

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

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TORONTO, CANADA, THURSDAY, MARCH 29, 1900.

[No. 13.

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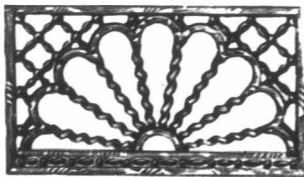
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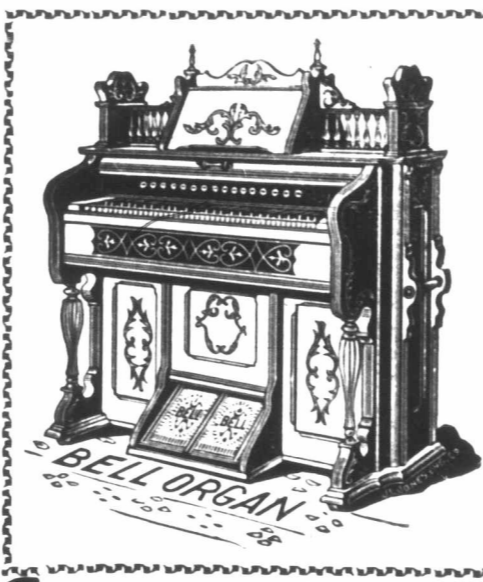
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Canadian Churchman.

TORONTO, THURSDAY, MARCH 29, 1900.

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

LESSONS FOR SUNDAYS AND HOLY DAYS. FIFTH SUNDAY IN LENT.

Morning—Exod. iii.; Luke v., 17.
Evening—Exod. v., or vi., to 14; 2 Cor. v.

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

FIFTH SUNDAY IN LENT.

Passion Sunday.

Holy Communion: 109, 253, 318, 321.
Processional: 28, 38, 96, 97.
Offertory: 86, 107, 252, 254.
Children's Hymns: 332, 335, 338, 465.
General Hymns: 91, 244, 249, 251.

SIXTH SUNDAY IN LENT.

Palm Sunday.

Holy Communion: 272, 309, 311, 322.
Processional: 98, 99, 100, 200.
Offertory: 87, 88, 493, 534.
Children's Hymns: 330, 334, 337, 466.
General Hymns: 250, 467, 492, 533.

We have removed our business offices to Room 18, 1 Toronto St.

Lord Roberts and President Kruger.

We are so familiar with what we must call, in plain speech, the lying of the Boers, that we need not be greatly surprised at President Kruger's recent communication in answer to Lord Roberts' accusation that the Boers had abused the white flag and the appearance of surrender, and had used explosive bullets. Mr. Kruger denies the abuse, and declares that the only explosive bullets they had were those they took from the British troops. The mendacity of this is equalled only by its impudence, or, if pos-

sible, it is surpassed by its impudence; for assuredly the President's words will impose upon no one. Lord Roberts' reply is very simple and to the point. He declares that he saw the Boers throw up their hands in token of surrender and then fire upon the men who were preparing to receive them. We cannot wonder that Lord Roberts should, after this, decline further communication with these people. It appears that Mr. Kruger has also been informed that he will be held personally responsible for the destruction of Johannesburg, if that should be attempted.

Roman Catholics and the War.

Generally speaking, Italians have sympathized with Great Britain in regard to the conflict in South Africa. The Osservatore Romano (Roman Observer), in which authoritative communication from the papal court are inserted, has taken a very different course, indulging freely in the most offensive language against Great Britain and her cause. The Duke of Norfolk and other English Roman Catholics have addressed a remonstrance on the subject to Cardinal Rampolla. The Cardinal has replied that the Osservatore is not an organ of the Vatican except in the column reserved for papal notices; "the opinions and judgments which may be expressed in other parts of the paper, cannot therefore be attributed to the Holy See." This is all very well as far as it goes; but we should be better pleased if it went a little further. If the papal agents insert their notices in a paper which is habitually insolent and abusive to another country, the inference will be drawn that His Holiness does not object to such abuse. However—after all, it does not greatly matter. Such things will hurt the papacy much more than the Sovereignty of Great Britain.

The Soldier and the Gospel.

While we are rejoicing and thanking God for the success which He has given to our arms, it is well that we should consider the religious aspect of the question. It is credibly reported that a deep religious spirit pervades our armies, and that our soldiers are widely recognizing the claims of God. In this connection it is of interest to recall the words of the Bishop of London to some of those going to the war. At the farewell service at St. Paul's to the City of London Imperial Volunteers, the Bishop delivered a striking address, urging that a great need was a great opportunity and a period of national trial a test of national qualities. "You go," he said, "to do in a far country and in an exceptional way just the same things which you have been doing hitherto in your several callings, I mean your duty to your country and your God. In common life we accept our daily task without thinking much about it, yet we are all called, remember. We English folk have inherited a place and a destiny in the

world. Our work must be done seriously and diligently, for we recognize it as God's purpose for our race. Now the call has come to you. You rise and go. You rise above your ordinary selves, above the claims of every day; you go bearing England's honour with you. England has learnt the meaning of its national life, and the supreme claim which the nation has on the allegiance of all its sons. You go to carry elsewhere that life of England. We commit you body and soul to God, praying Him that He will grant your efforts such successes as He sees fit, and bring you home again with safety and with honour to the country that you love and that loves you."

The Church and the People.

Constantly we are hearing of appeals to the Church and the clergy to lend their aid in labour troubles and especially to show their sympathy with the poor and the labourers. More easily said than done, is a common reply. We have an instance of this kind in what happened the other day at Los Angeles, where the workingmen in a dignified address to the clergy held out the hand of fellowship, and, in the name of the common people, appealing to the words of the Son of Man, asked those Christian leaders of every name to help them as brethren "to wave the Golden Rule above each law and statute book, and to help Christ to give society a new impulse." Representative men of all Churches showed a readiness of spirit to grasp the opportunity. The trades-unions had asked them to meet their representative on a common platform to hear their aspirations, and to tell them if there was in the faith they taught an answer to that multitudinous call. A Methodist presided; a Congregational pastor, a Roman Bishop and the Anglican Bishop Johnson addressed the meeting. But in all the addresses, together with a spirit of helpfulness and a desire to be allied in every righteous effort for social reform, there was a lack of definiteness that constantly suggests to the reader of the reported speeches that the hearts of the speakers were much wider than was their knowledge of the subject. This, perhaps, was what might have been expected. Undoubtedly it is simply impossible to invent or suggest any scheme that will do away with poverty and suffering—which is what many people are hoping for. Yet we must not pronounce all such efforts as useless and unprofitable. It is something that different classes should come together with unity of aims and efforts. There will be at least a better understanding between them.

An Advertisement.

The literature of advertisements is wide, various, and full of interest. Here is one taken from a prominent English provincial paper: Matrimony.—A young lady would like to correspond with a curate or clergyman, not

over 30 preferred; she has a small private income, which she would be pleased to join to his. Would not object to going abroad. Write H., 35, Western Morning News, Plymouth. Doubts arise in the mind as to the genuineness of the advertiser and her offer. These being settled, if they can be, others will arise as to the legitimacy of the proceeding. We have certainly heard of marriages thus arranged turning out well; but it is rather a risk, and we can hardly recommend a cleric, whether over or under thirty (especially the latter), to reply.

Great Britain and the United States.

The following remarks by an English contemporary seem to us opportune and important: If it were not for the war, the abrogation of the Clayton-Bulwer treaty would have attracted more attention in England than it has done. For reasons which commend themselves to the British Government, Lord Salisbury has resigned the rights secured to this country by that document, which has been in existence since 1850. In the event of a canal being cut through the Central American Isthmus, Great Britain was to share its control with the United States. The new treaty signed the other day by Lord Pauncefote and Mr. Hay, and still to be submitted to the Senate, secures for the United States the absolute right to construct a canal through Panama or Nicaragua, the neutrality of which is to be guaranteed by Europe. The canal being open to the whole world under such a guarantee, it is doubtful whether Great Britain would have gained any advantage from a share in the dual control secured to it by the former treaty. But whether we might not reasonably have asked for a quid pro quo—the rectification of the Canadian frontier, for example—is another question. We are inclined to think that a solid advantage has been gained in the way of good-will. It is thought that our unconditional surrender of the old treaty rights is due to Lord Pauncefote, whose well known efforts to promote a friendly understanding between the two Governments lend colour to the belief. If we have not asked for the quid pro quo, we may at least hope for consideration when we press for a final answer concerning Alaska.

The New Bishop of Liverpool.

It is announced that Principal Chavasse, of Oxford, has been appointed Bishop of Liverpool, in succession to Dr. Ryle. The Rev. Francis James Chavasse, of Corpus Christi College, Oxford, graduated in 1869, taking a First Class in Law, and proceeded to the degree of M.A. in 1872. He was ordained in 1870 by the Bishop of Manchester (Dr. Fraser), to the curacy of Preston, Lancashire, so that he has some experience of the North, and from 1873-78 he was vicar of St. Paul's, Upper Holloway; in 1878 he became rector of St. Peter le Bailey, Oxford; and has been Select Preacher before the University, as also Examining Chaplain to the Bishop of Exeter. Since 1889 he has been Principal of Wycliffe Hall, where he has established for himself and the hall, alike, a

great reputation. Lord Salisbury, recognizing the needs of this particular diocese, and the circumstances of the time, could not have made (writes a well-informed correspondent of the Westminster Gazette), a happier selection. Mr. Chavasse is a broad minded Evangelical, and one of the very few members of the party who are members of the Christian Social Union. He cannot fail to be a persona grata to the Evangelical party, while High Churchmen will certainly prefer a man of deep personal piety to a moderate and trimming member of their own school. We have reason to know that Mr. Chavasse was not one of those whose names were submitted to Lord Salisbury by Evangelicals in Liverpool, but that his claims were urged by men of light and leading in London. Mr. Chavasse is a man of distinct personality, a hard worker, and has the same influence among Evangelicals at Oxford as the Bishop of Lincoln had among High Churchmen. Liverpool is to be congratulated on the second Bishop who will make his mark, not only on the banks of the Mersey, but in the College of Bishops.

Clerical Stipends and Promotions.

The diocese of Niagara is to be congratulated on looking existing difficulties "square in the face," for this is at any rate, a preliminary to an amendment. At the last meeting of the "Standing Committee" of that diocese, a sub-committee presented a report on the important subject of clerical incomes, and incidentally of clerical promotions. Both subjects bristle with difficulties, and the Standing Committee of the diocese evidently felt that it would not be prudent to commit themselves definitely to the proposals of the sub-committee until the matter had been more carefully considered by the Church officials of the different congregations. In the meantime, we present the report for the consideration of our readers, because the general principles involved are, we fear, applicable to more dioceses than that of Niagara. At a time of great national prosperity, it surely ought not to be a matter of difficulty to place the minimum clerical stipend at the very modest figure laid down by the sub-committee. Unfortunately, our Bishops have not "a free hand" in these matters, and in order to sustain the Church life they are frequently compelled to accept local conditions of a very unsatisfactory nature. Whether it is wise to continue helping congregations that persistently refuse to advance in the matter of systematic giving, is a question that will no doubt engage the attention of the Synod when the question comes up for discussion. As to "promotion and removal," there can be no question whatever about its desirability. But how is it to be accomplished? Is the promotion to be based on seniority or success—one of the two must govern. Which shall it be? In the next place, having settled that seniority is to govern, it is obvious that appointments must be left absolutely in the hands of the Bishop. Probably this would prove the very best method in the long run, and it is the method most in harmony with our polity; but what

likelihood is there of its adoption by self-supporting congregations? We think that a step might be taken, by requiring congregations to supply their vacancies from the ranks of their own diocesan clergy. This method would help in some imperfect way to reach the end sought by the committee. However, as we have already said, the subject is, in almost any aspect of it, a thorny one.

