

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, MARCH 8, 1900.

[No. 10.]

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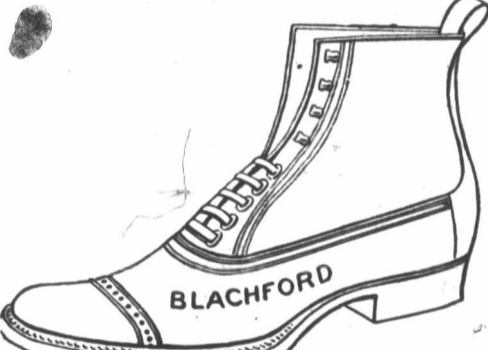
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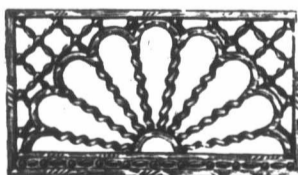
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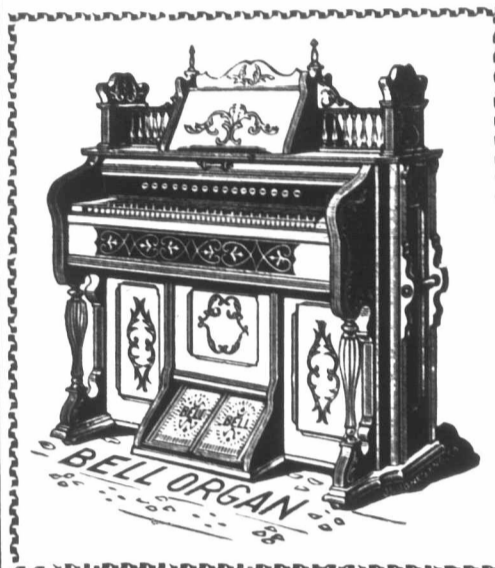
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Canadian Churchman.

TORONTO, THURSDAY, MARCH 8, 1900.

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

Morning—Gen. xxii. 1, to 41; Mark x., to 32.
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Appropriate Hymns for second and third 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.

SECOND SUNDAY IN LENT.

Holy Communion: 310, 312, 317, 324.
Processional: 242, 248, 281, 291.
Offertory: 256, 267, 491, 528.
Children's Hymns: 112, 345, 346, 574.
General Hymns: 261, 269, 492, 638.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 111, 317, 319.
Processional: 189, 236, 273, 305.
Offertory: 183, 518, 520, 538.
Children's Hymns: 177, 240, 342, 373.
General Hymns: 198, 249, 490, 523.

The War.

While we write, the clouds seem to be breaking in South Africa. Nothing has occurred there to bring anything like disgrace on the British arms; but we have undoubtedly had disappointments; and for these we must be slow to blame the eminent men in command. They may have done their best. It may even turn out that others could not have done better in the same circumstances. However this may be, it is a circumstance full of hope that the face of things seemed to change when Lord Roberts and Lord Kitchener took their work in hand. Before now, we have had much good fighting—sometimes even victorious fighting, but not much fruit of any value. Now, it looks as if the fruits of victory were coming to us without any fighting at all. As regards the final out-

come of the successes at the Modder River, at Kimberley, at Colenso, and at Ladysmith, we shall know more soon. But at least the turn in the tide of the war is tremendous. Cronje with his army of the Modder in flight, Joubert with his army of the Tugela in full retreat, Kimberley and Ladysmith relieved—these are events all but incredible, considering the position of affairs only a few days ago. We cannot be sure that we are near the end as yet. That is in the hands of God. But at least these cruel and unjust men are, by this time, taught to know the greatness of the power which they have defied.

Further Testimonies.

It is still of importance to ascertain the judgments on the war of calm thinking men, who have knowledge of South Africa, and opportunities of estimating the claims of both sides in the contest. A valuable witness of this kind is Bishop Macrorie, who was made orthodox Anglican Bishop of Natal during the incumbency of Bishop Colenso. Dr. Macrorie, addressing a missionary meeting at Torquay, said men were insane who talked of conciliation while the burglar had his hand on their throats. The natives preferred the English to the Boers, but they would side with the winners. The intense racial hatred on the part of the Boers was due to their religion being of the narrowest possible type. All missionaries were agreed that if the Boer supremacy were established the result on mission work would be deadening. Not less valuable is the testimony of the Natal Congregational Union, which has addressed its denomination in England and Wales, urging that it is of vital and transcendent importance to civilization that government on British lines should be established in every State in South Africa. They declare the war to have been premeditated and prepared for by the Boers, whose military preparations began years before the Jameson raid, and whose Government is a military oligarchy from which humane and just treatment of the native races cannot be expected. Towards Reunion.

We view with interest and hope every evidence of longings for reunion in other denominations than our own. We cannot doubt that the union of the various Methodist and Presbyterian bodies in the Dominion has not only been immediately beneficial, but will exert an influence on other bodies. It would appear that a similar movement is going on in Scotland. Not only the three great Presbyterian bodies, but the Scottish Episcopalians as well, are joining in prayer for this end. A full official statement of the result of negotiations between the Established, Free, United Presbyterian, and Episcopal Churches of Scotland is made by The Scotsman. It was resolved that a Sunday in 1900 should be set apart for common intercession for the

guidance of the Holy Spirit to a completer unity, and that a committee should report to a future meeting "as to the most effectual means of bringing the terms of the resolution before the Churches in Scotland." Among the Presbyterian bodies there are no doctrinal or ritual differences worth speaking of; and the governmental differences are, for various reasons, falling into the background. With the Episcopalians it is, of course, different. Yet here also a basis may be found for a Formula of Concord.

European Combinations.

It is tolerably certain that France would have tried to embarrass Great Britain during the South African war, if other powers had not been better disposed towards us. It has even been asserted that Great Britain actually sought an alliance with the United States and Germany. It is, therefore, interesting to know how the matter is viewed by the statesmen and politicians at Washington; and we are indebted to the New York Churchman for the following statement on the subject: What really took place last summer is that the gathering at The Hague found Great Britain anxious to detach Germany from the European concert in order that, if war came with the Boers of a serious character, it would be impossible to embarrass Great Britain by presenting a request agreed upon by all the other great powers, a situation which would be an awkward one for any power under the general consensus which has grown up in Europe, which gives the action of all the great powers a special sanction. Germany was anxious to balance the acquisition of the United States in the Philippines by additional territory in the Pacific. The United States stood between the two powers, and was the only one which could furnish the compensation which Germany desired at Samoa. On its side the United States was anxious to secure a permanent tribunal for international arbitration mainly according to its plan, and freedom to build the Panama Canal. This situation enabled the United States to offer its friendly offices between Germany and Great Britain. Germany received Samoa. England received a visit from the Kaiser at the opening of the Boer war. The United States received the consent of Great Britain to any reasonable modification of the Clayton-Bulwer Treaty in regard to the Panama Canal. All three united in urging the same plan at The Hague with the result which is familiar.

The Convocation of Canterbury.

At the recent opening of the Convocation of Canterbury, the interesting ceremony was performed of presenting the new prolocutor of the Lower House to the Archbishop. The choice of the House has fallen upon the Archdeacon of Oakham, the Ven. R. P. Lightfoot, and his sponsor, Canon Overton, in a Latin speech, vouched for him as a person

conspicuous for gravity, courtesy, long business experience, level judgment, and sagacity. The new prolocutor is perhaps less known outside Convocation than some of his predecessors, but within that body he has shown such aptitude in practical affairs as marked him out for the office to which he has been elected. The duties now incumbent on the English Convocations are at present very onerous in view of the purpose of reforming the ecclesiastical courts. It appears that York and Canterbury are not in agreement, and so long as this remains, there must be a deadlock; a thing greatly to be deprecated, in view of the dangers arising from action which many of the clergy may feel not to be binding on their consciences; on account of the constitution of the courts.

Sentiment in England.

If there are a few cranks in England who are always on the wrong side, if, moreover, there are a certain number of wild Irishmen who rejoice in anything that gives pain and grief to Englishmen—who condemn the present war of England, in behalf of the rights of her people in the Transvaal, at least the general sentiment of the community is as whole and sound as it could be. In Parliament and out of Parliament reasonable Englishmen are of one mind. The whole heart of England beats in harmony. A Pro-Boer candidate for the House of Commons is a thing almost unknown. Even an opposition candidate is rejected lest he should embarrass the Government. This is most gratifying, and augurs the best for the future of the Empire. Every mail brings us additional testimony to this fact, and now the news of victory upon victory will add joy and thankfulness to resolve.

The Empire.

Until lately, as we all know, the word "Empire" was no more than a word. Its connotation, as the Logicians would say, was as good as nothing. It is now becoming a clear idea and a reality. We must not give all the credit to the war. The idea was in movement and in progress before the war broke out. It had laid firm hold on many Canadian minds and hearts. For this we are probably indebted, in large measure, to two eminent Canadians, Colonel G. T. Denison, and Dr. W. G. Parkin—to which most, we can hardly say. Dr. Parkin has proclaimed this new Evangel in all parts of the Empire. Colonel Denison may be credited with having given objective existence to the movement. It was he who stirred up Sir John Lubbock to take the initiative with a number of leading Englishmen, and out of that movement came the United Empire League. It may be said with confidence that out of this movement came that impulse which stirred men in Canada, in Australia and elsewhere to offer themselves in the service of the Empire in South Africa. On the other hand, the war has undoubtedly given great force to the sentiment and the movement. We shall never be the same as we were before this war broke out. We shall see the consolidation and advance-

ment of an Empire, the greatest, the most beneficent and the most permanent that the sun has ever shone upon.

Barbarity of Boers.

We have waited for some time in order to ascertain whether the following scandalous and monstrous record was to be effaced by indignant denial on the part of the accused. In the London Standard, of Tuesday, January, 30th, the following notice appears: "McLachlan.—On Christmas Day, shot, in the Market Square, Harrismith, Orange Free State, South Africa, for refusing to fight against his countrymen. John McLachlan, Jr., aged 30, eldest son of John McLachlan, of Wandsworth, and grandson of the late John McLachlan, of Lambeth." No contradiction has appeared; and the London Spectator admirably remarks: "Here is a case where those who desire to supply accurate information as to South African affairs could be of great use in confirming or denying the fact. If it cannot be denied, then the Free State authorities have committed one of the most barbarous, bloody, and tyrannical acts which a State can commit. The whole English-speaking world should ring with denunciations of a crime so detestable. If the story be true, we must not, of course, ask for reprisals on the so-called rebels among the Cape Dutch, for that would be unjust, but upon the cruel and bloodthirsty men who ordered the execution." Whatever may be said in extenuation of the fault of those who have taken arms, such cruelty as this should not go unpunished.

Old Age Pensions.

This is a subject which is continually coming up, and which now seems quite likely to come to something, although probably not in this generation. Attention has recently been drawn to the subject by a deputation of trade societies, which waited upon the Archbishop of Canterbury on the last Saturday in January, in order to state their views and to obtain an expression of those of the Archbishop. It may be remembered that Mr. Charles Booth recommended a State payment of five shillings a week for everyone who was 65 years of age and chose to claim it. It would appear that the Archbishop expressed his approval of the scheme; and, in the abstract, it certainly seems eminently just and reasonable. We believe he was right when he said that such a provision, instead of encouraging improvidence, would have the contrary effect, inasmuch as labouring men and women would have a reasonable prospect of a fairly comfortable old age, by adding the State provision to their own earnings. There is one serious consideration, however, which will certainly have the effect of postponing, if not of preventing, the adoption of such a measure. It would add about £13,000,000 a year to the taxes; and it will be difficult to find a ministry ready to lay such an additional burden upon the nation. Still the time may come.

—The Feast of Tabernacles was in October.

PROGRESS.

