

# Canadian Churchman

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

Vol. 21.]

TORONTO, CANADA, THURSDAY, MAY 9, 1895

[No. 19.]

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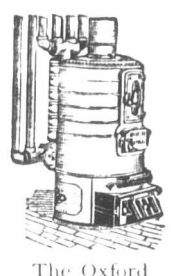
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 9, 1895.

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## Lessons for Sundays and Holy Days.

May 5—3 SUNDAY AFTER EASTER.  
Morning—Numbers xxii. Luke xxiii. to 26.  
Evening—Numbers xxiii.; or xxiv. 1 Thessalonians ii.

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

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 127, 207, 316, 557.  
Processional: 34, 140, 202, 299.  
Offertory: 300, 365, 502, 601.  
Children's Hymns: 186, 337, 340, 571.  
General Hymns: 14, 128, 230, 290, 301.

### FIFTH SUNDAY AFTER EASTER.

Holy Communion: 255, 307, 312, 320.  
Processional: 189, 242, 260, 393.  
Offertory: 142, 179, 306, 505.  
Children's Hymns: 140, 231, 339, 574.  
General Hymns: 141, 143, 453, 468, 499.

### EXTEMPORE PREACHING.

There can be no doubt that first-rate extempore preaching, which combines the sureness and accuracy of reading with the freedom and warmth of speaking, is the best. But a great deal of extempore preaching is such a long way from being first-rate that it is almost intolerable, and makes us long for the manuscript on any terms. In reference to this subject it may be interesting to quote some remarks of Thackeray in his "Irish Sketch Book": "The sermon was extempore, as usual, according to the prevailing taste here. The preacher, by putting aside his written sermon, may gain in warmth, which we don't want, but lose in reason, which we do. If I were defender of the faith, I would issue an order to all priests and deacons to take to the MS. again; weighing well, before they uttered it, every word they proposed to say upon so great a subject as that of religion; and mistrusting that dangerous facility given by active jaws and a hot imagination. Reverend divines have adopted this habit, and keep us for an hour listening to what might well be told in ten minutes. They are wondrously fluent, considering all things; and though I have heard many a sentence begun whereof the speaker did

not evidently know the conclusion, yet, somehow or other, he has managed to get through the paragraph without any hiatus, except, perhaps, in the sense. And as far as I can remark, it is not calm, plain, downright preachers who preserve the extemporaneous system, for the most part, but pompous orators indulging in all the cheap graces of rhetoric—exaggerating words and feelings to make effect and dealing in pious caricature. Church-goers become excited by this loud talk and captivating manner, and can't go back afterwards to a sober discourse, appealing to the reason and the gentle feelings, instead of to the passions and the imagination. Beware of too much talk, O parsons! If a man is to give an account for every idle word he utters, for what a number of such loud nothings, windy, emphatic tropes and metaphors, spoken not for God's glory, but the preacher's will, many a cushion-thumper has to answer!"

### THE SIN OF GROWING OLD.

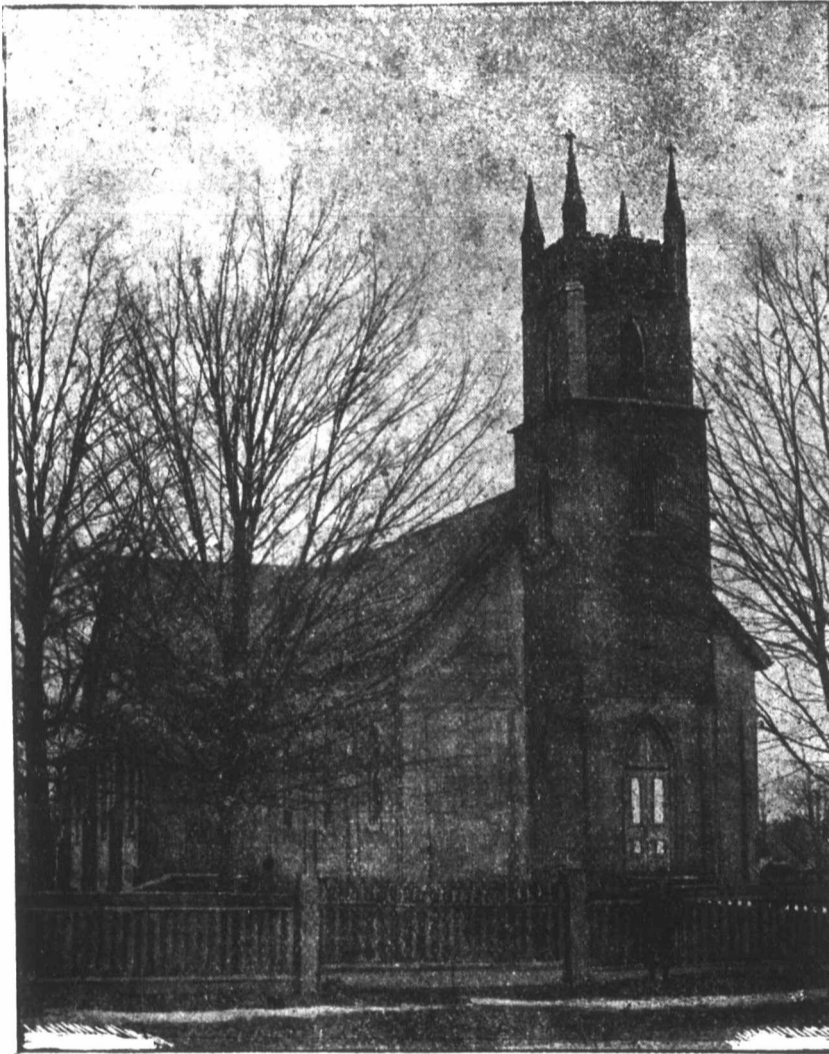
"The Sin of Growing Old" is the title of an article, signed *De Senectute*, in an English magazine, written apparently by an old minister of the Congregationalists who has fallen into the sere and yellow leaf, and whose troops of friends have left him because a few grey hairs are standing on his head, although his eye is not yet dim nor his natural strength abated. He says that the late Dr. Dale, of Birmingham, recently deceased, once recommended that all ministers above sixty should be shot. If this recommendation were acted upon he thinks all soreness might speedily be healed. But as matters stand old ministers are simply and severely "left alone." Their vigorous health, unabated energy, powers of hard work, not to speak of wisdom gained, maturity of character, and that winsomeness of service which passing years have wrought in them, all go for naught in the scale against the one great disqualification of age. On the other hand, he complains that their churches shower invitations upon young men, and ladies deluge them with presentation slippers when they are only twenty-three or twenty-five, and seem to think that ministers are old and played out when they have passed forty. The writer's statements must be credited regarding the condition of things among the denominationalists in Great Britain, where the selection of the minister is left to the popular vote. It is gratifying to observe, however, that the complaint scarcely characterizes the state of things as they exist in the Established Church. Dr. James, the new master of Rugby, has been selected for that important post although he is past fifty. Dr. Percival, the late head master of that school, has been preferred to the Bishopric of Hereford, although he has completed his sixtieth year. In fact, in the English Church maturity of age seems to be a necessary qualification for ecclesiastical preferment. Merely cursorily glancing over the list of English Bishops, we find that some of the most important nominations were made when the clergyman selected had reached an advanced age. The Archbishop of Canterbury was placed in office at the age of fifty-three, which was then considered comparatively young for an Archbishop. But Archbishop Maclagan, of York, had attained the age of sixty-five when he was translated from Lichfield. Both these Church dignitaries are still considered to be at the zenith of their mental and physical

strength, whilst the venerable Bishop Durnford, of Chichester, performs his episcopal functions, with acceptance both to his clergy and people, at the age of ninety-three, and it is a notable circumstance that this wonderful old man was not appointed to the Bishopric of Chichester until he had attained the psalmist's limit of ordinary human life—threescore years and ten. His first preferment to the Archdeaconry of Manchester came to him at the age of sixty-three, and a canonry in the cathedral at sixty-five, although he was a distinguished scholar both at Eton and Oxford, and had obtained the first-class in classical honours as far back as 1826. The venerable Bishop of Exeter is still a "mere boy" at seventy, and only a few years ago visited India, and more recently Japan, and is still writing hymns, delivering sermons, and making episcopal visitations with renewed youth. No one regards Bishop Temple, of London, as a very old man, and yet he is now in his seventy-fourth year and has spent a life of continuous labour, first as a scholar at Oxford, where he took a "double first"; then as an inspector of schools and headmaster of Rugby, followed by vigorous episcopates at Exeter and London. The usual run of preferment in the Church of England would seem to indicate that there is a "sin in being young," for a very large proportion of its most gifted divines have only been brought to notice when they had reached that stage in life usually designated as "advanced." Dean Hole, of Rochester, was not even known as a popular preacher until he had reached sixty. This is very much as it should be. Age is not all decay. It is the ripening, the swelling of fresh life in mental and spiritual qualities. It has been said by Joubert that "old age takes from the man of intellect no qualities save those which are useless to wisdom," and in the Church of Christ maturity of age has ever been regarded as a necessary qualification for an "elder." There was a time in the modern history of the English Church when there was a tendency to select young men for Bishoprics, especially for those in the foreign field; but experience has already proved that both maturity of character and dignity of age seem most necessary for a missionary episcopate. The mistakes of "boy bishops" in the establishment of Christianity in a foreign land are not easily rectified. In the American and Canadian churches it would seem that there is very great danger in the marked inclination of vestries to elect young men for large and important parishes. If the duties of the pastorate consisted merely in "going from house to house," in managing boys' clubs, and in drilling cadet corps, there would doubtless be very great wisdom in selecting young and physically fit men for a rectorship. But the chief offices of the pastor are those of preaching, teaching and consoling, and the training necessary for these duties can only be obtained through the experience of years. The flippant barrenness of many of our pulpits, and the rash utterances of many a priest whose lips should "keep knowledge," can only be accounted for by the recklessness of youth. It would doubtless be well if the Church in this country took some lessons from the old "Mother Church" in its recognition of those rare qualities of piety and scholarship which can scarcely be attained except in the process of years. At all events, let us deal gently with the unpardonable sin of getting old, and cease treating grey hairs as a crime.—*The Churchman.*

CHURCH OF ST JOHN THE EVANGELIST,  
STRATHROY.

In giving a historical sketch of this parish one must go back to the time when it was a mission station of Adelaide. Services were given here as far back as the early days of the Rev. Arthur Mortimer's incumbency of Adelaide. At first services were infrequent; then monthly, then fortnightly, and at length weekly, as the village increased in population and importance. Strathroy derives its name from the native town in Ireland of a gentleman whose name was John S. Buchanan. This gentleman obtained from the Crown large tracts of land in this section, and, being a Churchman, he was interested in the progress of the Church, and gave four acres of land in the village for the purpose of enabling a church to be erected thereon in the year 1846. A small wooden building was put up which could accommodate about 50 people. This building did duty as church, school-house, court-house and public hall for many years, and while the neighbouring village of Katesville was decreasing, Strathroy was increasing and growing in importance. The Rev. Mr. Mortimer continued his faithful labours in the parish for a number of years, during which he did not cease to care for this growing congregation. Upon his retirement there was a vacancy in the parish, which was allowed to continue for a somewhat prolonged period, until in 1858 the Rev. Alexander Sydney Falls, B.A., was appointed to the rectory of Adelaide, and, as the parish records show, he entered upon his duties earnestly and industriously. Among the notable things which he did, he caused the old frame building in which the Strathroy congregation had so long worshipped to be replaced by a new and more commodious church of brick, which was called the Church of St. John the Evangelist. Thus the work of the Church was strengthened. In 1869 he was appointed rector of Amherstburg, where he laboured until his death. Some time prior to this, however, owing to some synodical action, he was obliged to retire from Strathroy in favour of an independent incumbent to be appointed to that mission. The first to receive the appointment was the Rev. R. S. Patterson in 1869, and the latter was succeeded by the Rev. Joseph C. Gibson in 1870. The Rev. Evans Davis, now Archdeacon Davis, of London, officiated temporarily during the absence of the Rev. Mr. Patterson, who joined the volunteers as chaplain in the expedition which set out to quell the Northwest uprising at this time. The next rector of Strathroy was the Rev. J. W. P. Smith, now Canon Smith, of London, superannuated. He was instrumental in building the present excellent rectory. Then followed the Rev. James Smythe, who was rector from 1874 to 1878. In his time the chancel and transepts were added to the church. In 1878 he was succeeded by the Rev. Arundel Charles Hill, M.A., now rector of Trinity Church, St. Thomas, Canon of St. Paul's, London, and Rural Dean of Elgin. In his time an excellent pipe organ was provided for the church and the chancel was built. In 1885 he was succeeded by the Rev. Lestock Des Brisay, B.A., under whose auspices the roof of the nave and transepts was raised to the level of that of the chancel, which had been built and consecrated separately. The ornamental work of the open ceiling, the moulded stays and braces among the rafters, were made

uniform throughout. The altar was made and given by a lad of fifteen years, as his contribution to the renewing of the church. His name was John Hill, one of a highly respected family of cabinet-makers in Strathroy, who is now deceased. It is adorned with well-executed designs of fret-work. The chairs in the sanctuary were the handiwork and gift of Edwin Maitland, Esq., a former resident of Strathroy who afterwards removed to London. The reading-desk was presented by the Rev. Mr. Des Brisay. The altar is neatly vested with a cloth fringed with gold and bearing the sacred monogram I. H. S. The credence is in place, and the choir stalls, disposed antiphonally, are in line with the reading-desk. The lectern and pulpit, of course, face the people, the latter being adorned by an antependium of velvet, inwrought in gold with a plain cross and crown. The font is in the choir, opposite the reading-desk, instead of in the more usual, symbolic and appropriate position at one of the entrances to nave or transepts. The chancel window is of stained-glass, and is a memorial to the late



CHURCH OF ST. JOHN THE EVANGELIST, STRATHROY.

James Keefer, Esq., J.P., who was for many years a leading merchant in the town, who occupied many public positions, both civil and judicial, also devoting much time, thought and means to the advancement of the Church, in which, in various capacities, he was an honoured office-bearer many times in his career. This memorial was erected by members of his family, who are all devoted to the Church. One surviving member, Mrs. Lenfesty, has been a teacher in the Sunday-school for about twenty-five years. The central figure in the window is that of the Good Shepherd bearing a lamb on His left arm and a staff or crook in His right hand. In an upper compartment of the window is the symbolic dove descending, while in the side-lights are on the one side the eagle—emblem of St. John the Divine—and on the other the open Bible. The present rector, the Rev. F. G. Newton, who is doing an excellent work here, entered upon his duties in the parish in 1892. He is ably assisted by W. J. Dyas, Esq., who is his Sunday-school

superintendent and duly licensed lay-reader. Mr. Dyas has always been a prominent and efficient helper in the congregation, and has been chosen at various times churchwarden and lay-representative to the Diocesan Synod, and now that he is leaving Strathroy to take up his abode in Toronto, like so many of the leading members who have given willing and able assistance to the church and have gone, he will be very greatly missed. The other helpers who give willing and efficient services are the Ladies' Society and a parochial branch of the W.A.M.A., of which there is a juvenile off-shot. The Sunday-school children are interested in contributing to the maintenance of an Indian boy at the Shingwauk Home, Sault Ste. Marie. A new feature in the work here is the successful operation of an industrious Talent Society, which, in the last six months, with a capital of \$40, invested by 40 persons, has yielded a net profit of about \$250.

