matron's salary. At present I am receiving help for the support of two of the six boys in the Home. I shall be glad to hear of any parishes who will aid in the whole or partial support of the others.

I am, dear Mr. Editor, yours truly,

J. W. TIMS.

FINANCIAL STATEMENT OF GIRLS' HOME FOR 1889-1890.

1889		Receipts.	
Rev. E. F. Wilson	\$ 10 00	Toronto W. A. (per Miss Holland)	30 00
Toronto W. A. (per Miss Holland)	30 00	Shingwauk Boys (Lenten Offerings)	22 27
Shingwauk Boys (Lenten Offerings)	22 27	Toronto W. A.	5 00
Toronto W. A.	5 00	" "	74 76
" "	74 76	A Lady Friend	15 00
A Lady Friend	15 00	Rev. Mr. Watson	5 00
Rev. Mr. Watson	5 00	English Contributions (per Rev. J. W. Tims)	181 00
English Contributions (per Rev. J. W. Tims)	181 00	St. Paul's, Lindsay	10 00
St. Paul's, Lindsay	10 00	All Saints' P.M.A., Collingwood	23 71
All Saints' P.M.A., Collingwood	23 71	St. Mark's, Parkdale (offering)	3 40
St. Mark's, Parkdale (offering)	3 40	Church of the Redeemer, Toronto	34 74
Church of the Redeemer, Toronto	34 74	" "	2 00
" "	2 00	St. Peter's, Toronto	50 00
St. Peter's, Toronto	50 00	Diocesan Board W. A., Toronto	186 75
Diocesan Board W. A., Toronto	186 75		

All Saints', Kingston	5 00
Peterboro W.A.	3 57
St. James' Boys' Guild, Toronto	2 00
York Mills	6 00
St. Bartholomew, Toronto	5 00
Donations (per D. Kemp, Esq.)	12 50
Sale of Wood	5 00
Balance deficit	398 02

\$1095 72

Expenditures.

Provisions	\$200 65
Furnishing	98 98
Fuel	125 50
Boots	3 15
Miss Brown	50 00
Freight	6 14
Sundries	14 75
Building, Material, Labour, &c.	587 60
Insurance	9 00

\$1095 72

Liabilities.

Building Fund	\$118 66
Provisions	31 40
Miss Perkes' Salary	75 00

\$225 06

BOYS' HOME.

Receipts.

1890	
Mr. Haynes	\$ 1 00
Rev. E. F. Wilson	10 00
Miss Chock	10 00
Boys' Hannington Club	16 68
Haysville Sunday school collection	10 00
St. George's Sunday school, Winnipeg	22 75
Mrs. Tims, Staines	2 50
English Contributions (per Rev. J. W. Tims)	140 00
Balance	5 77

\$218 65

Expenditures.

Provisions	\$109 50
Furnishing	18 80
Clothing	37 75
Fuel and Light	44 10
Sundries	9 00

\$218 65

Balance, Jan. 1st, 1891.....\$5 77

Indian Mission.

SIR,—Will you kindly allow me to acknowledge the following sums received in response to my recent appeal in your columns on behalf of the Indian Mission Church about to be erected at Lake St. John, P. Q. Anonymous from Guelph, \$2; L. W., Montreal, \$2; H.D.S., Montreal, \$12; Friend of Indians, Toronto, \$5; S. G. Wood, Esq., Toronto, \$10. The Church is to be ready for consecration the first of July next. When furnished and ready for service, it will have cost \$1300. Of this sum \$300 is still required. Will you kindly permit a further appeal to the generosity of those who are willing to aid deserving Indians to obtain a church of their own? All contributions gratefully received and acknowledged.

H. C. STUART.

Rector of Three Rivers.

Jan. 23, 1891.

Want to See Our Bishop.

SIR,—I notice a letter in your issue of 22nd, signed "Layman," Toronto Diocese, in which the writer eloquently pleads that he should see more of his bishop. In our diocese things are, if anything, worse. It is not more of the bishop we want to see, but we ask modestly, at first, the joy of beholding him!

Granted that episcopal oversight be worth something, there is no use closing our eyes to the fact that the diocese of Huron is too large for one man to oversee, and the sooner it is divided in two equal parts, the sooner will those residing in the rural districts have a slight chance of not only seeing, but knowing, and perhaps listening to a sermon from the bishop.

Huron Diocese.

LAYMAN.

Niagara Branch of the W. A.

SIR,—The many readers of your Church paper will be glad to know that there is a way opened of systematizing the spread of Church and other good literature, as the following resolution carried at the last quarterly meeting of the W. A. in Hamilton, will show.