We are not of those who profess such insight into the ways of Divine Providence that they can tell the meaning of every fortunate or adverse event in personal or national history. It is well, indeed, that, when sorrows come upon us, we should search our hearts and see whether there may not be a cause, although even then we may well remember that "Whom the Lord loveth He chasteneth." Now, with regard to the war in which we are now engaged, it is undeniable that we have had reverses, although, when all is over, probably the wonder will be that they were not greater. It is true that a good many precious lives have been lost; but, when we remember the numbers in the field, the deadly character of the instruments of death employed, the tremendous obstacles to be overcome by the attacking force, we might have expected our losses to be greater. We have no mind to pronounce off-hand on the amount of skill or the contrary displayed by the first conductors of the expedition in South Africa. It may be that the difficulties experienced by Lord Methuen and General Buller were such as any other general would have experienced. It is true that Lord Roberts has succeeded in relieving Kimberley in a wonderfully short space of time, and with a comparatively slight expenditure of life; but we cannot be sure that, even if Lord Methuen had devised a similar scheme, he had the requisite force for carrying it out. While, however, we may restrain our criticisms of the leaders who have been less fortunate, we have not the slightest disposition to belittle the work done by Lord Roberts. At every point it seems to have been exact and complete. Every forecast was verified; every arrangement came off without a hitch. Kimberley was relieved, the Boer forces were chased and partially broken, attempted reliefs were beaten off and dispersed, and finally the army of Cronje was surrounded and held in a position in which it must speedily be surrendered or annihilated. It is obvious that they held out as long as that was possible. Indeed, many who read of their situation were inclined to think that there must be some mistake in supposing that the case was so desperate. It seemed incredible that life should be copiously sacrificed without any reasonable probability of final success. We now understand the matter better. We have learnt that General Cronje had shelter for his soldiers of which we were not at first aware; and we also know that, almost to the last, he cherished hopes of relief. It was only when these attempts failed, when the troops coming to his assistance were beaten, dispersed, and chased away, that the defeated man gave notice of unconditional surrender. It is a tremendous blow to the confidence and hopes of the Boers. It is far more and worse than the loss of a battle. It is the loss of an army; it is the loss of the man who was esteemed their ablest officer. Moreover, it is clear that their resources are becoming exhausted. After the tremendous struggle on the Mod-

der, carried with heavy that they have left they had tale is told Day by da army from has almost The losses the need of the joyful is relieved. smith, but 8,000 men and fought hearts faint successive began to t sible. But done effect time! Tha never has and so wid we are inc we learn more comp believed. tion in flig however, w ourselves a out exagger heroism of since they duct has b tinguished; tributed ess eral Cronje ourselves tl record the day of ven gallantry of Commandar theme of c sealed the f only restrai the point of to the conti and discipli

Some tin important s question ha at the Chur consider wh system of p serving mer places for v shall percei of the subje the method tends to thi of benefices all satisfact which left a Mr. Keble, small coun honorary ca tion bes be thought

der, carried on with the greatest valour, and with heavy losses on both sides, it is certain that the Transvaal Government would not have left Cronje without reinforcements, if they had been able to send them. The same tale is told by the advance of General Buller. Day by day he has beaten back the Boer army from Colenso and the Tugela, until he has almost stood at the gates of Ladysmith. The losses in his ranks have been great, but the need of action was pressing. And now the joyful news has arrived that Ladysmith is relieved. The relief is not merely to Ladysmith, but to the whole Empire. Those 8,000 men shut up in that place have toiled and fought and patiently endured; and our hearts fainted and failed as we read of the successive failures to relieve them; and some began to tell us that the thing was impossible. But, by the help of God, it has been done effectually, although not before it was time! Thanks be to God! They say there never has been national rejoicing so deep and so wide since the relief of Lucknow, and we are inclined to believe it. As we write, we learn that the defeat of the Boers was more complete than was at first known or believed. They were driven from their position in flight and disorder. On one thing, however, we may be allowed to congratulate ourselves and our country—that which, without exaggeration, we may call the splendid heroism of our Canadian soldiers. Ever since they first came into action, their conduct has been in the highest degree distinguished; and it is obvious that they contributed essentially to the surrender of General Cronje and his forces. We cannot deny ourselves the satisfaction of here putting on record the testimony of an onlooker on the day of vengeance for Majuba Hill. "The gallantry of the Canadians in attacking Commandant Cronje's forces is the universal theme of conversation in the camp. They sealed the fate of the Boer army. They were only restrained from carrying the laager at the point of the bayonet by imperative orders to the contrary." This is splendid—courage and discipline going hand in hand.

PATRONAGE.

Some time ago we drew attention to the important subject of patronage, and the question has been very properly brought up at the Church Club of Toronto. When we consider what is the real aim of a good system of patronage—the promotion of deserving men, the putting of men into the places for which they are best adapted, we shall perceive in a moment the importance of the subject, and the need of reconsidering the methods of appointment. No one pretends to think that the present distribution of benefices in any part of the Church is at all satisfactory. A system, for example, which left a scholar and a theologian like Mr. Keble, all his life time incumbent of a small country parish, with not even an honorary canonry or any other mark of distinction bestowed upon him, could hardly be thought satisfactory. But perhaps we

ought rather to wonder that the English methods (we can hardly speak of a system), do not work far worse than they do. When some patrons are bishops, some deans, some deans and chapters, some colleges, and some private persons, and these, according to no principle discoverable by any mind, it cannot be wondered that the results are partially unsatisfactory, the wonder is that they are often so good. It will be seen from the report of the Church Club meeting, published in the present paper, that the subject was there debated at some length and with considerable difference of opinion. It is well known that, at present, the power of appointment lies with the Bishop of the diocese, and that, before making an appointment, he is required to consult a committee consisting of the Churchwardens and the lay delegates to the Synod. The debate to which we have referred did not terminate. It is to be resumed; but some points in the discussion may properly be considered in the interim. In the first place, then, we remark, in this discussion, a difference so wide that one speaker recommended the election to be left entirely to the male communicants of the parish, whilst another thought that more power should be given to the Bishop, or, as it is reported, the opinion of the meeting generally "was in favour of investing the Bishop with a larger measure of responsibility in appointments, and of securing for him more real power and freedom of action in making the same." These are certainly "grave words," especially as coming from the Church Club, which an impulsive gentleman, writing in these columns, once declared to be a means of taking the management of the diocese out of the Bishop's hands. Such proposals as these must relieve the mind of that ardent Episcopalian, and satisfy him that the Church Club has no such insubordinate designs. So far so well. But we are afraid we cannot go with the Church Club at this point, not because we would lessen the power of the Bishop in any way. Indeed we are quite sure that the more power and the more responsibility the Church assigns to the Bishop, the better it will be for all. But now the Bishop can possibly have more responsibility thrown upon him than he has at the present moment we are at a loss to imagine. For, indeed, he has the whole responsibility; seeing that he has the absolute power of appointment. We pointed out this fact not very long ago in connection with a presentation of great importance. You may remove some of the present provisions, if you please. You may say the Bishop need not consult the parish or its representatives. But this will make hardly any difference as to his responsibility. He who has the final power of making the appointment must have the responsibility. And the power is in the hands of the Bishop. We can, therefore, add very little to his responsibility. On the other hand, a member of the Club was in favour of giving to the male communicants of the parish the right of nomination. It is not clear what this means. Does the right of nomination mean the power of appoint-

ing? We suppose not. These male communicants are apparently to be invested with the power or function now belonging to the committee. We can see no great advantage in this nor any disadvantage—with one exception. We cannot see why the female communicants should be excluded. It is very well to have only men upon a committee; but surely it is a strong measure to exclude women from the roll of the communicants. From time immemorial women have had votes in the vestry—both in the old English parochial vestry and in the Canadian Congregational vestry. We had thought the trend of public opinion was in favour of extending the privileges of women; and although we are not among those who wish to see the parliamentary franchise extended to women, we are equally unprepared to withdraw from them those rights which they now enjoy. We have already, in a previous issue of this paper, suggested that something in the shape of a council or committee might be elected by the Synod or nominated by the Bishop, who should be his assessors in the exercise of his patronage. We should like to explain at some length the nature of this scheme; but the subject is to be taken up again by the Church Club, so we think it better to defer our further remarks on the subject until the discussion is taken up again.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for Second Sunday in Lent.

This very beautiful Collect is founded upon the Latin of the Missal, but, as in almost all cases, with very considerable improvements in thought and language. Let us take the parts of it in succession.

- i. The Address to the Hearer of prayer. "Almighty God, Who seest that we have no power of ourselves to help ourselves."
 - 1. A confession of weakness. Involved in all prayer. (1) We need help. (2) We can draw no help from ourselves.
 - 2. This weakness seen and known by God. A thought presented to Him. (1) To move His Compassion. (2) To obtain His aid.
- ii. The Blessing asked: "Keep us outwardly in our bodies, and inwardly in our souls."
 - 1. A prayer for protection; that we may not be overcome.
 - 2. And this in two ways. (1) Outwardly in our bodies. Men sin and serve in the body. Men are tempted in the body. Men are defiled and kept clean in the body. (2) But also inwardly in the soul. "Not that which goeth into a man defileth; but, etc." It is the will which finally determines the character of our life.
- iii. The purpose for which the blessing is asked. "That we may be defended."
 - 1. From all adversities," etc. Not merely from sin, but from needless suffering—"adversities that may happen to the body." We are taught to pray: "Deliver us from evil"—all evil. But chiefly,
 - 2. "All evil thoughts"—for they "assault and hurt the soul." The things of the soul are the highest things, and the evils of the soul are the greatest evils.

REVIEWS.

Some Practical Studies in the Old Testament. By George Hague. Price, \$1.50. Toronto: Copp, Clark Co., 1900.

Mr. Hague has for long been well known in Canada as an able man of business, and a financier

of extraordinary ability. But these qualities and the pursuits to which they lead have not diminished his interest in the things of the Kingdom of God. He has been active in many kinds of good work for the spread of the Gospel and the extension of the Church. In the volume before us, he gives evidence of careful, intelligent, and devout study of the Scriptures of the Old Testament. The Dean of Montreal prefixes a commendatory notice and we cannot do better than quote some of his words: "After a life-long study of God's word . . . he takes the position that the Scriptures are the Word of God, of divine authority, demanding from man unquestioning obedience. Mr. Hagné's style is clear, concise, and telling. Whilst essentially orthodox in his teaching, he is fully abreast of the times, and capable of speaking with authority, as a well-read man. This work is the work of years, the printed harvest of the Springtime and Summer of a singularly busy and successful life." We have read enough of the volume to satisfy ourselves that no one will regret the time expended upon its perusal. It is not only full of edifying thoughts for the devout, it abounds in teaching for the thoughtful student as well.

Japan and its Regeneration. By Rev. Otis Gray. Price, 50 cents. Modern Apostles of Missionary Byways. Price, 40 cents. New York: Student Volunteer Movement, 1899.

These two excellent little volumes form part of a series of text-books primarily intended for mission study classes in institutions of higher learning, but also likely to be largely used by Churches and young people's mission study circles. As they are text-books, the style is condensed, and the text is arranged in such a manner as to catch the eye and suggest the divisions of the pages and volume. The story of Japan is of great interest and is here well told. The smaller volume is written by five different authors, each one dealing with a familiar topic, among whom we may specially mention Captain Allen Gardiner and the Hon. Ion. Keith Falconer.

Great Books as Life Teachers; Studies of Character, Real and Ideal. By Newell Dwight Hillis. Price, \$1.50. Toronto: Revell Co.

The author of this handsome volume remarks that "the leaders in literature have their supremacy less through the charm of a faultless style than because they discuss problems old as life itself—problems of love, friendship, and passion, problems of ambition and the desire for money, office, and good name, problems of temptation and sin, problems of the soul's wreckage, and its recovery also." This is well said, and it is a fair example of the writer's style. As a general rule, it is perhaps better for the intelligent reader to find his own way through the pages of a great writer. But we must all acknowledge the help we have received from judicious guides and interpreters. To this class Dr. Hillis belongs, and he does his work thoroughly well. Among the "great books" are Ruskin's "Seven Lamps;" George Eliot's Tito in "Romola;" Hawthorne's "Scarlet Letter;" Victor Hugo's "Les Misérables;" Tennyson's "Idylls of the King," and others. There will be few disappointments to the reader of this book.

Builders of Nova Scotia; A Historical Review, By Sir J. G. Bourinot, K.C.M.G., LL.D., etc. Toronto: Copp, Clark Co., 1900.

Nova Scotia is by no means one of the less interesting provinces of the great Dominion. Indeed, it may almost be said to exercise a peculiar fascination upon those who visit its shores, and its history is full of interest. It would be impossible to find anyone who would do more justice to this theme than our talented and learned ex-president and honorary secretary of the Royal Society; and if great expectations are aroused by such a book as the one before us, we are sure that they will

not be disappointed. It would be absurd for an ordinary critic to patronize or to criticize such work. The book is the expansion or the completion of a paper read before the Historical Society of Nova Scotia and elsewhere, and subsequently at the writer's native town of Sydney, and it has been prepared for the Volume of the Transactions of the Royal Society, which is now in preparation, and is now published in a separate volume. We have lucid narrative, excellent paper and type, an abundance of pictorial illustrations, and all that need be known of Nova Scotia. The first part deals with the origin of the people of Nova Scotia. The second treats of the Establishment of the great Churches; and the third furnishes reminiscences of eminent Nova Scotians for over forty years, including such names as James William Johnston, Joseph Howe, Sir Charles Tupper, and Sir John Thompson. The Appendices, containing many original documents, are of peculiar interest and value. It is superfluous to commend a book like this.

Doubt and Faith; Donnellan Lectures. By Rev. E. J. Hardy, M.A. Price, \$1.50. Toronto: Musson Book Co., 1900.