A HINT FOR ELDERLY CLERGYMEN.

We often describe this age as "an age of young men," and we do so with a good deal of pride and satisfaction, but we seldom think how hardly this preference for youth must bear on the middle-aged. A young man out of employment has some chance—a grey-haired man practically none. The other day a friend of mine met an acquaintance in the street, and was startled to find that his hair, which had been iron-grey, had turned into a shiny black. He expressed his surprise, and was met with this pathetic explanation: "I did it to get work! Don't think I care a brass farthing about the colour of my hair—it might be as green as grass for all I care, but the children have got to be fed somehow, and I tell you I couldn't get a day's work while I had grey hair. Day after day I went the rounds—praying every time I entered a house of business that for the children's sake I might be successful, and every time I received the same answer—it seemed brutal to me, but I daresay it's all right—Your testimonials are satisfactory, but you're too old for the post. Why, we couldn't let a grey-haired man represent us; we want a smart young fellow, you know!" So this honest and capable man had to go home and dye his hair before any city firm would look at him. Then, after another week's search, he secured work. It seems bitterly cruel that a vigorous man of thirty-seven should be denied employment on account of the colour of his hair. Curiously enough, since writing the above, I find amongst the answers to correspondents in a weekly paper a reply to the following letter: "I am going to dye my hair and I want you to tell me how to do it. Perhaps you may think this vain and foolish, but I am not actuated by vanity. This is the day of the young. I have several times been told, 'You look too old for the work.' I never felt more fit than now. I am only forty-seven, but my hair is grey. I think if it was brown, as it used to be, nobody would think me so very elderly."—*Exchange.*

—All fear and love, hope and awe, sense of sin and of helplessness, and longing to be other than we are—all should have one issue, to draw us more closely, yet more reverently, to Him in whom alone awe and fear can be hushed, helplessness be stayed, sin be blotted out, infirmities healed, He the one source and aim of all holiness and hope and love.

## ARCHBISHOP LAUD AND THE SCOTTISH CHURCH

The following is an extract from the sermon preached by the Rev. Dr. Cooper at the reopening of the historic Church of St. John, Established Presbyterian, Perth, on Archbishop Laud and his connection with the Scottish Church: "He was inclined to regret, as he read the accounts of the recent celebration on Tower Hill of 250th anniversary of the beheading—he would say the martyrdom—of Archbishop Laud, that that brave Englishman had not confined his exertions to his own Church. He saved the Church of England, but he ruined by his meddling the Church of Scotland. But for the unconstitutional invasion of that Church's liberties in 1637 by Laud and his royal master, who was also to die a martyr, all the Reformed in Scotland might have been one Church to-day, with a fair service and reasonable observances, and a form of Church government combining the advantages of Presbytery with Episcopacy."

## REVIEWS.

MAGAZINES.—*Scribner's* for May contains a unique feature in magazine fiction—the first part of the only serial story that Mrs. Humphry Ward has ever contributed to a magazine. It is entitled "The Story of Bessie Costrell," and is a most realistic and dramatic study of life among the very poor class of English farm labourers. This novelle will run through the May, June and July issues. It has this difference from Mrs. Ward's longer novels, that there are almost no passages of sociological or philosophical discussion, the purely human side of the tale moving rapidly and with great dramatic intensity to its closing scenes.

*The Expository Times* has its usual variety of papers on subjects of interest to the Christian teacher and preacher. Indeed, there is hardly a page without interest. Besides the continuation of Rothe's Exposition of I. St. John, and of Dr. Stalker's excellent "Parables of Zechariah," etc., we have some interesting remarks on the interpretation of St. Matthew xvi. 18, "Thou art Peter, and upon this Rock I will build My Church." It is suggested—not for the first time—that these words are an interpretation; but we agree with the editor that such a way of cutting the knot is far from satisfactory. If we take the words as they stand and expound them in the light of early Christian history, they present no difficulty, and give no support whatever to the Roman claims.

## THE HARMONY OF EVANGELICALISM WITH CATHOLIC TRUTH.

BY THE REV. V. S. S. COLES.

(Concluded from last week.)

He tells us that he was often surprised to find the same persons presenting themselves again and again at the penitent bench.

When he questioned these persons he found that the recurrence was not due to any doubt of the previous conversion, but because they needed something to revive their faith and sustain them in holiness. This is a striking instance of the oft-repeated testimony of the Christian instinct to the fitness of the great sacrament of feeding and refreshment. The associations of place and time, the gentle but powerful accretions of habit, the need of fellowship and of objective blessing, the very demand of the senses to be sanctified in virtue of their union with God Incarnate—all these draw the heart towards the altar and the sanctuary, to priestly ministrations and pastoral guidance.

Nor is there any necessary conflict between the doctrine of peace through justifying faith and the Divine provision of absolution in the Church. Absolution is not a charm, but the rational sentence of a divinely-appointed judge upon the reality of faith and penitence. By its very nature as the medicine, and not the food, of the soul, the plank after shipwreck, the means whereby the King's banished may be restored to Him, it pre-supposes a cause and source of forgiveness prior to and more necessary than itself. Only to the penitent is the offer of absolution addressed, and to the penitent, when he feels the inadequacy, not of the Divine gift of forgiveness, but of his own correspondence with it.

It is surely not too much to say that each of the three great divisions of Catholic Christendom exhibit evidence to-day of the Divine power of that sacramental life by which their children are quickened.

The world-wide faith of the Roman Communion, the perseverance of the Oriental Christians under centuries of Mohammedan tyranny, the revival extended now in all parts of the world, of the sacramental system of the Anglican Communion—all these three alike and each checking by its own testimony an isolated claim by any to the Catholic name, witness to the legitimacy and spiritual power of the attraction which is so manifestly felt by those external to the organic Church, and nowhere more evidently than in this country at the present moment.

No one can deny the attraction. But is there not a counteracting force, or else why is it that all who are of God are not yet of us? In reply, I would venture to suggest to your consideration a development of the movement of 1833, which is perhaps as yet too recent and immature to be properly surveyed and judged. When we look back over the last thirty or forty years; when we read the history of the Oxford Movement and the lives of its great and saintly leaders; when we look around and see what is the attitude of those who inherit the far-reaching sympathies, the deep principles, the venerable mysteries, for which they contended, are we not conscious of a certain change, not free indeed from the dangers which wait on all progress, but most hopeful and encouraging in its main features, which has come over the party of revival? It began amongst scholars and the cultured classes; it has won its way to the sympathy of the people and the life of the poor. It began with theories which it found hard, in spite of their truth, to put into practice; it has passed into practical work which only needs to be checked by true theories; it began by being select and exclusive, it tends to run risks by its many-sidedness; it was the ally of one political party, it is now in peril of division from its links to rival parties.

But how, it may be asked, has such a development been possible? How can the party of orthodoxy and exclusiveness dare to be comprehensive?

Our reply—our confident and glad reply—must be, "Because we are learning to distinguish between degrees of authority, between what is primary and what is secondary in matters of faith." We are coming to realize that our faith in Christ, in the Father whom He reveals, and the Spirit whom He sends, is primary and essential, while our faith in all further truths accepted on His authority is secondary and relative.

If I am not mistaken, many different lines of thought lead us to this conclusion.

1. Is it not the result of an honest attempt to bring home Catholic teaching, on Anglican lines, to the poor?

Those clergy who accepted the teaching of the Oxford Movement did so because they came to be sure that it represented the teaching of the Church, according to the Vincentian rule.

Then came the reasoning of Dr. Pusey's Eirenicon, going to prove that the Tridentine decrees are capable of an interpretation which, if adopted by Roman authorities, would not conflict with the Anglican formularies. This position is far from being identical with another which has since gained ground amongst us, that the doctrinal, as distinct from the disciplinary, decrees of the Council of Trent are, in virtue of a supposed acceptance by the Eastern Church, of oecumenical obligation, and binding upon us. Such a theory, ignoring as it does the whole Reformed Episcopate, would hardly have received any welcome, had it not offered so tempting a basis for teaching. We have desired to hand on our convictions to the poor, and not being able to make clear to them the historical grounds on which we or our teachers have received them, we have sought for an authority which should give a basis of teaching as definite and applicable as that used by Roman Catholics.

To some of us it has come with sense of great relief to see that our difference from Rome is not only in certain details, but in the broad principle that we rest our faith primarily on the witness of our Lord Himself, and only secondarily on the Church, whereas the undoubting faith of Roman Catholics in the person of our Lord seems to come to them as only one among many dogmas of the Church.

If we were asked, where, then, does our primary faith in Christ arise, and does it merely depend upon our private use of Scripture?—we reply that our faith in Christ is a Divine gift, and that we are strengthened and assisted in the reception of it by the facts of our own nature and of the history of our race, by our use of the Scriptures as literary evidence and of the Church as a fact of history, though we do not come to know the Bible or the Church as the subjects of a Divine inspiration until we are led to that knowledge by our belief in Christ.

A right faith, then, is always a faith in the Person

of Christ, and in all that this connotes for him who believes. While the primary faith in Christ will be the same in all, the secondary faith which accepts all that is covered by His authority will vary in different individual cases.

I will not say that this view of faith gives us quite as definite and ready a method of teaching as the Roman theory, but it gives us one which is true to facts, to the leading of God's providence, and to that foundation other than which can no man lay.

But it is not only the exigencies of pastoral work which leads us to the truth—the distinctive place of the doctrine of the Incarnation—which emerged when in the second stage of the English Reformation those who had preserved Episcopacy began to think out what their position really implied.

I may be allowed to quote, in this connection, some memorable words of Dean Church. He is explaining how Bishop Andrewes and his friends founded the theological position of the Reformed Church of England.

"Something," he says, "was wanted broader, more intelligible, and more refined than the Puritan mode of presenting the ideas of justification and God's predestinating and electing grace. . . . The higher spirits of the time wanted to breathe more freely, and in a higher air. They found that they wanted in the language, the ideas, the tone and temper of the best early Christian literature. That turned their thoughts from words to a Person. It raised them from the disputes of local cliques to the ideas which have made the universal Church. It recalled them from arguments that revolved round a certain number of traditional formulæ about justification, free-will, and faith, to the overwhelming revelation of the Word Incarnate, and the result of it on the moral standard and behaviour of real and living men. It led them from a theology which ended in cross-grained and perverse conscientiousness to a theology which ended in adoration, self-sacrifice, and blessing, and in the awe and joy of welcoming the Presence of the Eternal Beauty, the Eternal Sanctity, and the Eternal Love, the Sacrifice and Reconciliation of the World."

Thus indirectly the question has been answered as to what is lacking in the fulness of Catholic development, by finding it in need of more definite primary reference to the Person of our Incarnate Lord, and it was to the same need that we were led when we sought to criticise the position of the Evangelical movement.

What both need should be the source of union between them, and the hope of union will not be less when we remember that the need points to Him whose supreme work is to make both one—the Mediator and Author of Unity. High Churchmen may well remember the words of Mr. Keble (*Letter cix. p. 212*):—

"I have long had an opinion that, in respect to the Holy Sacrament of the Eucharist, we are bound to be especially careful how we make doctrinal statements in such sense as to charge dissentients with heresy; for this reason, that while the great Truths of the Creeds have been settled, even as to the wording connected with them, by true Oecumenical Councils (in which statement I include the Doctrine of Baptism as connected with the Pelagian controversy), it has so happened in the Providence of God, that the doctrine of the Holy Eucharist has never been subject to similar enactments until the eleventh or twelfth century, after the separation of east and west. Well, therefore, may each person or each portion of the Church, for himself or itself, form strong opinions, and express them strongly, as God shall guide them, on the several points involved in the doctrine; but to impose them as Articles of Faith, making those heretics who demur to them, they are not as I conceive, competent, except the point be such an one as can be shown to have been unequivocally received by the whole Church from the beginning, such (e.g.) as the Inspiration of Holy Scripture."

Low Churchmen should not forget that the great Lord Shaftesbury declared that he would rather send his children to a Roman Catholic than to a merely secular school.

The Incarnation is our real bond of union. What is happening at this time in the Established Church, may remind us that belief in the Incarnation, when it is free to grow and expand, will not remain barren of sacramental teaching; we, who by our formularies are tied to a definitely sacramental, and yet a definitely reformed position, appealing against Rome and against Geneva, to history, Scripture, and reason, will surely find our wisdom and our happiness in drawing closer to each other, on the basis of the doctrine of which St. John could say that every spirit which confesseth it is of God.

The Bishop of Durham, in an able address to the clergy and laity of his diocese, says he is strongly in favour of introducing lay representation into all Church bodies, whether parochial, rural deanery, diocesan or central. The hope of the Church of England in the future, he thinks, lies in the proper utilization of lay help.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

His Lordship the Bishop administered the holy rite of the laying on-of-hands at St. James' Church, St. John, on the evening of the 4th inst. Thirty-two candidates were presented.

The rector of Fredericton has been successful in organizing a branch of the Brotherhood of St. Andrew, in connection with Christ Church. Another Chapter is very soon to be instituted to work for the benefit of the cathedral congregation.

## ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

FRANKTOWN.—The Lenten and Easter services in the parish church were well attended, especially those held during the week. Holy Week was observed as well as possible by daily evensong with litanies, and addresses on the "Words from the Cross." Holy Thursday was marked by a special address upon St. John vi. 52-56, being a plain statement of the teaching of the Church and Holy Scripture, with reference to the nature and practical necessity of the Holy Communion to the life of the soul. On Good Friday, twenty-five partook of the Blessed Sacrament in the parish church, and a good congregation was present at the special service at 2.30. Evensong was held in St. John's at 7. On Easter Day, celebrations were made in the two outside churches; and the usual afternoon service in the parish ended the day. At the annual vestry meetings, Messrs. D. McCarthy and John Fleming were elected wardens of the parish church, both of whom have large experience in that capacity. At St. John's, the same gentlemen remain in office. At St. Bede's, Messrs. Geo. Leach and Wm. Lever are wardens. Lay delegates for the parish same as last year. The parochial collection for Diocesan Missions, just sent in, reached \$148.50, one dollar more than last year. In this collection the parish church was well up to its average with a contribution of \$51.50, but St. Bede's, for good reasons, was a little behind last year. St. John's, our smallest congregation, gave \$62.50, about three times as much as in 1892, a sign of growth in Churchmanship. A new driving shed is being built in the parish churchyard at which our men are working with a will. A kind letter has been received from the Archbishop urging upon us the necessity of paying up our subscriptions to Ep. End. Fund, and stating that as soon as possible the election of a Bishop will be held in accordance with Canon xxiv. 2, 3. This parish has suffered slightly, during the past three months, from the inroads of Plymouthism, by which a few (who were strongly impregnated with that heresy a few years ago, but had returned to the Church) have been led to join themselves to those who anathematize the Church as apostate. It is interesting to relate that the soil was prepared here some years ago for Plymouthism by a free distribution of "A Life in a Look," a pamphlet by the present Bishop of Huron. The man who is now working as an avowed Pym., at that time posed as a preacher of the pure Church of England doctrine, using the above pamphlet as a text book. At some future time I will crave space in your columns to give a few extracts from that book, with observations thereupon. At present, I would simply say that opposed by the works of such men as their Lordships of Huron and Liverpool, together with your Toronto contemporary, the country priest has but little chance of gaining even a respectful hearing. The plain English of the Prayer Book has little weight with their lordships and their admirers. One sometimes needs a large measure of faith in the Divine mission of the Church to enable one to labour on with patient hopefulness. Sometimes the narrower discipline of a Protestant sect seems attractive beside the go-as-you-please, say-what-you-like, teach-what-you-feel state of affairs which obtains, from spire to coal-hole, in the Church to day.