Resolved:—"That the secretaries of the local branches be asked to ascertain what Church papers, and other good secular, can when read be sent on to Algoma and the North-west for distribution, and forward this list to the secretary of the literature

committee, and that the secretary of the literature committee having ascertained what missionaries are most in need of such literature, shall forward their addresses to the local secretaries, who shall post the papers at the expense of their own branches, at least fortnightly."

We all know the longing, too, for home news by the absent; two letters before me will illustrate. A loving daughter of the Church writes: "Thank you so much for Church papers. When at home I thought I had no time for reading them, and now, miles away from church, unable to receive the blessed sacrament these many months, I have service with my Book of Prayer and my Church paper." Another from a young man in the North-west reads: "Send me home papers, mother dear; I read every blessed line when they come, not even missing the advertisements."

We look for great results in this new branch of missionary work, thus feeding the soul as well as clothing the bodies of those destitute and ready to perish for spiritual food.

NITA.

P. M. Jews Fund.

SIR, — I am sorry that I did not see "Churchman's" queries in time to answer them last week. (i) The local expenses of collecting and remitting Canadian offerings for the P. M. J. Fund are for printing the annual appeal, envelopes and postage. (ii) The secretary of the P. M. J. receives no payment. The office is wholly honorary, and the work is a labour of love. (iii) The total expenses are a fraction under 2½ per cent. of the income. The expenses last year were \$31.20. The expense of management of the "Domestic and Foreign Missionary Society" is very small compared with the income. All honour to Dr. Mockridge and Mr. J. J. Mason, for their work and labour of love. But missions to the Jews can hardly be compared with our D. and F. M. Society. The appeals for the latter are backed by the whole episcopate. They are read on Sunday by authority, they are very powerful appeals, and our people generally recognize their obligation to our D. and F. missions. And then the offerings are taken upon a Sunday from the whole congregation. The results are, as they ought to be, large.

It is very different with the missions to the Jews. They have no strong united support from the bishops. The clergyman of each parish sees and reads the appeal; he may notice it, or he may not, as he pleases. It does not come with authority. The Jews are still a despised race. Very few feel any real interest in them or their conversion. On Palm Sunday notice is given of a collection on Good Friday, and then the offerings are taken up from a fraction of the whole congregation on a week day, two days before the great Easter Festival, when everyone is thinking of Easter offerings.

Considering the disadvantages under which the P.M.J. Fund labours, I think that "Churchman" will allow that the local expenses of the Fund are as low in proportion to income as they can be made. The expenses indeed cannot be made lower, but I shall be obliged for any suggestions looking to an increase of the Fund. Bishop Blyth is making urgent appeals to us for aid.

Hon. Sec. P. M. J.

J. D. CAYLEY.

Notes and Queries.

SIR.—Please state the meaning of Extensions of the Incarnation?—a term now sometimes heard. Z.

Ans.—This term is used with reference particularly of the two Sacraments of Baptism and the Holy Eucharist. Referring to Baptism, it means our new birth, in which we are born into the family of the second Adam, God incarnate, wherein the benefits of His Incarnation are extended to us, and we being grafted into Christ, thus become partakers of His nature by the power of the Holy Ghost.

In the Holy Eucharist, there is an extension of the Incarnation by Christ giving Himself to be our Food, that as we pray in the prayer of Humble Access in the Communion Office, "we may eat His flesh and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us."

SIR.—What was the nature of the locust eaten by St. John the Baptist? D. G.

Ans.—The locust mentioned is an insect resembling a grasshopper, and is prepared for food by being sometimes ground and pounded, and then mixed with flour and water and then made into cakes, or they are salted and then eaten; sometimes smoked, sometimes boiled or roasted, stewed or fried in butter. Dr. Kitts, who tasted locust, says they are more like shrimps than anything else. The locusts eaten by St. John the Baptist were not the sweet pods of the locust tree.

SIR, What Pope excommunicated Queen Elizabeth, and at what date? X.

Ans.—Pope Pius the V. in 1570. Up to this time Romanists had attended the Reform services, which were legalized in 1549.

QUERY. Why are some Church clergymen called "Fathers," others not? S.

Ans.—Because although the title belongs properly enough to all—it is emphatically appropriate to some more than others. Thus St. Paul, writing to his "beloved sons" in the Corinthian church, says (1 Cor. iv. 15), "Though ye have 10,000 instructors in Christ, yet have ye not many fathers. For in Christ Jesus I have begotten you through the Gospel." He claims the title for himself and those associated with him in spiritually "begetting" the Corinthian Christians. Our bishops are commonly called "Right Rev. Fathers in God." Even among dissenters, the title is sometimes given to such ministers as exhibit fatherly qualities in a high degree. The tendency of the present time is to give the title especially to those clergymen who, being divested of the natural title of "father" as celibates, have their "spiritual" fatherhood standing out prominently without any rivalry from the natural relation—no wives, families, or children. Their only "beloved sons" are "through the Gospel."