Among the series of University Lectures, the Donnellan at Dublin have held an honourable place. Generally, they have been of a more popular character than those at Oxford and Cambridge, and the present volume will be found to be not only valuable in its apologetic character but will furnish interesting and edifying reading to people in general. Starting from the proposition, that "God's orthodox is truth," the writer discusses right and wrong doubts, the nature of Faith, Bible difficulties, progressive revelation, and many other similar topics. There are in all twenty-five chapters. One might say that these lectures are more akin to the ordinary style of sermons than most utterances of the kind, and for this reason they will probably be more generally acceptable. As a rule, the opponents are treated fairly and courteously, impossible positions are not defended, and solutions of difficulties are given in a reasonable and sympathetic manner. We can commend the book as likely to be very useful.

The Better Testament. By W. G. Schell. Price, \$1. Moundsville, W. Va.: Gospel Trumpet Co., 1899.

There is a good deal in this volume with which we agree—namely, in its contending for the difference between the standing and privileges of Christians, as compared with Jews. When, however, the author maintains that true Christians are sinless, and that all forms of the visible Church are useless, and apparently the Sacraments of no account, then we can no longer go along with him.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Halifax.—The annual meeting of the Church of England Institute was held last week; a number of ladies and gentlemen being present. In the unavoidable absence of the president, A. DeB. Tremaine, through illness, A. B. Wiswell, vice-president, occupied the chair. The various reports for the year were read and adopted, and showed substantial progress. The treasurer reported a balance of \$79.91 for the year, on the right side, thus somewhat reducing the current account deficit. The membership has increased from 434 to 484. A review of interesting events in the past 25 years' history of the institution was appended to the council's report. The following officers were elected for the ensuing year: President, A. DeB. Tremaine; vice-presidents, Gen. Lord Wm. Seymour, A. B. Wiswell, G. M. Acklom, A. MacKinlay; treasurer, C. E. Wainwright.

Port Dufferin.—The Rev. R. Atkinson Smith, who was inducted by Ven. Archdeacon Kaulbach, as rector of St. James' church, has started a Literary Society, which is greatly appreciated, and which all denominations are patronizing and greatly enjoying.

Ven. Archdeacon Kaulbach lately received letters from his son, Lieut. Harry Kaulbach, who is stationed at De Aar; and also from his nephew, Private J. L. H. Bradshaw, D. Company Canadian Contingent, who wrote from Belmont. Mr. Bradshaw, since his letter was written, has been under fire and was wounded at the Modder River battle, on Feb. 18th.

FREDERICTON.

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

Sussex.—The Medley Memorial Hall.—The Church people are delighted at the completion of this addition to their buildings. For a long time Church work in this place has been seriously hampered by reason of the distance that the church and rectory are from the town. The new hall has been erected to overcome this defect. Built in the midst of the town, it should be a most effective centre for work. It is understood that the large hall, which occupies almost the entire area of the second flat, will be used for Sunday school work and Church meetings. By a simple arrangement, this room can also be easily adapted for service, since at one end, behind folding doors, an altar will be placed. Special Lenten services are to be begun here at once. Down stairs there is a smaller hall, attached to which are a kitchen and all other necessary accommodation for entertaining on a large scale. Adjoining this hall is a fine large room, well lighted, in which the Madras school is to be accommodated. Such is the building whose birthday was observed on Thursday, 20th February. Neighbouring clergy, friends from St. John, all sections of the Sussex people (we noticed several ministers of other denominations), gathered to the festival. High tea, from 5.30 to 7.30, was served by the ladies of the Trinity Church Sewing Circle, to whose energy and enterprise the Church in Sussex is indebted for the greater part of the funds for building. At eight o'clock, a great gathering in the large hall was called to order by the rector, Rev. Scovil Neales. The chairman briefly spoke of the building as a memorial, a testimony to the appreciation of the work in this diocese connected with the name of Medley; father and son, Bishop and priest. He expressed the hope that the building would supply a want, not only of the Churchpeople, but that it would be a useful addition to the buildings of Sussex. A concert followed, in which the Revs. A. G. H. Dicker, of St. John, and Bertram Hooper, of Moncton, and Mr. and Mrs. G. W. Daniel took part; while Mrs. Paver, of Moncton, delighted the audience with her excellent recitations. Some \$75 were collected toward the building fund throughout the festival.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The celestial organ, donated by Mr. Hector Mackenzie, to this cathedral was opened on Sunday morning, 25th ult. The sacred edifice was crowded, and the qualities of the organ were tested to its utmost by Mr. John B. Norton, Lic. Mus., organist and musical director of the cathedral. The whole of the musical portion of the service was good, but the effect of the chimes was beautiful. The well-trained choir rendered the "Hallelujah" chorus in a highly creditable manner. Full description of this celestial organ has already appeared in "The Canadian Churchman." Preceding the sermon, Rev. Canon Norton announced that there would be a change in the service, because one of their num-

ber had been brought to them. Then sung. Bishop, who To see Thy P Thee in the sanctuary.

Historic S was the subj given last M house of this curate of C permanent de desk was tast of the Natio lecture, which was attended throughout t warm apprec patriotic effor Esq., occupie patriotic spee a tracing of i neighborhood death of Cap the labours o to the wars o his French C of a part so martyrs, exho worthy of it, French woul mon good, a behalf of the heart-felt tha able lecturer eloquently of it extended; Flag, and th to his Frenc stone the " that Mr. De in both lang present heart Queen." Th E. Benoit.

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Brockville. nection with ruary 11th, church, by th deacon of O tion of a wa has been pri for the bene five cents ea maketh wars of the archd it is very gr

Kingston- augmentation reported hav parishes, an From the s \$70,000.

Tamworth about one-th the patriotic and St. Matt amounted to fund.

Charles H Ottawa.—

ber had been wounded in battle in South Africa. This brought the perils of war very closely home to them. A special hymn for our soldiers was then sung. The sermon was preached by the Bishop, who took his theme from Psalms lxiii., 2, To see Thy power and Thy glory, so as I have seen Thee in the sanctuary. God's way is in the sanctuary.

Historic Sorel.—"Sorel from Dark to Dawn" was the subject of an intensely interesting lecture given last Monday evening, in the English school-house of this city, by Rev. L. Des Brisay, B.A., curate of Christ's church. In addition to the permanent decorations of school flags, the lecturer's desk was tastefully draped with the entwined folds of the National ensign and the Tricolor. The lecture, which was in aid of the Patriotic Fund, was attended by many French Canadians, who throughout the lecture liberally testified to their warm appreciation of Rev. Mr. Des Brisay's patriotic effort. The mayor of Sorel, C. O. Paradis, Esq., occupied the chair and in a neat and patriotic speech introduced the lecturer, who gave a tracing of incidents connected with the town and neighborhood, from the founding of Quebec to the death of Captain Saurel, showing their relation to the labours of the early French Missionaries, and to the wars of the infant Colony. He congratulated his French Canadian hearers upon their inheritance of a part so rich in heroic pioneers and missionary martyrs, exhorted them always to prove themselves worthy of it, expressed the hope that English and French would ever be one in advancing the common good, and closed with an earnest appeal on behalf of the Patriotic Fund. In expressing the heart-felt thanks of himself and the audience to the able lecturer, the chairman spoke warmly and eloquently of the blessing of British rule wherever it extended; no flag was so broad as the English Flag, and therefore, none could be more agreeable to his French Canadian country-men. Dr. Johnstone the "oldest inhabitant," expressed the hope that Mr. Des Brisay's lecture would be published in both languages. The meeting then closed by all present heartily joining in singing "God save the Queen." The collection amounted to \$10. Henry E. Benoit.

ONTARIO.

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

Brockville.—On the day of supplication in connection with the war in South Africa, Sunday, February 11th, a sermon was preached in St. Peter's church, by the Ven T. Bedford Jones, LL.D., archdeacon of Ontario. It was so admirable a presentation of a war topic from a religious mind that it has been printed by request for general circulation for the benefit of the Canadian patriotic fund at five cents each. The text was from Psalms, "He maketh wars to cease in all the world." Like all of the archdeacon's written and spoken addresses, it is very graceful and thorough.

Kingston.—Rev. C. J. Hutton, canvasser for the augmentation fund, visited here on Monday. He reported having received \$24,000 from twenty-four parishes, and four of these have to be re-visited. From the sixty parishes he expects to gather \$70,000.

Tamworth.—He received \$1,200 subscriptions, about one-third of which was cash payments. At the patriotic services in Christ church, Tamworth, and St. Matthew's church, Marlbank, the offertories amounted to over \$30 for the Canadian patriotic fund.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont. Ottawa.—All Saints',—The Rev. A. W. Mackay

was inducted on Sunday, the 25th ult., by the Bishop into the charge of this new church.

A very successful meeting of the W.A. was held at the president's house, at which about twenty-two were present. After the routine of business, tea was served by Mrs. Fitzpatrick. Collection at tea was \$2. At the wish of the lady who gave the tea, the collection was devoted to Venerable Archdeacon Newman, together with \$1 from the treasury.

Mrs. Williams, of Second street, gave a Dorcas tea. Those present were: Mrs. Trowbridge, Mrs. Bompas, Mrs. Acres, Mrs. Winter, Mrs. Westman, Mrs. Ross, Mrs. Baker, Mrs. Cawdron, Miss Cawdron, Mrs. Hunt, Mrs. Barnett, Mrs. Taggart, Mrs. Campbell, Mrs. Stevens, Mrs. Blair, Mrs. Patrick, Mrs. Sanders. One quilt was quilted, and other sewing done. A paper was read by Mrs. Baker.

St. John's.—The Young People's Association of this church gave a very pleasant "pink tea" in the Sunday school hall. The refreshments were served at small tables with pink table covers, Japanese napkins, with pink figures were used, and bows of pink baby ribbon were tied to the cups. There was a short programme, consisting of recitations by Miss Salmon, Mr. Birdwhistle, and Mr. N. A. H. Moore, and songs by Mr. V. Steele, and Mrs. Asa Gordon. Rev. Canon Pollard presided. The reception committee consisted of Miss Emily Clarke and Messrs. Read, Hopper and Doherty. The tea was prepared by the lady members of the association.

TORONTO.

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

Toronto.—St. Philips'.—Rev. Arthur Murphy, M.A., diocesan missionary of Huron diocese, commenced a twelve days' mission in this church on Sunday last. The earnest prayers of Christians is asked for God's blessing upon the services.

St. Simon's.—A meeting of the Church Club was held in the school-room last month. There was an attendance of thirty-five, including a good proportion of members from the out-of-town parishes. The objects of the meeting, as stated in the convening notice, were: (1) To bring members of the club together, socially, and (2) to discuss methods of appointments to rectories, parishes and missions. This subject was discussed at considerable length, and with evident interest. Among the speakers were Messrs. F. E. Hodgins, A. M. Dymond, C. R. W. Biggar, and W. A. Langton; also Revs. Canon Cayley, Herbert Symonds, and John Gillespie. Mr. Dymond was in favour of giving to the male communicants of a parish the right of nomination. Others advised consultation between the Bishop and the whole congregation, prior to appointment. But the general trend of opinion throughout the discussion was in favour of investing the Bishop with a larger measure of responsibility in appointments, and of securing for him more real power and freedom of action in making the same. At the conclusion of the meeting, it was resolved to resume discussion of the same subject at the next meeting of the club, to be held in conjunction with the May quarterly meetings of the Synod committees.

St. Paul's.—The congregation of this church have decided to spend \$3,000 in the enlargement so as to make about three hundred more sittings.

St. James Cathedral.—The mid-day services as usual are held during Lent and were taken by the Rector last week, and this week by the Rev. Canon Macnab; third week, Rev. T. C. Street Macklem; fourth week, Rev. Canon Sweeney; fifth week, Rev. G. C. Wallis; sixth week, Rev. Professor Clark; holy week, the Rector.

The Treasurer of the Canadian Patriotic Fund Association acknowledges the receipt of cheques from the Bishop, \$238.95 and \$369.47 from the following churches: St. James' Cathedral, \$79.61; St. Simon's, \$48.20; Holy Trinity, \$32.76; Church of the Messiah, \$25; St. Clement's, \$20; St. Jude's, \$6.20; Trinity Church Chapel, \$12.76. Ashburnham—St. Luke's, \$34.10; Otonabee, St. Mark's, \$2.14. Blackstock—St. John, \$36. Bolton—Christ Church, \$8.57. Bradford—Trinity Church, \$14; Coulson's, St. Paul's, \$2.91. Midland—St. Mark's, \$8.30. Newmarket—St. Paul's, \$15.22. Norway—St. John's, \$5; Chester, St. Barnabas, \$1.75. Toronto Junction—St. Martin's, \$5.15. Whitby—All Saint's, \$11.80. Toronto—St. Margaret's, \$25; St. John's, \$23. Cobourg—St. Peter's, \$31.44. Colborne—Trinity Church, \$25. Collingwood—All Saints', \$49.45. Craighurst—St. John, \$4.09. Etobicoke—St. George, \$22.35. Fenelon Falls—St. James, \$5.90. Verulam—St. Peter's, \$2.43. Hastings—St. George's, \$12.30. Perrytown—St. Paul, \$10. Port Hope—St. Mark, \$8.86. Mimico—Christ Church, \$9.63. Scarboro—Christ Church, \$7.05. L'Amoreux—St. Paul's, \$2.45.

