

The Rev. Brook Deedes, the Chaplain at Allahabad, has (the *Times* says) announced that, by the desire of the Bishop of Lucknow, the ritual of the church at Allahabad—which is to become the Cathedral of the new Diocese—would be modified by the discontinuance of the Eucharistic vestments and of the lighted candles at the celebration of the Holy Communion.

Twenty medical missions have already been established by the English Church Missionary Society, some having branch hospitals and dispensaries in neighboring districts. Five are in India, five in Africa, six in China, one in Palestine, one in Persia, and one in British Columbia. The great importance of such agencies is universally admitted, and the results of their operation so far have been eminently successful.

The Archbishop of Dublin has issued a touching pastoral letter, which is to be read in church on the Sunday preceding Education Sunday, on the duties of Church people with regard to the education of the young. His Grace reminded them that those who are now children may have by-and-by to pass through a special ordeal, and asks whether 'it is not more than probable that the advance of anarchy, infidelity, and error in its many forms' may find its way to Ireland? This being the case, the importance of a religious training for the young is of paramount importance.

"Alcoholism is yearly becoming more prevalent and more severe in France. French savants have most accurately described it in all its effects; but what has been done to remedy it? During the last year the result of the discussion has been that the tax on spirits must be considerably raised, and that wine, beer, and cider must be entirely free from taxation! And before anyone can do anything further, it will be deemed needful to await the result of such a measure as this. Opium intoxication has been superadded to that from alcohol, especially in Paris."—*International Magazine*.

It is not generally known here that the Swedes in the Western States of America, where they are very numerous, and where many flourishing missions have been founded, are permitted to use their own Prayer Book and ritual, which have been authorized by the Bishops of the Church. Says the *Living Church*:—They have the dear old Church of Sweden brought to them again, and there are many thousands willing and waiting to be organized as missions and parishes in union with our conventions. It is beginning to be known among them that the various Lutheran bodies in this country, into which they have drifted, are not the Church of their fathers, and they have always missed the dignified worship of the Church of Sweden. It is understood that both the King of Sweden and the Archbishop recognize no other than the Episcopal Church in this country.

Hawaii, the present subject of so much discussion and no little interest, affords one of the most striking examples of the results of missionary effort. In 1879, when the first ministers of the Gospel reached its shores, they found a people without an alphabet and without natural affections. Three-fourths of the children born died by the hands of their own parents. Through vice and superstition a once vigorous race were fast decaying. Not even in Africa was there a field so hopeless. To-day there is not a native who cannot read and write. In its day schools are gathered a larger per cent. of the native population than the public schools of Illinois can show of hers. Sixty per cent. of the population are to be found in the churches on Sundays, while Hawaii has itself sent out its sons and daughters as missionaries. This mission, which cost from its inception to its close, nearly thirty years ago, less than \$1,250,000 in a single year purchases from American traders and ports over \$6,000,000 worth of merchandise, and exports to our shores twice that sum. Surely such a harvest, though in another's field, may well be an inspiration to our own missionary labours, and incite to more generous giving for the carrying of the Church's blessings to those that "sit in the darkness and the shadow of death."

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

HOOD'S PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

Correspondence.

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

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

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

The Other Side.

SIR,—Your issue of February 9th contains an article headed *Why do I go to Church?* and in it is laid down some good arguments as to people absenting themselves from their usual place of worship because, forsooth, a neighbour whom they have some dispute with goes also, or they do not like their minister for something he does or has done to them personally, or otherwise. This the writer will not pretend to dispute, not being considered good authority on Church discipline, but will your correspondent, if he pleases, who is evidently a clergyman, give us some light on the other side of the question, as to the right of a clergyman, if he be the offender, to remain antagonistic to his sheep, who in his opinion has gone astray, and so far from trying to shepherd the erring one, tries by social scandal and vituperation to blacken the character of his hearer, and the members of his family through him, and all that can tend to strengthen discord and make the breach wider between them. I think it would be difficult, Mr. Editor, to find many members of a congregation who could read or respond to the prayers of our Church, and enjoy such privilege of religious worship. Knowing as he does from the actions of his minister, that he cannot be following the example of his Saviour, who taught him and all of us to return good for evil, and especially should this feeling be taught and inculcated by His ordained ambassadors. A case of this kind is known to the writer, and while the wardens have called on him telling him when he had erred and urging him to call on said hearers who have absented themselves from his church under circumstances just described, he absolutely refuses to do so, or at least has not done so, and from his antagonistic actions does not intend to do so, but quiets himself with the consolation that the absent ones will have to pay his stipend anyway if they don't go to church. These are his own words, not mine. The writer of the article in your paper gives his views nicely, and from his standpoint correctly, and I trust he will in your next issue give us the other side of the question, what is the clergyman's duty, or do the clergy constitute the Church themselves irrespective of laymen or their views on Church doctrine or teaching. The writer will watch with interest for your correspondent's reply.