Sunday School Lesson.

Quinquagesima Sunday. Feb. 8th, 1891.

COMMUNION SERVICE.

What day will next Wednesday be! Why called Ash Wednesday! If you had gone to the old Church of Salisbury on that day you would have seen ashes sprinkled on the people's heads as a sign of repentance (See Jonah iii. 6). This custom abolished at Reformation.

What special service is now used on Ash Wednesday? Communion means "threatening." Communion Service therefore means Service of Threatening. God's threatening against sin.

I. THE INTRODUCTION.

This service is to be used until the old discipline shall be restored. In early Church, persons who stood convicted of notorious sins were not allowed to come into the Church. There was a place for them in the porch called "the place of repentance." On true repentance they were admitted again.

If you could have gone to Church in Ephesus in the early centuries, on the first day of Lent, you would have seen people in the porch, bare-footed and with eyes cast down. The bishops and clergy would meet them in the Church weeping and saying sorrowful psalms, and they would be turned out of the Church for a time. If they truly repented they would be admitted on Thursday before Good Friday with great rejoicing.

We do not do this now, Christians not nearly so strict as they used to be, so we have now something else instead until the old strictness is brought back, until the said discipline, etc.

We read in Church the General Sentences, etc., in order to move us all to repentance. If we do not repent, God's wrath will come upon us. "If a man will not turn, He will whet His sword."

II. THE SENTENCES.

First used when Israelites had passed over Jordan (Deut. xxvii. 12, 18; Josh. viii. 33). When we say "Amen" after these sentences we mean "it is so," we do not wish any one to be cursed.

The curse of God does fall on impenitent sinners, and we cannot help it (Ps. vii. 12). And when we say "Amen" at the end of each sentence we mean this sin if unrepented of separates the sinner from God. Well may we pray, as in the Litany. "From hardness of heart, and contempt of Thy word and commandments, Good Lord deliver us."

III. THE EXHORTATION.

After the sentences the minister reads a short sermon to the people. It has two parts.

(i) Warning. We are told of the wrath of God hanging over heads of sinners, of His coming again to judgment, of trying to repent too late. The words of warning are taken from Scripture (Ps. cxix. 4; St. Matt. iii. 10; Ps. xi. 7; Mal. iii. 2, etc.)

(ii) Mercy. Like David the exhortation "sings of mercy and judgment." (St. John ix. 4, xii. 35; Isa. i. 18; Ezek. xviii. 30-32; 1 St. John ii. 1; Isa. liii. 5, etc.)

IV. THE PRAYER OF PENITENCE.

After hearing these words we confess our sins in words of Ps. li. The end of Psalm is joyful, "Thou shalt open," etc., and the Gloria added. Then follow Lesser Litany and Lord's Prayer, which is here a prayer of penitence. Next we have Versicles, then a Collect and Prayer for mercy, a humble supplication: "Turn Thou us," etc. God's promise is "Call upon Me in the time of trouble, and I will hear thee."

On the preaching of Jonah, the men of Nineveh repented; if we do not repent they will rise up in judgment against us and condemn us (St. Matt. xii. 41). Our Lord Jesus Christ, "a greater than Jonas," is here. John Baptist's first preaching was: "Repent ye, for the kingdom of Heaven is at hand."

Family Reading.

Fifth Sunday after Epiphany.

THE ROMAN CENTURION.

How hard it would seem to us English people if we hadn't our own Queen and Government to rule over us, but were kept under by some foreign power!

Suppose the French or the Russians conquered Great Britain, got possession of our forts, and sent their own soldiers to each town to keep order and prevent the inhabitants rising up in rebellion!

It would be a hard trial, wouldn't it? and we should be strongly inclined to hate the strange troops stationed among us.

Well, that was just what had happened to the Jews some time before Christ's coming. The Romans had come to be masters of the land, although they were strangers and had come from Italy—that country that looks something like a foot when you see it on the map.

And they talked a different language, called Latin, and the worst part of all was they were heathens: they worshipped a great many different gods and goddesses, but didn't believe in the One True God.

What a hardship it must have been to the poor Jews, having these foreign masters! We are inclined to pity them, and yet we read in the Gospel a most unexpected story about one of these very Romans. It is not at all what you would suppose likely to have happened. But the Bible is full of surprises, and this is one of them.