The Presbyterian Review.

We wish to give a cordial word of welcome to the new start of the Presbyterian Review, made under the happiest auspices. It will have an able editor in the Rev. D. C. Hosack, M.A., and he will have thoroughly efficient support in his coadjutors, Professor Stringer, of Montreal, and Dr. McRae, of Collingwood. The business manager, A. Fraser, Esq., M.A., is one of the best-known journalists in Toronto.

THE BISHOP OF LONDON'S CHARGE.

When the occupant of the great See of London addresses a charge to the clergy and laity of his diocese, such an utterance is of more than local interest, even if the locality primarily considered is the largest city in the world. But still more serious is such a charge when delivered at such a time. It is a matter of satisfaction that this great charge has been received with something far stronger than acquiescence. Yet this has not been altogether unbroken, and it may be worth while to give a moment's notice—if little more—to some of the objections which have been urged against parts of the charge, leaving other portions of it for future consideration. In short, the Bishop is accused of making his appeal to the world instead of the Church, and the accusation is based upon such remarks as the following: "Certain tendencies within the Church were viewed with suspicion by the people at large. This suspicion, if unfounded, should be allayed by frank explanation. This explanation must have reference to the ground taken by the objectors—i.e., to their conception of the position and principles of the Church of England." Again: "Controversy, which disregarded facts . . . was not likely to lead to any profitable result. It began by disregarding the common consciousness." Again: "At the Reformation, men demanded that the ecclesiastical system should be in accordance with their knowledge, and with the sense of responsibility for their own life and actions, which passing events forced upon them." On the ground of these statements those accusations are made, and they are worth noticing, because they represent the kind of statement which is not unfrequently made by those who feel themselves in the minority. They remind us indeed of Mr. Matthew Arnold, who held that the majority were generally in the wrong, and ought to allow themselves to be governed by the wise minority, the elect. Well, do these people forget that every law, civil or ecclesiastical, that we live under, has been carried by majorities? What is the meaning of the principle that doctrines are stamped by the "con-

sent of the majority? "Securus J haps we sl the world ing the fa must rem Church h: people be We do no should be services o the repres the contr destroy th Church, dust off l much of l time, it i large ar Church, establishe present c properly Church l Church! been ob: moulding those wl ing that our serv who are use is n: that sile with so energy such a and the surprise differen that, wi Christ should tion of

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It is subject thorough case in done c regard speaki said to anothe dreadf shock: —and on th be d great these from "Mai seque know stone "The still no d

sent of the Church?" Must it not mean the majority? Did not Dr. Newman tell us: "Securus judicat orbis terrarum?" But perhaps we shall be told it is the Church and not the world that judges securely. Now, waiving the fact that Newman says "orbis," we must remind ourselves that an established Church has to gain the assent of the whole people before it can be maintained as such. We do not mean, for a moment, that we should be contented to have the articles and services of the Church of England revised by the representatives of the people at large. On the contrary, if any attempt were made to destroy the orthodoxy or Catholicity of the Church, we should counsel her shaking the dust off her feet, and going forth stripped of much of her earthly goods. But, at the same time, it is quite clear that if the people at large are no longer contented with the Church, as established, she must be dis-established. And the point is relevant to present controversies. A dissenter may say, properly enough, I consented to such a Church being established; but this is not the Church! Here is another extract which has been objected to: "The forces that are moulding England are not expressed by those who are deeply interested in maintaining that it is desirable to use incense in our services; nor are they expressed by those who are interested in maintaining that such a use is not desirable. They are expressed by that silent multitude, who are amazed that, with so many problems before us, so much energy and effort should be expended on such a question at all." Surely this is true and thoughtful and suggestive. Men are surprised—good men, wise men, of many different ways of thinking, are surprised—that, with all the work for the world and for Christ that lies before the Church, men should be rending one another on the question of incense!

LIVINGSTONE'S TESTIMONY TO THE BOERS.

It is of the greatest importance that all subjects of the British Empire should be thoroughly possessed of the merits of the case in the South African war; and we have done our best to make them intelligible. As regards the injustice done to the English-speaking settlers, we hope enough has been said to make the matter clear. But there is another grievance, in some respects more dreadful than that of our own people, the shocking treatment of the Aborigines by Boers—and we propose to give some testimonies on this subject from a witness who cannot be doubted, the late Dr. Livingstone, the great missionary, traveller, civilizer. For these testimonies we are indebted to a letter from Mr. J. H. Richardson to the Toronto "Mail," and we think it of the highest consequence that these facts should be widely known. The extracts are taken from Livingstone's "Discoveries." On p. 35 he says: "The great objection the Boers had, and still have, to English law, is that it makes no distinction between black men and white.

They feel aggrieved by their supposed losses in the emancipation of their slaves, and determined to erect themselves into a Republic in which they might pursue, without molestation, the 'proper treatment of the blacks,' namely, compulsory, unpaid labour." One section of this body, under the late Mr. H. Potgieter, penetrated the interior as far as the Cashan mountains, to the west of what is now Pretoria. "The tribes who still retain the semblance of independence are forced to perform all the labour of the fields, and at the same time to support themselves. I have myself been an eye-witness of Boers coming to a village, and, according to their usual custom, demanding twenty or thirty women to weed their gardens, and have seen these women proceed to the scene of their unrequited toil, carrying their food on their heads, their children on their backs, and instruments of labour on their shoulders." On page 37 he describes how the "demand for domestic servants must be met by forays on the tribes," and how the Boers "proceed to shoot down in cold blood men and women of a different colour," in order "to seize children." "It was long before I could give credit to the tales of bloodshed told by native witnesses; but when I found the Boers themselves, some bewailing and denouncing, others glorifying in the bloody scenes in which they had themselves been actors, I was compelled to admit the validity of the testimony, and try to account for the cruel anomaly." "They are all traditionally religious. They claim to themselves the title of Christians, and all the coloured race are 'black property,' or 'creatures.' They being the chosen people of God, the heathen are given to them for an inheritance, and they are the rod of divine vengeance on the heathen, as were the Jews of old." After describing how the young men of the Bakwaius sallied forth to find work in the Cape Colony, where they could earn enough to return home with a few cows, he says (p. 39): "I do not believe that there is one Boer in the Cashan or Magaliesberg country who would deny that a law was made to deprive these labourers of their hardly-earned cattle, for the very cogent reason that, 'if they want to work, let them work for us, their masters.'" On page 43, he says: "During eight years" (i.e., the time he was at Kolobeng), "no winter passed without one or two tribes in the east country being plundered of both cattle and children by the Boers. The plan pursued is the following: One or two friendly tribes are forced to accompany a party of mounted Boers, and when they reach the tribe to be attacked, the friendly natives are ranged in front, to form, as they say, 'a shield.' The Boers then coolly fire over their heads till the devoted people flee, and leave cattle, wives and children to the captors. This was done in nine cases during my residence in the interior, and on no occasion was a drop of Boers' blood shed." On page 45 Livingstone describes the assault made on the Bakwaius, in which they "killed a considerable number of adults, and carried off two

hundred of our school children into slavery. And, as I had received the credit of having taught the tribe to kill Boers, my house was plundered in revenge, my books mutilated, my stock of medicines smashed, and all our furniture and clothing carried off and sold at public auction to pay the expenses of the foray." He concludes: "The Boers resolved to shut up the interior, and I determined to open the country, and we will see who have been most successful, they or I."

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof Clark, LL.D., Trinity College.

Collect for Palm Sunday.

Palm Sunday, so-called because the day of Christ's entrance into Jerusalem. Yet not specially commemorated in the services. On Advent Sunday the story read. Here the Church would seem to concentrate our attention altogether on the Passion of the Lord. The Collect one of peculiar depth and beauty.

i. The Address to the Hearer of Prayer.

He is not only "almighty and everlasting," but He is the source and origin of human salvation. Note the points brought out.

1. All is of His "tender love." So in the Song of Zacharias, "through the tender mercy of our God." Not only love, but tender love. "Like as a Father . . ." Can a mother forget? Here is the cure of all our fears and woes—the tenderness of the love of God.

2. The sending of His Son the expression of this tender love. (1) The Son did not come to induce God to love us, but to tell us that God did love us. (2) And, therefore, He came to be a Saviour. "God sent not His Son . . . to condemn the world, but that the world through Him might be saved."

3. And the manner and process of that work of salvation are commemorated and pleaded. (1) He took upon Him our flesh. The Incarnation the central fact in the work of Christ. (2) He suffered death on the Cross. The culminating point of His humiliation and obedience. A necessary part of his work; "Christ must needs suffer."

4. One great aim of this work, "that we should follow the example of His great humility"—that we might be united with Him in all that He did; die with Him, and thus obey and suffer with Him. "Crucified with Christ." Offer ourselves in Him to God. And so comes,

ii. The Prayer.

1. A prayer first for the imitation of Christ in suffering—"that we may follow the example of His patience." Suffer with Him."

2. And thus be "made partakers of His resurrection." We do not remain at the cross and the grave; we pass on to the joyful resurrection. If we die with Him, we shall also live with Him. After Good Friday comes Easter Day.

REVIEWS.

Magazines.—The International Monthly (March) is the third number of a new magazine, and it is excellent. The articles are on Degeneration, John Ruskin, Recent Balzac Literature, Henry Irving, and the Southern (Black) Question—all interesting subjects and well handled.

The Homiletic Review (March) continues its useful course. In the present number we note specially an article by Professor Warfield, on the Century's Progress in Biblical Knowledge, and one by Principal Cave, on the Living Christ—a word to preachers. The sermons are by Dr. Maclaren, and other eminent speakers.

The Outlook (March 17) has its usual bountiful supply of articles, some weighty, some brilliant.

nearly all worth reading, and more than mere reading. We would specially note for commendation the review of the Life of Archbishop Benson, by his son, which is said to be written "with a frankness that is winning, but at the same time discreet and dignified."

The American Antiquarian (March and April) corresponds with its title in more ways than one. Thus we have an article on the Evolution of Ethics and another, beside it, on a Relic from the Glacial Clay of British Columbia, a third on Prehistoric Knives, and another on the Symbol of the Hand. This publication fulfils its purpose in an excellent manner.

The Literary Digest is a publication which has never been friendly to the British arms in South Africa; and now that the tide has turned so completely it is decidedly chilly. Its remarks are chiefly extracts from other magazines and newspapers. The last is one from The Philadelphia Record, which says: "From the point of view of the cold and unemotional strategists, nothing has been gained by the rescue of General White's division." Indeed!