EGANVILLE.—The annual vestry meeting of St. John's Church took place in the Parish Hall on the evening of Easter Monday, there being a good attendance. The auditors' report showed that exclusive of the clergyman's stipend and church collections, the sum of \$910.87 had been received and expended on improvements and in paying a former debt. Of the receipts \$400 was borrowed money. The debt due was this sum of \$400 and \$150 yet due for improvements. The receipts included \$211.41 received from the Ladies' Guild, \$21 from the Mite Society, \$134.10 offertory at the re-opening of the church, and \$51 offertory on Easter Sunday. The clergyman's report was very encouraging both as to

the spiritual as well as the temporal work of the parish. From his report it appears that there are 117 Church families in the parish, nearly all of whom he had visited twice. The number of communicants had increased from 35 to 123, and the attendance at St. John's Church had so increased that additional seating was required. The sum of \$820.17 had been paid him on account of his salary, of which Eganville, including Mink Lake, had paid \$712.06, and Lake Dore \$108.11. The special collections for missions, etc., amounted to \$101.84. The Christmas offertory was \$47.22. The debt on Lake Dore church has been reduced from \$270 to \$149. The total amount received for all Church purposes in the parish, exclusive of borrowed money and of the amount paid to the Episcopal Endowment Fund, was \$1,618.90. The incumbent reported that the parish had now raised itself from a mission to be self-supporting, and would now be known as the Rectory of Eganville; that the parish was now the first in number of church members, second in stipend paid clergyman and third in number of communicants in the Deanery of Renfrew. The report was considered by the vestry of importance to the parish, and a resolution was unanimously passed requesting the rector to read it at a near Sunday morning service. Votes of thanks were passed to the Mission Board of the diocese for the aid they had given to the parish since its first organization, to the churchwardens, to the Ladies' Guild, and Mite Society. The following officers were elected: Churchwardens, Thos. Warren and R. Reeves; sidesmen, Thos. G. Board and C. W. Reeves; lay delegates, J. Reeves for three years, J. A. Acton for two years, and Wm. J. Mills for one year.

ERNESTOWN MISSION.—A very harmonious vestry meeting was held on Easter Monday at the church of St. Alban the Martyr, Odessa, and a most satisfactory financial statement was rendered. All the liabilities for the year have been met and the churchwardens begin the new year with a cash balance in hand of \$19.84. Mr. Harvey Shaw resigned his position as people's warden, and Mr. W. J. Woodruff was elected to fill his place. Mr. J. K. Booth was re-appointed as clergyman's warden. Before the meeting closed, the Rev. Mr. Dibb was presented with a very handsome solid-oak chair accompanied by a congratulatory and appreciative address. Mr. Dibb was completely taken by surprise and cordially thanked the vestry for this token of their esteem and good will, and hoped that the good feeling which has existed between pastor and people during the past three years might still continue, and that the mission, under the blessing and guidance of the great Head of the Church, might increase and prosper more and more.

## TORONTO.

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

St. Matthias'.—The Rev. Richard Harrison, the founder of this church, has been ordered by his medical adviser to take a complete rest of some months. His duties as rector have so far been kindly supplied by the professors of Trinity University. The congregations have been exceedingly good, and as is their wont, joined heartily in the services.

St. Martin's in the Field.—Vestry Meeting.—Churchwardens—Thos. Needham, J. Doane. Delegates—Messrs. Ffoikes, Thos. Needham, J. Doane. Sidesmen—Messrs. Mackay, Barrett, Dunlevy, Baylis. Parochial Tribunal—Messrs. Baylis, Hailton. Auditors—Messrs. A. Mackay, Albert Baylis.

PETERBORO'.—At the adjourned vestry meeting of St. John's Church, the letter of resignation of Rev. C. B. Kenrick, who has for four years very satisfactorily and devotedly filled the position of curate, was read. Mr. Kenrick has been appointed to the rectory of St. Mark's Church, Port Hope. He has done a splendid work among young men and boys in Peterboro', and his departure is very much regretted. The vestry passed the following resolution: Resolved.—That this vestry has learned with unfeigned regret of the resignation of the Rev. C. B. Kenrick, who, during the six years of his curacy, has been indefatigable in the discharge of the important duties which have devolved upon him, and who by his lively interest in the boys and young men of the parish, and by his constant intercourse with and unceasing hospitality to them, has, it is felt, been able to lead many of them in the path of rectitude, not only by the inculcation of manly virtues, but by an example of patience and amiability. This vestry cannot permit Mr. Kenrick to depart from Peterboro' without expressing its deep appreciation of his untiring devotion to his work, which, they believe, has in no small measure contributed to the present satisfactory condition of the parish. The excellence of the choir of St. John's has become a by-word throughout the diocese, and this is entirely due to Mr. Kenrick's skill and tact as a choir-master. While

congratulating him upon his well-deserved promotion to the position of rector, although accepting much smaller emolument, the vestry feel that Mr. Kenrick has again evinced, as he has throughout his residence among us, his complete unselfishness and disregard for pecuniary considerations when concerned with a call to his Master's service. The vestry will long keep in affectionate remembrance the years that Mr. Kenrick has passed in this parish, and they unite in the prayer that God's richest blessings may rest upon the work in which he is about to engage.

The Bishop of Toronto has received the following letter from the Bishop of Newfoundland in acknowledgment of the subscriptions sent him, in aid of the distressed:

St. John's, Newfoundland, April 17th, 1895.

MY DEAR BISHOP,—I have just sent Mr. Kemp a formal receipt for the cheque he has forwarded, \$894.38, but I wish to write also to yourself to express my sincere thanks for your great kindness in making an appeal to your diocese, which has resulted in this handsome contribution to our funds. I am very grateful for this generous token of sympathy with my clergy, in the embarrassing position in which they are placed by the financial troubles which have befallen this colony. We have not forgotten that your diocese helped us most liberally after the disastrous fire of 1892. You have laid us under a further obligation by again coming so promptly to the rescue. The effects of the crisis are widespread, and as affecting the stipends of the clergy will continue for some years to come. Believe me, my dear Bishop, very faithfully yours,

LEWELLYN NEWFOUNDLAND.

The Lord Bishop of Toronto.

St. James' Cathedral.—The opening sessions of the ninth annual meeting of the Women's Auxiliary to Missions, was held in the school-house, Wednesday, 1st. At 11 a.m. those of the delegates who had already arrived attended Holy Communion in the cathedral. Following this a brief session was held in the school-house. The real business of the meeting commenced with the afternoon session, which was called to order at 2.30, by President Mrs. A. E. Williamson. At that time the school-house was crowded. Mrs. Davidson, second vice-president, delivered the address of welcome, and Mrs. Gibson, Norwood, made a suitable reply. The annual reports, of which the following is a synopsis, were presented: Treasurer's total receipts, \$7,682.95. This sum included some \$500.02 raised by "the cent-a-day" scheme. There is a substantial balance on hand. Secretary's—number of senior branches in the diocese, 102; junior branches, 32; a total of 134. Twelve new life members were added during the year, and there are now 66 life members. Total senior membership, 3,329; an increase of 275 over the preceding year. The branch outside the city with the largest number of members, is Cobourg (83). Collingwood follows closely with 80. In Toronto, St. James' leads with 119; St. George's second, with 115. A most important event during the year was the affiliation of the Ministering Children's League of the diocese with the junior branch of the Auxiliary. It has already proved a stimulus to both organizations. A life member—Mrs. Gilmore—one of the most active workers of the auxiliary, died during the year. The action taken by the synod at its meeting in June in appointing a sub-committee of its Missionary Board to confer with representatives of the auxiliary with a view to unity of action and otherwise recognizing the importance of the work being done by the organization, was favourably commented upon. Dorcas Society, during the year, received many bales, containing 10,577 garments, which were sent out to various mission fields. In this department also a sum of \$1,809.05—not included in the treasurer's report—was spent for materials and freight. Literature—the Literature Committee reported that the Leaflet, published in the interests of the organization, has now a circulation of nearly 8,000, and that as a means of arousing enthusiasm in and spreading a knowledge of the work, it is a most successful enterprise. Junior branch—three new junior branches were opened since last summer. There are now 32 junior branches, with a total membership of 820. They gave \$475.14 to missions, and expended \$114.91 on material for bales of goods and for freight. The reports were adopted unanimously. The president then delivered her annual address. It was brief but eloquent and appropriate. The progress made during the year was commented upon, and in conclusion she hoped that a still greater advance would be made during the current year. Mrs. Hodgins read a very interesting paper on "Corea," dealing with the customs of the people, and the missionary work in that country. In the evening the delegates attended a full choral service in the cathedral. The sermon was preached by Rev. Prof. Clark from the text, "She hath done what she could." During his sermon the rev. gentleman very eloquently eulogized the work being done by the Women's

Auxiliary, and urged them to continue in well doing and they would be blessed. Thursday the attendance at the convention was very large, there being about 600 present. Letters of greeting were received from the Diocesan Boards of Huron and Quebec; also very interesting letters from Rev. C. J. Waller, Nagam, Japan, and Miss Symonds, W. A. missionary on the Blackfoot Reserve. The life membership money, amounting to \$300, by a majority vote, went to the new hospital on the Blackfoot Reserve. An animated discussion on "How can the spiritual life be deepened in the parish and in the home?" took place, led by Mrs. Davidson, 1st vice-president. Other ladies taking part were Mrs. Carry, Port Hope; Mrs. Walters, Lindsay, and Mrs. Green, Orillia. The nomination of officers by ballot resulted in the unanimous re-election of the officers of last year, who are as follows: President, Mrs. A. E. Williamson; 1st Vice-President, Mrs. Davidson; 2nd Vice-President, Mrs. DuMoulin; Secretary, Mrs. Willoughby Cummings; Treasurer, Mrs. Grindlay; Convener of Dorcas Committee, Mrs. Mockridge; Secretary, Mrs. Banks; Convener of Literary Committee, Mrs. Broughall; Secretary, Mrs. Hodgins; Secretary Junior Branch, Mrs. Forayth Grant; Treasurer, Miss Tilley; Treasurer E.C.D. Fund, Mrs. T. W. Howard; Convener of P.M.C. Committee, Miss Osler. Secretary, Mrs. Morgan. In the afternoon two splendid papers were read by Mrs. Lawrence Baldwin and Miss Osler on "Missionary Heroes" and "The Law-Woman in the Parish," and an interesting parliamentary drill or "method of carrying on a meeting," led by Miss Tilley. In the evening a very successful public missionary meeting was held in the Pavilion, presided over by the President, Mrs. Williamson. During the evening a number of lime-light views from the mission field were exhibited by Mr. Whittemore and explained by Rev. J. Cooper Robinson.

The ninth and most successful convention of the Women's Auxiliary to the Anglican Mission was brought to a close Friday afternoon. During the day several excellent five-minute papers were read, on "What the Girls can do for Missions." One feature of the last day's proceedings has always been the reception of thank offerings, and those of Friday were the largest in the history of the society, amounting to \$179.15, three foreign coins of unknown value, and a solid silver flagon, which will be donated to some church for the communion service. The collections taken up during the three days' meetings amount to \$311.95.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

WELLAND.—Holy Trinity Church was presented on Easter Sunday with a new stone font. The gift was bestowed by three industrious young ladies of the church, Miss Jean Woodworth and the Misses Moran. These young ladies, besides their numerous school studies, carried on the good work of making and selling candy. By this means they raised about fifty dollars. The font presents a handsome appearance and occupies a position near the entrance. Another labour of love is being done by a party of small children, called the "Busy Bees." They are presenting the rector, Rev. Dr. Johnstone, with a new set of stoles. Under the guidance of two of the "King's Daughters," this society meets weekly, making useful and fancy articles which find a ready sale. The "King's Daughters," under the leadership of Mrs. Johnstone, have accomplished a great deal of charitable work. They have been untiring in their efforts to relieve the sick and needy, to provide work for the unemployed, and in calling upon strangers. The individual members give whatever they can earn, outside their regular work; this, besides what the society make, by sewing, cutting, mending, etc., is all devoted to the work of charity. A society of the more experienced members, "The Guild," has been indefatigable in their efforts to advance the work of the church. They undertake the management of entertainments of all kinds, which are popular and always well attended by all denominations.

HURON.

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

SEAFORTH.—Workmen have been busy for more than a month making extensive repairs in connection with St. Thomas' Church, until now it can boast of being as pretty and as churchly in its interior as any church in the diocese. The chancel has been lengthened and new choir stalls put in, so as to provide accommodation for about 30 voices. An organ chamber has been built to the left of the chancel and the pulpit moved to the right. A fine new organ, built by Lye & Son, of Toronto, was placed in position last week. The front facing the chancel is 11 feet across, while the arch facing the nave is about 4 feet by 7, all filled in with beautiful and artistic coloured pipes. The tone of the organ is of remarkable sweetness, and has been admired by all musicians who had the pleasure of hearing it. On

Friday evening Mr. A. H. Lye, organist of Trinity Church, Toronto, gave a recital in the church to about 450 of the citizens of the town who had received invitations to be present, at which he was assisted by Rev. and Mrs. Hunt, of Exeter, Mr. R. H. Collins and Miss Pentecost, of Seaforth. The programme for the evening was most enjoyable, and many have asked that it be repeated. On Sunday, April 28th, the church was again crowded to the doors at both services, when Rev. J. C. Farthing, M.A., rector of Woodstock, preached two of the best sermons ever heard in St. John's Church. The singing of the large choir was also excellent, and would have done credit to a city church. Miss Pentecost's beautiful solo in the evening, "Come Unto Me," was much appreciated. Seaforth is still making progress in Church work, as all these improvements go to show. An energetic rector and a united and sympathetic congregation are bound to flourish, wherever they may be placed.