There was a small town called Capernaum, where a centurion (that was what the Roman captains were called) was stationed with his soldiers.

What sort of a man was he? Was he coarse, rough, and brutal? You might have expected that, for just think what sort of people the Romans were. What kind of things do you suppose were pleasures to a Roman soldier, aye, and not only soldiers, but grand ladies too? Why, seeing men fight with and wound one another, and watching the wounded men die!

Or a fierce tiger and a man would be brought together, that the spectators might enjoy seeing which of the two could hold out the longest! And everybody would look on as calmly as people watch horsemanship in a circus now-a-days. No mercy or pity was in those fierce Roman hearts, and it was in Rome, remember, the centurion had been brought up.

Should you not expect to find him a rough, hard man?

But no, he was nothing of the kind. He was a believer in the true God, and he was kind and merciful.

How do we know that?

Why, because he had a servant (or a slave), and this slave was dear to him.

Dear! that was not what he had learnt at Rome. There, slaves were goods and chattels, bought and sold just like so many horses or oxen.

We read of a Roman Emperor, who, when he had nothing else to do, ordered one of his slaves to be brought and killed before him, that he might have the pleasure of watching his dying agonies! Yet this centurion loved his slave who belonged to him, the man altogether below him.

Even in these Christian days, do people often love those beneath them? Do they, in fact, trouble themselves much about them? Yet for all that, the way a man behaves to those under him is a capital test of what he really is.

A foreman in a business, a teacher in a school, an officer in a regiment, if I wanted to find out what any of them really were, I believe I should not ask those above, but those below them.

"No man is a hero to his valet," has been said, and no doubt the saying is a partly true one. Only partly true, however, for a true hero would be

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noble to everybody, even to his valet. And that might be the best test of his nobleness.

"Does she talk so to her waiting-maid?" was the remark of a blunt soldier on hearing a lady's affected way of speaking.

What do you think about boys?

My impression is, that if you want to tell a boy's true character, you should try and discover what he is to his younger brothers and sisters. He is his real self to them, whatever he is to other people. There is certainly no shamming nor setting up for good with them. And love is a good sign too. If love is on one side, it's pretty sure to be on the other too.

Thus it was with the centurion. He loved his servant. And we needn't ask whether the servant loved him in return. We are quite sure that he did.

This servant fell ill, and everybody thought he would die. But the centurion knew that there was One Person Who could cure him. And he knew, too, that this Man Who went about from one village to another in a plain homely dress, putting up at any one's house who would give Him shelter, was none other than the Son of God. For when Jesus reached Capernaum, the centurion didn't wait and ask questions about Him first, he seems to have gone to Him at once.

"Lord, I am not worthy that Thou shouldst come under my roof."

How humbly he speaks! He was a great man, and Jesus Whom he addresses had not even a "roof" to call His own.

What made him so humble then?

Why, I think getting near Jesus always does make people humble.

Look at any true Christian man, whether he's high up or low down in the world, it's much the same. He doesn't care about being highly thought of by men, he has got something so much better.

So you never hear a really religious man boast of "my horse," "my wine," "my belongings." No, for he is above being vain or boastful. In his heart Christ comes first, and everything else must be second.

In the Snow-Time.

CHAPTER II.

THE CHRISTMAS-TREE.

What a contrast they were, these two! the one radiant with health, the other so feeble. Mrs. Prendergast sighed as she looked at them. Gerald caught the sound.

"Don't sigh, mamma, I shall be well for Christmas; I mean to be. Dr. Percy has done me good. I feel better for seeing him. You must be a doctor when you are a man, Percy."

"Must I?" answered Percy, woebegone. "I would rather be a soldier far, or a sailor."

"There will be plenty of time to settle that," laughed Mrs. Prendergast, amused at Percy's distressed tones.

"So there will, mamma," answered Percy, brightening again instantly. "What, must I go already?"

"I think so, dear. Gerald must take his morning nap, and then if he's pretty well after, perhaps he'll get up and sit in the nursery."

"Oh, will he?" and Percy's large eyes lighted with glee and fun, "then I must make haste, for I've lots to do before that. Good-bye, Gell, good-bye. And mind you remember your promise."

"Good-bye, Percy," and the two boys kissed tenderly.

"Now don't be up to mischief, Percy. Gerald can't bear any noise," rose up to Mrs. Prendergast's lips. She did not speak the words. Something told her that the caution was needless, that rough and heedless as Percy might be, he would never be either with her darling.