THE BISHOP OF LONDON ON THE CHURCH AND THE NATION.*

The Bishop of London (Dr. Mandell Creighton), delivered his primary charge to the clergy of the diocese in St. Paul's Cathedral, and began by saying that a Bishop's visitation was, properly speaking, an enquiry into the condition of the several parishes in the diocese. It had long been customary for him, after conducting such an enquiry, by means of articles, to address his clergy upon some of the points, which the answers to such articles had suggested. He had ventured, on the occasion of his first visitation, to depart from this practice, and address them before issuing his enquiries, because he wished to feel himself quite free in expressing his own opinions on matters of grave importance, and to avoid the appearance of addressing admonitions to particular bodies of the clergy. Further, he was in hopes that what he might say might lead some of them to consider matters which he thought it desirable to put before them, and might in some degree affect the answers to the questions which would shortly be issued. On any points raised by those answers, he thought it best to communicate with them privately. In this way his visitation might more resemble ancient methods than the more general form.

The Difficulties of the Diocese.—This method would involve a great deal of personal trouble to himself; but the great difficulty attaching to the work of a Bishop in that diocese was that of gaining an intimate knowledge of all his clergy and of their parishes. It was inevitable that his attention should be given to particular cases where his counsel was needed. So many parishes were undergoing serious changes, and presented particular problems, that they perforce had to occupy his attention, to the exclusion of others, which were working quietly on established lines. But an increase in the number of suffragan bishops, and the valuable help of Bishop Barry, had allowed the formation of manageable districts, each with a head, to whom recourse could be had for general counsel and advice. He trusted all parishes were aware that they were under effective supervision. It must be a matter of time before he could hope to know all the clergy as intimately as he would wish; but he trusted that every year would add largely to the number of those who were able to regard him as a personal friend—the true relation which ought to exist between a Bishop and his clergy. "It is a cause of great regret to me that

* The Church and the Nation. A charge delivered to the clergy of the diocese of London at St. Paul's Cathedral, February 21st, 1900. By Mandell Creighton, D.D., Bishop of London. Longmans, Green, & Co., 39 Paternoster-row London; New York and Bombay, 1900. 1s., net.

I have been compelled to give directions to many whom I did not know with that personal knowledge which alone can enable them to interpret rightly letters which have to suffer from the brevity which is rendered necessary by the pressure of business. The true mode of procedure for a Bishop is to offer friendly, even before he has recourse to fatherly, advice. His strictly official position should very rarely be needed. I am sorry that I have so often had to address you from that point of view first. I can assure you that it has been very contrary to my own inclinations. Formal and technical relationships are not those which are in accordance with the true meaning of the spiritual work in which we are all engaged." London raised questions of great complexity, which were unknown to experience elsewhere. There was always a danger that their solution with reference to conditions which existed only there should react elsewhere. Perhaps this danger was not so strongly before their minds, as it was bound to be before the mind of their Bishop. Another point of great practical difficulty was the large excess of licensed curates over beneficed clergy. I am glad to say that the relations between incumbents and curates are regulated by admirable temper on both sides, and that the zeal of both classes is beyond praise. For this very reason any differences which arise are exceedingly delicate, and tax all my powers to do justice to the various interests involved. I do not propose to dwell at length on this subject; but I would impress upon you all, incumbents and curates alike, the need of a very careful consideration of the nature of the relationship which exists between you, of the grave responsibility which such a relationship involves, and of the need of prudence before entering upon it, and of tact and mutual good-will in maintaining it.

Controversy and its Results.—I pass, however, at once to the main subject on which I must speak. It must be a matter of very serious regret to all of you that ecclesiastical questions should for so long a time have occupied a prominent place in public attention, and should have given rise to so much controversy. Whatever may be your opinion about the importance of the points at issue, or about the need for controversy, you will all agree with me in thinking that the diversion of energy from practical work, and the appearance of disunion and dissension are in themselves disastrous; and that true wisdom demands that we should consider how suspicion can be allayed, and the Church be able to resume its proper task of working peacefully for the highest interests of the people. So far as controversy is productive of any result, it is by its power of informing and educating that Christian consciousness, which must ultimately be the arbiter. This is what I have steadily endeavoured to urge, in public and in private. I would venture to urge it more formally upon you to-day, and in so doing I would try to discover some general principles which all would in some measure recognize. First of all, I think that it is necessary to admit the importance and nature of the issue which has been raised. Its meaning lies in this—that certain tendencies within the Church are viewed with suspicion by the people at large. It is obviously desirable that, if this suspicion is unfounded, it should be allayed by frank explanation. But such explanation must have reference to the grounds actually taken by the objectors—i.e., to their conception of the position and principles of the Church of England—not to some ideal conception of that Church, which may be logically tenable, but has little connection with the historical past. Controversy, which disregards facts, and takes refuge in dialectic, is not likely to lead to any profitable result. The great object of any ecclesiastical institution is to keep religion in close contact with life. Anything which needs elaborate explanation or justification is to be deprecated on that ground alone.

The Mediaeval Church.—It is, unfortunately, true that the Christian religion has given rise to many controversies, and has been the cause of

many conflicts. This is not due so much to the fact that the Christian religion is especially open to doubts about its meaning, as to the fact that it has a power of its own, apart from the system in which it is clothed, and has always insensibly trained its children into freedom. Christianity has created aspirations and desires which have come into conflict with existing forms of ecclesiastical organization. The danger to which all institutions are exposed is that they are founded for the good of men, but as they become powerful they tend to exist primarily for their own good. Ease of organization, order, and regularity are what every institution inevitably aims at. It insensibly demands that men should take the form in which they can most easily be organized and dealt with. This is the danger which has always beset the Western Church. It is hardly an exaggeration to say that the history of that Church is of a series of struggles to keep it a humane institution. The central mechanism of the Church always tended to become abstract, to grow out of genuine contact with life. Great movements towards monasticism, and still more the simple methods of the friars, brought it back again from time to time. But gradually the central mechanism laid its benumbing hand upon these reforming movements, and checked their vitality. As the fabric became more stately, it lost in effective power. When its organization had been forged into apparently irrefragable strength, it was found to be intolerable. This is a warning never to be forgotten. The mediaeval Church fell because it had ceased to influence human life through its excessive endeavours to accommodate itself to its needs; because it expanded its system to meet the requirements of feeble consciences, which grew feebler the more they were tended; because it undertook to do so much for men's souls that men felt they were losing all consciousness, that their souls were after all their own.

The Meaning of the Reformation.—I call your attention to this because the question is so often raised: What happened in the history of the Church during the sixteenth century? And the answer differs according to the point of view of him who gives it. I do not think that we shall find the answer in the domain of theology. Indeed, theological considerations in themselves have rarely stirred the minds of multitudes. It more often happens that theology supplies the needful basis for a new outlook on Christian truth, which has been rendered necessary by the results of God's government of the world. This was eminently the case at the Reformation. The growth of knowledge and the development of national consciousness gave men a new sense of power and a new means of criticism. They demanded that the ecclesiastical system should be in accordance with their knowledge, and with the sense of responsibility for their own life and actions which passing events forced upon them. This is the general meaning of the Reformation movement; and on this basis it has been increasingly justified by events. It is a fact that those peoples, which have built their life upon the conception of freedom founded on individual responsibility in the sight of God, have shown a vigour in grappling with the problems of life, which the peoples who remained content with a system which partially obscured that truth have not been able to display. I mention this because it is at the bottom of the interest taken by the English people in theological questions. They are not primarily interested in them from a strictly theological point of view; but they regard with suspicion any form of theological opinions which they think even remotely threatens that idea of freedom which they rightly hold dear. Their suspicions may, in particular points, be mere prejudices; they may sometimes be unreasonable. But they demand that any ecclesiastical development should maintain clearly that sense of individual responsibility in the sight of God, which was won by much toil, and has been preserved with many sacrifices. In so doing, they inherit a feeling of antagonism to any system which has an opposite tendency. They are, it may be, unrea-

sonably sensitive to call an unreasonable religious movement a process which ca-

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sonably sensitive on the point. Yet I should hesitate to call any uneasiness on such a vital matter unreasonable; and I do not think that any religious movement can have a chance of lasting success which cannot or will not give effective guarantees on this important subject.

"The Church and National Life.—Now this consideration has a practical bearing which cannot be overlooked. The question which England had to settle in the sixteenth century was not merely whether or no its Church was to continue to recognize the Papal jurisdiction, but in what relation the system of the Church was to stand towards the aspirations of the national life. So grave were the suspicions of the working of that system in the past, that some countries abandoned it altogether. This was not done in England. The system was retained in its integrity, freed only from noxious growths which disfigured its primitive characteristics. The object of this process of pruning was to reinstate the Church into its proper position as the trainer of national life—a position which it had well-nigh forfeited. The Church stated the position which it claimed, the teaching which it offered, and the nature of the ministrations which it provided. The State accepted that statement and the general result of that offer and that acceptance was the recognition of a concordant, which is generally called the Reformation Settlement. The Prayer-Book contains the Church's offer, the Acts of Uniformity contain the State's acceptance. This is expressed in the Ordination Service, when everyone who is ordained priest undertakes that he will: Minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the Commandments of God. There have been variations in the Prayer-Book, and there have been variations in the Acts of Uniformity and in their application. These were made by the same authorities as agreed in the first instance to frame them. The object of the changes made in the Prayer-Book was to secure the connection of the ecclesiastical system with the legitimate aspirations of the national life, and make it the trainer of all that was best in that life. The end pursued was the creation of a deep-seated sense of individual responsibility for an individual life, fashioned in accordance with the Gospel of Christ. The appeal to primitive doctrine and practice was an appeal to a time before that in which external mechanism invaded the system of the Church. . . . If the Church of England is sometimes spoken of so disparagingly, as a *via media*, it is so only in the sense in which Aristotle defined virtue as being a mean state between excess and defect. It is obvious that either excess or defect is easier than the maintenance of a just mean between tendencies which allure to one side or the other. Yet in this our probation lies in all things; and as members of a Church we have to admit this fact, no less than in the regulation of our individual lives. It is vain to strive and rid ourselves of this responsibility. From time to time we shall be exposed to opposite tendencies of opinion, each having much to urge on their behalf, each corresponding to a body of genuine feeling which demands our respect, and each containing some truth which is valuable, and must be absorbed when it has been reduced to proper proportion. Every strong wave of feeling shows that there is a danger of something being forgotten. We must discover what that something is, and find a place for it, and for the warning which it brings. This is a difficult task, and requires much patience. It is only possible by recognizing the true temper of the Church of England, and holding to that as our guide. The temper of individuals and institutions alike cannot be expressed in formal regulations, but is shown in the main object which it pursues and the methods by which it pursues it. The object of the Church of England is to train up its children to a sense of their responsibility as Christians, and to set forth Christian truth as something which must be apprehended from within, and must work

out its fruits in a strong and steadfast character.