TYRCONNEL, BURWELL PARK, DUTTON.—The annual Easter vestry meetings of this parish were held on Monday and Tuesday, April 15 and 16. Reports showed a decided increase in every respect. Wardens elected—St. Peter's Church, Tyrconnel, Mr. J. L. Pearce, Mr. Alfred Bobier; lay delegate—Mr. G. S. Docker. Wardens elected, St. Stephens', Burwell Park—Mr. John Brown, Mr. Harry Nott; lay delegate—Mr. John Brown. Wardens elected, Church of the Nativity, Dutton—Mr. Thomas Hockin, Mr. J. C. Walker; lay delegate—Mr. Joseph Sifton.

WALKERTON.—The annual vestry meeting of St. Thomas' Church was held in the church, on Monday evening, the 15th. The rector, Rev. S. F. Robinson, in the chair. The wardens, Messrs. W. A. Green and W. A. McLean, were reinstated, after having held office for the last four years. They then submitted their annual statement, which was very satisfactory. The Easter services were well attended. The rector on entering the vestry on Easter morning was surprised and delighted to find a beautiful surplice, which had been presented by the Guild of the Good Shepherd, for which in a few well-chosen and feeling remarks he publicly thanked them from the reading-desk. An entertainment was given in Bothwell's Hall on the 23rd ult., under the auspices of the Guild of the Good Shepherd, for the benefit of the rectory fund, which was very successful, the proceeds amounting to \$56. The entertainment opened with the May-Pole and See-Saw, performed by the children of the Junior Auxiliary, after which the Peake sisters, members of the guild, made their appearance and entertained the audience for the rest of the evening in a very amusing and enjoyable manner. Now for a few words regarding the state of the parish, which is certainly more satisfactory than has been for many years. A Chapter of the Brotherhood of St. Andrew, consisting of nine charter members, has been established, as well as the Guild of the Good Shepherd, which is under the able supervision of our good rector's wife. It consists of nearly thirty members of the young women of the parish, who are already doing a good work. The societies meet the first Friday in every month at the rectory, at which a paper is read by one of the members of the Brotherhood, or the rector gives an address on some religious subject, after which the business matters of the relative societies are discussed. The library of the Sunday-school has just been augmented by the addition of over seventy new books, the work of the school going on as well as can be expected, owing to the circumstance that we cannot have our rector with us, he being obliged to go to West Brant, an outside station, every Sunday afternoon. Mr. Robinson has also opened service at Cargill, about ten miles from Walkerton, every Thursday evening, where he already has a good congregation.

LONDON.—The Bishop's diary for Sunday, 28th April, included the morning service at St. Paul's Cathedral, confirmation at Cruclin in the afternoon, when Canon Smith conducted service and Mr. Cyril Anderson presented a class of ten candidates, and confirmation at Christ Church, London, when the rector, Rev. J. H. Moorehouse, who conducted the evening service, presented a class of 38 candidates.

HYDE PARK (NEAR LONDON).—With this church are connected two others, Byron and Ilderton, all forming one parish under the pastoral care of Rev. A. H. Rhodes, his Sunday circuit being some 22 miles. Mr. Rhodes took charge of this parish in November, 1893, and his record has been one of earnest, persevering and wise ministry. He is now extending his labours, which will include for the future the care of a new station, Melrose, in the Township of Lobo, and this will be, we believe, the first English Church service within the limits of that township. Arrangements have been made with Huron College Missionary Association to conduct the services at Melrose, with occasional changes with Mr. Rhodes, and he will take the visiting, baptisms,

communions, burials, etc. The first service was held at Melrose, conducted by Mr. Rhodes himself, on Sunday, April 28th.

DEANERY OF MIDDLESEX.—The S. S. Association of the deanery, on Tuesday, the 30th of April, held its quarterly meeting in the school-room of the Memorial Church, London, with the president, Canon Smith, in the chair, and Rev. G. B. Sage at the secretary's desk. The afternoon programme included a "Model Lesson for Juniors," conducted by Mr. A. S. Hannah, who teaches a class of 60 at the Memorial Sunday-school. The subject was well discussed, the discussion being opened by Mr. R. Kirkpatrick. Rev. A. Rhodes read a paper on "Training to Remember," and the subject was further dealt with by Rev. J. H. Moorehouse, Messrs. W. E. V. McMillan and A. S. Hannah, and Miss Baxter. Refreshments were served from 6 to 7.30 o'clock, and the evening programme, besides its question drawer and devotional exercises, furnished two good papers, one by Rev. John Berry, B.D., on "How to Ensure Regular Attendance," and the other on "How to Manage the School," by Mr. F. S. Jarvis, of St. Paul's Cathedral.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

SCHRIEBER.—On Sunday evening, April 21st, just after I had finished the service, an Indian named Ashawayzigigweb came into Nepigon in a great hurry in search of the Church of England clergyman. He went to Mr. McIlwraith's house to make enquiries. The clergyman was on the spot in ten minutes, having left Mr. Cowie's house as soon as he received the message, but, to his great surprise, found that Ashawayzigigweb had not waited. Mr. McIlwraith, being afraid to allow the clergyman to go alone, went in company with him, as he was called to visit a sick Indian, Elijah Petikoquin. We started off from Nepigon at 8.30, or just at dusk, expecting to arrive at the Indian's at 9. We followed the railway until we came to the iron bridge, then we took to the bush. The road seemed to be very long. We could not understand how it was that we did not hear the dogs bark. At last we came to the end of the road, in the thick of the bush. I looked at my watch and found that we had been almost three-quarters of an hour, and also that we had missed our way. We tried to retrace our steps, but to no use. We could not find our way out of the bush. At last we began to call loudly, and at the same time doing all in our power to find either the Indian's house or a trail to lead us towards the track. After a while we saw a light, and knew that Nepigon was some distance off. Then we heard a faint call in another direction. The Indians, who were expecting us, were on the watch and heard us calling. We called again, then heard an answer, in a few moments another more distinct. The Indians had sent one of their company to find us and bring us to the house. In twenty minutes after the Indian found us we were in his house, just one hour and a quarter since we left Nepigon, and we ought to have been there in thirty-five minutes. I spent about an hour with the sick man. One thing that preyed upon his mind was the killing of a younger brother, which happened by accident when they were little children. After having talked with him, comforted him, prayed with him and urged him to continue in prayer, I left him to start off for the village, promising to call on him again, as I fully expected that he would live for three weeks. But he died in a few days. His death was like a gentle sleep. He was joyfully watching and waiting for his Master to call him. Having bid him good-bye, we left the house under the guide of an Indian, who took us to the trail, then left us to go towards the village. We followed the trail for half a mile, until we came to a large pool of water about a foot deep. There was no way around it, so we had to dash through it. The water was almost up to our knees. It is needless to say that we were wet. When Nepigon was reached it was 11.30, just three hours after we started. The Indian died on Tuesday morning, and I was called to Nepigon that evening. The Indians were asked to have the body at the church at 9 a.m. Wednesday, but those who instructed them never told them to have the grave dug. The body was there promptly. It was left in the church until the grave was dug. At 1.30 p.m. we had the funeral. I could only read a portion of Burial Service, because it had to be interpreted. Mr. Pullen was the interpreter. The Indians said the Lord's Prayer in their own language. I read portions of the Psalms and of the lesson, and at the grave the Committal in both languages. This Indian, whose name is Petikoquin, has lost fourteen children. Elijah was the only one left, and now all are dead. Wardens—Thomas Newman, Alfred B. Smith. Delegate to Council—T. H. Teefer.

ILFRACOMBE MISSION.—The annual vestry meeting was held at Christ Church, Ilfracombe, on Monday,

April 15th, 1895. The incumbent presided. The minutes of the last vestry were read and approved. Mr. John Malkin was appointed clergyman's warden and Mr. C. Smith re-elected people's warden. Mrs. C. Crump was appointed organist. During the past year a bell tower has been erected at a cost of \$50, a stable for the clergyman's horse built, and other improvements made. A vote of thanks was tendered to Mrs. R. S. Mann, of Aurora, through whose efforts a carpet for the chancel was obtained; to Mrs. S. Malkin, for kneeler for communion rail, and to Mrs. H. T. Watkins for a donation of \$5 towards kneeler for the body of the church, and \$3 towards cost of deed for burial ground; also to Mrs. J. Malkin for a bowl for use at baptisms, as there is no font at this church, and a donation of \$3 towards communion linen, and to Mrs. Greville Harston, Toronto, for a large copy of hymns, A. and M., for use at the organ. It is hoped that during the summer the burial ground, which has just been deeded to the Bishop, will be cleared and fenced ready for consecration.

NOVAR.—The Easter vestry was held at St. Mary's Church, Novar, on April 16th, 1895. The incumbent occupied the chair. The minutes of the last vestry were read and approved. During the past year a new east window has been placed in the church, two large "Millar" lamps have been purchased, a driving shed, including wood-shed, and private box-stall erected, the vestry lined inside, and a library cupboard and other conveniences have been provided. The church, Sunday-school, and Women's Church Aid Society's funds all show balance in hand. Attention was called to the fact that the church needs siding up and the lot fencing. This work, it is hoped, will be undertaken by members of the congregation at an early date. The incumbent, for himself and on behalf of the members, tendered appreciative thanks to the wardens, lay reader, members of the choir, and especially to the Women's Church Aid Society, through whose efforts much more has been accomplished than would otherwise have been possible, and to all who have helped to forward the work of the church. Mr. H. Paget was appointed clergyman's warden, and Mr. G. Harris re-elected people's warden. Mr. W. Paget and Mr. Henry Large were appointed sidesmen, and Miss Pardoe, organist, for the ensuing year.

RAVENSLIFFE.—The annual vestry was held at St. John the Baptist's Church, Ravenscliffe, on April 17th, 1895. There was a good representative attendance, and the incumbent occupied the chair. The minutes of the last vestry were read and adopted. Thanks were tendered to the wardens, choir, organists, vestry clerk, superintendent and teachers of the Sunday-school, and to all who had helped in the work of the church during the past year. Mr. I. Hopkins was re-elected warden, and Mr. G. W. Martin and Mr. W. Hopkins were appointed sidesmen. Mr. W. Martin and Mr. W. Armshaw were elected auditors for the ensuing year. The incumbent appointed Mr. Brook organist, and Mrs. G. W. Tipper assistant organist. Mr. W. Clark was re-elected vestry clerk. Three delegates were selected for ballot for Provincial Synod which meets next September. The funds of the church are in a fairly prosperous condition. The Sunday-school is doing well and shows a balance in hand.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The publishers of the New York *Churchman* undoubtedly produced the best Easter number among the Churchlies this year.

Another Wisconsin Bishop has taken to wearing a mitre, in the person of Dr. Nicholson, Bishop of Milwaukee. We hope the wearing of this "insignia" completes everything which is necessary even for a Bishop out in Wisconsin. Mitres may be all very well, but really good people are often lost to the Church by their introduction.

The number of *confirmees* from 1874 to 1892 was 563,975.

At a recent confirmation in St. Peter's, Brooklyn, 13 Methodists, 2 Presbyterians, 4 Dutch Reformed, 2 Lutherans, 4 Congregationalists and 1 Baptist were confirmed, which goes to show that Anglo-Catholicism can suit most people.

The Rev. A. W. Macnab, rector of St. Matthias, Omaha, Neb., has been appointed a Canon of Toronto by Bishop Sweatman. The new Canon did a splendid work here. Canonries seem hereditary in the Macnab family, as his father was also a Canon of Toronto.

The Rev. Canon Pentreath, of Winnipeg, who—we believe—was offered the Archdeaconry of Qu'Appelle together with the rectorship of St. Paul's, Regina, N.W.T., has accepted a rectorship in Minnesota. The rev. Canon's name has frequently been mentioned in connection with vacant bishoprics in Canada, so it is expected that he will be quite an acquisition to Minnesota.

The Right Rev. Dr. Talbot, Bishop of Wyoming, conducted the three hours service at St. James', Philadelphia, on Good Friday.

Two of our Episcopal clergy of Boston (Drs. Donald and Perks) attended a service in the new Old South, on Good Friday, with denominational ministers.

The Rev. Beverley E. Warner, D.D., rector of Trinity Church, New Orleans, will preach the sermon before the Clerical Council of Louisiana this year.

If his parochial duties will allow of it, the Rev. Herbert E. Bowers, the eloquent rector of St. Paul's, Vancouver, B.C., will conduct three or four parochial missions in this country during the coming summer. His many friends will be pleased to hear him again.

The Rev. Herbert Morrison Clarke, one of Bishop Huntington's clergy, suggests that our American priests should give funeral and wedding fees to general mission work.

Were it possible for Bishop Coxe and Professor Shields to arrange the matter between them, it would not take long to bring about a union between the Presbyterian and Episcopal Churches.

The Bishop of New Jersey is to again take up his visitations, having regained his health and strength.

The Right Rev. the presiding Bishop (Dr. Williams) has laid the corner-stone of the new Church of St. John, New Haven, Conn.

The subscriptions to "The Church House of the Diocese of Pennsylvania" now amount to somewhere in the neighbourhood of ninety thousand dollars!!!

The Rev. Father Huntington, the self-sacrificing son of the Bishop of Central New York, took "The Three Hours" on Good Friday, at St. Clement's, Philadelphia.

If the will of the late Mr. Eversfield Fraser Keerl is upheld by the Courts, the Diocese of Maryland will be the richer by some two hundred thousand dollars.

The Rev. H. F. Fuller, rector of Trinity Church, Southwark, Philadelphia, has declined the rectorship of Alleghany City, Pa.

The Bishop of Southern Virginia (Dr. Randolph) will preach the sermon at the forthcoming 100th Council of the Diocese of Virginia.

The Right Rev. Dr. Berker, Missionary Bishop of Olympia, has been taking some confirmations for the Bishop of Chicago.

The Bishop of Chicago (Dr. McLaren) has consented to deliver the sermon at the consecration of the Rev. J. H. White as Bishop of Indiana.

Dr. Davies, Bishop of Michigan, has returned to his See-city after an absence of nine months, and was warmly welcomed.

Throughout the Diocese of Iowa there is an unusual development of interest shown in the increase of candidates for Holy Orders, and in new missions and churches.

On April 28th, the Rev. Charles E. W. Body, D.D., D.C.L., Professor of Interpretation at the General Theological Seminary, New York City, delivered the second of the Church Club Lectures. The Right Rev. F. Gailor, D.D., Co-Adjutor Bishop of Tennessee, delivered the first one.

The new warden of the Faribault Divinity College is not yet appointed, as Dr. White, the old warden, is not yet consecrated Bishop of Indiana.

It is more than probable that this Church will consecrate another Bishop for the Empire of Japan as soon as practicable.

Bishop Schereschewsky will undoubtedly get the five thousand dollars which he needs to bring out his Wenli (Chinese) Bible. The right rev. prelate is one of the grandest missionaries this Church ever had. Few men could do what he has done.

#### British and Foreign.

The Three Hours' service was held for the first time in Newcastle Cathedral on Good Friday.

The Bishop of Beverley opened at Rufforth, near York, a new church which has been erected at his sole cost of Miss Middlewood, of Rufforth Hall.