Bowmanville.—Special services were held lately in St. Paul's church, which has been closed for a short time, while a new pipe organ was being placed in position, in connection with the reopening, and the dedication of the new school-room. The improvements cost \$4,000, of which the organ cost \$1,200.

HURON.

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

Galt.—Missionary services were held throughout the deanery of Waterloo during the last month. The rural dean has visited all the parishes and taken part in these gatherings, which have been of a most successful and enthusiastic nature. Clergy and laity have heartily co-operated, and arrangements were carried out in most of the places by having the choirs of the different churches visit each other's parish, and thus adding not a little to the services. The Galt choir visited Berlin, Preston and Hespeler, and the Berlin choir came to Galt. Sunday services were held instead at Haysville, Wilmot and Hamburg, Rural Dean Ridley officiating. It is now proposed to secure the co-operation of all the choirs in the entire deanery in a choral festival service, to be held in Berlin some time in September next. This is a step in the right direction, as an annual festival will greatly aid in the services of the Church. Prof. Sinclair, the organist of Galt, is taking a deep interest in the movement, and will do his utmost to carry it out on the lines proposed. The deanery has now a monthly magazine of its own called "The Waterloo Deanery Magazine," which began in January last, and is meeting with great success. By this means all the parishes are kept in touch one with another, and Church life is becoming more and more aggressive.

Lenten services are now in progress. The Rev. Canon Richardson, M.A., of London, is preaching a special course of sermons in Galt on Friday evenings.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Lethbridge.—The Guild of St. Monica, after some weeks of preparation, have held their sale of work. The proceeds were applied to the installation of a furnace in the church, which has greatly added to the comfort of the congregation during the winter months; the appearance of the interior is also much improved by the removal of the old stoves. There is a very gratifying increase in the number of communicants who regularly attend the celebrations. This speaks well for the spiritual condition of the congregation.

Red Deer.—All the stone requisite for the first portion of the new church is now on the site, and it is hoped that building operations will be set going again as soon as the weather permits.

Saree Reserve—St. Barnabas' Mission. A few days ago one of the Christian Indians arrived at the Mission House with a sack of oats on his back. The oats had just been threshed, and this was his offering promised on Thanksgiving Day to the Home Mission Fund of the diocese, which provides for the maintenance of clergy amongst the settlers. There are two other sacks of oats to come in, and a load of hay. A sack of potatoes has already been sent in, and the value forwarded to the treasurer.

Pincher Creek.—During the past week an interesting incident has transpired, in the departure of thirty-four of our young men (eighteen of whom are members of our Church), for the scene of conflict in South Africa. The rector presented each of the young men going out from the congregations of St. John's and St. Martin's, with a copy of the Prayer-Book, with Hymns Ancient and Modern, a gift that was most graciously and thankfully accepted with feelings that told of a link that would bind them still to us in that far-off land, and us to them.

Beaver Lake.—During the summer and fall, services have been held every fortnight here, and monthly at Lobstick and Manawan (Egg Lake). Until spring, services will be confined to Beaver Lake, except an occasional service at Lobstick and Manawan.

Calgary.—The Rev. H. F. E. Whalley, late sub-deacon of the cathedral of Fredericton, New Brunswick, was formally instituted and inducted as rector by the Rev. Spencer H. Cubitt, acting as commissioner to the Bishop of the diocese, on Sunday morning, 14th January. In the evening, the rector preached from the text II. Cor. iv. 5, to a crowded congregation, his introductory sermon. He spoke of the greatness of the task he had entered upon, and begged his listeners always to remember he was desirous and willing at all times—night and day—to respond to their appeals for sympathy, guidance, and spiritual help. He wished, as far as he was able, to follow in the steps of his Divine Master, who came "not to be ministered unto, but to minister." In the words of St. Paul: "We preach not ourselves, but Christ Jesus, the Lord; and ourselves your servants for Jesus' sake."

British and Foreign.

Of the 34,000,000 people of South America it is estimated that 30,000,000 have never seen the Bible.

Within the last two months, two new stained glass windows have been added to those already put up in the chancel and choir of St. Matthew's church, Irishtown.

A bishop's ring was presented to the Rev. Charles P. Anderson, bishop co-adjutor-elect of the Chicago diocese, by the north-eastern deanery of the diocese. Bishop Anderson was consecrated March 1st.

The total amount received by the C.M.S. in connection with the three years' enterprise, which led up to its centenary celebrations, and the centenary itself, exceeded at the end of last year £183,000.

Belfast Cathedral.—A further list of subscriptions published shows that the amount now realized is £19,681. This sum suffices to meet the first part of the contract. It is expected that the first section of the work will be finished by the end of next year.

During the ten months the Rev. Mr. Rosenthal has been at St. Mark's, Whitechapel, £1,400 has been raised and expended on church, vicarage, and schools. The Ecclesiastical Commissioners have promised £500 towards the renovation of the church.

The Bishop of Lichfield lately held a dedicatory service at the Shareshill parish church, which has been closed for restoration purposes and improvements. The gifts include a peal of six bells, which are formed partly of the old metal of a former peal of four bells.

Dr. Thornton, the Bishop of Ballarat, lately announced his intention to resign his See. We learn from the Australian papers that petitions have been signed at the cathedral and all the churches in the diocese, asking the Bishop to reconsider his resolution. Dr. Thornton was consecrated in 1875.

The King of Portugal has recognized the distinguished services to humanity and civilization of Bishop MacKenzie by granting to the Universities' Mission unreservedly the fifty meters of land about his grave. The grave, it will be remembered, is in the wilderness near the Chiromo district of Zambesia.

The new church of St. Matthew, Chapel-Allerton, Leeds, which was consecrated by the Bishop of Ripon, has been built and furnished at a cost of about £20,000, to take the place of the existing church, a building erected about 150 years ago on the site of the mediaeval chapel of Allerton, formerly attached to Kirkstall Abbey, and served by the Cistercian monks of that foundation.

The Bishop of Zululand, in reporting that the Boers had sent a message to Rev. C. Johnson, of Rorke's Drift, that they were "coming to pay him a visit," adds a consolation that he believes the mission stations are safe from looting, for "there is nothing to be got out of them!" On the day that the Boers passed close to Rorke's Drift, Mr. Johnson baptized several adults, and received fifty-three catechumens.

The Rev. H. C. Windley, curate-in-charge of the Mission Church of St. Chad's, Half-mile Field, Gateshead, has received a letter from a South of England friend announcing that a Churchman interested in the parish has placed £10,000 in his hands for the purpose of building a permanent church on the site (already presented by Lord Northbourne), adjoining St. Chad's Mission. The new church, which is to accommodate six hundred, is to be commenced this spring.

The Rev. James Johnson, negro bishop-elect of the native congregations in the Delta of the Niger, is an old missionary of the Church Missionary Society, and is fairly well known in England. The Delta Church, like the Nippon Sei Kokwai (Japanese Church), and the Church of Uganda, is organized on an independent basis, with a regular constitution of its own. There will soon be three native bishops in Africa; there are none in India, despite the really considerable learning of some of the Indian active clergy.

It is not often that our Mission can chronicle the opening of two new churches in one district in the same week. This very great privilege and joy is ours at present, for Bishop Graves officiated on Sunday, October 22nd, at the opening of Grace church in the old city of Shanghai, and on the following Saturday, being the feast of SS. Simon and Jude, he consecrated the large and handsome Church of St. Peter at Sinza in the Foreign Settlement Church in China.

At a meeting held in London, in behalf of the missionary work in Melanesia, the Bishop of Newcastle made the chief address. There were, he said,

12,000 baptized Christians in these little islands, and over 12,000 more under instruction. But their headquarters were 800 miles away at Norfolk Island, and they needed another and better ship than the "Southern Cross." In the name of the founders of this mission, the Selwyns and Patteson, he asked for more money and men.

An appeal is made for £5,000 to defray the cost of completing the restoration of Romsey Abbey Church, Hampshire. Romsey Abbey, before the Reformation, was an establishment for nuns of the Benedictine Order, founded in the reign of Edward the Elder. It is the most perfect example of a Norman abbey church of moderate dimensions in England, being about 240 feet long by 120 feet across the transepts. Romsey Abbey Church is remarkable for the singularly regular treatment of its plan, one side being a counterpart of the other, and it is probably the only ancient church in England in which this is to be seen.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. 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.

SUPERANNUATION FUND, TORONTO.

Sir,—I have been directed by the Superannuation Fund Committee of the diocese of Toronto to request you kindly to publish the following facts: To the disabled and infirm ministers, numbering seven in all, now placed on this fund, the committee was formerly able to pay the very modest average pension of two hundred dollars (\$200) a year; but owing to a grievous falling off in the annual contributions, both lay and clerical, the cruel necessity arises of reducing even this slender allowance by one-half. This must mean great hardships for our aged brethren, and can scarcely be said to do credit to the Church. The sufferers cannot plead their own cause, and the committee, would, therefore, plead for them, and earnestly entreat you to contribute generously to the annual collection for this fund, made in the month of March, by order of the Synod. As the need is great and urgent, special contributions may be sent at once and direct to David Kemp, Esq., Secretary-Treasurer of the Synod. "While we have time let us do good unto all men; and especially unto them that are of the household of faith."

Signed, SEPTIMUS JONES,
Chairman.

THE ANGLICAN CHURCH AND ITS CRITICS.

Sir,—In Monday's Mail and Empire appears the summary of a sermon upon the war and the shortcomings of the nation, by the Rev. Wm. Patterson, of Cooke's Presbyterian church, in which that gentleman says: "What did they find the great Anglican Church discussing? Not the reclaiming of the lost, but the confessional and such trappings, going back to Rome, the sacrificing of principles for which their forefathers shed their blood." It seems to delight numbers outside the Anglican Church to have a fling at her in season and out of season. And much of this criticism is grossly unfair and untrue. Why could not Mr. Patterson have spoken of national sins, such as drunkenness, the social evil, and the secularization of the Lord's Day? Why could he not have referred to the startling fact of the Ontario birth rate being the lowest recorded in the world? Why could he not have striven to arouse public opinion upon this momentous subject, as your able correspondent, "The Flaneur," does in the Mail and

Empire? Wh topic has spe has brought i at large in he is, the Church two years ago grave subject. pale in import of arousing I the great Pa England, wha Intemperance, poor, socialist topics. Has late centenary when three at the series la England, for Christ? Did buildings in L ceiling by the praise, and to able meetin able women, s of London, ab Patterson kno day, from the all the offering the Anglican Church, Lanc: Michael's, Ch Church of Er of the entire a \$139,530, while are over twent Unitarians, Pr etc.), give a li son, and other never heard of Church, which Army, minus heard of its workers, who docks? Of its its farms, to wh in the cities: intense revival in the past fift ing that time 4 in London alo worship, which structures, whi churches have alone, and all From a Parlia House of Lord: have been subs lish Churchmer of Christ. In of the Council year, 1890, Chu to the support c ago I spent thr widely, officiat Sunday. Every and throbbing Church working afraid, as a ru Lord's Day mo ing to receive 1 after the service and to talk over with this activ nessed in my t 1898, that on n diocesan, Bisho Church in Engl like coming fro Perhaps this wa I did not feel speaks of "con Churchman; yet not been an un brought more has emphasized only a "preache of souls." It is