That afternoon Gerald once more sat in his favourite nook and looked out upon the still white world, and down on brother Percy, who was working away with all his might to erect a huge snowman before the window. Every now and then he looked up breathless and gave an encouraging nod and smile at Gerald, who returned it, but more sadly. Poor little fellow, he could not help sighing as he watched Percy, so full of life and strength, and remembered that never, never could he be well and hope to play about like this.

"If they would only let me see myself in a glass, then I might be quite, quite sure. But they won't. I feel certain of that. Every day there will be some fresh excuse why I cannot go into mamma's room. I wonder if I could feel. Would my hand reach to my back? I'll try."

The little feeble arm was passed behind him. It was a terrible effort, and cost Gerald some pain. But he would know, know the whole truth if he could. Yes, it was true; he felt something on his back. It came out a long, long way, instead of being straight like the others were. It was all true then; he had a hump.

His hand sank down exhausted with the effort he had made. A rush of bitter feelings flooded the boy's heart, and hot tears started to his eyes. He began to think that as he had only just found this out, it must be new to others. Would no one love him any more because he was deformed? that was the first thought in his mind. Oh yes, mamma loved him, loved him even better than the others, he sometimes thought. And they must all know; now he thought of it, he was sure they did. Mamma never passed him without a word, or a loving pat on his golden head. "My poor sweet boy!" how often she said that as she brushed by his chair when she came into the nursery. Yes, she certainly knew. Ah! and there was the sting. She never called Percy poor, or George, or Edward, or Ethel; because he was not straight she called him so, and because she was sorry for him. Then he remembered the poor boy Jones had told Anne about, how much worse off he was; and the little man tried bravely to quell the rebellious turmoil that raged in his breast. How he should like to see Jones and ask him all about his brother! and perhaps, if papa heard there was a boy ill like his own boy, he would send him some comforts. Yes, there was something nice to think about; he would think about that instead of about himself. Gerald quite cheered at the idea, and resolved in his mind all he would try to do for Jones' brother. If he had wealth, as Anne said, he might do some good with it, and then his life would not be useless. He was full of impatience that nurse, or quite papa, or mamma should come into the room, that he might talk of his new-made schemes.

"Gell! Gell! oh, don't go off dreaming!" sounded the voice of Percy through the window, and a few seconds later the boy stood beside the cripple's chair. "Oh, Gell! I thought you would never look up, and I'd nodded so long. Isn't he a beauty?" he said, pointing with pride to a really magnificent snow man, whose proportions quite threw a shade over the large window. "He only needs a pipe in his mouth, then he'll be quite perfect. Isn't he a beauty, Gell?"

"He's splendid, Percy, I do enjoy seeing him." And the rare sad laugh rippled from the pale lips. "How kind you are to me, Percy. Percy, I want to ask you something; bend down here. I can only whisper it. You do like me, Percy, don't you, though I am a poor cripple?"

"Like you, Gell! I love you best of all my brothers." And he enclosed Gerald in a rapturous, warm-hearted embrace that would have alarmed nurse or mamma had they been there to see. The rude clasp did no harm to the invalid: its earnest love did him good.

"Who told you you were a cripple?" asked Percy. "I thought you were never to know."

"I do know, you see. Look, Percy, there goes Jones across the lawn; he's a pipe in his hand, I dare say he'll give it you. And Percy—stop a moment—when you ask him, ask him too if he has a brother and what is his name. Don't say, though, that I told you to ask."

Percy bounded across the lawn to do Gerald's bidding. When he came back he found his mamma in the oak-room.

"You've got the pipe, that's right. Now stick it in; I want to see the splendid man quite complete." Gerald's eyes shot a warning glance of silence at his brother, which the other readily understood, dense though he was usually held to be.

Gerald could hardly tell why, but he could not muster courage to speak to his mamma to-day about Jones' brother. He did not feel strong enough either for much exertion. Two days after he felt unusually well, and determined to broach the subject. When Mrs. Prendergast came into

the nursery, she found her boy brighter than for many a long day.

"Why, that is well, my darling. We shall have you all right by Christmas time, and you'll keep your promise to Percy."

"I'll try, mamma. I want to see the tree, oh! so much."

"And you will, my pet, I quite think you will. There are only three more days now."

(To be Continued.)

BANKERS' BANQUET.—A very pleasant bankers' banquet may produce very unpleasant symptoms of dyspepsia, which disease is often caused by overloading the stomach with rich food, etc. For years Burdock Blood Bitters has held first place at home and abroad as a permanent and reliable cure for dyspepsia or indigestion in any form. The proprietors guarantee it to cure dyspepsia or return purchase money.

Married Life in Tibet.