It may be said that the Church is only the teacher of God's Word; but it makes a great deal of difference whether I am taught to believe in my teacher or in the subject which he teaches. In secular matters this makes all the difference between a good and a bad method of education, between one which stimulates and one which dulls the intelligence. In the same way, all systems of discipline claim to train the conscience; but it makes all the difference whether the conscience is trained to dependence on another or to a growing sense of its own responsibility. Only the right temper, informed by a true knowledge of the end pursued, and strengthened by that Holy Spirit which alone gives a right judgment in all things, can achieve the right result. Some men, wishing to solve the difficulty at once, have tried to form ecclesiastical systems without definite teaching or discipline. They have only fallen into imperfect and personal methods of teaching, and an external or rigid discipline which has cramped and narrowed human nature. Again, we must be content to face ever-recurring problems by perpetual test, and trial of passing tendencies with reference to permanent principles. I would apply these considerations to points of controversy which are of frequent recurrence. I have said that public interest is not in theological discussion, properly so-called, but it is in the maintenance of the spirit of liberty, which is felt to have its root in religion; indeed, the test of religious systems is their power of producing fruits in individual character. It is felt that the system of the Church should not be suspected of deviating in any way from this purpose, or of falling back upon methods which were rejected because they failed to produce this result. When people talk of the 'principles of the Reformation,' they mean those changes in the mediæval system which made for liberty, and for the training of the individual to a sense of his responsibility in the sight of God. It is easy to find fault with the selection of those principles, to examine catch-words, and find little in them. But these catch-words represent, after all, the deposit of a long period of thought. All controversies tend to run into details, to end in particular cries, to expend their energy on apparently trivial points. But behind these points stands the principle, with which we have to reckon. We must deal with the principle before we can deal safely with the cry invented to protect it. . . . Now, recent controversy, after removing all that is incidental and trivial, practically is concerned with two matters which were regarded as cardinal points in the system of our Church at the time of the Reformation. These points are—the restoration of the primitive conception of Holy Communion for the mediæval conception of the Mass, and the abolition of the disciplinary requirement of confession as necessary before Communion. These were regarded as of vital importance in establishing that conception of spiritual freedom and of individual responsibility before God on which the Christian character was to be founded. When we look back to the history of the past, and when we consider the needs of the present, we cannot wonder that Englishmen should think deeply and feel seriously on these two points. In considering them, we must bear clearly in mind what the Reformers were trying to do. They aimed at cutting off the existing abuses which kept the people in spiritual bondage, and at establishing their reformed system on a basis which would guard against the re-introduction of the temper from which those abuses sprung. Their reformed system had definitely to train the people of England to a clear conception of their spiritual position. It was inevitable that, in the working of that system, the necessity of guarding against old errors should at first be of greatest importance. The activity of those who laboured chiefly for this purpose was for some time dominant, and what had been omitted was emphasized more strongly than what had been retained. The consequence was that the complete working of the system of the Church of England

was not a prominent object for some time, and it has never been the universal object of the energies of the whole Church. In the present century, this object was brought into prominence, and has been pursued with considerable success. This success has been looked upon with some suspicion, mainly because it has not sufficiently explained its object with reference to the general tendencies of national life. In consequence of this defect, there is still some confusion of thought between the system of the Prayer-Book, as it is laid down, and that system, as it was imperfectly carried out under untoward circumstances. This is a matter which is being cleared up by discussion, and is a legitimate subject for careful explanation. Such explanation involves a consideration of important questions, which require delicate handling. Chief amongst them is the question of the general sentiment attaching to our services, about which people take different views, according as they regard them in reference to the sources from which they were derived, or in reference to the dominant sentiment of the sixteenth century, which emphasized the cutting off of old abuses. On the one hand, it is maintained that these abuses have disappeared before the general spread of intelligence, and that popular taste demands a growing appeal to feelings of dignity and reverence, which are taking their place more markedly in common life. On the other hand, it is maintained that the danger of drifting back to mechanical forms of religion is permanent, that anything which enlists the feelings is dangerous and that nothing should even seem to interfere with the supreme demand on the intelligence of the worshipper. These are opposing lines of thought, which have always existed in the bosom of the Christian Church. In the best times they have served to regulate one another. They correspond to differences of temperament. They will never disappear or be entirely reconciled. Every ecclesiastical system must make room for both. It is hopeless that one should struggle to oust the other. Each, however, must be subject to the fundamental principles of the institution within which it claims to act. It must appeal to these principles and show its compatibility with them. The question of the admissibility of that appeal is capable of decision; and it is that question and that question only, which the authorities of the Church have been attempting to decide. Public confidence has been shaken and serious suspicion aroused by what seems in most men's eyes to be an assertion that there are no principles which claim men's allegiance on the ground that they have been received by this Church and realm, and consequently that every individual priest is free to select from ecclesiastical antiquity any rite or ceremony which he thinks fit, provided he applies it to the service of the Prayer-Book, which may be rendered at his discretion. It is not unnatural that such a claim should cause universal disquiet; it is inevitable that it should be challenged; and it is impossible that it can be maintained."

(To be continued.)

THE BROTHERHOOD OF ST. ANDREW.

A well attended meeting of the Toronto chapters was held in the school-house of All Saints' church on Thursday evening, the 15th of March, when addresses were delivered by Mr. Clougher and the Rev. G. F. Davidson, on the "Individual Responsibility of the Brotherhood Man in the Coming Convention," in view of the annual convention, which will be held this year in Toronto, during the third week of October, and with the object of enlisting the active co-operation of all the members of local chapters of the Brotherhood in the work of making the coming convention not merely a successful one, in point of numbers attending it, but of deepening the spiritual life of the members, and fostering the work, which it is the object of the Brotherhood to accomplish throughout Christendom, viz., the bringing of men, particularly

young men, within the active influence of the Church of God. Mr. N. Ferrar Davidson, the president in Canada of the Brotherhood, spoke with great earnestness on the necessity of each individual member recognizing his obligation in this respect, and not leaving all the work to be done by the selected members of the local committees. At the suggestion of the Rev. A. Baldwin, a resolution was carried, that the local chapters should hold united meetings, monthly, between this time and October, and that deputations from the local committees should visit each chapter in the local district to stir up their interest in the work which lies before them. The names of those willing to serve on the various local committees, viz., Executive, Hospitality, Finance, Transportation, Musical, Halls and Meetings, Printing, Advertising, and Press Committees, were submitted to the meeting, and the election was carried. Mr. Davidson announced that Canon Welch had expressed his willingness to take an active part in the convention, and that already two Bishops of the American Church, the Bishops of Kentucky and Tennessee, had promised to attend.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Annapolis Royal.—At a meeting of the People's Mite Society, held in the Sunday-school house, on March 16th, Mrs. How and Mrs. W. S. Gray were re-elected president and secretary-treasurer, respectively. These officers reported the receipts for the past quarter to be \$27.90; and the balance in the Bank of Nova Scotia to be \$58.35, after the insurance (\$15), on the organ and east window, for three years, had been paid.

St. Margaret's Bay.—Rev. Mr. Greatorex has been appointed rector of this parish on the Atlantic coast in Halifax county.

No appointment has as yet been made to Bridgetown, which, in many respects, is a desirable parish, being beautifully situated in the far-famed Annapolis Valley, and not involving severe work.

The Bishop is still absent in California. Dean Gilpin is acting as commissary.

Rev. C. W. Vernon, of North Sydney, C.B., has gone to New York for medical treatment. He hopes to return in a few weeks. He is meeting with much success in his work.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

The journal of the thirty-first session of the Diocesan Synod has just been issued. Considering that it was eight months ago this session was held in Chatham, some may express surprise that the journal was not printed and distributed earlier. But a resolution of the Synod directed that the report of the Board of Home Missions be printed with the journal, and as the accounts of this Board did not close until December 31st, it necessitated a long delay. For the first time a printed copy of the proceedings of Synod will be placed in the hands of all the contributors to Church work in the diocese. Other years, copies of the journal were sent only to the clergy and laymen representing the different parishes. Until last year, another volume was printed known as the "Report of the Diocesan Church Society," in which was given a full report of home mission work. Last year the Board of Home Missions printed a separate report, which was, like the report of the old D.C.S., placed in the hand of every contributor. The D.C.S. has been married to the Synod, and the same interest will be manifested in this work as formerly expressed in the Church Society. The

present volume is like the old-time D. Church Society report. It contains, besides a report of the proceedings of the several sessions of Synod, clergy list, committees, reports of the committees which were read at the last session, reports from the several parishes of work being done in them, lists of contributors from all the parishes with amounts given, and the auditors and treasurer's report. There is, as a frontispiece, a photo-gravure of the Rev. Canon Ketchum, D.D., who for forty-one consecutive years was secretary of the Diocesan Church Society. It must not be omitted that the list of those who were life members of the Diocesan Church Society is given a most prominent position. When the report was made out there were seventy-six clergy, two of whom were deacons, and five retired.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Que.

Montreal.—Reception in Honour of Rev. H. E. Benoit.—On Tuesday evening, 20th inst., Mrs. M. H. Gault very kindly gave a reception, on the return from England of Mr. Benoit, who recently spent some sixteen months there in collecting funds towards lessening the heavy debt on the Sabrevois Mission, in Montreal. In this onerous undertaking the reverend gentleman has been eminently successful, he having collected during his stay in England upwards of nine thousand dollars (\$9,000). Mrs. Gault graciously and hospitably received the friends of the Sabrevois Mission, in her spacious mansion on McTavish street, on behalf of the Lord Bishop of Montreal and the Ladies' Committee, under whose auspices the reception was convened. In the absence of the Lord Bishop, the rector of Montreal and Rev. Dr. Ker occupied the chief seats; Mrs. Gault and the members of her family receiving their guests, and making everyone feel quite at home. Everyone was presented with a souvenir card, on which were a couple of stanzas of "God Save the Queen," which were sung to open the formal proceedings of the evening, after which Dr. Ker explained, that through a cold His Lordship was detained at Bishops court, and then in a neat speech he referred to the circumstances of the occasion—that Mrs. Gault had, with so much kindness, happily arranged. Rev. Mr. Benoit was then asked to address the company on his arduous labours, which have resulted so successfully, although it would need another \$10,000 to put the institution on a thoroughly sound footing.

Huntingdon.—St. John's.—The rector, Rev. W. P. R. Lewis, has not been enjoying very good health of late, and contemplates taking a short rest.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Lansdowne Front.—The Rev. C. J. Young, B.A., during the past eleven years incumbent of this parish, announced to his congregation last Sunday that he was about to resign, in order to take the parish of Wolfe Island, near Kingston, where he will have fewer appointments and less driving. During his incumbency, three churches, a rectory, and two driving sheds have been built in the parish and only a small indebtedness remains. Two years ago an endowment for St. John's church, Lansdowne, was received, amounting to \$67.50 per annum; there is also money in hand for needed repairs on this church. He removes to his new parish early in April, and will carry with him the best wishes of his former parishioners.

Lansdowne.—This parish has been offered to the Rev. J. de P. Wright, M.A., son of Rural Dean Wright, of Athens.

OTTAWA.