The Rev. E. A. Hammick, late Archdeacon of Zululand, has undertaken the charge of the European work at Bulawayo, in the Diocese of Mashonaland.

The Royal Maundy was duly distributed at Westminster Abbey recently. Shortly before one o'clock the hundred and fifty aged men and women selected to receive the royal bounty took their seats near the lantern end of the choir in two long rows, and, as the hour struck, the Bishop of Ely, the Queen's Almoner, commenced the bestowal of the royal alms.

In the course of an apology for inability to attend a meeting at Cromford to protest against the Welsh Disestablishment Bill, the Rev. F. R. Bellamy, Con

gregationalist minister of Matlock Bath, wrote: "I beg to express my sincere sympathy with the object of the meeting. I believe the disendowment of the Church in Wales would be a grievous hindrance to Christian work, and also an act of robbery."

The Bishop of Winchester, writing of his recent visit to Jersey, says that one feature in the churches gave him a painful interest. "An indefatigable advocate of the principle of free and open churches, who lives in the North of England, would be made very ill, honest man that he is, could he see how the pews in these churches are bought and sold, like matters of ordinary traffic, and how the purchasers, who are not at all aware that they have bought them for the use of other people, do not always come, and then the pews are empty. Our domestic friend the dog does not confine the exhibition of the unlovable features of his nature to the manger, but occasionally finds his way into the church. A pew was pointed out to me which only a few weeks ago was sold for £32. I advert to this because anyone can see how such a method of disposing of accommodation in the House of God to those who can buy it, tends to shut out those who cannot buy it; and if the Apostle James could visit the island some fine Sunday and give Jersey folk a bit of his mind about it, I think they would have a waking up."

Bishop Westcott proceeds to urge the following important considerations: "It is not enough for us to display the greatness of our inheritance and to prove the validity of our title to all that our fathers have left us. We must be seen to use, under new conditions, what we have received in the spirit of the noblest of our benefactors. More, as I hold, is at stake even in the fulfilment of the least duties of our corporate life, than we commonly suppose. Service, freely offered, in the affairs of our Church, and wisely accepted, without self-will or self-assertion; work done soberly and considerately; power used tenderly and firmly; the relation of authority and obedience expressed in many forms of love and reverence—these will give reality to the truth of Christian brotherhood, will leave society till 'love of the brethren' finds its consummation in 'love.'"

The Bishop of Norwich also has been laying emphasis on the importance of lay help. Speaking at Clapton the other day on the work of laymen in the Church, he said that laymen—believing, faithful, Christian men—were bound by their duty to God, just as much as the clergy, to do whatever they could to promote the moral and spiritual well-being of God's people. It might be asked, what was law for laymen to do in spiritual matters? The special work of the clergy was to conduct Divine worship in the House of God, and to administer the Sacraments of the Gospel. That was sufficiently comprehensive, and short of that there appeared to be nothing but what a layman might do, and had a precedent for doing. We learned from the Word of God that laymen preached. Apollos, for example, was a crucial instance of that; though, for the sake of order, laymen should act under the direction and with the advice of the ecclesiastical authorities—the Bishops.

#### 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.

#### Canadian Church Union.

SIR,—It may not be amiss to call the attention of those who feel with "A Catholic Layman" and other correspondents, to the Canadian Church Union, of which full particulars may be obtained from the president, Mr. Kirwan Martin, Hamilton, Ont. It is founded on Catholic lines, and intended to check the designs of Wycliffe as much as possible.

M. C. C. U.

#### Church Services at Eight.

SIR,—With your permission, I should like to ask you and your readers if there is any reason or law against Church services commencing at 8 p.m. on Sundays. There is generally such a rush in most families to get to evening service. Mothers would find it much easier to leave home after getting the little ones in bed. Servants who have to clear away the evening meal find it impossible to get to church in time, and so stay away. Many of these girls have not to be in until 10 p.m., and on coming out of



church at 8.30, are at a loss where to spend the rest of the evening. The managers of our places of amusement are wise enough to know they would not get nearly so many people together if they opened an hour earlier. Hoping this letter will provoke discussion.

A CHURCHWOMAN.

The Real Presence.

SIR,—Without waiting for Mr. Whatham's reply, may I be allowed to say that, while definitely rejecting the first interpretation of our Lord's Words, most Catholics will accept neither of the other two absolutely. We maintain a Real Presence, to which worship may be properly directed on account of its reality, without asserting more than that it conveys to our souls the life of the Lord Jesus Christ and a real union with His Blessed Body. When "Ivy" can tell us how the surrendered life of vegetables and animals nourishes our bodily life, it will be time to define the method in which the surrendered life of the Crucified nourishes our souls. In the meantime, I am content to say, with good Queen Bess,

His was the word that spake it,  
He took the bread and brake it,  
And what His Word doth make it,  
That I believe and take it.

A. P. COE.

Inadvertent Statements.

SIR,—It is a matter of regret when well-meaning men make inadvertent statements at variance with facts. Two such appeared in your columns recently. "Churchman" is mistaken when he says that His Grace of Ontario distinctly told Mr. Gibson that "he would not ordain him if he went to Wycliffe College." That pest-hole of conspiracy and false doctrine was never mentioned, except by Mr. Snowden. The Archbishop gave the choice of Trinity or Lennoxville, but wisely ignored Wycliffe. When Wycliffe was mentioned he only said, "I adhere to my former conditions." The other mistake is made by "Rector." Surely whatever rights the Archbishop possesses in regard to choosing his seat either at Ottawa or Kingston, would be voided directly an election of a new Bishop had taken place. If not, the new diocese would elect a Bishop for the old one, which would be unjust and absurd. I suppose the division will be complete when the Synod of the new diocese is first summoned. The Archbishop would then have it in his power to announce that he intended to take his seat at Ottawa, and the old diocese, being thus vacated, it would have to elect. But by allowing election to proceed in the new diocese, the Archbishop would surrender his right to choose. This, at least, is my reading of the canons.

CANONUM STUDIOsus.

Rev. John De Soyres' False Statements.

SIR,—Some one has been good enough to send me a copy of a brochure, by the Rev. John De Soyres, reviewing the Rev. Vernon Staley's well-known manual of the "Catholic Religion." I do not feel called upon to say anything just now about the book in question, nor do I desire to criticize Mr. De Soyres' "examination" of it. But I will ask your permission to say a few words respecting a personal matter which Mr. De Soyres has quite gratuitously dragged into his pamphlet. On the first page of his review I find the following statement: "The book was placed, we are told, by the Bishop of Quebec in the local Book Depository, and only removed upon the earnest protest of the cathedral congregation. No other Bishop, so far as we are aware, has given it his official sanction." Permit me to say that there is not a shadow of foundation in fact for these statements respecting the Bishop of Quebec or for any one of them. It amazes me that a clergyman of Mr. De Soyres' standing should have thought it his duty to make them without first taking steps to ascertain how the facts stood. And I am still more amazed that Mr. De Soyres should think it fair or conformable to the instincts of a gentleman to strike in this needless way at a Bishop of the Church, who by his very position is almost of necessity precluded from striking back. The strangest thing of all is that these tactics are supposed to help on the cause of Evangelical religion.

HENRY ROE, D.D., Archdeacon of Quebec.  
Windsor Mills, P.Q., April 17, 1895.

Justice to Rome.

SIR,—I cannot see why anyone should hesitate in allowing every claim which the Church of Rome can lawfully make in regard to the founding of the Church in England. Neither can I see that it appears humiliating to admit the debt we owe to her. She was then a pure, as well as Apostolic branch of the Catholic Church, and the most important See of the West. The errors which have since crept in and separated her from us had not then even been

thought of. Three separate and distinct missions were sent to England by the Bishop of Rome. The first, that of St. Augustine, which for a while promised to spread over the greater part of England, but in the end was driven back, and succeeded in permanently evangelizing only Kent. The second, that of Bisinus, who evangelized Wessex. The third, that of Felix, who, though belonging to the Gallican Church, went to England by permission of the Bishop of Rome, and who evangelized East Anglia. The rest of England owed its Christianity to the old British Church, through its Irish daughter. Then, in regard to the succession of our Orders: the British missionaries brought with them their orders, so that undoubtedly the British Church is one source of our orders. St. Augustine was consecrated Bishop by the Bishop of Arles, making the Gallican Church another source of our orders. Lastly, by the consecration of Theodore as Archbishop of Canterbury by the Bishop of Rome in 668, the Roman succession was mingled with the others in the English orders. Still, though the Roman succession did not touch ours until this late date, we in reality owe more to it than to either of the others—in the first place, because the British succession was from this out looked on with more or less suspicion. Secondly, on account of the introduction of fresh strains of the Roman succession from time to time down to the time of the Reformation. Another debt we owe to the Church at Rome is our organization into a national Church. The division into the two provinces of Canterbury and York was the suggestion of the Bishop of Rome, and it was Theodore, Bishop of Canterbury, who organized the Church in England into one whole. Thus we owe much to the old British Church, and more to the See of Rome. But, as F. J. B. Allnatt says, that does not affect our position in strictly maintaining that such a debt does not imply the right of permanent jurisdiction over us. We have nothing to be afraid of in acknowledging our debts, while we injure ourselves in trying to repudiate them. Moreover, Swift says: "He that calls a man ungrateful sums up all the evil that a man can be guilty of." Surely we don't want to come under such a charge!

W. J. CREIGHTON.

Lex's Vagaries about Endowed Rectories.

SIR,—I attended a vestry meeting at which one of our sensible men asked another, "Have you seen an article in the CANADIAN CHURCHMAN, by Lex?" "I have," was the reply. "Lex regards the retaining of endowments in parishes as a robbing of God, and a stealing from God, and yet immediately advocates what is far more really and truly this very robbing and stealing, by taking away from those parishes the endowments in money which pious parishioners had devoted to the service of God in such parishes for all time to come." "Yes," said another, "Lex would rob Peter to pay Paul." Lex declares that if the endowments were taken away from the rectories, and placed under the control of the Diocesan Synod, the most happy results would follow; the Mission Board would have the much needed funds; the endowments would form the back-bone of all the other funds; a liberal fund would be provided for aged and infirm clergy; and new life and happiness would be brought to many a hard-working missionary. And, more than that, our churches would be filled, and a new era of Church-life and prosperity would be introduced; and all this very desirable and wonderful change for the better simply by disendowing the rectories. If so, if such blessed effects are sure to follow, then by all means let them be disendowed, and the sooner the better. But let us look first at sober facts. In the *Journal of Proceedings* of last year's Synod of Niagara is a record of the revenues of all the endowed rectories and churches—seven or eight in all. The united incomes accruing to the rectories, or other incumbents, amount to an enormous sum, a perfect bonanza; in fact, something over \$800! Only think of it! Over \$800! What a back-bone that is for all the other funds of the diocese! Now, divide the \$800 among the twenty missionaries and see what a prodigious change for the better must at once result in the financial condition of our poor hard-working missionaries! Why, they will actually receive about \$40 a-piece! Surely these \$40 should be to them a rich and unfailing source of life and happiness! If Lex should be favoured yearly with such a bonus would he not be a happy man? But that is not all; the \$40 to each missionary will fill our empty churches! We could not at first see how Lex had gotten such an idea into his head; but we see it now, for he calls "the Mission Fund the Church's life blood." Well, that is, to me, an entirely new doctrine; and like other new doctrines in religion, is very probably false, and should not be "received or believed unless it can be proved by most certain warrants of Holy Scripture." Then Lex speaks of "our empty churches in the centres of population." Our centres of population are such as Toronto, Hamilton, Montreal, Quebec, etc. Now, in these centres our churches are well filled already,

are growing in number, and more are needed. If there be anywhere empty churches there must be something better than the dollar "life blood" to fill them. But what that something better is, or can be, does not seem to occur to the financial mind of Lex, who values even clergymen at so many dollars a-piece—one at \$600, another at \$1,000, and another at \$1,200. Pity the Church whose ministers can be valued by dollars, or whose spiritual growth and happiness are dependent upon the "life-blood dollars." Now let us suppose that the endowments are taken away from the rectories, what will be the effect? Lex says that "he does not know of one endowed parish that is not, or should be, able to support the priest well and fitting to his position." Such a statement proves that Lex does not know much of what he is speaking; for every person acquainted with such parishes could easily mention certain, if not every one of them, that are utterly unable to do what Lex imagines them capable of accomplishing. Take away the endowment from such and they must needs become dependent on the Mission Fund; and where then is the financial advantage? Were the endowments taken away, Lex evidently thinks there would be no "sleepy priests"; and the disendowed parishes would not only become self-supporting, but aggressive in Church work, and inspired with missionary zeal. I am tolerably well acquainted, I think, with every incumbent of an endowed parish in the Diocese of Niagara. More diligent, active, faithful and wide-awake clergymen are not found in any missions or endowed parishes of the Church. When Lex writes again let him be sure of his evidence, and remember that there are even in Church life circumstances which warrant the application of the law known as *lex talionis*.

W. J. M.

Justice to Rome.

SIR,—I have to thank the Rev. W. J. Imlach for having, by his courteous rejoinder to my remarks on his letter, given me an opportunity for setting forth my views on its subject a little more clearly and explicitly than it seems I succeeded in doing at my first attempt. I am thankful for the opportunity, because I have long felt that this was a subject on which we, as English Churchmen, have been too apt to allow our predilections to warp our judgment, even to the extent of compromising our character for justice and fairness. To avoid encroaching on your space further than is absolutely necessary, I will compress the main part (so far as my own share in it is concerned) of my reply to Mr. Imlach within the compass of a few brief propositions, the proof of which my limits will not allow me to touch upon, but which are, of course, open to correction at the hands of your readers.

1. The British Church, as founded possibly in apostolic times, and as represented by delegate Bishops at the early councils, was literally stamped out by the English (or, so-called, Saxon) invasion, except in the mountain regions of the far west. Mr. Jennings says: "In this western region, therefore, was all that remained of British Christianity. Elsewhere the worship of Thor and Odin had utterly exterminated the religion of Christ."

2. This Western, British or Welsh Church, which survived in these remote regions, continued for centuries to be isolated from anything like union with England or the English Church. St. Augustine, by his arrogant behaviour, failed to win it to his allegiance, and the alienation continued under his successors.

3. Hence it came about that on Augustine's arrival in this island there were no Bishops in England, except the Frenchman Luidhard, Queen Bertha's private chaplain, and no Bishops "of England" at all.