Among the Tibetans a man marries only one wife whom he purchases from her parents, a belle often costing as much as ten ponies and thirty yaks. The price to be paid for the wife is arranged by a relative or a friend who acts as go-between, and the only marriage ceremony is a grand spree lasting as long as the bridegroom can afford to keep it up.

The life of a Tibetan woman in this part of the country cannot be deemed a hard one. She makes the tea, it is true, but with that the house-keeping ends; for no one ever dreams of cleaning the kettle afterwards, and every one has to mix his own tsamba and lick his bowl clean when he has finished. Every four or five years she may have to sew a new sheepskin gown for herself or for some one of her family, but certainly not oftener. She cannot herd the cattle or sheep; men must do that, as there is danger from marauders. She passes her time spinning yarn, weaving a coarse kind of cloth out of which bags are made, turning a prayer-wheel, and destroying too voracious vermin.

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Elephants at Work.

In that admirable book, Lady Brassey's "Last Voyage," that accomplished lady writes thus on this theme: "Left the yacht about seven o'clock. Mr. Hodgkinson took us to see a timber-yard, where elephants are extensively used. It was a wonderful exhibition of strength, patience, and dexterity. The docile creatures lift, roll, and push the logs of timber to any part of the yard. They pile it up into stacks high above their heads, seizing one end of the log with their trunk, placing it on the pile of timber, and then taking the other end of the log and pushing it forward, finally placing it on their heads, and sending it into its place. They work undisturbed amid the buzz of circular saws and machinery where it would seem almost impossible for animals of such huge proportions to escape injury. They carry their intelligence to the point of rigidly enforcing the rights of labour. Nothing will persuade an elephant to do a stroke of work after he has heard the workmen's dinner-bell, during the hour of mid-day rest, to which he rightly considers himself entitled. Their mental powers seem, indeed, to be very nearly on a level with those of the human workmen, with whose efforts their own are combined. No less than two thousand elephants were formerly employed in the yard of the Bombay and Burmah Company. Steam machinery is now rapidly superseding elephants, for each animal requires at least three men to look after him."

NO SHADOW OF DOUBT.—No sane person doubts that what we say of B.B.B. is true. The evidence of its power and popularity is too overwhelming to confute, besides it is all home testimony, making it certain that B.B.B. will cure dyspepsia, biliousness, sick headache, scrofula and all blood diseases.

Children's Department.

What Makes a Boy Popular?

Abraham Lincoln in his boyhood was very popular among the simple, hard-working pioneers. He had no money, but had what was better than a golden purse—a heart that could feel. He sympathized with everybody, and even with the beasts and birds. He was intolerant of any injustice, and was a true knight, although he wore blue-jean trousers which were usually too short for him. This sympathy with others grew. Once walking in Washington with Seward and discussing affairs of State, he heard some birds crying, and found that a young bird had fallen from its nest. He stooped and replaced the bird in the nest. That instinct of universal sympathy made him a popular boy, and yet more popular man. If a person lives up to the best light he has, he will have more. If a person is generous at heart without money, he will one day have money with which to be generous in hand.

Robert Burns was a popular boy. Why? Read his lines to a meadow mouse which he accidentally ploughed out of the ground. Sir Henry Havlock was a popular boy. Why? He was chivalrous. He led boys at school in the same high spirit that he led the English army in India.

Gladstone was a popular boy, although he was very conservative in his educational years. One of the things that made him popular was a debating society that he formed and of which he became the leader. This society was a study of life and the problems of the age.

Popularity is the recognition that the world gives to sympathy and unselfishness. It cannot be bought with money. It shuns him who is ambitious for it. "I am the most unpopular young man in college," said a student to me some years ago. "I want to be popular; I try to be; I spend my money

generously, give spreads, seek society, and yet I am disliked." He was rich, had an honoured name, and had been sent to the greatest of our colleges, but he sought to attract attention to himself, and his generosity was selfishness.

Politeness makes a boy popular. Politeness is a debt due to superiority, and reverence is a likable trait in a boy. Let two boys apply to a gentleman for a situation, and that one will be selected who shuts the door, wipes his feet, and stands hat in hand with an "I thank you, sir." A gentleman knows another gentleman by instinct, and nothing pleases a true gentleman more than to recognize a gentleman in the soul and manners of a boy.

The popular boy is a lover of sports. That is right. But he looks upon the play-ground as a place for the pleasures of his fellows, and he goes there to the end that he may help them enjoy themselves. He buys his games for others. He goes on excursions for others, and when he camps out or goes out sailing he is eager to do twice the work of the others.