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

Port Elmsley. Rev. C. F. Lowe has just concluded a parochial mission in the town of Greene, N.Y. Its success was even more than we had dared to hope for. The rector could only attend two services out of the sixty of the twelve days. His illness tried him sorely, as he had thoroughly prepared since last September. The church, which cost \$55,000, and seats 600, was filled each night. The interest was wonderful. The expenses, which were fairly heavy, were provided for in the offertories, more than twice over. Special services were held for men, women, special outside enquirers, and general congregations. For the keen-witted children of the large Sunday school, the Doupanloup system, Americanized, was used with excellent results. The question and intercessory box was in constant use. Sectarian ministers came regularly to the services, and the Methodist chief was a constant listener at the Bible readings. The singing, with pipe organ and orchestra, was most inspiring. The rector informed the missioner that at the special men's meetings there were scores who had never been inside a church before. Some, poor fellows, were a rough looking lot, and could hardly believe that their Heavenly Father still loved them. At each concluding special service, all renewed their baptismal vows, while kneeling. It was very solemn, and knees went down which had never bent before. Two hundred came to see the missioner, in the vestry, and took resolution cards. The St. Andrew's Brotherhoods, two flourishing chapters, were specially addressed, as was a cultured reading society of the town. The missioner also lectured on the grand architecture and most beautifully wrought stained-glass windows of the church. A missionary meeting was also held after the mission, in the chapel, which was packed with most kind people. They are going to send a "missionary" mustang to the missioner, for use across his large missionary country. Hospitality to the missioner was simply unbounded, and many were most thankful to be put right on the African question—so many of them had previously favoured the Boers. On the way home, the missioner addressed a crowded congregation in Syracuse, where, last winter, he held a mission, which was often attended by Bishop Huntingdon. These good people, though themselves pledged to the hilt, are going to help in the new church to be erected this year on the island of Port Elmsley. Stone is now being drawn for it. All are enthusiastic, and Roman Catholic and all sorts have even assisted in this work. The Bishop is expected in May for stone-laying and confirmation. The division of the mission, for which the Mission Board made a grant last November, has not yet been effected, through lack of a suitable missionary. Aggressive Christianity and a divine discontent are the two things needed in all this country, and Bishop Hamilton has good hopes of being able to supply "advance" early in the coming summer.

Osnabruek and Moulinette.—Services for men only are a feature of the Lenten observance in this parish. On Sunday evening, March 18th, notwithstanding bad roads and weather, a very large number of men gathered in St. David's church, Wales, for one of these services, which was conducted by the rector, the Rev. R. W. Samwell. The service was a most deeply impressive one.

Lancaster.—The Church of St. John the Evangelist was reopened again for service on March 11th, having been closed for three weeks, during which time the services were held in the Church Hall adjoining. The church was closed for the purpose of having the walls decorated by Messrs. J. C. Spence & Sons, the well known stained glass workers, and church decorators, of Montreal. The work embraced the colourings of the nave, choir and sanctuary walls, in oils, and

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the placing of a new reredos and panels on the east wall. The nave has been treated in a warm sage green, relieved by a delicate bordering of cream; the choir walls in the same tone of green, with diapered fleur de lis work in a deeper shade, alternated with the maltese cross in gold. The sanctuary arch is surmounted by a richly illuminated text: "He ever liveth to make intercession for us." On each side of the arch, lilies in white and gold have been painted, which add greatly to the beauty of the choir. The walls of the sanctuary have been coloured a rich Pompeian red, and, like the choir, are relieved with the sacred monogram in diapered work and cross in gold leaf and bordered above the wainscoting by a running foliage design in rich green and gold. The reredos is of dark quartered oak, and occupies the whole of the east wall up to the sill of the east window. The central portion above the altar is divided into three panels, with pilasters and crested mouldings. The central panel contains the figure of Christ in Glory, seated on the throne, crowned, and holding in His left hand the orb, whilst the right hand is raised in the act of blessing. The drapery of the figure is a rich red with a lining of delicate green, and the undergarment is a monochrome or light buff shade, the background being in a gold mosaic treatment. The panels on either side of the reredos are filled with standing figures of St. Andrew and St. David; these are also treated in rich colouring with a gold mosaic background. The spaces between the altar and side wall in the reredos contain on either side kneeling figures of angels, looking towards the central figure. The angels are shown with swinging censers and are treated like the other figures in rich colouring with a background of gold mosaic work. The entire cost of the above improvements was borne by the generous Churchwomen who recently de-frayed the cost of building the church, which is now, perhaps, one of the most beautiful and complete churches in Ontario.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

The Bishop of Toronto and Mrs. Sweatman heard last week by a telegram from Mexico, of the severe illness of their eldest son, Mr. Arthur Sweatman, of typhoid fever. Much sympathy is universally felt for the Bishop and his family.

St. Matthias.—The Rev. F. B. Norrie has resigned the rectorship of this parish. He leaves to join the staff of clergy at St. Mark's, Philadelphia, on May 1st. The Rev. Dr. Mortimer is the rector of St. Mark's.

St. Jude's.—The Rev. F. Herbert Hartley, who has been in charge of this mission for some time, will succeed the Rev. F. B. Norrie, as rector of St. Matthias.

The Ven. Archdeacon Mackay, administrator of the diocese of Saskatchewan, in the absence of the Bishop, who is in England, was in the city last week, on business connected with the diocese.

St. Stephen's.—The first meeting of the Guild of St. Barnabas for Nurses was held in this church, Wednesday evening, March 14th. After evensong, the chaplain, Canon Welch, read the office for the guild. An address was given and eleven associates were received. The members adjourned to the rectory, when an address was given by Miss Stikeman, who is the Superior of the order in Montreal. There was a celebration for the members at 7.30 the following morning. The guild is a branch of the English order, and is one of the many that have been started in different parts of the Empire. It has for its object the help, both spiritually and otherwise, of those engaged in tending the sick in hospitals and outside. If there are any members in Toronto, the Superior, Mrs. Broughall, St. Stephen's rectory, Bellevue

avenue, or the secretary, Miss L. C. Brent, Children's Hospital, would be very glad to hear from them. The meetings will be held the 1st, Tuesday in the month at St. Stephen's church at 8 p.m., beginning the 1st Tuesday in May. Louise C. Brent, secretary.

St. Clement's.—A series of Lenten services are being held in this church by the Rev. H. C. Dixon, each of which are illustrated by lantern views; the church was completely filled. On Tuesday last, the subject was "The Tabernacle in the Wilderness," and in Holy Week will be the "Passion of our Lord." Mr. Dixon has also been holding similar services, almost every other night, during Lent, to very large congregations in other churches.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Rothsay.—The usual load of oats (70 bushels) was presented again to the incumbent this year. A wood bee has also become an annual fixture. At the social evening, which the young people spend at the parsonage every year, a pair of gauntlets was presented, each, to the organist, Mr. Jas. Wooddisse; the choir leader, Miss Wooddisse, and to the clergyman's wife, Mrs. Leake. The friends of this mission, particularly the diocesan W.A., will be glad to learn that the attendance at the Drayton church continues to be quite encouraging.

Milton.—The Lenten services of Grace church are being well attended, and we are looking forward to a joyous Easter, when we hope we may be found more like our Lord and Master. On Tuesday evening last, the Rev. Prof. E. W. Huntingford, M.A., of Trinity University, gave a very interesting illustrated lecture on "Church History," in the school-house, which was well attended and much enjoyed. Prof. Huntingford also lectured on Monday evening at Christ Church, Omagh; the lecture was interesting and enjoyable. It might be a good thing if the diocese could appoint someone to deliver similar lectures in every parish and mission; there is certainly great ignorance in matters concerning the history of the Church.

At a meeting of the Standing Committee of the diocese, held on the 20th, the following report was presented by a sub-committee and after a brief discussion was directed to be printed and copies sent to churchwardens and members of Synod for consideration before the next annual meeting of Synod about the middle of June next: That there were last year (1898-99), 63 cures (107 congregations), in the diocese, of which four contributed from \$1,500 to \$2,000 each; four contributed \$800 each; seven from \$700 to \$800; nine from \$600 to \$700; eight from \$500 to \$600; eleven from \$400 to \$500; three from \$300 to \$400; and fifteen from \$119 to \$300 each. The 63 cures contributed in all \$37,737, an average of \$600 per cure, or \$353 per congregation. Of the fifteen cures which contributed from \$119 to \$300, one reported having 235 families and 106 communicants; another, 93 families and 153 communicants; a third, 93 families and 134 communicants, and a fourth, 56 families and 126 communicants. If it were not for the parochial endowments, the commutation and mission funds, there would be very serious difficulty in providing the ministrations of the Church in many districts of the diocese. Even with the assistance of all these funds, there were last year ten clergymen whose incomes were between \$600 and \$700; six between \$500 and \$600, and seven whose incomes were under \$400. Your committee have sought to discover means which might prove practicable whereby the small stipends might be augmented and fresh life and vigour be given to both priest and people, and now submit the two following schemes, either or both of which might be given a fair trial: The first proposition is as follows: The present system shall continue, viz., the

duty of maintaining the clergyman and providing him with a residence shall rest upon the cure receiving his services, and when aid is given for the Mission Fund, it shall be regarded as temporary and shall be reduced or withdrawn as soon as the circumstances of the mission will permit, subject to the following conditions: (a) That no priest shall hereafter be licensed to a cure until an income of at least \$600 and a house, or \$700 without a house, is guaranteed to the satisfaction of the Bishop. This income shall not include any annuity he may be entitled to from the Commutation Trust Fund, or income for parochial endowments. To facilitate the carrying out of this rule every means should be used; (1) To educate the members of the Church into the scriptural method of systematic and proportionate giving; (2) To group weak stations, and to attach outlying stations to a town parish, making a mission grant when necessary to enable the priest to engage the services of a deacon or student. (b) That pressure—even to the withdrawal of the services of the Church—be brought to bear upon defaulting stations or cures which, in the opinion of the Bishop and Standing Committee, are not doing their fair share in the support of the ministrations of the Church. (c) Some well defined system of promotion and removal, under Episcopal supervision, is recommended. Some system is needed by which an honourable separation might be brought about between disaffected cures and their incumbents. Cases are occurring from time to time in which loyal Churchpeople are forced to feel that a change is the only hope of deliverance from practical stagnation and ruin. It is felt that a large proportion of the clergy would welcome some regulated system. His Lordship, the Bishop, may not in every appointment be able to carry out any rule that may be adopted, but it is felt that when the system becomes understood, it will be respected, in a majority of cases, by both clergy and laity. At present a clergyman of average ability and efficiency, who commits no offence, and pursues his work quietly and energetically, is allowed to remain, without hope of change or promotion, in the charge to which he was perhaps first assigned, until he becomes utterly disheartened and discouraged. He very justly feels that his experience and fidelity have a right to be considered and rewarded. The cases appealing for readjustment and redress, for one cause or another, are so numerous and so injurious to the Church's interest and progress that some system of promotion and removal must be devised before very marked progress can be made in raising stipends permanently. The following is the second proposition: The assessment of every parish in proportion to its circumstances towards a common Diocesan Clerical Income Fund, from which all the clergy may be paid a maximum and minimum stipend by the Synod, leaving to the individual congregation, after it has satisfied the assessment to the common fund, to supplement the synodical stipend of its minister, according to its own will and generosity. Your committee would recommend, in the event of this report being adopted by the Standing Committee and the Synod, that the Bishop and Standing Committee be authorized to put into operation such of the principles and recommendations contained herein as they may deem practicable, and to apply, if necessary, for legislative powers for such purpose. All of which is respectfully submitted, (Signed), Charles E. Whitcombe, Chairman.

HURON.

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

Point Edward.—Rev. V. M. Durnford, who has done excellent work in this parish on the most slender stipend, had an application before the executive for a grant to enable him to carry on the work as the ground needs. There is work enough in his parish and the annexed Indian reserve for two men, but the parish raises only enough for one man's stipend. The result has been that Mr.

Durnford has paid most of the expense needed for help to maintain the work out of his own pocket. Solid progress is observable in the work, as the congregations show, and as is further seen in the increase of \$200 in the sum raised for stipend over what it was four or five years ago. A commissioner will be sent into the parish, and it is hoped that this will lead to the necessary grant.