4. The Church of England, then, the Church which has come down to us as our beloved mother, was, in 597, yet to be founded. Who founded it? The honour of the great work of converting the English must rest between the Irish or Scotio Mission from Hy on the north and the Roman or Canterbury Mission on the south—the latter being, at all events (so far as records have come to us), the first in the field. On the controversy as to the share belonging to each in this work, time and space forbid me to enter. One thing, however, is clear—namely, that as the Roman Mission was the first in the field, so, when the final settlement arrived, we find the Roman Mission, with its complete array of hierarchy, in possession of the field. And it is to the Roman Mission that we habitually trace the succession of our Bishops. Mr. Imlach asks for testimony from Church historians. Let me refer him to the recent work of Canon Bright, Regius Professor of Church History at Oxford, "Waymarks of Church History": "We may confidently say, with the late Professor Freeman, that it is contrary to all historical fact to speak of the ancient British Church as something out of which the Church of England grew. It is equally unhistorical, we may add, to speak of the Welsh Episcopate as the 'fountain' of the English"

(p. 298.) He goes on to say that the only continuity existing between the British and the English Church "consists in that, by slow degrees, by a complex process which extended through some five centuries, the English Church absorbed the British into its one body; the older and smaller stream flowed into the younger and larger." I need hardly apologize for offering you one or two other extracts from such a work as this. Speaking on the question as to the failure of St. Augustine's Mission, he says: "The See of Canterbury, in fact, was biding its time. There was that in it from its foundation which was sure to expand, to energize, to assimilate. Augustine's work was not a failure, in that he left behind him, whether he knew it or not, the destined energizing principle of English ecclesiastical life" (p. 320.) And, once more, to point the moral of our little controversy: "It is evidently the dread of what might be construed as involving an admission of Roman authority which has tempted many Anglicans to slur over and minimize the obligations of our English nation, as Christian, to the great Pope who took pity on the religious desolation of our fathers, and to Augustine as his agent. It is thought safest, apparently, to say as little as possible on that topic . . . to make as much as possible of the help received from Ireland, and even to assume that the 'native British Church' must somehow or other have had a hand in the good work. But to twist facts in a controversial interest is to injure our own cause. No amount of charitable activity on the part of a Pope in the sixth century could bar a Church which had profited by it from shaking off in the sixteenth a yoke which neither Scripture nor antiquity could uphold. . . . And if we are seriously persuaded that the papal claims now urged are false, we shall not strengthen our case against them by ignoring, in a question of history, what is true" (p. 321.)

F. J. B. ALLNATT.

#### The Prayer Book and Shortened Services.

SIR,—I have to thank Mr. J. A. Worrell for his answers to my former enquiries under this head. His knowledge in these matters is, I know, wide and accurate, and his information is correspondingly valuable. I should like to pursue my enquiries a little further. Are not the English and Canadian Churches entirely distinct and separate organizations, not only because each has its own definite territorial limits, but because one is Established and the other is not? If they are distinct, then it follows, I suppose, that the Canadian Church is not bound by the English Prayer Book, canons, etc., till it binds itself—the essence of such binding being, in Hooker's words (Ecc. Pol., book viii., ch. 6), "general consent." The same writer says (Book viii., ch. 2, sec. 5): "It seemeth almost out of doubt and controversy that every independent multitude, before any certain form of government is established, hath, under God, supreme authority, full dominion over itself, even as a man not tied with the band of subjection as yet unto any other, hath over himself the like power." I am particularly thankful for Mr. Worrell's references to the meetings in Quebec and Montreal, and the various Canadian statutes and canons cited. I have not yet been able to consult them, but from Mr. Worrell's references it is not clear to me which, if any of them, introduced into Canada the Prayer Book in its entirety. My reasons for so saying will appear from a brief review of these references.

1. Could the royal instructions to early Governors have, in themselves, any effect in establishing the Prayer Book here, unless these instructions were regularly and constitutionally carried out? And it does not appear that they were.

2. The English convocations adopted the Prayer Book in their own provinces, to which their jurisdictions are confined, but this does not seem to affect Canada in any way.

3. It is not clear to me that the migration of Churchmen from England to Canada would have any effect in establishing the Prayer Book, canons, etc., of the Mother Church here, since, as Leith points out, England's claim to Canada is founded on *cession* or *conquest*, and not on *occupancy*, and, therefore, English common or statute law would not apply here until specifically adopted by us, as in our act of 1792 and other acts. The laity, even in England, are not bound by the Canons of Convocation, without an act of Parliament, nor would they be in Canada. The clergy would doubtless be bound individually by their subscriptions as long as they held their offices, but would the Church here be bound in any sense till it bound itself?

4. The meeting at Quebec in 1851 was apparently one of Bishops only: but could the Bishops alone, without an enabling act, or without the joint action of clergy and laity, bind the Church? This seems doubtful, in view of the protest at the first session of the General Synod (1893) against the Bishops withdrawing before the Synod was organized, and the cautious resolution passed ratifying their separate session when they had decided to sit separately. But even if the Bishops, in 1851, had

the authority, did they, in fact, introduce the whole Prayer Book? Their words quoted by Mr. Worrell seem scarcely *enacting* words, and, at most, extend to the articles, formularies, doctrines and offices of the Prayer Book, but they do not appear to adopt the whole book, since much of it would not come under the enumerated heads.

5. "A similar declaration," says Mr. Worrell, "was made in 1861." Should not the Prayer Book have been specifically described and adopted as a book (as it was by Convocation, 1661, and the Act of Uniformity, 1662), and not by reference to its chief contents. The Act of Uniformity is attached to the sealed books in England, but it is largely unsuited to Canada, and, I suppose, was not intended to be included by this declaration. The Ornaments rubric is like that act—statutory—and if the act was not introduced, was the rubric? Are not all parties in England accustomed to appeal to outside matter (proclamations, orders, etc.) to interpret this rubric, and, even if the rubric was introduced, what becomes of its interpretation if the outside matter was not also introduced? I am told there is a special canon adopting in Canada the "Table of Kindred and Affinity," which would seem unnecessary if the whole book had been adopted; and if the whole book was not adopted, are the rubrics, prefatory matter, etc., covered by the heads above enumerated? Or if the 1662 book was adopted here, what has become of the services for 30th January, 29th May and 5th November, or the Old Calendar? In England the Queen's headship of the Church is very real, being, I suppose, based on the Act of Submission (25 Henry VIII. Cap. 19) and other like acts, and it justifies the language of the Royal Declaration before the 39 Articles and Article 37 respecting the Queen's rule of ecclesiastical estates; but is the Queen head of the Canadian Church in any other than a merely civil sense, such as she is of any other organization or corporation? If her headship is different in the two Churches, has the Canadian Church rightly defined this headship over itself? From the above review I find no definite adoption of the Prayer Book in its entirety. Even the General Synod (1893) declares its determination "to hold and maintain the doctrine, sacraments and discipline" of the Prayer Book; but "the doctrine, sacraments and discipline" of the book is not the book itself, but rather its leading contents. It will be a great favour to me if Mr. Worrell or some other of your readers will kindly clear up the difficulties I find in my search for the adoption of the whole Prayer Book by the Canadian Church.

T. G. A. WRIGHT.

#### BRIEF MENTION.

The Rev. W. R. Johnston, of Killarney, is going to Parkdale, Man.

To-day it costs £187,500,000 per annum to maintain the peace of Europe.

The deepest well on the Atlantic coast is that at the silk works near Northampton, Mass., depth 3,700 feet.

The Rev. J. H. Coleman is now incumbent of Arnprior.

The expenses of the Queen's household are estimated at £172,000 a year.

Two clergymen in Nebraska are attributing the hard times to the Sunday opening of the Chicago World's Fair.

Take K.D.C. for sour stomach and sick headache.

The great wheel at Earl's Court, larger than the Ferris wheel of the Chicago World's Fair, has been completed in London.

Rev. F. H. DuVernet has accepted the rectorship of St. John's Church, Toronto Junction.

Ammonia is extracted from the Thames mud, and the residuum, after the operation, is mixed with iron ore and made into brown paper.

The Rev. Charles Scadding, a former Torontonian, rector of Trinity Church, Toledo, O., sailed for Europe on April 20th.

The only wooden shoe factory in Iowa is at Pella, the Hollanders' community, in Marion County.

A singularly perfect black pearl has been discovered in Tasmania. It is three-quarters of an inch long, and will shortly be exhibited in London.

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

The Rev. Canon and Mrs. DuMoulin left last week for a trip to England.

A. F. Gault, Montreal, the Canadian cotton king, has donated \$100,000 to build a Church of England college, including dormitories and recreation grounds.

Japanese workmen wear, both on their caps and on their backs, an inscription stating their business and the name of their employers.

Placed end to end in a continuous line, the streets of London would extend from the Mansion House across the entire Continent of Europe and beyond the Ural Mountains into Asia.

The Rev. H. D. Steele, of Kirkton, Ont., has been appointed chaplain to the Bishop of Quebec, at the quarantine station on Grosse Isle.

Venezuela means "little Venice." The early explorers found the natives living in houses placed on piles in the marshes.

K.D.C. Pills the best all round family pills on the market.

The announcement is now made that the famous Wagner museum of Herr Oesterlein in Vienna, the disposal of which occasioned so much controversy, has been purchased by the municipality of Leipsig for £2,000.

S. R. Crockett, the "Sticket Minister," who was but recently the pastor of a Scotch country church at a salary of \$1,200, is now a writer with an assured income of \$25,000.

The Rev. G. Nelson Dobie, late of Cannington Manor, Assa., is going to Indian Head, and will be succeeded by the Rev. B. Barton.

The Earl and Countess of Devon have just celebrated their diamond wedding. The Earl, who is rector of Powdenham and a prebendary of Exeter Cathedral, is one of the most popular men in Devonshire, and the Countess has been unwearied in good works.

The Rev. E. A. Hoffman, D.D., Dean of the General Theological Seminary, New York, has given one thousand dollars to the fund for the liquidation of the debt of King's College, Windsor.

For nervous headache use K D.C.

Jean Jacques Rousseau's herbarium, comprising 1,500 plants, is offered for sale at Orleans. It was given after his death by his widow to his physician, and was sold once before in 1822. Rousseau's love of nature was genuine, and his attainments as a botanist were considerable.

It is stated that the Rev. F. E. Howitt, assistant of the Church of the Ascension, Hamilton, is to take charge of St. George's Church in that city. The present rector, Rev. Commander Roberts, is returning to England.

A pilgrimage on foot from Lille to Jerusalem was recently made by a man named Belveche. He was seriously sick last summer, and vowed to take the journey if he got well. As far as Constantinople the difficulties were not great, but it took him some months to travel over the Asiatic part of the journey. By way of Cesarea, Aleppo, and Damascus, he at last reached Jerusalem. He took a Cook's ticket to return home.

Jean Ingelow is surrounded by a flock of household pets in her quiet home at Kensington, where she spends her winters, as well as in her summer home at Nice. She is 74 years old now and lives very quietly, and rarely puts anything forth in print. There is nothing romantic in the poet's appearance. A sweet-faced, grey-haired woman in a cap, she says little of her work unless pressed to do so, and finds her chief pleasure in hearing that her words have been of help to this one or that.

#### Where is Thy God?

They say that God lives very high,  
But if you look above the pines  
You cannot see our God; and why?

And if you dig down in the mines,  
You never see Him in the gold;  
Though from Him all that glory shines.

God is so good, He wears a fold  
Of heaven and earth across His face,  
Like secrets kept, for love untold.

But still I feel that his embrace  
Slides down by thrills through all things made,  
Through sight and sound of every place.

As if my tender mother laid  
On my shut lids her tender pressure,  
Half waking me at night, and said,  
"Who kissed you in the dark, dear guesser?"

—Elizabeth Barrett Browning

## Family Reading.

## The Hidden Treasure.

## CHAPTER XI.—CONTINUED.

"I shall feel easier at leaving you, dear uncle, now the good Knight is at home!" said Jack to his uncle, after Master Fleming had taken his departure.

"Have no fears for me!" replied the shepherd. "I have none for myself. My dependence for aid must be upon no arm of flesh, my son, but on one who can as easily save by few as by many, and who will let no harm happen to me!"

The next day Jack finished writing Father John's Latin letter, and copied it out fairly in his best handwriting, all the time wishing in his heart that Master Crabtree could see it. Then he carried it down to the little hamlet of Holford, and called at the priest's house. Father John welcomed him warmly as usual, and admired the appearance of the letter, which though he could not understand more than one word in ten, he would have Jack read aloud to him.

"It sounds very wisely, I'm sure!" said he, when the letter was ended; "and it is much better written than that of the Abbot's secretary. It has just come in time, for I shall have a chance to send it by one of the brethren from the Abbey who has come to the Hall on some business. And now, son, what shall I pay you for your labour?"

"Nothing at all, dear Father!" replied Jack. "The exercise has been good for me, and I should be ashamed to take a penny from you after all your kindness to me. I only wish I could do more for you before I go home. Shall I not set your reverence's books in order?"

"Nay, they are hardly worth the trouble, my son!" replied Father John. "However, you may set them to rights if you like. They are all there in the cupboard, and at least there are none I am ashamed to have seen by a young boy like you; and that is more than every priest could say."

Jack opened the cupboard and began taking out the books, dusting them and smoothing out the dogs' ears with which they were plentifully embellished. They were, as the father had said, of no great value. The collection consisted of a few volumes of divinity in Latin and English, none of them showing marks of any great wear; a volume of Gower's poems and another of Chaucer, both well thumbed, some lives of saints, and a considerable accumulation of penny ballads and cheap books, any one of which would now be worth its weight in gold ten times over. Father John meantime leaned back in his chair, talking on in an easy gossiping tone of various matters.

"You see I am no great book-worm, my son. I like to read a merry tale now and again. I can enjoy a joke even against myself, like those of that fellow Chaucer, whom Father Barnaby thinks was an imp of the bottomless pit sent into the world for the express purpose of abusing monks. What is that big volume?"

"Cicero, your reverence!" said Jack. "The Oration of Cicero."

"Ah, that came to me with Horace. Take it home with you if you would like to have it. It is of no use to me, and I daresay you will read it. I wonder how he found time to write so much, and all in Latin, too!"

"I suppose Latin came natural to him, your reverence, as English does to us!" said Jack, greatly amused. "You know all the ancient Romans spoke Latin. It was their native tongue!"

"Was it?" asked the father simply. "Then when they heard the mass they must have understood every word of it, just as the people here would do if it were said in English. I never thought before of Latin's being anybody's native tongue, but it must have been, of course. Mayhap they said mass in Greek!"

"I believe they did not say mass at all!" said Jack. "They were all heathens, you know, and worshipped Jupiter and Mars!"

"Oh, yes, I know, you told me so the other day. Well, poor things, they did not know any better, and doubtless that will be taken into account. Have you finished the books?"

"Yes, your reverence, but here are the papers!"

"Oh, they are of no great consequence. You may leave them as they are. And so you are going home, eh?"

"Yes, I am going to ride to Bridgewater tomorrow with Master Fleming, who is now staying at the Hall."

"Well, I shall be sorry to miss you, that is the truth!" said Father John. "Your fresh, young face comes upon me like sunshine. I almost fear I shall never see you again, for I am an old man—an old man, my dear, and between ourselves," he added, lowering his voice, "this talk about heresy and the new doctrines and all, is wearing me into my grave. Here has been Father Barnaby again, talking to me about my duty—my duty forsooth, who was in orders before he had left off his long coats, if indeed he ever wore them, which is doubtful—and the suspected spread of heresy in this part of the world. It was a good part of the world enough before he came to spoil it. I would he had been born in Germany or some of those outlandish parts where the Lutherans begun. He would have enough to do there. And to say I want discretion! I, that might be his grandfather almost! What do you think of that, my son!"