Empire? What Church is it that upon this very topic has spoken with no uncertain sound, and has brought it before the Church and the public at large in her ecclesiastical courts? The answer is, the Church of England. In the Huron Synod, two years ago, and in the Provincial Synod, this grave subject, before which all others in Canada pale in import, was discussed, and the best method of arousing public opinion considered. When the great Pan-Anglican conference last met in England, what subjects did it discuss? These: Intemperance, the Lord's Day, the housing of the poor, socialism, divorce, purity, and other living topics. Has Mr. Patterson never heard of the late centenary of the Church Missionary Society, when three and four meetings a day were held, the series lasting for over a week, throughout England, for the furtherance of the Gospel of Christ? Did he read nothing about the largest buildings in London being crowded from floor to ceiling by the thousands, who came to hear, to praise, and to pray? Did he hear nothing of the special meetings for women, where devout and able women, such as the wife of Bishop Creighton, of London, ably addressed the throngs? Does Mr. Patterson know that the gifts on Hospital Sunday, from the Church of England alone, exceeded all the offerings of the different Churches outside the Anglican body in the metropolis? Christ Church, Lancaster Gate, gave \$6,835, and St. Michael's, Chester Square, gave \$6,340. The Church of England contributes about four-fifths of the entire amount of Hospital Sunday, namely, \$139,530, while all other bodies (of which there are over twenty, including Roman Catholics, Jews, Unitarians, Presbyterians, Methodists, Baptists, etc.), give a little over \$30,000. Has Mr. Patterson, and other critics of the Church of England, never heard of the Church Army of the Anglican Church, which is a body akin to the Salvation Army, minus its eccentricities? Has he never heard of its blessed work by trained lay workers, who labour in the slums and at the docks? Of its many homes and workshops? Of its farms, to which starving and needy men are sent from the cities? Does Mr. Patterson know of the intense revival of spiritual life in the Church within the past fifty years? Does he know that during that time 480 new churches have been erected in London alone, and 120 temporary places of worship, which are being replaced by permanent structures, while during the same period 5,000 churches have been built in England and Wales alone, and all this by voluntary contributions? From a Parliamentary return presented to the House of Lords, we find that \$250,000,000 sterling have been subscribed in thirty-four years by English Churchmen for the advancement of the cause of Christ. In addition to this, the official report of the Council on Education shows that in one year, 1890, Churchmen gave voluntarily \$3,450,000 to the support of their schools. A little over a year ago I spent three months in England. I travelled widely, officiating and preaching nearly every Sunday. Everywhere I found the Church pulsating and throbbing with life. I found the laity of the Church working to an extent unknown. I am afraid, as a rule in Canada. Repeatedly on the Lord's Day morning, I found godly laymen waiting to receive me in the vestry, and then again after the service to thank the officiating clergyman and to talk over the work. So much was I struck with this activity and spiritual zeal, which I witnessed in my two visits to England in 1893 and 1898, that on my return I said to my honoured diocesan, Bishop Baldwin: "To return from the Church in England to the Church in Canada is like coming from a hothouse into an ice well." Perhaps this was an exaggerated simile; however, I did not feel it so then. Your correspondent speaks of "confession." I am an evangelical Churchman; yet I say that even "ritualism" has not been an unmixed evil to the Church. It has brought more of reverence into our services; it has emphasized the fact that the minister is not only a "preacher," he is appointed for "the cure of souls." It is his privilege, therefore, to guide

each one committed to his charge in spiritual things, and to strive with all his power to lead souls to Jesus Christ. If in attempting this any evils of Rome have crept in, no one laments it more deeply than I, and the Church, as a whole, is setting her house in order. Hence, Mr. Patterson's question is answered, "What did they find the great Anglican Church discussing; the confessional and such trappings?" (sic)! I have shown the grave inaccuracy of Mr. Patterson's statement, "We do not find the Church discussing the reclaiming of the lost." I am sure, sir, that English Churchmen are often moved to indignation by the sneers that are uttered against their beloved mother. Yet, as a rule, they do not reply. If we have the errors of ritualism (as well as its zeal), what shall we say of the Churches around us being often secularized and (as we think), desecrated by "entertainments" being held in them, at which secular songs are sung, platforms erected, and "broom drill" engaged in! I speak of facts. And all this amid cheers, clapping, stamping of feet, and laughter! All this actually occurs in large and important churches, and on such occasions as Sunday school anniversaries! We do not go out of our way to attack our brethren in these things, though we deeply lament them. Why should we be so constantly attacked, and covert sneers indulged in regarding our shortcomings? Of the Church of England, as great a man as Mr. Gladstone said on May 16th, 1873, in the House of Commons: "Take the Church of England out of the history of England, and the history of England becomes a chaos, without order, without life, without meaning. The Church has not only been a part of the history of this country, but a part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing but a bleeding and lacerated mass." Of the Church of England the learned divine, Dr. Dollinger, said: "I may say, with truth, that no Church is so national, so deeply rooted in popular affection, so bound up with the institutions and manners of the country, or so powerful in its influence on national character, as the Church of England. What has been accomplished during the last thirty years, by its energy and generosity, far exceeds what has been done in any other country." Of the Church of England, that eminent man of God, whom I personally knew for over twenty-five years, Dwight L. Moody, has said: "I have travelled widely over the world, and come in contact with Christians of all branches of the Church of Christ, but for piety, for zeal, and for self-denial, I know of no body of men who excel the clergy and laity of the Church of England." I write with the kindest feelings towards Mr. Patterson. Perhaps it would be well for us all if we bore more in mind our Lord's words, "First cast out the beam that is in thine own eye, and then shalt thou see clearly to pluck out the mote that is in thy brother's eye." Perhaps it would be well for us, for the cause of God, and for the good of our brothers, if we were all more given to prayer and less to criticism.

W. J. TAYLOR.

THE GENERAL SYNOD AND FORM OF CONFESSION.

Sir,—Your columns of correspondence in your issue of the 1st ult. contain many unusually interesting and suggestive letters, opening out many subjects ripe for discussion at the present time, for which I trust you will keep your columns open. I limit my remarks to-day to the letter signed "Definite." I think it would be little less than a calamity to the Church in Canada if the General Synod of the Church in the Dominion should, by any act of theirs, narrow down the broad basis of the Anglican Church throughout the world, by any crystallized form of "Confession," less broad than the Creeds and the Articles, as interpreted by the language of the Prayer-Book in the Church Catechism, and the rubrics

and directions of that book. In October, 1898, the Archbishop of Canterbury commenced delivering a series of charges to the clergy in his diocese. These have now been before Churchmen of all schools of thought for nearly eighteen months, and no successful attempt has been made to controvert the conclusions at which he arrived. The conclusions are not binding on the Church in Canada, but, by the action of our General Synod they might be made binding. The principles on which the judgment of the late Archbishop Benson, in the Bishop of Lincoln's case, could be codified, and made binding on the Church here, as also the principles of interpretation of rubrics which underlie the recent decision of the two Archbishops on processional lights, and the ceremonial use of incense (their decision on "reservation" has still to be given). It may be that a consensus of opinion from our own Bishops as to the legality or otherwise of some of the controverted points of ritual would tend to allay strife, but any attempt on their part to enforce rigid uniformity, where the Church in England allows diversity, would, I feel sure, only produce confusion. The General Synod might pronounce that the use of the Edwardian vestments is not prohibited, that the adoption of the Eastward or Northward position is optional, that the custom of turning to the East, during the recitation of the Creeds, is ancient, and commendable; but any attempt to prohibit the use of the vestments, or the adoption of the Eastward position, or to enforce the usual posture of good Churchmen during the recital of the Creeds would raise a storm of disapproval. But something might be done in the direction indicated by "Definite," to call upon the clergy to conform to the plain rubrics of the Prayer-Book, and not to mutilate the ordered services (as the rector of Christ Church Cathedral, Montreal, appears to have done); and the sanction of the Synod might be given to the omission of the "Exhortation to Communicants" (but not to its entire suppression), and to other doubtful matters, such as the reading of lessons by laymen at the request of the rector of the parish, without the necessity for episcopal license; and the limits within which licensed lay-readers may act; these and such like matters might well be codified and crystallized by Synod. But any attempt to limit the basis of the Church in Canada to anything short of "Ancient, Apostolic, Catholic, and Protestant," would, I am persuaded, only land us in hopeless confusion.

B. SELDOWN.

THE GENERAL THANKSGIVING.

Sir,—It is clearly the will and intention of the Church that the people shall not join audibly in the General Thanksgiving. In the case of every prayer (without exception) in which the people are to join, the same is broken up into short sentences, with a capital letter at the beginning of each, where, under other circumstances, a capital letter would be incorrect, and is never used. Anyone examining the Prayer-Book can see this for himself. The Lord's Prayer and the Confession in the Office of the Holy Communion, are notable instances. The General Confession is not so printed.

GEO. W. DUMBELL.

INFORMATION WANTED.

Sir,—Would some of your readers learned in the ecclesiastical law inform me whether it is proper to use what is known as "the ante-Communion service," in the evening? If the law is silent, is this customary? I was present at evening service at the Memorial Church, London, Ont., not long ago, when there was an evening celebration, and this part of the service was used. I never saw this done before. Information will much oblige,

ENQUIRER.

THANKS.

Sir,—Kindly allow me, through the columns of the Churchman, to thank my brethren of the clergy for their many kindnesses during the illness of my wife.

FRANK WHEALEN

Christ Church Rectory, Colchester, Ont.

THE CENTURY FUND.

Sir,—I dare say that the proposed One Million Dollar Fund of the Anglican Church would be a very good thing, but I would like to know towards what objects it would be applied. If, for instance, this fund should be raised, and placed at the disposal of the General Synod of the Anglican Church in Canada, so that, among other things, in every diocese between the two oceans there might be a Widows' and Orphans' Fund, and a Superannuation Fund established; or better still, that an equitable adjustment of these two funds might be arranged, so that no widow, orphan, nor worn out clergyman should be left destitute, such a result would indeed be a boon that Mother Church should strive to provide.

L. S. T.

THE SURRENDER OF THE EDUCATIONAL CITADELS OF RELIGION IN GENERAL AND OF CHURCH LIFE IN PARTICULAR.

Sir,—This missive is extra-diocesan as well as extra-provincial. It has no local fetters—it springs from no sectional sympathies. The wave of secularism in education has largely swept this continent. With all its special enormities and corruptions the Church of Rome has never conceded to its encroachments, nor abdicated her own function as the guide of the soul in conjunction with body and intellect. To this degree she has not proved recreant to her trust. We may gauge her motive, but the disclosure of self-interest, self-preservation and practical wisdom will not prejudice regard for her vindication of principle. The Mother Church of England has been buffeted with like billows, and is steering bravely through the surfs of envy, unbelief, sectarianism and Romish deceptions. Methodists, Presbyterians and Baptists have given adhesion to the principle of religion as the bond of society, in the establishment of denominational schools, colleges or universities, while giving a left-hand blow, inspired by jealousy under the exigencies of sectarian ambition and strife. At this very time the Methodists are neck to neck with Rome in the race for the Christian educational control of the great republic; through colossal university foundations in Washington millions for education under ecclesiastical influence is the demand, and responsive action among Romanists and Protestants prove that the aim is not Utopian. Under such aspects facts and conditions, the action of Trinity University in dethronement of a clerical Provost and head, is a distinct surrender to influences which Trinity was created to withstand. In face of the heroic action and manifestoes of John by Divine remission first Bishop of Toronto, in the alienation and secularization of King's College and the creation of Trinity, turning as that prelate did from "the creature to the Creator, from human policy to the Divine government, from man to God," can we read without deep humiliation the sordid pleas which are boldly brought to the surface in your editorial note in February 1st issue, with its sequel of ecclesiastical and educational hara-kiri foreshadowed in your editorial note of the issue of February 8th? To burning cheeks there is added the remembrance of the plaint of its intrepid founder: "The rising university has been happily named the child of the Church's adversity because it is the offspring of unexampled oppression—a solitary plant in a thirsty land, which may yet suffer for a season under the frown of those whose duty it is to nourish and protect it." Neither military post nor ecclesiastical citadel can survive apathy or worse, from within, but the issue is not obscure or uncertain. Spaniards who would not fight returned to dis-

honored homes; the foundations of the state crumbling to their tread. The elasticity of adaptation to changing conditions can never warrant the playing fast and loose with cardinal features. Yale could not forsake its traditions without serious misgivings in President Hadley's elevation in succession to President Dwight. The principles of Congregationalism are not outraged by a reconstruction. As long as the Church of England maintains its integrity, a clerical head, whatever the details of his functions, is inseparable from a Church University, under any features which justify the existence of such an ecclesiastical and teaching body—under the aegis of the Episcopate and the active stewardship of a priest and pastor, with all his vows and credentials. To assume the contrary is to conflict with a cardinal principle of the Church's being, and it is to reverse the interpretation thereof in the universal traditions of the Church of England. Your editorial note well and candidly describes the ominous proposition as "a vigorous if not revolutionary course of treatment!" Will the bid for "money charmed out of the pockets" justify such a surrender to sinister expediency? Have other denominations as such with systems self-originating, and hence indeterminate, offered such a price? Expediency of a day as at Majuba, may entail in the near future questioned allegiance and costly vindication. "A genius for financial administration and a scientific knowledge of the art of begging," was not signally defective in John Toronto—a cleric—it has been found in a Rev. Dr. Twing and a Rev. Dr. Langford. If less bright in some coming Provost of Trinity, it may be supplied by complement rather than by decapitation.

CHURCHMAN.

February 13th, 1900.

CHRISTIAN UNITY.