An affectionate boy is always popular, if his affection be manly. Affection is a manner of expressing sympathy with others. A generous boy is popular: generosity is but another way of expressing sympathy. A chivalrous boy is popular; a high sense of honour is a regard for the rights of others, and yet another manner of expressing sympathy.

What makes a boy popular? Manliness. During the war how schools and colleges followed popular boys! These young leaders were the many boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful who will never violate his word, and of his sister is a knight. The boy who will pledge his honour to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy. "I know not," once said the great Governor Andrew, "what record of sin may await me in another world; but this I do know: I never yet despised a man because he was poor, because he was ignorant, or because he was black."

Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular: be the soul of honour, and love others better than yourself, and people will give you their hearts and delight to make you happy. That is what makes a boy popular.—*Ladies Home Journal.*

A Good Parrot Story.

Our next door neighbor, writes a correspondent, owns an amusing parrot which is always getting into mischief, but usually gets out again without much trouble to herself. When she has done anything for which she knows she ought to be punished, she holds her head to one side, and eyeing her mistress, says in a sing-song tone: "Polly is a good girl," until she sees her mistress smile; then she flaps her wings and cries out: "Hurrah! Polly is a good girl!" She has been allowed to go free in the garden, where she promenades back and forth on the walk, sunning herself, and warning off all intruders.

One morning a hen strayed out of the chicken yard and was quietly pick-

in up her breakfast, when Poll marched up to her, and called out "Shoo!" in her shrill voice. The poor hen retreated to her own quarters, running as fast as she could, followed by Poll, who screamed "Shoo!" at every step.

A few days later Poll extended her morning walk into the chicken yard. Here, with her usual curiosity, she went peering into every corner, till she came to the old hen on her nest. The hen made a dive for Poll's yellow head, but missed it. Poll, thinking discretion the better part of valor, turned to run, the hen, with wings wide spread, following close after.

As she ran, Poll screamed in her shrillest tones, "O Lord! O Lord!"

A member of the family, who had witnessed the performance, thought it time to interfere in Poll's behalf, as the angry hen was gaining on her. He ran out, and stooping down held out his hand. Poll lost no time in travelling up to his shoulder. Then, from her high vantage ground, she turned, and, looking down on her foe, screamed; "Hello there! shoo!"

The frightened hen returned to her nest as rapidly as she had come.

A Small Boy's Victory.

He was such a little fellow that when he wanted to see the basket of fine, ripe pears which mamma had left on the table, he had to bring his little stool and climb upon it to reach high enough.

O my! how nice they did look! And what a delicious smell! They must taste very good, how could he help just taking one?

Surely it would not be missed, the basket was so full. And nobody was by to see if he did it, so what was to hinder?

For a moment Teddy almost put his hand upon the nicest one in the lot. But I am glad to say the little hand was drawn away and the bright-eyed little man said firmly, "No, I won't! Mamma told me not to touch them, and I won't do it. I promised her I wouldn't, and if I do, it would be telling a story. No, Mister Pear, you must stay right there in the basket, and I'll run away for fear I might do it if I looked too long."

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Down hopped Teddy, and off he went. Mamma smiled to find him busy with his red horse lines when she came back and the fruit undisturbed.

I think Teddy was a very brave little boy, even if he did run away from temptation. It is braver to run than to stay sometimes, and Teddy was a better boy for having gained that small victory over his appetite.

A Little Girl with Two Faces.

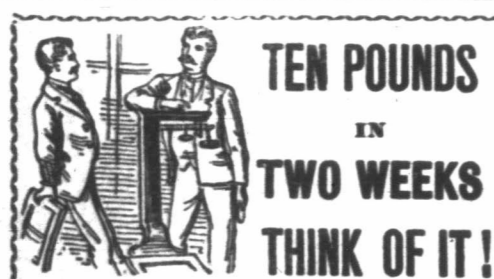
I heard a strange thing the other day. It was of a little girl who had two faces. When she dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly, when anything is given her.

But, do you know when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she wishes, she will pout, and scream, and cry, and no one would ever think of kissing her then.

I also knew a little girl who has only one face; which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask which of these little girls you like best, or which of them you would most like to resemble.

A Good Policy.

Seldom has the public been offered a form of policy as attractive in its appearance, as liberal in its conditions, and as desirable in other respects as in the Natural Premium Policy of the Cosmopolitan Life Association of Toronto. Its liberality of character, its simplicity of statement, and its paucity of conditions are all designed to render it one of the most popular policies now issued. The plans of the Cosmopolitan, which differ materially from those hitherto in vogue, seem destined in the near future to become very popular.



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What will You Say Then.

While Hopu, a young Sandwich Islander, was in America, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length the native said:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely: Do you love the Lord Jesus Christ? Now, sir, I think I can say, 'Yes.' What will you say, sir?"