In his own mind Jack was by no means sure that Father Barnaby was mistaken in this last named article. He did not say so, however, but applied himself to pacifying and comforting the poor old man.

"I am sure, Father, all the people of the parish love you. I never heard anybody say one word against you, and I heard the lady at the Hall say only a few days ago that you were so good to the poor, she was sure you must go beyond your means. I daresay Father Barnaby intends to do his duty—"

"Oh, duty!" said Father John, pettishly interrupting him. "Whenever I hear folks talking about their duty, I always know they are going to say or do something disagreeable. But what have you there?" as Jack brought forward a basket which he had left at the door.

"Fresh eggs, sir. Duck's and hen's eggs, and a pair of young fowls which my uncle sent you with his duty—and likewise some mushrooms, which I gathered early this morning."

"Many thanks—many thanks, my son. Your uncle is a thoughtful man, and you are a good lad to remember me. And there!" added Father John triumphantly. "That is the third pair of young chickens I have had given me in a week. Does that look as if the parish were given to heresy? Do heretics send their chickens to a parish priest? Answer me that now?"

"I should certainly say not!" replied Jack, smiling.

"The parish is a good parish if it were let alone," continued Father John. "But there, I must not keep you. I would you were not going, and yet mayhap it is best. Here, take this medal and hang it round your neck. It hath an image of your patron saint, and is of sovereign virtue to keep off ague, so perhaps it may keep off heresy as well. Go, go, my dear son, be a good lad and say your prayers, and may all the saints bless you."

Jack kissed the old man's hand and promised to wear the medal faithfully, and went away, wondering that he should feel so much at parting from one with whom his acquaintance had commenced so inauspiciously. After leaving Father John, he took his way back to the Hall to hear the hour at which Master Fleming intended to set out in the morning. He found the merchant and his host walking together on the terrace, and standing quietly at one side, he waited to be spoken to. Sir Thomas was the first to notice him, and bade him good-day with his usual kindness. He was a tall, grave, soldierly-looking gentleman, with an expression and air of kindly authority, such as might well be acquired by a man of sense and benevolence in the station of a country gentleman of large estate, who looked on his tenants and dependents not as so much property, or so many means of making money, but as members of a family for the well-being of which he was responsible.

To be continued.

HARD SAUCE—One-half cup of butter well beaten; stir in slowly one cup of fine sugar, and beat to a cream. Pile on a plate and grate over a little nutmeg. Keep cool.

## Who are Church Members?

Holy Scripture knows of no Church in any city, country, or in the world, other than the visible community of the baptized. There was one way of making Church members—the rite appointed by our Lord Himself—and there was no other. Those who were baptized, however bad they might be, were members; those who were not baptized, however good they might be, were not members. In other words, the visible Church had, as in fact it must have, its visible form of admission. It has been said of late "The Church consists not of the christened, but of the Christly." Yes, the Church which we evolve from our own imagination, but not that of the Bible. The Apostolic Church consists not of the Christly (of course the members should be Christly), but of the christened. I think it is sometimes forgotten that our Blessed Lord no sooner began to preach than He began to baptize. He formed a visible society to which men were admitted by a visible rite. Not only so, but He declared that there was no other way into the Kingdom of God than the new birth "of water and the Spirit." And so at the close of His ministry, He charged the Apostles to "make disciples of all nations, baptizing them," etc. We are now told that "Baptism is allowable, but optional." The Wesleyan "church" contains (or recently did contain) members who declined to be baptized, and its form of admission is to give a printed ticket. It was not thus the New Testament Church was constituted. Men became members of the "one body" by the "Baptism." "In one Spirit" were they all "baptized into the one body." "Repent and be baptized every one of you," was practically the message. "Can any man forbid the water that these should not be baptized?" was the first question asked after the outpourings of the Holy Ghost upon the Gentiles.

## The Holy Eucharist in Public Worship.

The Holy Eucharist is of necessity the Church's one act of worship. Nothing can take its place. All other acts of worship are subsidiary to and depend upon it, and by the nature of the case it must be so, for in the Eucharist, and in the Eucharist alone, owing to its relation to our Lord's sacrifice upon the Cross and His present offering in heaven, all the obligations inherent in man's relation to God are satisfied and expressed. Writing upon worship, it was impossible to ignore the foundation of doctrine on which the worship of the Church rests. Doctrine lies at the root of all the Church's practice, and the attempt to discuss the one apart from the other is either wilfully to deceive, or ignorantly to build upon the sand. We hear a great deal at the present time about making the services of the Church attractive, of the necessity of good music, popular hymns and stirring sermons. . . . Man, sooner or later, with a greater or less degree of intensity, dimly at times, more clearly at others, realizes that his heart has wants which nothing which is merely human can satisfy. He is oppressed by the sense of sin and the need of forgiveness. He wants to be brought into relation with God, not merely to be gratified by fine music or a beautiful service. He wants a framework for his own prayers, the outpourings of his own heart. He wants to express his love, to be brought near to a person, to have God for his own, to speak to Him, to hear Him speak as a man speaks to a friend, face to face, to be enabled to plead for himself and those dear to him, to offer a service worthy of God's acceptance—but this is exactly what the Holy Eucharist supplies in a way that nothing else does or can.

It is an action in which each can take his own part, into which each can fit his individual prayers. It is a great act of intercession which each can apply to his own needs. Religion is not a mere series of statements, doctrinal or moral, it is not a mere agency for stirring the emotions; it has, above all things, to do with a Person, and power to bring us into contact with that Person; power over the Lord's Body is the distinctive glory and possession of the Catholic Church. The word spoken in Christ's Name secures His Presence at our altars. He Who is there present is the same Who, throughout all His life and upon the Cross, saw all our needs and discharged all our debts.

## Battles.

Nay, not for place, but for the Right,  
To make this fair world fairer still—  
Or lowly lily of a night,  
Or sun-topped tower of a hill,  
Or high or low, or near or far,  
Or dull or keen, or bright or dim,  
Or blade of grass, or brightest star—  
All, all are but the same to Him.

O, pity of the strife for place!  
O, pity of the strife for power!  
How scarred, how marred a mountain's face!  
How fair the fair face of a flower!  
The blade of grass beneath your feet  
The bravest sword—aye, braver far  
To do and die in mute defeat  
Than bravest conqueror of war!

When I am dead say this, but this:  
"He grasped at no man's blade or shield,  
Or banner bore, but helmetless,  
Alone, unknown, he held the field.  
He held the field, with sabre drawn,  
Where God had set him in the fight!  
He held the field, fought on and on!  
And so fell, fighting for the Right."  
—Joaquin Miller.

## Instruction on Confirmation.

Confirmation follows Baptism; and the Fathers speak of the latter as giving *innocence*, and of Confirmation as giving *strength*. Baptism is the Sacrament of our new Birth, in which our original sin was washed away, and we were "made children of grace," and Temples of the Holy Ghost. St. Paul says, "God saved us, by the washing of regeneration, and renewing of the Holy Ghost." So likewise does the Church teach in her Confirmation Office, where the Bishop prays to God, "Who has vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the forgiveness of sins; strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter." Confirmation, therefore, is the completion and perfection of Baptism, in which, by the laying on of hands, God sanctifies and consecrates us again to Himself, sending down the Holy Spirit into the souls of all who are rightly prepared to receive Him, that He may dwell there, as the light of the soul, to enlighten, instruct and strengthen us, making us perfect Christians, and enabling us to resist all the temptations of the world, the flesh, and the devil.

Besides these effects, it confirms all the blessings of our Baptism, and gives us strength to keep our baptismal vows. It admits us to the Holy Communion, and all the privileges of Church membership, and it always conveys, by the imposition of the hands of the Bishop, to all those who sincerely and devoutly prepare themselves for it, the seven-fold gifts of the Holy Ghost in all their fulness, viz., the Spirit of Wisdom, to draw our affections from the world to the love and service of God—the Spirit of Understanding, to believe and submit to all the mysteries of the faith, and to comprehend them—the Spirit of Counsel, whereby to choose what is for the Glory of God, and for the good of our souls—the Spirit of Ghostly Strength, to resist the devil, to overcome sin, and to be faithful in God's service—the Spirit of Knowledge, to perceive and know the will of God in all things—the Spirit of True Godliness, to delight in the service of God, and to walk therein—the Spirit of Holy Fear, to reverence and adore God, and to dread above all things to offend Him.

## Tired, Weak, Nervous.

Means impure blood and overwork, or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder, is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Nervousness, loss of sleep, loss of appetite and general debility all disappear when Hood's Sarsaparilla is persistently taken, and strong nerves, sweet sleep, strong body, sharp appetite, and, in a word, health and happiness follow the use of Hood's Sarsaparilla.

The strong point about the effects of Hood's Sarsaparilla is that they are permanent, because they start from the solid foundation of purified, vitalized and enriched blood.

—Miss Holland's display of millinery is exceedingly fine, and made up in the very latest styles combined with the most refined taste. Her prices are extremely moderate, and we would strongly recommend our readers to inspect her large assortment before purchasing elsewhere.

## Hope.

The triad of Christian graces is completed by Hope. Without her fair presence something is wanting to the completeness of her elder sisters. The great Campanile at Florence, though it be inlaid with glowing marbles and fair sculptures, and perfect in its beauty, wants the gilded skyward-pointing pinnacle of its topmost pyramid; and so it stands incomplete. And thus faith and love need for their crowning and completion the topmost grace that looks up to the sky and is sure of a mansion there.

R. S. Crowe, Esq., Pleasant Street, Truro, N.S., writes: "It is with pleasure I testify to the great merits of K.D.C., which is undoubtedly worthy of the name, 'The King of Cures.' I have been troubled for over a year with acidity, flatulency and heartburn, and now, after using but three packages of K.D.C., I am happy to state that I am completely free from these troubles. A cured man."

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

—Keep a sunny temper and a good digestion. In the line of preferment, live for others, forget self. If the tendrils of a vine fall through the lattice into a dark cellar they continue to grow, but in a feeble way; leaves pale green, dwarfed, yielding no bloom or fruit; so if we do not seek the sunshine, our social natures become shrunken. Our love is chilled in this selfish atmosphere. The growth, the life of love is reflex. If we give we may receive. The spring which pours its crystal offering from the mountain's heart, swelling the brook, the river, giving greenness to the meadow, beauty to the flower, loses its identity in the sea, and returns to its mountain, clothed in the garb of showers, with coolness and verdure in its wake.

## A Humorous Fact

About Hood's Sarsaparilla—it expels bad humor and creates good humor. A battle for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils, and other blood diseases.

Hood's Pills act easily, yet promptly and efficiently, on the bowels and liver. 25c.

—If we feel irksome frequently to repeat things commonplace, and suited rather to children, let us unite ourselves to them by a brother's, a father's, a mother's love, and then, when our hearts are thus linked with theirs, to us no less than to them will these things appear new. For so great is the power of a sympathetic disposition of mind, that, whilst they are affected as we speak and we as they learn, we have our dwelling in one another; and so at once they, as it were, in us speak what they hear, and we, after a certain fashion, in them learn what we teach.—St. Augustine.

Have you ever noticed how your system seems to crave special assistance in the spring? Just the help required is given by Hood's Sarsaparilla.

—Clergy, says the *Record*, should really be careful about the banns of marriages. A few Sundays ago, the rector of a fashionable church forgot to publish them after the second lesson. To the relief of the expectant couples, he remembered the omission in time to take the banns book with him to the pulpit. He announced the banns. The last couple were "John —, widower, and Elizabeth —, spinster." He followed up these names by giving out the text: "Now the last state of that man is worse than the first."

## Hints to Housekeepers.

LETTUCE DRESSING (without oil).—One-half pint cream or rich milk, one-half pint good vinegar (weak), one small teacup sugar, three eggs well beaten, a lump of butter size of an egg, one teaspoonful ground mustard. Pepper and salt. Mix all together cold, and cook until thick as custard.

CREAMED POTATOES.—Put one tablespoonful butter in a frying pan, and when it bubbles, add one tablespoonful flour. Add one cup hot milk, with salt and pepper to taste. Add one pint cold boiled potatoes cut into small dice; cook until thoroughly hot.

SARATOGA POTATOES.—Peel and slice *very thin* six large potatoes, lay them in ice water one hour, and thoroughly dry them with a clean towel. Drop each slice separately in a kettle of boiling lard, fry until crisp and brown. Take out with wire spoon, drain and sprinkle with salt while hot.

FINGER ROLLS.—Scald one pint of milk; add to it while warm one tablespoonful of butter, one teaspoonful of sugar and one teaspoonful of salt. When cool add one-half of a yeast cake dissolved in half a cup of lukewarm water, an egg beaten light and five cups of flour, or enough to make a very soft dough. Beat well and let it stand until light. When light and ready to shape divide the dough into pieces; roll each piece into a small ball, using as little flour as possible; then roll them carefully with the palms of the hands, on the board, into small finger-shaped rolls. Placed in a greased tin, let them stand three-quarters of an hour, or until they are light, and bake in a quick oven for fifteen minutes.

A CHICKEN PATTY.—Singe, draw and cleanse a pair of last fall's chickens. Cut them into eight pieces. Fry these, so as not to colour brown, in butter, moisten with water, season and cook slowly while covered; remoisten several times, then add some drawn butter, garnish the bottom of a pie dish with slices of fried ham, lay the chicken on top, interlacing the pieces with small, hard-boiled egg yolks and fine herbs. Pour the sauce over. Make a flat of pie paste, lay it over the top, pinch the edges, egg the surface twice, and bake the pie in a hot oven for thirty or forty minutes.

If you would some day like to try a Turkish dessert, you will find the following dainty and nutritious: Heat a pint of milk in a double boiler, moisten three tablespoonfuls of rice flour with a little milk or cold water, and use to thicken the milk. Add four tablespoonfuls of granulated sugar, cook until a smooth, thick paste, then flavour with a teaspoonful of rose water and two tablespoonfuls of chopped nuts. Use almonds, English walnuts, or the two nuts mixed. Pour on a flat dish and sprinkle with whole almonds. If you wish to be very truly Turkish, cut the almonds on top in crescent shape.

To make chestnut ice cream use two quarts of cream, a cupful and a half of sugar, the juice and rind of an orange, a cupful of water, a gill of wine and thirty French chestnuts. Shell and blanch the chestnuts, cover them with boiling water and cook for half an hour. Drain off the water, pound the chestnuts in a mortar, and then rub them through a puree sieve. Put the sugar, grated orange rind and water in a stew pan and place on the fire. Boil for twenty minutes, add the chestnut puree and cook for five minutes longer. Take from the fire and add the orange juice and wine. When cold add the cream and freeze.