Sir,—Mr. Symonds is quite right in challenging the correctness of the quotation mark, used by me, as indicating the exact words employed by Phillips Brooks and endorsed by Mr. Symonds. And yet, while I certainly would not for my own sake have made such a mistake, consciously, the quotation does not contradict, but correctly expresses the meaning of the whole passage of which it is partially an extract. The passage is long and involved. And in reading the book I made an analytical extract, which gave correctly the necessary meaning of the whole passage; and in writing I evidently quoted this without referring to the original. The extract, however, gives a correct summary of Phillips Brooks' teaching. For although he says that "Christ ordained an outward Church, established Sacraments, and intended a ministry," he continues: "But . . . He did not order the details of the Church's government or appoint the grades or functions of its ministers. . . . He did not make bishops, priests or deacons. He did not establish any pattern of worship. He did not declare how or when His Sacraments should be administered. All these things shaped themselves out of the free life of the Church." He says Christ "ordained" a Church, whatever that may mean. He intended a ministry, whatever that may mean. But the "ordained" Church had no details of government; "no grades or functions of ministers; no bishops, priests or deacons, nor any pattern of worship." That is everything that pertains to organization was wanting. The Church did not yet exist. Was it not a correct analysis of this to say that Phillips Brooks taught that Christ did not establish any Church; did not appoint any ministry; though He intended some kind of ministry to be developed. This at all events is what Mr. Symonds quoted him to establish. For he says that "the ideas of Apostolic succession, or even of clergy and laity as separate orders were not yet born in the Apostolic age." That the Church was an "organism but not an organization." The whole argument of his book is constructed to prove this very thing. Mr. Symonds complains that I say he sets himself under the aegis of Hatch, Harnach, Hort and Phillips Brooks, to prove this

thesis; while he claims that he sets Hatch on one side, and does not quote Harnach in his book at all. I did not say that he had either quoted Hatch or named Harnach. All that the language means is that he follows their guidance, and enunciates their teaching, whether he knows it or not. And some of your readers know that Hatch and Harnach make but one team in this matter, and that where the one draws there the other draws also. Mr. Symonds says, "In conclusion I wish entirely to repudiate the position which Dr. Langtry assigns to me." But I have not assigned any position to Mr. Symonds. I have merely given an analysis of part of his book. That analysis is correct and fair, and is made up largely of quotations from that book. Mr. Symonds can only repudiate the position in which these quotations place him, by withdrawing the book, and renouncing the deadly heresy which it contains. For the occurrence of that heresy I am deeply grieved both on Mr. Symonds' account and my own, for he is a man whom I greatly like, and of whom I have been predicting great things, which I now hope will never come to pass.

JOHN LANGTRY.

THE GENERAL THANKSGIVING.

Sir,—You give as a reason why the General Thanksgiving should be said by the minister alone, that the "Amen" is printed in italics. I was familiar with this reason, and quite understand that it is valid and forcible, but I have for some time desired information as to why the "Amen" at the end of the "Ter Sanctus" and "Gloria in Excelsis" in the communion office, is so printed when it seems a universal custom that the people should join in both these. Light on this point would be greatly appreciated by

A. H. F.

GIVE THE HEATHEN NO REST.

Sir,—I cannot allow the utterance of one of your recent correspondents advocating—to "give the heathen a rest"—to go unchallenged—by supine silence—had he said—give the heathen arrest, I would say 'hail or hale fellow, well met!' because I would recognize in him a loyal soldier of the Cross, a staunch standard-bearer of Christ's Banner. Whose marching orders are to all his true followers, "Go ye into all the world and preach the gospel to every creature."

L. S. T.

AN URGENT APPEAL.

Sir,—I am writing to inform you and your many readers of the great loss we of the congregation of St. Paul's Church, Renfrew, have sustained by fire, which occurred at midnight on February 20th. I was away at the time in Eganville, on behalf of the Diocesan Mission Fund, accompanying Rev. J. F. Gorman, of Grace church, Ottawa. On the previous Sunday our own Missionary meeting had been held, and on the following morning, accompanied by the Rector of Grace Church, Ottawa, I went to the church for the purpose of obtaining my cassock, surplice, etc., and at that time everything was all right and no sign of fire. On Tuesday at midnight two young men returning home from a party noticed a large quantity of smoke issuing forth from the church, and at once gave the alarm. Everything was done that could be done, but owing to the immense quantity of smoke causing a very thick cloud across the street and hiding the houses opposite, it was a very difficult fire for the firemen to fight. The building is now a complete wreck; the alms basin and collecting plates were saved together with some festal hangings and stoles. Fortunately the chalice and paten were in the Rectory. What makes the whole matter so sad is that everything was perfectly new in the last few years. The Chancel has been added, new Altar, prayer desk, lectern, pulpit and Episcopal chair, all of solid oak. The whole of the church re-seated, a very handsome carpet in Chancel and Sanctuary, new matting, a furnace in basement, an iron roof in

place of s organ. At last few years or nearly a small and t the church Fortunately will not ha little things to replace. silken bann book mark book are al but badly d any help i articles to r be glad if our cause i ary parish, congregatio spite of all they will I means to t ourselves, and anyth and will b and sisters help us?

The Rec

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—Bar by Jesu people.

place of shingles on nave of church, and a new organ. All this has been accomplished during the last few years and everything paid for, and now all or nearly all is gone. The congregation is very small and they have had to work very hard to get the church in the condition in which it was. Fortunately we have \$2,000.00 insurance, but that will not half cover our loss. There are so many little things gone, some of which it will be difficult to replace. The various seasons' burses and veils, silken banners for decorations at Easter and Xmas, book markers, lectern bible, prayer book, and altar book are all burnt, (the brass altar desk was saved but badly damaged). We shall be very thankful for any help in any possible way, either by gifts of articles to replace those lost, or money, and I should be glad if any clergyman would allow me to plead our cause in his parish. We are simply a missionary parish, and have only 44 families attached to the congregation of St. Paul's, and I am sure that in spite of all that my people have done in the past, they will be again ready to devote their time and means to the building up of our Church, but we of ourselves, with so small a number, can do so little, and anything done for us will be greatly appreciated and will be of untold value in many ways. Brothers and sisters of the common faith will you kindly help us?
W. M. H. QUARTERMAINE.

The Rectory, Renfrew, Feb. 22nd,

Family Reading.

THE LION'S WHELPS.

There is scarlet on his forehead,
There are scars across his face,
'Tis the bloody dew of battle dripping down, dripping down.
But the war heart of the Lion
Turns to iron in its place,
When he halts to face disaster, when he turns to meet disgrace,
Stung and keen and mettled with the life blood of his own,
Let the hunters 'ware who flout him
When he calls his whelps about him,
When he sets the goal before him and he settles to the pace.

Tricked and wounded! Are we beaten
Though they hold our strength at play?
We have faced these things aforesaid, long ago,
long ago,
From sunlit Sydney Harbor
And ten thousand miles away,
From the far Canadian forests to the Sounds of Milford Bay,
They have answered, they have answered, and we know the answer now.
From the Britons such as these,
Strewn across the world-wide seas,
Come the rally and the bugle note that make us one to-day.

Beaten! Let them come against us,
We can meet them one and all,
We have faced the world aforesaid, not in vain, not in vain.
Twice ten thousand hearts be widowed,
Twice ten thousand hearts may fall,
But a million voices answer: "We are ready for the call,
And the sword we draw for Justice shall not see its sheath again,
Nor our cannon cease to thunder
Till we break their strength asunder,
And the Lion's whelps are round him and the Old Flag over all."

Queensland (Australia) News.

—Barley loaves (miraculously multiplied by Jesus), were used mostly by very poor people.

PERSONAL DEVOTION.

I think it is well to form the habit—so many things are the result of habit—by an exercise of the will, by an effort of the imagination, by a vital act of the whole inner man, the habit of personal devotion to the Man Christ Jesus, in whom dwelleth all the fulness of the Godhead bodily. You can do it without the mental fault of separating Him from the Father; and it is the secret and the soul of comfort in the discipline of severe mental distress. There is somehow a peculiarly deadening power about the dark mystery of pain and sorrow that numbs the senses, that hides from us temporarily the great ocean of uncreated life which God really is. And at such times, at least so I have found it myself, the contemplation of God as the universal and the all-pervading intelligence is apt to become too vast, too abstract, too silent; and then to know that God is Jesus, to call up the conception of the Man Christ, the Divine gentleness, to allow yourself to believe that He is closer to you than breathing, to speak to Him, to commit your loved ones to Him, to know that He bears and cares, and that spirit with spirit can meet, this is joy unspeakable, a rest indescribable, a foretaste of the words of that sublime promise when God shall wipe away all tears from all eyes.—Canon Wilberforce.

BEGONE ABOUT YOUR BUSINESS.

"The dial-maker has sent me for the motto," said a workman, hurriedly, as he entered a lawyer's office in the Middle Temple, London, many years ago.

"Motto? What motto? I know nothing of any motto," replied the lawyer, who was very busy. "Why do you come to me?"

"The motto on the sun-dial we are placing at the entrance of this building, if you please, sir. We are doing the work by order of your association of lawyers, and we were told that you had been appointed to select a suitable motto to be inscribed upon it."

"I tell you I know nothing about it!" exclaimed the irritated lawyer. "I'm busy; go to somebody else for your motto. Why do you come to me for such a trifle? Begone about your business!"

"Just the thing for us!" exclaimed the dial-maker, when the foreman reported that the lawyer had said: "Begone about your business." He was thinking only of his need of a motto, and did not understand that the command had been given in anger. "What a clever man that lawyer is!" he added; "he couldn't have hit on a better motto if he had puzzled over it a year."

Next day the sun-dial with its strange motto was placed at the entrance of the Temple, and there it has remained for generations. It is worthy of adoption by everyone who is ever tempted to waste his own time or to bore others. Begone about your business!

DO YOUR BEST.

You owe it to yourself, as well as to your employer, to perform the duties of your position faithfully, efficiently, to the very best of your ability. The world expects it, society demands it, and your own highest self calls upon you to do your best. Make it a rule of your life, under all circumstances, to do whatever is given you to do, carefully, conscientiously, thoroughly, be it ever so trifling; for he only who is painstaking in small things will be entrusted with larger responsibilities. The world wants no careless, indifferent, or half-hearted workers. It wants

the best, and the slipshod, don't-care, happy-ated only until a more competent person appears. To do your best; to put your whole heart into your work; to fill your place as it never was filled before; to make yourself abundantly worthy of better things—this is to follow the path that leads to great achievements. Only by doing your best in the position you now occupy will you ever attain to anything better. Our powers and capabilities develop by use, and if you are content to do but half your best, you are as surely burying your talent as if you put it into the ground. Don't worry or fret because you think you are capable of doing a higher class of work than that in which you are now engaged. If you have great qualities in you, they will find their way to the surface, no matter how humble your position.

"Seest thou a man diligent in his business? He shall stand before kings." Be faithful and diligent in performing the duties of today, and to-morrow the larger opportunity will come and find you ready. There is only one means to success in life; honest, painstaking labour; there is no other way to build up a noble character, to attain to the highest manhood or womanhood. Make up your mind at the outset that you will be your own most rigid taskmaster; that, even in the smallest things, you will accept nothing but your best, and your life will grow broader, richer, and more useful day by day. "The first great work is that yourself may to yourself be true," and only by constantly putting forth your highest powers, by always being and doing your best, can you accomplish this supreme end.

THE SECRET OF GLADNESS.

Although I cannot say to myself, "Now I will be glad," and cannot attain to any joy by a movement of the will or direct effort; although it is of no use to say to a man—which is all that the world can ever say to him—"Cheer up and be glad!" while you do not alter the facts that make him sad, there is a way by which we can bring about feelings of gladness or of gloom. It is just this—we can choose what we will look at. If you prefer to occupy your mind with the troubles, losses, disappointments, hard work, blighted hopes, of this poor, sin-ridden world, of course sadness will come over you often, and a general gray tone will be the usual tone of your lives, as it is of the lives of many of us, broken only by occasional bursts of foolish mirth and empty laughter. But if you choose to turn away from all these, and instead of the dim, dismal, hard present, to sun yourself in the light of the yet unrisen sun, which you can do; then, having rightly chosen the subjects to think about, the feeling will come as a matter of course. You can rule the direction of your thoughts, and so can bring around your summer in the midst of winter, by steadily contemplating the facts on which all Christian gladness ought to be based.

MAKE THE BEST OF EACH OTHER.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these. But we may also make the best of one another. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.—Dean Stanley.

ENGLAND AT WAR.

'Tis past; the hour of parting's o'er,
The troopships on the main,
And some have looked on England's shore
That ne'er shall look again;
The last adieus come faint and low,
Borne on the wintry wind—
God's mercy on the men that go,
And those they leave behind!

For them, the strife—for us, the fears
That grows with hopes delay,
The daily dread, the nightly tears,
For loved ones far away;
Yet O! though loss be hard to bear,
And sense of threatening harm,
Let not the thought of private care
Unnerve a nation's arm!