When he had stopped all present were silent. At length the lawyer said that, as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes and he sobbed aloud. All present wept, too; and when they separated, the words, "What will you say, sir?" followed the lawyer home and did not leave him till they brought him to the Saviour.

Donald Kennedy, Roxbury, Mass.

When we saw this name in our advertising columns, we felt like taking off our hats. We were also reminded of a debt of gratitude of long standing. There has never been any personal intercourse between this editor and the above named gentleman, neither has he any knowledge of us as far as we are advised.

Our acquaintance, if it can be called such, began in this wise. It was a generation ago. We stood behind the counter in a tea store. A row of bottles in red wrappers occupied a shelf, of which we knew nothing. The proprietor was equally ignorant, but moved by curiosity, he had uncorked a bottle. We were courteously invited to partake. Before doing so we looked to see what the "discoverer" had to say for himself. We shall not repeat his story, though its main features are still fresh in mind. We were impressed by his spirit of candor. His remedy was not a cure-all. He had heard that dyspeptics were benefited by it, but he did not recommend it for such cases. It was just that little chance expression which fixed our attention. We had been struggling in the toils of the monster dyspepsia for years. Life was a burden. We had concluded our case was hopeless. But we seized upon this straw, as drowning men will. It was a lucky providence, or a fortunate accident, whichever you prefer. The first dose satisfied us that we had found a true remedy.

We had not expected to see the end of that year. We have seen the beginning and end of many since then. We never told this story to Mr. Kennedy, but have told it to scores who have acted upon the information and were benefited as we were.—*The Prohibition Advocate, Nov. 15.*

One Kind of a Temper.

Did you ever have an intimate acquaintance with a pretty white-haired dog that the children are rather given to calling the fluffy-haired dog? If you did you must have found out



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that his temper was exactly like his hair—extremely fluffy. He can never be relied upon, and is as likely to snap at his dearest friend as at his most bitter enemy; in fact, more likely, because he is with his friend oftener than in company with his foe.

Now, that is what I want you girls to stop—being fluffy. You might call it being snappish, but I like the other word better; and so I say have your bang as fluffy as you like, but keep your temper smooth and even. The fact that somebody was snappish to you, that they showed extreme fluffiness doesn't excuse you one particle, because the whole affair would have ended if you had given a cool, quiet answer, or else none at all. The inclination to be very positive and very assertive is peculiar to a certain type of girl—a girl who is clever, who is intelligent, and who is a little incisive in speech is the one who is apt to fall into being fluffy. She is always very positive in her knowledge and will emphatically tell you that a certain thing is so because she knows it. She is irritable when little worries come up, and is rapidly making wrinkles round her mouth, as well as offending her friends by this weakness. You see the worst of it is, fluffiness degenerates into ill temper; so just stop it right away. Take the hot iron of common sense, and, removing all the crinkles, make the fluffy answer a straight, pleasant one.

Home and Sunday School Church Catechism.

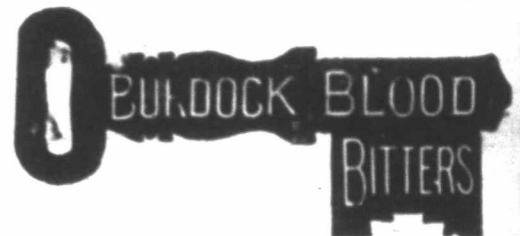
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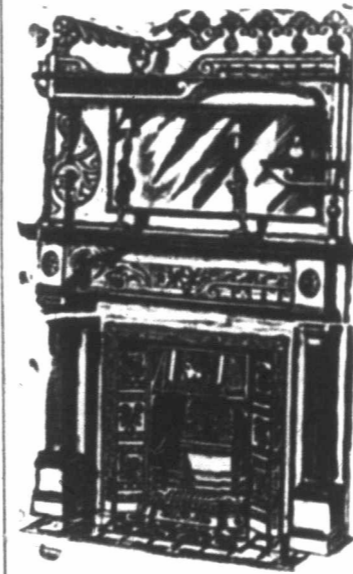
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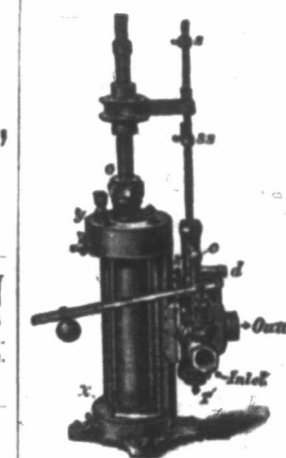
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