SKIN DISEASES.—Skin Diseases are more or less occasioned by bad blood. B.B.B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples and Blotches, by removing all impurities from the blood, from a common Pimple to the worst Scrofulous Sore.

OBSTINATE COUGHS.—Obstinate Coughs yield to the grateful soothing action of Norway Pine Syrup. The racking, persistent cough of Consumptives is quickly relieved by this unrivalled throat and lung remedy. Price 25c. and 50c.

WHOOPIING COUGH.—For Whooping Cough and all throat affections, chest troubles, etc., Hagedard's Yellow Oil is the best embrocation ever discovered. It promptly relieves inflammation, pain and soreness from whatever cause arising.

# You Will

never need another dose of Dyspepsia Medicine after a meal, if your food is cooked with Cottolene, the new vegetable shortening, instead of lard. Cottolene aids the digestive powers—lard destroys them, which will you choose? The genuine Cottolene is identified by this trade mark—steer's head in cotton-plant wreath—on every tin.

Made only by  
**The N. K. Fairbank Company,**  
Wellington and Ann Sts., MONTREAL.



### Old Glen. — A True Story.

By ESTELLE MENDELL.

Old Glen was the family horse, and a very homely sorrel old creature she was, with a white stripe in her face, a short and thin tail and mane, and form and canter that were not very graceful.

But she was getting old and bent. She had helped to break the new land in the prairie home, and she and her mate Jen had carried loads and loads of grain and hogs to market. They had worked hard but cheerfully for many years. Jen had died and left Glen, who, in her old age, was very kindly treated, and became a great family pet. She went about the farm and yard just as she pleased, and even put her head in at the back door, as if to say, "How do you do?"

When Laura or Millie or Brother Henry went over the river for the mail, which came Tuesdays and Fridays, old Glen was brought round to the horse-block and saddled for them, as she was so trusty. When the river was high they went round by the road, which was some three miles; but if it was low, old Glen took them through the ford safely, only stopping to drink and splash the cool water with her feet.

# Indigestion

Horsford's Acid Phosphate is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to

**Humford Chemical Works, Providence, R.I.**

Beware of Substitutes and Imitations.  
For sale by all Druggists.

# Begin

The New Year with a supply of good TEA and COFFEE. Get it at

**Hereward Spencer & Co.'s**

63 1/2 King Street West

Toronto

Phone 1807.

One day in the spring when the river was quite high, an older sister, Stella, put the mail-bag, made of stout cloth, on the horn of the saddle and went for the mail. She made one or two calls, and started for home. As she neared the river, she saw that it had risen, and the long, low flat, with its four small bridges, was all under water, and only the big bridge in the distance could be seen. Though the road was thus full of danger, Stella felt that she must get home that night. So she put her feet up under her, as the water would touch them if they hung down, and fixing the bag of letters around her neck, she told old Glen to do her best to find the way.

Dear old Glen, how brave and true she was! She went slowly, but surely and safely, through the flood, and when they reached the big bridge, beyond all danger, Stella laid her head on old Glen's neck and cried for joy, and patted her as she stood and rested.

This, of course, made Glen and her rider heroes. This was when Glen was young, and, as I have told you, the children did not forget her brave and good deeds when she got old. At last she fell sick, and the family seemed to feel as bad as though the old horse was some near and dear friend. Laura and Millie went to the stable every little while to see how she was, and to pet and talk to her, but she only grew worse, and their father told them she would never get well, she was so old and worn.

## CONSUMPTION CURED

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 520 Power's Block, Rochester, N.Y.

The older brothers then took her out into the grove beyond the barn and made her a soft bed in the leaves.

I wish you could have seen Laura and Millie as they sat there together, or took turns in watching their sick friend. They did this day after day, keeping the flies off with a green oak-bough, while the boys looked after her at night. It was a very touching sight.

But love and kindness could not make old Glen get well, and one day just at dusk she died. The little girls were with her at the time, and wept as though their hearts would break; it was their first sight of death. They sat there a long time, and then covered her with green leaves for the night, and went to the house to tell their mother the sad news.

The next day she was buried in the grove, and many a tear fell on her grave.

This was many years ago, and Laura and Millie are now young ladies; but if you could visit them in Iowa, they would show you a grave, and, at its head, a board, marked

"DEAR OLD GLEN."

Wouldn't it be nice if all old horses, and old people, too, could have such good care when they get old and sick?

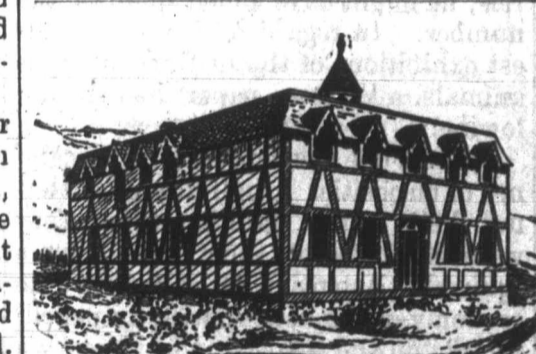
### Silence.

Dear children of the Church: Will you permit one who loves the virtue of silence to speak to you of this rare gift? For the voices of the busy world, of which you form no inconsiderable part, fill our ears (not always harmoniously), and drown the "still small voice" which tells of all that is most "pure and lovely and of good report."

Have you ever thought of the silences of the Bible?

Think of that great silence, when God stretched forth His Hand to create our beautiful world! the silence out of which God's one spoken mandate, "Let there be Light," gave voice to the dread stillness of ages!

Oh, think! that if it was an awful voice, it yet was so loving a voice, calling into being a world for His creature, Man,—yes, for you and for me.



**Boarding School for Indian Children**  
MEDICINE HAT, Assa.

Help is urgently needed to complete the above with doors, windows, flooring, plastering, and to furnish.

\$1,200 has to be Raised.

The building is beginning to suffer from being exposed to the weather. Children are waiting to be taken in. Government grant for maintenance promised. \$2,000 already expended. Please send something. All subscriptions will be thankfully acknowledged by

REV. W. NICOLLS,  
Medicine Hat P.O., Assa.

**D. McINTOSH & SONS**  
524 Yonge St. (Opp. Mattland)  
MANUFACTURERS AND IMPORTERS OF  
**GRANITE AND MARBLE MONUMENTS**  
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that when you buy Scott's Emulsion you are not getting a secret mixture containing worthless or harmful drugs.

Scott's Emulsion cannot be secret for an analysis reveals all there is in it. Consequently the endorsement of the medical world means something.

# Scott's Emulsion

overcomes Wasting, promotes the making of Solid Flesh, and gives Vital Strength. It has no equal as a cure for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Scrofula, Anaemia, Emaciation, and Wasting Diseases of Children.  
Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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The grandest and fastest selling book ever published is  
**DARKNESS IN DAYLIGHT**  
OR LIGHTS AND SHADOWS OF NEW YORK LIFE  
By Helen Campbell, and Supt. Byrnes, with introduction  
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It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from flash-light photographs of real life. Ministers say "God speed it." Every one laughs and cries over it, and Agents are selling it by thousands. \$100 more Agents wanted—men and women. \$100 to \$200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

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THE NEW AND ELEGANT COSMETIC for the cure of  
**CHAPPED HANDS, FACE, LIPS**  
And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.  
PRICE, . . . 25 CENTS.

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**STUART W. JOHNSTON Toronto, Ont.**

**TORONTO STEAM LAUNDRY**  
COLLARS AND CUFFS **25c** PER DOZEN PIECES.  
York Street (End Door North of King),  
G. F. SHARPE.

# Church Carpets

The only House in Canada carrying exclusive and complete stocks.  
**CHURCH MANAGERS**  
should communicate with us. The largeness of our stock enables us to fill any sized order AT ONCE.

Special Prices — ON — Church Carpets

**JOHN KAY, SON & CO.,**  
IMPORTERS,  
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# WALKER'S

33-43. KING ST. EAST.

## CUSTOM Tailoring Department.

We invite your inspection of this Department, where we have collected for this season's trade one of the most complete assortments of Fine Tweeds and Cloths for Suits and Spring Overcoats we have ever shown.

### CLERICAL SUITS

Black Broadcloth, Worsted and Serge, Double Breasted Frock Suits, \$27.00, \$30.00, \$33.00.

Single Breasted Frock Suits, with Stand Collars, \$25.00, \$27.00, \$30.00.

Cassock Suits, made from Serge Vicuna, Worsted Venetian and Diagonals, \$27.00, \$30.00, \$35.00.

Trousers West of England Doeskins and Worsted, \$5.00, \$6.00, \$7.00, \$8.00.

### SPRING SUITS

Tweed Suits, made to measure, a good fit and satisfaction given, \$14.00

Scotch Tweed Suits, made to measure, in first-class style, a good fit and satisfaction given, special, \$18.00.

Worsted Mixture Suitings, in four shades of Greys, well lined and trimmed, newest cut, at \$18.00.

### Spring Overcoats

Spring Overcoats, got up in first-class style, in Covert Cloths, style and finish equal to the best, \$15.00.

Spring Overcoats, made from Venetians and Worsted Mixtures, in blue black, fawn and greys, \$18.00.

Samples mailed on application.

## R. WALKER & SONS

### Hidden Flowers.

Perhaps some of your readers who admire the pretty blue violets, or "Johnny-jump-ups," of early spring, have searched for seeds when the flowers were gone; if so, they probably searched in vain. Many may have wondered why the plants produced no seeds; and may have asked how such barren plants could propagate themselves. Others beside young people have had the same wonder, and have asked the same question: but they have found a readier answer than I suspect you have found. We will suppose that along the fence-row, beside the pasture, the common blue violet, with heart-shaped leaves, whose lower margins are curled upward, blossoms in abundance every spring. We will follow the botanists in calling this plant *Viola cucullata*, "hooded violet"—so named in allusion to the upturned leaf-margins. Of course, we wish to procure seeds for the garden; but after making a thorough search a week or two after the flowers are gone, we find

none. Later in the season, probably in August or September, we stray again to the fence-row, almost thoughtless of the violets that grew there in May. The leaves have grown large, and as we part them and look closely at the roots of the plants, we discover a number of peculiar white, pointed buds, on short, curved stalks. We are almost tempted to believe that these buds are the beginnings of runners which are to spread the plant. A closer look will disclose a number of seed-pods, perhaps full-grown, on exactly similar stalks. We almost suspect that the little buds are imperfect flowers, and that some of them have gone to seed. So they are: very small, rudimentary flowers. The showy petals are not there; and if one were opened, it would be found that the inner organs, the stamens and the pistils, are very small and but partially developed.

Now, it has always been supposed that, to produce good seeds in abundance, flowers must be cross-fertilized—that is, pollen from one flower must be taken to another flower. This transfer of pollen is made by insects or the wind. If by insects, commonly the plant provides itself with attractions to insects, such as conspicuous colours, odors, and nectar. If wind carries the pollen, the plant hangs out large or feathery stigmas to catch the floating grains. But what attractions to insects or adaptations to winds, have these hidden, colorless, odorless, honeyless flowers of the violet? Moreover, these little flowers are completely closed, and allow of no meddling. There is but one conclusion: these flowers are in-and-in breeders, they are self-fertilized. In other words, the pollen fertilizes its own flower.

—My times are in Thy hand, O Lord! Go Thou with me and I am safe. And above all, make me useful in promoting Thy cause of peace and good will among men.

### Squirrel Wisdom.

Solomon in his day described "four things which are little in the earth, but exceedingly wise,"—the ant, the coney (a kind of rabbit), the locust and the spider. If he had seen our squirrels, he might have added them to the number. In regard to one of the rarest exhibitions of the instinct of these animals, a Western paper has the following:

"Some one has deposited in our cabinet of curiosities a half-dozen butter-nut shells in the state in which they were left picked of their kernel by a squirrel. Attention is called to the economy of the little rodent, by pencil-smarks on the paper under them, as follows:

## WALTER BAKER & CO.

The Largest Manufacturers of  
PURE, HIGH GRADE  
COCOAS AND CHOCOLATES



On this Continent, have received  
HIGHEST AWARDS  
from the great  
Industrial and Food  
EXPOSITIONS  
In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

# Weak Nerves

Indicate as surely as any physical symptom shows anything, that the organs and tissues of the body are not satisfied with their nourishment.

They draw their sustenance from the blood, and if the blood is thin, impure or insufficient, they are in a state of revolt. Their complaints are made to the brain, the king of the body, through the nervous system, and the result of the general dissatisfaction is what we call Nervousness.

This is a concise, reasonable explanation of the whole matter.

The cure for Nervousness, then, is simple. Purify and enrich your blood by taking Hood's Sarsaparilla, and the nerves, tissues and organs will have the healthful nourishment they crave. Nervousness and Weakness will then give way to strength and health.

That this is not theory but fact is proven by the voluntary statements of thousands cured by Hood's Sarsaparilla. Read the next column.

"With pleasure I will state that Hood's Sarsaparilla has helped me wonderfully. For several months I could not lie down to sleep on account of heart trouble and also

### Prostration of the Nerves.

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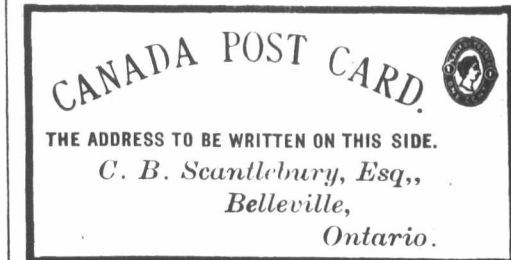
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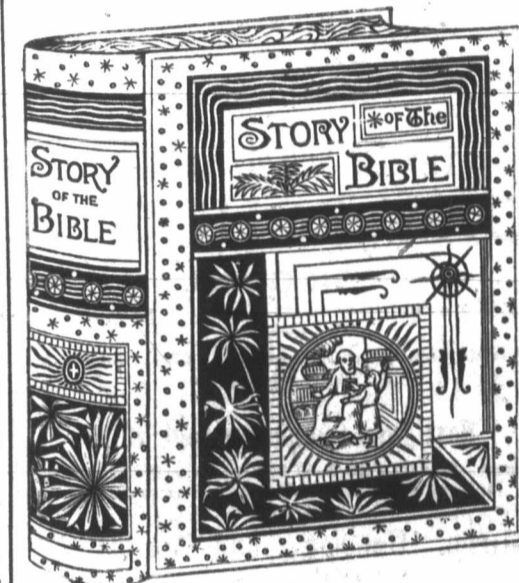
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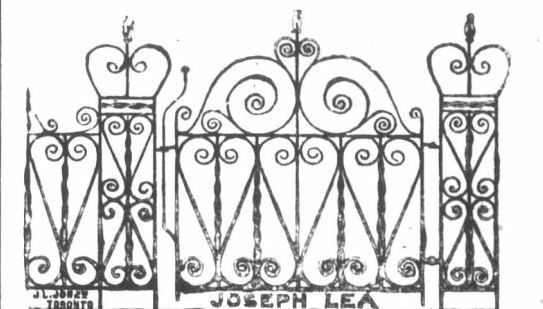
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