For sternly must the soldier fight
Whose country stakes her all;
Now is the day when England's might
Must conquer, or must fall;
Though valor unrewarded die
Nor every field be won,
We'll bate no jot of courage high
Before our task be done.

Souls of our best! whose bodies fill
Their unforgotten grave
By Magersfontein's murderous hill
Or dark Tugela's wave,
Nobly ye strove, ye gallant dead,
For England's honor slain!
'Tis ours to prove the blood ye shed
Has not been shed in vain!

—A. D. Godley, in *The Spectator*.

SECOND SUNDAY IN LENT.

I remember with distinct vividness the most relished food I ever ate. It was a hard crust, by a mountain rill. The sauce was hunger. Again, a sense of duty has often made me go almost with loathing to a sumptuous feast. In one case each dry crumb turned to blood and strength. In the other case each rich morsel turned to lead and stupor. Let teachers of children consider this. Well-meaning mothers or curriculums may stuff without nourishing. Thus some as full as a bookshelf are no wiser. God feeds through the appetite. "He hath filled the hungry with good things, and the rich hath He sent empty away." Thus the pale, crammed graduate, rich in self-esteem, sheepskins, and mother's kisses, may go empty away—empty of mental vigour and clear vision. There are men full of moral platitudes, and empty of moral principle; full of maxims, good forms, and Pharisees' formulas, but empty of real love for truth and right. In religion, especially, thousands are starving, not for want of food, but for want of appetite. What has clogged your soul's appetite? Perhaps it needs fresh air. Then force your soul out of the narrow walls of self. Perhaps it needs exercise. Then grapple with some good and earnest Christian work. Perhaps it has been surfeiting on sweetmeats. Then discard forever religious sentimentality—a religion of trash—newspaper, yellow-back-novel religion. Come hungry, and God will feed you. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

DUTY OF BEING CHEERFUL.

We speak much of the duty of making others happy. No day should pass, we say, on which we do not put a little cheer into some heart, make the path a little smoother for someone's tired feet, or help one fainting robin into its nest again. But we are not so

accustomed to think of the duty of being happy ourselves. Yet the one duty is taught in the Bible as clearly as the other. Jesus said His disciples should have tribulation in the world, but He said in the same sentence, "Be of good cheer."

HE WAS A HERO.

A country gentleman, going his rounds after his dinner, in the dusk of the evening, saw a great snake coiled up in his garden. With singular bravery and presence of mind, he immediately got an axe, cut the creature into a hundred pieces, returned to the house, told everybody about his exploit, and went to bed. Next morning his gardener came to him in great tribulation.

"Well, George?"

"A curious thing has happened in the garden, sir."

"Yes, George."

"It's cut to pieces, sir. Some villain must ha' done it."

"A villain, George! 'Twas I did it, with my own hand, George!"

"You, sir?"

"Yes, I, George. I don't suppose there's another man in the country with the pluck to do it but myself."

"To do what, sir?"

"To cut to pieces and kill that frightful snake."

"Lawk, master! 'twasn't a snake—'twas only the garden hose!"

A MEEK SPIRIT.

The meek spirit has been compared to the fragrant wood which bathes in perfume the axe that cuts into it. It is like those flowers which give out their sweet odour only when they are crushed. Its best is revealed only under injury or wrong. It was said of a certain saintly man that people never found the richest treasures of his nature until they did him a wrong or showed him an unkindness; then his heart poured out its surprise of love. It was thus with Christ Himself. The world would never have known the most marvellous love of that heart if it had treated Him only with honour and affection. It was men's sins that led to the wonderful revealing of the Cross. The same is true in smaller measure of all meekness; we would not know of its sweetness were it not for the injuries and wrongs it receives.—Rev. J. R. Miller, D.D.

KEEP YOUR WORD WITH THE CHILDREN.

We cannot estimate too highly the importance of keeping faith with the children, says a writer in the *Lutheran Witness*. When once that is destroyed, the cornerstone of our influence is taken away, and it will not be strange if the whole structure crumbles around us." How true are these words. I am often made sad by hearing mothers thoughtlessly make promises to their little ones, and by seeing how careless they are in fulfilling their word.

I was once walking with a friend who was leading a little child. We met a woman with whom my friend stopped to exchange a few words, and chanced to mention that she was not feeling well; in fact, scarcely able to be upon the street; and but for the fact that she had promised the little one at her side to go walking with her, she would have remained indoors. The woman to whom she was speaking laughed, and said: "Why, Mrs. —, do you value a promise made to

your child so sacred, and do you always keep your word to your children? I don't. I promise almost anything to get rid of being teased. I never think of a promise, if it only quiets my child." Mrs. — replied: "Most assuredly I always keep my promises made to my children, or if anything prevents me from doing so, I explain it to them so they understand why I cannot keep my word."

HOW TO BE MISERABLE.

Think about yourself, what you want, what you like, what respect people ought to pay to you, what people think of you, and then to you nothing will be pure. You will soil everything you touch; you will make misery for yourself out of everything; you will be as wretched as you choose on earth, or in heaven either. In heaven either, I say; for that proud, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory, that he fell from heaven to hell. He was not content to give up his own will, and do God's will, like the other angels. He would be a master himself, and set up for himself, and rejoice in his own glory; and so, when he wanted to make a private heaven of his own, he found he had made a hell. And why? Because his heart was not pure, clean, honest, simple, unselfish.—Kingsley.

HINTS TO HOUSEKEEPERS.

Codfish Rolls.—Mix one box of shredded codfish or one pint of pickled fish with one pint of stale bread crumbs; add one salt-spoon of white pepper, the juice of one lemon, and two whole unbeaten eggs. Work well together (it should be moist enough to hold together.) When well mixed, form into rolls, dip in egg and then into bread crumbs, and fry in smoking hot fat. Serve with tomato sauce.

Fried Whiting.—Select three or four medium-sized whiting, and have them skinned and the tails skewered in the mouths. Dry them thoroughly, flour them, then dip in egg and breadcrumbs, or bread rasps would be better. Have ready some hot lard, and fry the fish to a nice light brown. Serve with cut lemon.

To make salmon "au gratin" you will require a small cup of salmon, which you must flake and drain free from the liquor; then mix it with half a cupful of cold melted butter, if you have it, or else a thin cream, and add pepper and salt. Fill a small fireproof dish with this mixture, and cover it with extremely fine bread crumbs, and brown in the oven. If you have it you may add a little mashed potato and some new milk or cream, and if it be garnished with some fried parsley it will be excellent. This quantity should be enough for four people.

Rust on Marble or Porcelain is Removable.—Muriatic acid will remove iron rust from a marble or porcelain bowl. If the bowl can be made hot the stain will yield to the acid more quickly than when the surface is cold. Fill the bowl or tub with hot water, and then empty; moisten the spot with the acid, pour boiling water over it and it will disappear. When all the stains have been removed, rinse with ammonia and water; then rinse thoroughly with cold water. Work as quickly as possible with marble, as the acid is apt to dissolve it. Sometimes a stain which looks like rust, but is not, will not yield to this treatment, but will disappear if rubbed with wood alcohol.

Children?

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of candy."

Children's Department.

THE FAVORITE BOY.

Show me the boy who is open and frank,
And carries a smiling face;
Who looks you straight in the eye when he
speaks,
And listens with modest grace.

A boy who follows his mother's advice,
And is not afraid to work;
And attends to his duties day by day,
And never attempts to shirk.

A boy who is ready with heart and hand
To help you in time of need;
Who stands by his principles, firm and
strong,
Whatever may be his creed.

And I'll show you a little gentleman,
Who'll be a great man some day,
For a man is only a boy full grown,
No matter what men may say.

TOLD AFTER MANY YEARS.

The two children I have in mind attended the same school in a Canadian village, many years ago. One was the child of a poorly-paid minister, while the other was the only daughter of the richest man for miles around, and one who bore the high-sounding title of "Member of Parliament," as well. Consequently, there was such a wide difference in the social position of the parents that the children had little in common.

Though, knowing both as I did, in justice to Louise, I must confess that Helena was largely to blame for the coolness that for years existed between the two girls, for, "She does not want to associate with me because her father is rich," was born of her imagination. True, Louise held herself aloof from most of her schoolmates, but time proved that this was due, in the main, to a natural reserve of manner which always clung to her; but the impulsive Helena saw only pride in this until the sequel of our story opened her eyes.

Then, too, there were but two places of worship in the village; the "Church of England," as it was always called, of which the father of Louise was warden, and the more humble one where Helena's father usually officiated; consequently, this had helped to build the wall we find between the girls; Louise being staunch to "the Church," while Helena not only avoided it, but uncharitably concluded, and her conclusions were rarely kept to herself, that the services which were so sacred to its attendants were "nothing but form."

The majority of the children of the present day have sweets in such abundance that it will be hard for my readers to understand what having a little meant to the child who rarely tasted candy. But Helena was not only proud but happy when, from a guest in the home, she was given a whole pound of candy, which she carried to school and, in a loud and boastful tone said to her dearest friend:

"Just think! I've a whole pound of candy. We'll go off by our-

MINISTERS OF THE GOSPEL USE
Oxydonor

Trade Mark Registered November 24th, 1896.

AFTER SUNDAY'S EXHAUSTIVE WORK.

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. 31, 1899: "I have great pleasure in bearing testimony to the efficacy of Oxydonor No. 2, invented by Dr. H. Sanche."

REV. J. E. COOMBS, Superintendent Home Missions B. C. Baptist Convention, 604 Hamilton St., Vancouver, B.C., writes November 29th, 1899: "I have treated 175 cases of nearly all forms of disease common to this locality with Oxydonor. La Grippe, Tonsillitis, Pneumonia, Acute Bronchitis, Cholera Morbus, Colds and Fevers, have yielded to the power of this marvellous little healer. In cases of Catarrh, Rheumatism, Kidney, Liver, Bladder and Stomach trouble I have found Oxydonor cured without long suffering, and numerous bills for drugs, or physicians' services."

Asthma—Rheumatism

MR. W. H. McLENNAN, Bay Street, Toronto, Ont., writes December 20th, 1899: "Until I procured Oxydonor I suffered untold agony from Rheumatism and Asthma. I got relief the second night and after six weeks' use am sufficiently cured to return to work. A friend of mine cured himself of an attack of Appendicitis with Oxydonor."

Oxydonor supplies the vital energy which prompts and supports the highest physical effort and renders possible grand mental results.

Oxydonor, in short, is life. It is a simple instrument, which compels the body to absorb large quantities of healing, health-giving Oxygen from the air through the lungs, membranes and skin, thus transforming disease into Health and Vigorous Life.

Oxydonor will keep a family in good health, and with ordinary care it lasts a lifetime and saves the ruinous costs of sickness. Full instructions with each one.

We have thousands of reports of cures from clergymen, doctors, lawyers, bankers, and prominent men and women from all parts of the country. We will mail our books free to any address sent us.

Letters asking for further information will receive prompt reply

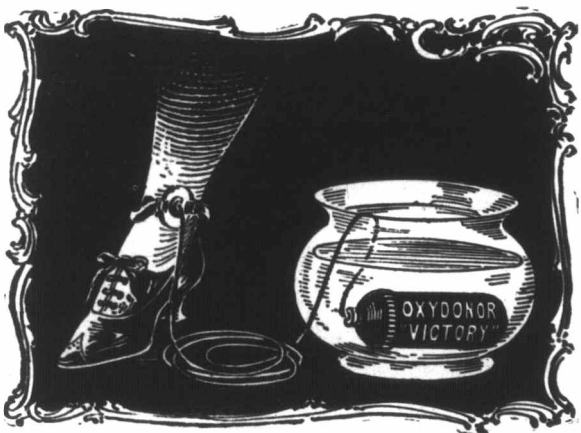
Caution—Beware of spurious imitations. Look closely for the inventor's name—"Dr. H. Sanche"—which is plainly stamped on the Genuine.

DR. H. SANCHE & CO.

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2268 St. Catherine Street
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61 Fifth Street, Detroit, Mich.
57 State Street, Chicago, Ill.



Trade Mark Registered November 24th, 1896.



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HON. GEO. A. COX,
President.

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Deposits

4

Per Cent. Paid on

Debentures

Surplus of Assets over Total Liabilities to the Public over \$2,900,000.

F. W. BAILLIE, Secretary. E. R. WOOD, Man. Director

selves at noon and eat every bit of it."

But when the noon hour came and Helena went to the cloak-room for her dinner-basket, she found that the precious package of candy had been removed. She reported her loss to her teacher,

For Lenten Correspondence



There is no notepaper so suitable as our dainty new lines: OXFORD VELLUM, cream, smooth finish with envelopes to match, and ORIGINAL PARCHMENT VELLUM with envelopes to match. Ask your stationer for these correct notepapers—manufactured by

The Barber & Ellis Company, Limited, Toronto, Ontario

who said it would be impossible to trace it, as someone might have stolen it from the street, and made off with it

So Helena had to submit to what seemed to her a great loss, but it never occurred to her to suspect the one who long after confessed to being the culprit.