Dresden.—There are many indications of renewed interest in deanery life and work through out Huron diocese. The deanery of Kent is making an important move in this direction. Monday, March 19th, at this place, occurred the first of a series of monthly meetings for intercession. The rector of Dresden, Rev. J. K. Griffin, is keenly interested in every healthy development of Church life, and rightly thinks that the church at the close of this century needs settled habits of intercession more than she needs century funds, badly as money is needed. This meeting has the same object in view as the English Archbishop's call to prayer.

Chatham.—A lecture scheme has been attempted in this deanery with a fair measure of success. The lectures have been delivered thus far in Holy Trinity parish, Chatham. No charge is made, but a collection taken up to defray expenses. The two lectures delivered here are, "The Nation's Debt to the Church," by Rev. J. C. Farthing, and "St. Patrick," by Rev. T. G. A. Wright. The next lecture will be on the "Boer in South Africa," by Professor Mackenzie, of Trinity University, Toronto.

Watford.—The many friends of Rev. John Downie will be pleased to know he is able to undertake work again. He was laid aside for a couple of weeks by a very severe illness contracted through exposure and cold.

London.—Thursday, March 15th, the Executive Committee met; various members of the committee gave lectures or addresses in London that day. Rev. J. C. Farthing preached at St. John the Evangelist's; Rev. T. G. A. Wright gave the second lecture of a course on Canon Law, at Huron College; Rev. Rural Dean Hodgins preached at St. John's, London township; Canon Dann preached the same night at Christ church. A heated discussion arose at the executive over the proposal to separate Dover from Trinity church, Chatham. This proposal has stirred up considerable local feeling but nothing was done. Among the important results of this meeting was the pledge to pay the bishop his travelling expenses, \$500 per annum in future. Judge Ermatinger proposed this and it was unanimously endorsed. It was generally felt that it was a disgrace to the diocese to allow the bishop to pay his own expenses.

Dresden.—Quiet Day for the clergy of the rural deanery of Kent.—The first of a series of Quiet days for the clergy of the deanery of Kent was held in Christ Church on Monday, 19th inst. At a previous meeting held in Chatham the best method of responding to the "Call to Prayer," issued by the bishops of the Church in England was discussed. Although their pastoral was sent in the first instance to their own dioceses alone, it was felt that it was a call to the whole Anglican Church, and that no better use of the closing year of the century could be made than by having frequent meetings of the clergy for intercession. It was recognized that the appeal made to earnest and devout Christians by the fact that the century is coming to a close is no mere sentiment, but can more truly be termed a trumpet call to the whole Church to arouse herself, "Knowing that now it is high time to awake out of sleep." It is confessed on all sides that indifference and worldliness are hindering the work of the Church. What then can be done? It was felt that now, as at all times, the surest way to revive and purify the Church is to

have recourse to more earnest and persistent prayer for both ministry and people. Accordingly it was arranged to have a number of days of united intercession during the year, and the first was held as above. The day began with a celebration of the Holy Communion, preceded by the hymn, "Come ye yourselves apart and rest awhile," the clergy being asked to make special prayer, while pleading the death of Christ, for an increase of spiritual life in the Church. "Come gracious Spirit, heavenly Dove," was sung, and then the incumbent, Rev. A. K. Griffin, gave an address on "The Christ-like Life," Psalm li., interpreted as applying to the Church and ministry, was said kneeling, followed by the concluding supplications in the communion service, and by prayers for all degrees in the ministry, and for an increased supply of clergy. After luncheon, during which one of the addresses by the late Archbishop Benson from the volume entitled "Single-heart," was read, prayer was resumed in the church. The metrical litany "Jesu with Thy Church abide," was first sung, after which the incumbent gave an address on "Prayer," with special reference to the clergy as appointed intercessors for the people. The Litany proper was then said, and "Through the night of doubt and sorrow" was sung. The Rural Dean, the Rev. R. McCosh, then gave an address on "Brotherly Love," after which prayer was made for brotherly love within the Church and among those who are separated. At the close of both morning and evening session opportunity was given for extempore prayer, and earnest supplications were made for the blessings desired. So concluded the first of the services of intercession. The clergy then adjourned to the parsonage, where arrangements were made for the next, to be held in Christ Church, Chatham, on St. Philip and St. James' Day, May 1st. The unanimous testimony of those present was that the day had been one of great blessing, and they requested the secretary of the deanery to communicate with other deaneries with a view to securing their co-operation, and so enlarging the circle of prayer.

ATHABASCA.

Richard Young, D.D., Bishop, Fort Chipewyan, N. W. T.

The friends of Bishop Young will be pleased to hear that he has so far recovered from his dangerous illness of last year that, after some months spent in England, he hopes to return to the Northwest in May next.

During his absence the Mission at Athabasca Landing has been in charge of Mr. Richard Cox, who as lay missionary and schoolmaster, has done excellent service.

The Rev. D. Curry, of Christ Church Mission, Peace River, who has been to Ontario on furlough, has returned to the north, much refreshed by his vacation and the interest and sympathy shown by the friends he has met.

Vermilion.—The Rev. M. Scott, after fourteen years service, most faithfully rendered, is resigning that mission and the charge of the Grene school. Mr. Scott will come to Manitoba this year. The Rev. A. S. White, who went out last year, will be left in charge. With both mission and school upon his hands he will need the assistance of the Church in providing helpers. One of these at least should be a lady missionary to assist in the school management. The Grene school has from twelve to twenty boys and girls. The prayers of Churchmen are asked that God would bless and provide for the wants of this important mission.

NEW WESTMINSTER.

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

Vancouver.—The Bishop of New Westminster held an ordination in Christ Church, when H. W.

L. Laffere, B.A., and D. Davies Moore, M.A., B.D., were ordained to the diaconate. The sermon was preached by the Ven. Archdeacon of Columbia. Mr. Laffere is a graduate of the Royal University of Ireland and has been for some years teaching in the public schools in British Columbia. Mr. Moore is a graduate in arts and theology of Mt. Allison College, Sackville, N.B., and was lately superintendent of Chinese missions for the Methodist Church. He was for some years connected with the New Brunswick and Prince Edward Island conference, and afterwards Wesleyan chaplain to the forces at Singapore. Before returning to Canada he was for two years principal of the Queen's Jubilee College at Amoy, China. He is a native of Nova Scotia, and a cousin of Sir Louis Davies.

New Westminster.—St. Barnabas.—The Sunday school of this church has increased in such numbers that the congregation have decided to enlarge the parish room first, before they make any addition to the church, which also is too small for the needs of the parish. The work on the parish room will be an addition 30 feet by 20 feet, and is to be fitted up with all the modern appliances for teaching on the kindergarten system. There are now over 100 children, 12 teachers and two officers in the school, which thus ranks as the second largest school in the diocese.

Holy Trinity.—The new organ being built by Warren Bros. for the Cathedral is expected to arrive in a few days now; this will complete the furnishing of the church for the present. The congregation are making an earnest effort towards reducing the debt and so far have met with a liberal response, in fact there now remains a small sum, comparatively speaking, which is quite possible to be made up by Easter.

MOOSONEE.

Jervois A. Newnham, D.D., Bishop, Moosonee.

The Rev. W. A. Burman has received the following letter from the Ven. Archdeacon Lofthouse, dated Loe La Biche, February 22nd: "You will see from this address that we are making some progress on our journey. We reached Edmonton about midnight on the 9th inst, being five hours late owing to a breakdown ahead of us from Calgary to Edmonton. We were detained at Edmonton just a week owing to difficulties in getting teams to come on here, but got away last Friday, the 16th, and reached here late last night, having made a very fair trip; people in Edmonton told us the road would be very bad and the round trip would take three weeks. We took five days, and did not travel on Sunday, except a very short piece in order to reach a good stopping place. The roads were not at all bad, in fact, I should say they were very good, but that may be owing to my travelling through country where there are no roads at all. The country between here and Edmonton is very pretty in places, and is fairly well settled. Some of the farms are well laid out and looking as if they were doing well. The Indian reserves "Saddle Lake," "Good Fish Lake," and "White Fish Lake," through which we passed, all seemed to be in a flourishing condition; we saw some really good stock at many Indian houses. We spent the night at the Roman Catholic Mission at Saddle Lake. They have quite a large school and a very neat little church. We met the Rev. Mr. Glass at Good Fish Lake, and spent a very pleasant evening with him. We were unable to stay at his mission but passed through it, and everything looked as if the people were doing well. I could not help feeling a little bit envious, and I am afraid rather bitter against the Government who have done, and are still doing so much for these Crees, and entirely overlooking those hundreds down towards Hudson Bay, who are much worse off in every way, simply because they can get nothing in the country to help them. I do trust the Government may soon do something for them, and help us in our schools as

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they are helping these in this part of the country. I suppose this will be almost the last chance of sending out letters until next June. Our journey from here will be entirely on foot, 800 miles, and we hardly expect to reach Resolution before the 1st of April."

J. LOFTHOUSE.

British and Foreign.

It is stated in the English papers that the Bishop of Athabasca, who is now in England, is preparing to resign his See.

The Ordination lists recently published show a total of 518 candidates ordained (241 deacons and 277 priests) as against 515 (244 deacons, 271 priests) at the same season last year.

The Bishop of Grahamstown asks for women to volunteer for work in his diocese. They cannot be sent out until peace is established, but meanwhile they can be going through the necessary training.

The Church Missionary Society has received a munificent donation of £8,000 from a source absolutely anonymous; £2,000, it is stipulated by the generous donor, must go to the maintenance of medical missions.

The new Bishop of Cashel, on the Wednesday preceding his consecration, was presented with an Episcopal ring and an illuminated address, the gift of the clergy of the united dioceses of Down, Connor and Dromore.

The Bishop of Manchester has approved a scheme to build a new church and form a new parish out of the parish of Holy Trinity, Darwen. The mother parish has a population of upwards of 13,000, and it is proposed to detach 5,500 to form the new parish of St. George's.

Nottingham.—The new reredos which has been erected in the parish church, Bulwell, in memory of the late Mr. Thomas Hardy of Bulwell Hall, at the expense of the widow and children, was dedicated by the Bishop of Southwell at a special service. The memorial is a splendid example of the sculptor's art.

As part of the restoration scheme of the old parish church of Macclesfield, it has been decided to restore the ancient Savage Chapel at an additional cost of nearly £2,000. The complete restoration of the church will cost more than £20,000, and of this sum the committee have received in subscriptions £15,093.

A noteworthy point in the Bishop of London's charge to his clergy is his apparent determination to hold the balance level. He will have nothing to do with mediaevalism in connection with the Communion service nor with habitual confession; on the other hand, he will not countenance the omission of services, or parts of services prescribed by the Prayer Book.

The progress of Christianity in Central Africa continues to be rapid. Kamswaga, the King of Koki, a large district to the southwest of Uganda, is now under instruction for baptism. The Rev. H. Clayton, the C.M.S. missionary in charge of that district, says the king has abandoned polygamy and other heathen practices, and shows every sign of earnestness and sincerity.

To build new Church-schools at an outlay of £8,000 in one of the poorest parishes of London at this time is an act of faith which needs support—and deserves it. H.R.H. Princess Christian performed the opening ceremony of the St. John's schools, Bethnal Green, which have just been rebuilt, mainly through the exertions of the Bishop

of Stepney. Churchmen looking about for some distinctively religious work upon which to bestow their alms could not find one more worthy than this.