Some three years from the time the candy disappeared, Louise became far more reserved than she had ever been before; so much so that it was the talk of the whole school. Finally one solved, or thought she did, the mystery, by

announcing to all, when the one most concerned had rushed out of the school-room, as soon as "You are dismissed," had slipped from the teacher's lips:

"I know what makes Louise so sober; it's because she's going to be confirmed when the Bishop comes from Montreal. I guess she's just meditating."

"The greatest sin she has to repent of," said Helena, in a scornful tone, "is thinking she is too good to associate with common people. I predict, though, girls, that her confirmation will do nothing more for her than confirm her in her own conceit."

Thus thinking, Helena's surprise was unbounded when the next day at the noon hour, she found on her desk a sealed note, which ran as follows:

"Meet me after school in the grove. I have a confession to make to you alone.

Louise."

"The grove" was just back of the school-house, to which scholars were wont to resort when about to divulge a secret or unfold a plan which to them appeared of great magnitude; and thither Helena went with beating heart, to meet the writer of the note, who had absented herself from school that afternoon. But the Louise she found looked so unlike the usually dignified wearer of that name that Helena, who had a tender heart, in spite of her many faults, was so moved at the sight of the sobbing girl that she cried out:

"Why, Louise! what is the matter? If you are in trouble I will help you if I possibly can."

Saying which, she seated herself beside the one she usually avoided, but her advances were met by:

"Don't! don't speak so kind to me. You will hate me when you hear my confession."

Here she sobbed so piteously that Helena begged her to desist, telling her that she was less a sinner than her mates.

Then, between her sobs, poor Louise confessed that it was she

who had stolen the pound of candy.

"You, Louise! what possessed you to do such a thing when you have always had more spending money than all of the girls put together?" exclaimed the one who was frank to a fault.

Then the contrite girl told how passionately fond she had always been of candy, and how she had eaten so much, just prior to the time of the theft, as to be made so ill that her mother had forbidden her having any for a month. She told, too, how she had heard Helena's boast of having what she so longed for, and how she had been tempted to pocket it when she found herself unobserved in the cloak-room.

"But," wailed she, "if you knew what suffering the memory of my sin brought upon me you would freely forgive me."

Helena was as ready to forgive as she was to misjudge, but after they had kissed and "made up," girl fashion, she could not refrain from saying:

"But why do you confess, at this late day?"

This was a difficult question to answer, for the penitent girl had more than once overheard Helena's slighting remarks about what was sacred to her, and she expected only ridicule, but had the courage to say:

"I could not be confirmed until I had confessed my sin and asked your forgiveness."

This was said with such a depth of feeling that Helena knew not what to say; and so, after a moment's silence, Louise continued:

"Our rector urged me to make my confirmation vows last year, and nothing kept me back but the memory of how I had wronged you. But I have been so unhappy ever since, that mamma suspected something wrong, and urged me so lovingly to open my heart, that I confessed my sin. Then I was told how ready Jesus was to forgive, but that I could not have peace of mind until I had begged your forgiveness, too, and—and, so—"

Her words ended in a sob, and then Helena's arms enfolded the one she had already forgiven, and in broken tones she said:

"Louise, it is my turn to beg your forgiveness. I have done you far greater wrong than you did me. Taking my candy was nothing in comparison to the unkind things I have said of you and the Church you love so well. You are a noble Christian girl! while I'm a—a—"

Here Louise placed her hand over the quivering mouth, saying, with a rueful smile:

"Don't call my dear, forgiving friend names. Let by-gones be by-gones. We will be the best of



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friends after this, if you are willing to have it so."

"I am proud to claim you as my friend," was the meek reply, "and your confession I shall bury in my heart."

Helena kept her vow until to-

day; but now, as she thinks of the brave friend who was faithful to her confirmation vows until she joined the Church expectant, and united in its exultant praise, she is again reminded that God alone can read the heart. And she resolved to tell this story, and urge children to be very careful not to harbour unkind thoughts of others, even though there may be differences of opinion or of station. Helena H. Thomas.

THE HAPPIEST BOY.

Once a king had a son whom he loved dearly. He gave him beautiful rooms to live in, and pictures and toys and books, a pony to ride, and a boat on a lake. He provided teachers to give him knowledge that would make him good and great. But the young prince was not happy. He was always wishing for something that he did not have.

One day a magician came to court. He said to the father of the son: "I can make your son happy, but you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. He then went away and asked no price at all. The boy did as he was told, and the white let-

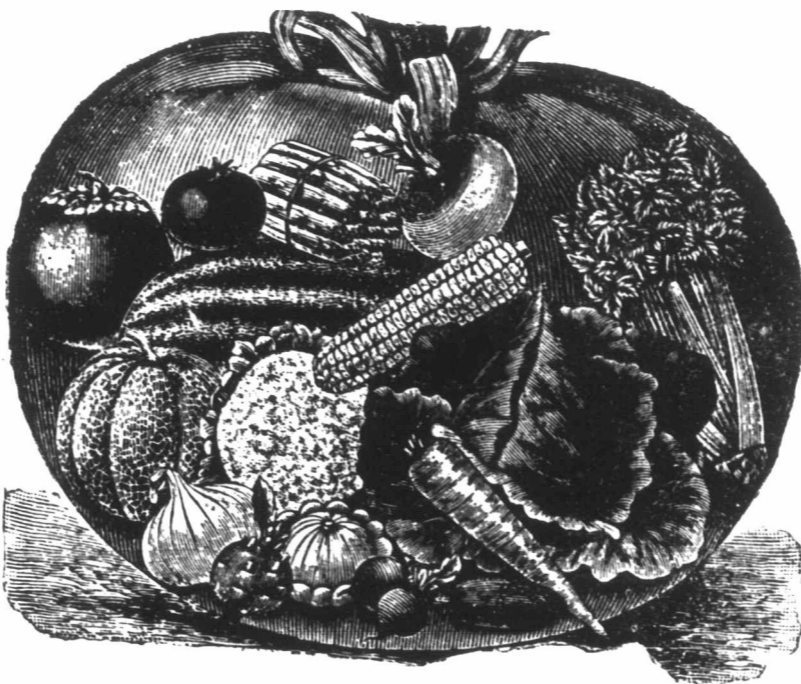
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—It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't ring bells and fire cannot call attention to their shining—they just shine.



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A W

"Come, Lewis, one take a walk. "All right. He could. Uncle Lew into the w and Uncle friends, so go with him. There he snow a few they started help notice everything.

"The snow woods in Lewis, as I see how th bare trees:

The chick about, and another.

"I am so stay thru Charlie, singers, but as soon as of the bird:

"I like th Uncle Lew to find wa

Presently hand on C "Hark!" v

From jus two soft sweet and ed up. Th but a bluej to turn aw bird's thro open, and t soft, sweet Uncle Lew "Why, I could only said.

"We ha awares," re is true th singer, and of the best better side is usually men."

"I shall better afte "What a always sh nature!"

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"Here a prints," sa ping out i "Let us lo

Charlie tracks!" h

"Yes," s are rabbit imagine o you look a And here, tiny tracks dainty lit made!"

"See," the small

A WINTER WALK.

"Come, Charlie," called Uncle Lewis, one winter morning, "let us take a walk through the woods."

"All right," Charlie responded. He could not understand why Uncle Lewis should want to go into the woods in winter, but he and Uncle Lewis were the best of friends, so he was soon ready to go with him.

There had been a fresh fall of snow a few days before, and as they started out, Charlie could not help noticing how clean and white everything looked.

"The snow is beautiful in the woods in winter," said Uncle Lewis, as he strode along. "Just see how the dark trunks of the bare trees stand out against it."

The chickadees were flitting about, and calling gaily to one another.

"I am so glad the chickadees stay through the winter!" said Charlie. "They are not fine singers, but they don't desert us as soon as it grows cold, like most of the birds do."

"I like the chickadees, too," said Uncle Lewis. "It is always easy to find warm-weather friends."

Presently Uncle Lewis laid his hand on Charlie's arm, and said, "Hark!" very softly.

From just over their heads came two soft liquid notes that were sweet and musical. Charlie looked up. There was no bird in sight but a bluejay. Charlie was about to turn away, when he saw the bird's throat swell and the bill open, and then again came the two soft, sweet notes. He looked at Uncle Lewis in surprise.

"Why, I thought the bluejay could only scream and scold!" he said.

"We have caught him un-awares," replied Uncle Lewis. "It is true that his reputation as a singer, and as a neighbour is none of the best, but he really has a better side to his nature which he is usually careful to conceal from men."

"I shall always like the bluejay better after this," said Charlie. "What a pity it is that he cannot always show this side of his nature!"

They walked on a little farther, when they were suddenly startled by a whirr of gray wings, and a partridge flew across their path and disappeared among the trees farther on.

"Here are some interesting foot-prints," said Uncle Lewis, stepping out into the deeper snow. "Let us look at them."

Charlie stopped. "What funny tracks!" he exclaimed.

"Yes," said Uncle Lewis, "those are rabbit tracks. You can just imagine one bounding along as you look at the prints in the snow. And here," he added, "are the tiny tracks of a field mouse; what dainty little footprints it has made!"

"See," said Charlie, following the small trail, "a bird has hop-

ped across the field mouse's track. You can tell that it hopped because the footprints are side by side."

A few steps farther on and there was another queer trail. "What is this?" Charlie asked, pointing to the marks.

Uncle Lewis looked carefully. "I do not know what animal made those," he said, "but it was evidently an animal with a long tail, for do you see the continuous, wavering line between the foot-prints?"

Charlie fairly clapped his hands. "Yes, I see!" he said. "Oh, Uncle Lewis, I wish I could see the animals that made these tracks all out on the snow together. It would be like a comical fairy story!"

Uncle Lewis laughed. "It really would be fun," he replied.

"Let us go and look over that bank," he said, when they had gone on a little farther.

Just as they reached the edge of the bank there was a sudden, startled rush of something small and gray, which disappeared under the edge of the bank at their feet. They both stooped down and looked closer. It was a tiny animal, probably a field mouse, judging by the track it had left in the snow.

"Why," said Charlie, looking intently, "it certainly went under this bank, but its tracks only go part way up."

"That is so," said Uncle Lewis, getting down to peer over, "for here is the hole it went into."

Charlie looked puzzled. "I think I understand," Uncle Lewis went on. "The little field mouse has many enemies in the woods, which are bigger than himself, but perhaps not half so smart. You see the mouse runs along in the snow until it is about a foot from its hole and then it leaps in, leaving the tracks cut off far enough away to puzzle and mislead its enemies. This is undoubtedly the tiny creature's means of safety and defence. Perhaps he has a wife and children under the bank to care for, and his winter stores are undoubtedly laid away there. How wonderfully God has taught each of His creatures how to defend and care for itself and little ones!"

Charlie knelt down on the edge of the bank and peered into the little hole. "We know your secret, little mouse," he exclaimed, softly, "but we won't hurt you, you wise little fellow."

"It is time to go back now," said Uncle Lewis, looking at his watch.

"All right," answered Charlie, scrambling to his feet. "But, Uncle Lewis," he went on, as he ran along by his side, "I knew there were flowers and lots of nice things to see in the woods in summer, but I never knew that there was anything to see in winter before."

Uncle Lewis smiled. "There are lots of people who have not found that out yet," he said.

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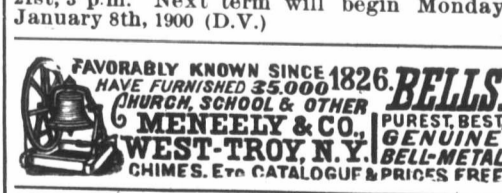
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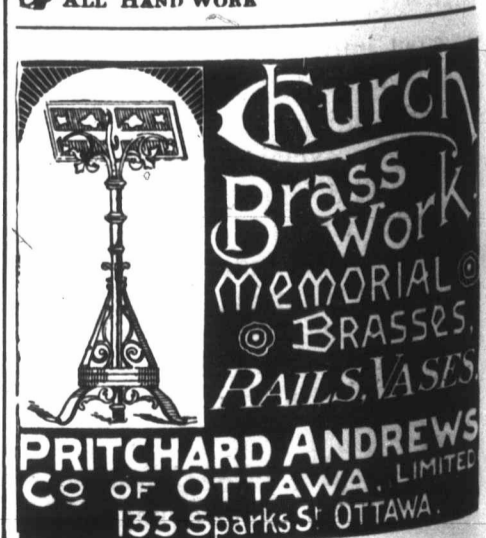
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