The Bishop of Carlisle has appointed Dr. Prescott, Archdeacon of Carlisle, to the office of Chancellor of his diocese in succession to the late Chancellor Ferguson. These offices were at one time much more largely filled by the clergy than they are now. Mr. Ferguson succeeded a clergyman, but the only clerical diocesan Chancellor at the present time, other than Dr. Prescott, is the Worshipful Dr. Espin, Prolocutor of the Lower House of the Northern Convocation, who presides in the Consistory Courts of Chester and Liverpool.

The Bishop of Zanzibar, speaking upon missionary work in Africa at a general meeting on Tuesday of the Society for Promoting Christian Knowledge, said they had always had before them the giving to the Africans of the ministrations of the Church by ministers of their own nation. They had therefore been more educational than industrial, although they had not disregarded the latter. Promising African boys were taken from schools on the mainland if they showed an aptitude for the work, and were trained for holy orders. In addition to those natives already ordained, there were now two deacons of some years' standing waiting for advancement to priest's orders. This would probably be the work of his successor, for he did not himself propose to return to East Africa as the head of the mission. Grants of money and books were afterwards voted amounting to £2,995.

Correspondence.

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

THE AMEN.

Sir,—Your correspondent "A. H. F." in your issue of the 8th inst., asks the pertinent question: "Why is the Amen at the end of the 'Ter Sanctus' and the 'Gloria in Excelsis' in the Communion office printed in italics when it seems a universal custom that the people should join in both?" The intention of the Church was that the priest alone should say the "Ter Sanctus," the people merely joining in by way of response at the words, "Holy, holy," etc. With regard to the "Gloria in Excelsis" it should be sung by the choir, and is only to be said (read) by the priest in the absence of the choir. It is for these reasons that I apprehend that the Amen is so printed.

G. H. N.

THE GENERAL THANKSGIVING.

Sir,—Several letters have appeared on the above subject in your columns, and one correspondent refers, among other things, to the General Confession in the Communion office. Now the rubric to the latter says that it is to be made "in the name of all those who are minded to receive . . . by one of the ministers;" and this seems to imply that it was not originally intended to be recited by the people. In the two earlier reformed books the intention is very clear that the Confession should not be said by the people. Thus the argument about the italicized "Amen" does not hold good. Neither does the other argument which refers to the frequent capital letters, for a capital follows a semicolon in the shorter exhortation to this very Confession. The arguments against the repetition of the General Thanksgiving apply equally to the Trisagion in the communion office and the prayer usually repeated by the congregation in the "office for Public Baptism of Infants." It seems to me that these

are all matters to be decided by general custom. There are many customs like the singing of the "Gloria Tibi," that have no authority at all, but yet have survived by tradition from some ancient custom. And when you come down to the fine point, "Why should it not be so?" This hair splitting about trifles that can possibly have no consequence in themselves is to say the least small. It is true that big things hang on little hinges, but what "big things" hang on the question as to whether a congregation repeats the general thanksgiving or not. Speaking as a worshipper I must confess that to say it after or with the minister is a welcome relief at the end of the State Prayers and Occasional Prayers that are sometimes very long.

EDGAR W. PICKFORD.

IS A MISSIONER REQUIRED FOR ENLIGHTENED CONGREGATIONS?

Sir,—I notice that certain Evangelical clergymen in the city of Toronto have secured the services of the missionary of Huron diocese to carry on a "mission" in their parishes, and that "the earnest prayer of Christians is asked for God's blessing upon the services." It seems to me that such a procedure is something new in the Church of England, and that there must be a deadness in the Church, otherwise there would be no need of adopting the Methodistical plan of stirring up religion in professing Christians. The question which comes into my mind is this: Why should not these men of God be as able to arouse their respective congregations to a knowledge of their shortcomings and their need of a Saviour as the missionary from Huron? Can it be possible that He who hears prayer blesses the labours of one of his servants, while He withholds the blessing from the labours of others, both being equally faithful? Do not the Scriptures tell us that God uses man as a mere instrument, for St. Paul says that "we have these treasures in earthly vessels, that the excellency of the power may be of God and not of us." And again, we are assured that "Paul may plant and Apollos water, but it is God that giveth the increase." I believe if a minister of God is faithful to his own soul, he will also be faithful to the souls of those committed to his charge, and that God will most assuredly crown his labours. "Ask and it shall be given unto you." But why should this missionary of Huron leave his own diocese and come to those enlightened congregations of Toronto to make converts? Are there not scores of country places in his own diocese where he could labour—places where the voice of the Church has not yet been heard, and many more where the weeds of this world have grown up and choked the good seed sown? Do we not continually hear of the spiritual deadness of the Church in that truly Evangelical diocese? Is there not great need for a "revival" in his own diocese, and where he could use his eloquence? Why then spend such valuable time in Toronto amongst a people that are not only professors of Christianity but are blest with the means of grace abundantly supplied? And after all it may be asked: Is there any benefit in those revivals? Is it not a fact that it is too often found to be mere excitement for the time being, and like any other stimulant, when its effect ceases, a deadness is sure to follow, and "the last state of the man is worse than the first." Many Presbyterian clergymen, who heretofore have utilized such machinery have now set their faces against it as a "snare and a menace" to their parishes. They have unhesitatingly declared that no lasting benefit is derived from these "itinerant preachers." One more remark and I will have done. Is it not an admission on the part of the reverend gentlemen that they have failed in reaching the hearts of their people and, therefore, are obliged to solicit the services of the missionary of Huron to stir up the gifts which these people already possess through the channels of the Church? How would these reverend gentlemen now answer the question which they had to answer before their ordination: "Do you believe you are called to the ministry?"

A LAYMAN.

Family Reading.

OUR STAR

Every cloud has a silver lining.
 Every desert is moistened by dew.
 Every star in heaven is shining.
 Though the clouds obscure it from our view.
 When life's dark years are o'er us gliding,
 And trouble comes to me and you,
 Just think of the star in heaven shining,
 Though the clouds obscure it from our view.
 In life's great battle and struggle and din,
 If our hearts grow hard and cold and dead,
 And we fall on the field all spotted by sin,
 Just think of the star that's shining overhead.
 'Tis the light of the star that gives the lining,
 'Tis the hand of God that sends the dew;
 'Tis the hope of Christ within us shining,
 That bids us rise and start life anew.

FIFTH SUNDAY IN LENT.

"Lead us not into temptation." This petition comes naturally after the prayer for forgiveness. When a man wakes up to see hanging over him the spectre of sin—unable to move, almost losing breath under the oppression of guilt—he cries aloud, "Forgive, oh, forgive!" When, then, the Lord comes to rescue him, to remove the weight, and he arises a free man, and catches a full breath of God's forgiveness, his first impulsive wish is that he shall not get into the same distress again. After the prayer "Forgive," comes the prayer, "Lead us not into temptation." This is a terse and striking way of saying, "Father, lead us, lest we fall into temptation." Give thy heart to God's leading, and the devil will keep out of the way. Keep the ear of thy conscience sensitive, so that thou mayst hear the still small voice saying to thee, "This is the way, walk ye in it." Go when grace calls thee, and where it directs thee.
 Christian perfection lies in this; first, to skilful the conscience to hear the Spirit's gentle voice, and then to obey. In all thy ways remember Him, and He will direct thy paths. Father, lead us, lest we fall into temptation.

TEMPTATION AND SIN.

Temptation is to be carefully distinguished from sin. The burden of temptation is hard enough to bear. To fight day by day against the manifold trials and temptations which surround us, this, which is the common lot of all mankind, is no easy burden to bear; but if every solicitation towards evil was a sin, staining and defiling the soul, then the burden would be intolerable, and we should have to cry from the very bitterness of our hearts to God Who had permitted us to pass through trials and experiences so great. But thanks be to God it is not so. Oftentimes we look upon our temptations as though they were necessarily and of themselves, sin; but if we may venture carefully to distinguish between temptation and sin, we might almost say that when the sin begins, the temptation is past. The temptation lasts in the struggle, and the conflict, and the warfare against sin; that is the striving and the proving of our nature; but when there is a compliance with the tempter's will, when there is a yielding of our heart towards the evil that solicits us, then, indeed, the conflict is beginning to pass, then, indeed, the time of trial and struggle is over, and sin begins to work its fatal work. But not every solicitation to evil, not every

trial that befalls us, thank God, for it is developed into sin. God enables us in His strength to resist. J. T. Kinto.

ALONE WITH GOD

No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude and there discovered its native strength, its absolute invincibility when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for awhile, like Moses into the land of Midian, or like our Lord Himself into the wilderness, or like St. Paul into the Arabian desert, and there, in solitary communion with God, they come to themselves. From that communion with God, from that highest of all companionships, they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls, visions which never fade afterward even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled.

ONE SIN.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body; one sin destroy the soul.

It little matters how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it little matters how zealous the man may be in a thousand things, if he tolerates one darling sin; Satan will find the flaw and destroy all his hopes.

The strength of the chain is measured not by the strongest, but by its weakest link, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord, Who prayed for us that our faith fail not.

Either our pride, our sloth, our ignorance, our anger, or our lust would prove our ruin unless grace interposed; anyone of our senses or faculties might admit the foe—yea, our virtues and graces might be the gate of entrance to our enemies. O Jesus! if Thou hast indeed bought me with Thy blood, be pleased to keep me by Thy power even unto the end.

GAIN YOUR OWN SOULS.

It is a very peculiar view, and yet certainly a Scriptural view, which regards the soul itself as having still to be either gained or lost by each one of us, the living. Two texts, both obscured in the Authorized Version, are explicit upon this point. One of these is in the twenty-first chapter of St. Luke: "In your patience ye shall gain your souls." The other is at the close of the tenth chapter of the Epistle to the Hebrews: "We are not of them that draw back unto perdition, but of them that believe to the gaining of the soul." The soul is the prize of the lifelong conflict; it is the stake of the great game in which the man and the man's enemy are at play. It is this which makes life itself so serious, so momentous. "What shall it profit a man if he shall gain the whole world, and lose his

own soul? or what shall a man give in exchange for his soul?"—that is, to get it back if it is once forfeited. It is this which makes each particular act, each mis-spent day, each careless habit—yes, our Lord adds—each idle word, such a grave matter. It is a false move in the great game of which the soul is the stake, the risk and the forfeit. The soul itself is not your own yet; it depends on the life, the life earthward and heavenward, the life towards man, and the life towards God. Dean Vaughan.

A KINDLY STAG.

"There was a tame stag which belonged to a lady living in the suburbs," writes Helen Ward Banks, from Manila, in the Philippines. "He was a pet and allowed to roam at his will. The ponies did not have the same freedom. When they were taken out, they had to be tethered. One day the man who fed the ponies tied one of them with a very short rope, and then carelessly put its bunches of hay beyond its reach. The poor little beast vainly strained at its rope to reach its meal. His owner, watching from the window, was about to go to his help, when he saw the stag standing by, taking in the situation. He waited to see what would happen. The stag soon found a way out of the difficulty. He bent his pronged head, lifted part of the hay on his antlers, and put it down under the pony's nose. Then he went back for more, until the grateful pony had his full meal before him, and was making a hearty breakfast."

HINTS TO HOUSEKEEPERS.

Scalloped Crabs.—Put the crabs into a kettle of boiling water, and throw in a handful of salt. Boil from twenty minutes to half an hour. Take them from the water when done and pick out all the meat; be careful not to break the shell. To a pint of meat put a little salt and pepper; taste, and if not enough add more, a little at a time, till suited. Grate in a very little nutmeg, and add one spoonful of cracker or bread crumbs, two eggs well beaten, and two tablespoonfuls of butter (even full); stir all well together; wash the shells clean, and fill each shell full of the mixture; sprinkle crumbs over the top, and moisten with butter, then bake until nicely browned on top.

Baked Shad.—Many people are of the opinion that the very best method of cooking a shad is to bake it. Stuff it with bread crumbs, salt, pepper, butter and parsley, and mix this up with beaten yolk of egg; fill the fish with it, and sew it up or fasten a string around it. Pour over it a little water and some butter, and bake as you would a fowl. A shad will require from an hour to an hour and a quarter to bake.

Breakfast Rolls.—One quart of sifted flour, three teaspoonfuls baking powder, half teaspoonful salt; mix well together, dry, then add three and one-half gills of cold milk, or enough to make it the consistency of batter, and drop with a spoon into gem baking-pans, which should have been previously heated very hot and buttered.

Cocoanut Steeples.—One pound of powdered sugar; one-half pound of grated cocoanut; whites of five eggs. Whip the eggs as for icing, adding the sugar as you go on until it will stand alone, then beat in the cocoanut. Mould the mixture with your hands into small cones, and set these far enough apart not to touch one another upon buttered paper in a baking pan. Bake in a very moderate oven.

March 2
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Children's Department.

BEHOLD THE BIRDS.

BY ELLA GILBERT IVES.

When God first made a little bird,
For sheer delight,
He gifted it with power of song
But not of flight.

Then by its side he gently laid
Those untried things
That we in human parlance call
A pair of wings,

And said, "My little one, this load
Uplift and see
Beneath this strange disguise my love's
Sweet thought for thee."

The feathered darling serious grew;
A sudden sob
Choked all the music in its throat
And seemed to rob

The air of sunshine, yet it gave
A patient nod
And said, "I'll bear it for your sake,
Dear Father God;"

Then on reluctant shoulders, firm
The burden laid;
And lo! the merry winds of heaven
About it played.

Until in very ecstasy
It spurned the ground
And borne upon its lifted load,
Glad freedom found.

O mortal shrinking from thy cross,
Behold the birds!
And learn the dearest meaning yet
Of those sweet words.
—The Independent

THE GIRL AND HER BROTHER.

The relationship of sister and brother is one of the sweetest and dearest in the world. It ought to be one of mutual confidence, courtesy, comradeship, and consideration.

Much is said to boys about being good brothers, but do the girls all realize, and always realize, that they are largely responsible for the making or unmaking of good brothers? Sisterly kindness will go far toward securing brotherly kindness. One need not stand off and say, "It is your duty to be a good brother to me." How much

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REV. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard Street, writes Oct. 21, 1899: "For colds and rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work, it is simply invaluable."

REV. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia and I found it very helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

REV. J. FREDERICK RENAUD, Secretary St. Andrew's Home, 46 Belmont Park, Montreal, Que., writes Nov. 30, 1899: "I have great pleasure in bearing testimony to the efficacy of Oxydonor No. 2, invented by Dr. H. Sanche."

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sister looks to him, depends on him, loves to have him attend her, and will not fail nor forsake him, and it will develop a protecting tenderness good for both boy and girl.

Girls who have little brothers have a wonderful opportunity. They should be to them models of all gentle womanliness. The chivalrous spirit should be cultivated in them by the sister's high appreciation of all they do for her; and her hearty and confident expectation that they will treat her as they should, will put them on their honour, and go far to make them do it.

The girl who has her brother's confidence holds a treasure all unpriced. It may cost something to win it, whether the brother be older, younger, or near her own age; but it is worth everything to gain and to keep it. She must give, if she would take, and it must come in a natural, hearty way. It can't be forced, though it may be won.

Boys naturally care for many things that girls do not find extremely interesting, and a boy's duties and doings are different in some ways from his sister's; but there can be common cause and sympathy, notwithstanding, and the girl who will enter into her brother's life in the right way will knit his heart to hers. Who knows how such gold threads of love and influence will hold and help him in years to come, or what blessing it may bring to her? For the girl and her brother must help

good will that do? One must be so loving and thoughtful and helpful a sister that the brother will be moved to love and thoughtfulness, in the most natural way.

A sister may have much to do with her brother's manners, but it must be more by example than by precept. "Please," and "Thank you," and "I beg your pardon," are golden keys for the hearts of the

Life!

Life is like a chain, in that it is composed of links. As every link in a chain serves to strengthen the whole, so should every important duty be performed by a man in order to live a good life. An imperative duty is that of making provision for the future of dependents by insuring in a solid company, such as the North American Life.

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home-circle as well as for those of outsiders.

Brothers are their sisters' natural and rightful escorts and helpers, their chivalrous champions and companions; but these good offices should be pleasantly asked as favours, not demanded as rights. "Brothers are very convenient, sometimes," said one girl. Blessed conveniences they are, indeed, but they should not be treated as mere conveniences, to be thrust aside for a whim, or in a moment of forgetfulness, without excuse or explanation. Let a boy feel that

each other, and life will be richer for both.

HOW WOULD YOU LIKE IT YOURSELF?

There was a great commotion in the back yard. Mamma hurried to the window to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called.

"She's all dirty, mamma. Somebody shut her up in a coal hole," he said.

"And is that all?" mamma wanted to know.
 "Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her 'round."
 Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in, crying, and ran for help. He had fallen into a puddle and was dripping with mud.
 "Oh, mamma! mamma!" he cried, sure of help from her.
 She rose and started toward him, then turned and sat down again.
 "Jane," she said, quietly, to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"
 Nurse looked up, astonished, and Johnny stopped his loud noise to stare.
 "Stones, ma'am?" asked Jane.
 "Yes," said mamma, "to throw at Johnny. He's been in a puddle and is dirty and black and horrid! We don't want such things around."
 Johnny felt as if this was more than he could bear, but a funny gleam in his mother's eye kept his heart from being quite broken.
 "Please, mamma, I'll never do it again!" he cried, in humble tones.
 "Poor kitty! I see now just how bad I made her feel."
 Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.—Sunbeam.
 —God's delays are not God's denials.

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STRONG ENOUGH TO LIFT.

Sometimes we see a little child trying to lift something too heavy for his strength. He works away, his face growing hot and flushed, now moving the unwieldy thing to this side or that, but never raising it. Before he can succeed in

this he will have to grow larger and stronger.

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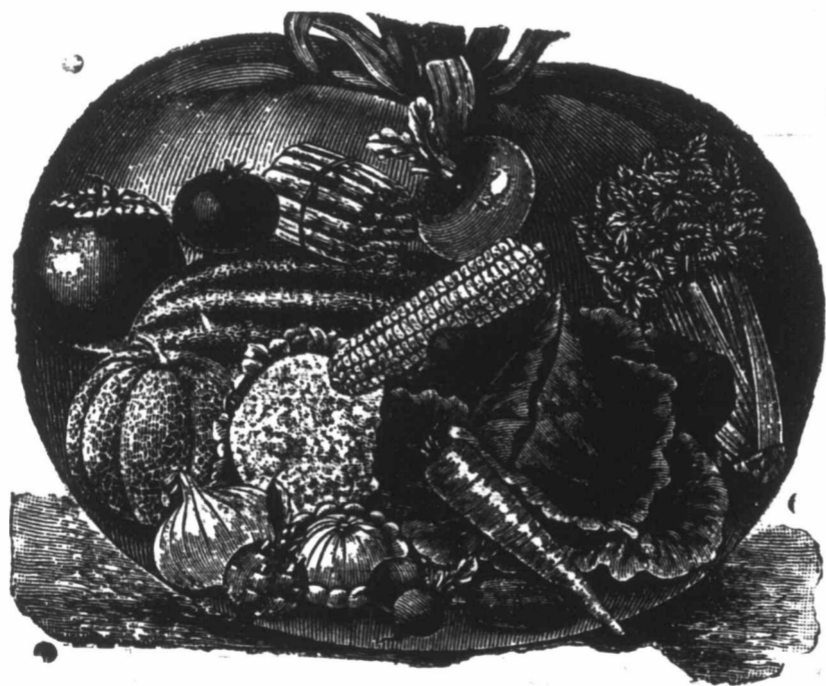
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The rea do so lit because We keep and some little in o but we do them up love is to Fortuna close to fast. We years for spent in us strong friends at the dear THE "Yes," carefully bed, "O phants it was stati the Eng where I care of t "Take How co mean?" "Well, wonderfu knew. acquaint that I h was on Colonel's about, a near, I feet. I his grea mistake, carry he ed to p thing I l sent me elephant trunk. along ju and wh said he: didn't k anybody when he have yo baby's r "Well saying enough came o in her ; but lay as tho and tha for mo that ba now an "He childre busines riding. ccme cushion one by would and he mother servan he cou do it. comm trained ful, I t every

The reason that some of us can do so little to help our friends is because we are not strong enough. We keep at them day after day, and sometimes we move them a little in one direction or another, but we do not succeed in lifting them up into a higher life. Our love is too weak.

Fortunately, if we are living close to Jesus, we can grow very fast. We do not need to wait long years for strength. A little time spent in "looking up" will make us strong enough to "lift up" our friends and neighbours, nearer to the dear Christ.

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"Yes," said Mr. Hiller, as he carefully dug around my pansy bed, "Oh! yes'm, I've seen elephants in India many a time. I was stationed at one point, with the English army, you know, where I saw one who used to take care of the children."

"Take care of the children! How could it be? What do you mean?"

"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made his acquaintance he gave me a blow that I had reason to remember. I was on duty in the yard, and the Colonel's little child was playing about, and she kept running too near, I thought, to the elephant's feet. I was afraid he would put his great, clumsy feet on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I had a knock which sent me flat on the ground. That elephant had hit me with his trunk. One of the servants came along just then and helped me up; and when I told him about it, said he: 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with that baby when he has it in his charge. I'd have you to know that he's that baby's nurse.'

"Well, I thought he was just saying it for sport, but sure enough, after awhile the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk as though it had been a cradle! and that great fellow stood there for more than an hour, watching that baby, and rocking it gently now and then!

"He was real good to the other children, too. It used to be his business to take the family out riding. The Colonel's lady would come out and mount to her cushioned seat on his back; then, one by one, the three children would be given to the elephant, and he would hand them up to the mother, nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. Oh! an elephant is an uncommon handy nurse, when he is trained to the business; and faithful, I tell you. You can trust him every time."—Pansy.

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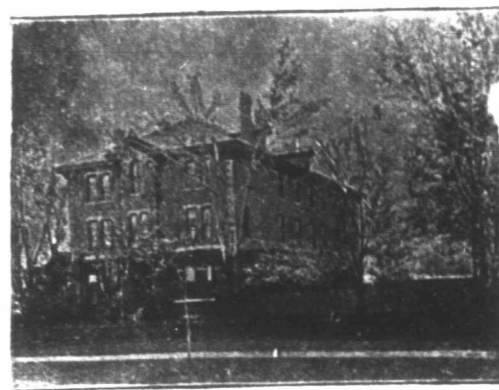
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