LAYMAN.

Support Each Other.

SIR.—In addressing you on the matter of supporting one another amongst the members of the English Church of Canada, I think it better that it should appear in your journal, as more likely to be read by the clergy and members of her congregations, who will see the manifest injury and grievous wrong that is done by the system that is now adopted by the Presbyterians and Methodists. I was in a leading lawyer's office about three years after I came into this country, at the time this gentleman was writing new by-laws for the Presbyterians and Methodists, and as he had not done, he pushed over to me the printed constitutions and by-laws, saying, "read them carefully." I did so, and was not very complimentary in my remarks, as I certainly felt it did not show that Christian teaching one would have expected from the loud-voiced speaking I had heard in their churches, and their sanctimonious bearing, nor could I reconcile it with the teaching of my Saviour; the by-law was to this effect, "that any member of the congregation who dealt with or employed any one outside their Society when there was a member in their Society of that particular business, profession or trade, he should be expelled." There was a slight difference in the Presbyterian which stated that "he would be cited for three times at the door of the church, and then expelled." I have often looked for the authority on which these supposed pure and peculiar Christian people have based their reason for such a mode of proceeding, and the only one that approaches it at all is the Roman Catholic Church. The Jesuits have a more drastic and summary proceeding.

Coming from Old England, that land of freedom of speech, I was, as you may well imagine, rather startled when the lawyer informed me it would not be long before I should find it put in force against me. I wrote this many years ago, but somehow it ceased to bother me; I have, however, found from long practice that it exists in every phase of business and pro-

fession; men and women are subjected to this same injustice if they belong to the Church of England. I know it exists in the different societies; should a candidate join as a member of the Church of England, he cannot get any work; he then joins the Methodists or Presbyterians—he obtains work, and so the process is carried on. It is sad that this should be. I think you should see that something be done by the leading authorities, and leaders of our glorious old Church.

LIVE AND LET LIVE.

Acknowledgment.

SIR,—In response to my appeal in Church papers for \$25, required to complete the purchase of stove for mission, Blood Reserve, I have the pleasure to acknowledge the following generous donations: Rev. E. F. Wilson, Sault Ste. Marie, \$25; John Paterson, Esq., Port Hope, \$5; children's stove fund, \$3.08; Mr. Simson, Cayuga, \$1; Miss Ball, Toronto, \$2; member of the W. A., Niagara, \$1; Mrs. Roger, \$1; Miss E. Paterson, \$1; Mr. Pinny, Streetsville, 50c. I have the permission of the donors to donate the surplus received towards the liquidation of the \$100 debt on the St. Paul's Home for Indian Girls, Blood Reserve. The kind letters which have accompanied these donations are a source of great comfort and encouragement to the workers. I beg to tend most hearty and grateful thanks to all those who have contributed towards this most pressing need, and to relieve one of our hard-worked missionaries from what was a daily and hourly trial.

Sincerely yours,

L. PATERSON.

General Dorcas Secretary W.A., 48 St. George St.

A Layman's Opinion.

SIR,—The actions of the mission board in the re-arrangement of the parishes in the deanery of Peel, are, to say the least, surprising to the laity in this part of the deanery. At a meeting of the chapter of rural deanery of Peel held in Tullamore on the 18th, at which the laity were present, it was moved by Rev. Mr. Morley, seconded by myself, that Sandhill mission be attached to Tullamore, Kleinburg to Bolton, and Claireville to Woodbridge. By this arrangement all the stations would be supplied with the services of a priest resident in the parish, and there would be a saving of \$150 a year to the mission board. Strange to say, this was strongly opposed by a majority of the clergy. It was then moved by Rev. Mr. Thompson, seconded, I think, by Rev. Mr. Watt, and carried, the majority of the clergy supporting the motion, that Sandhill be attached to Caledon East, the arrangement afterwards being carried out by the mission board, costing the board the extra \$150 grant, and leaving Claireville without the services of a priest resident in the parish. Now we laity are told that if we do not comply with the wishes of the M.B., attend church, pay up, and so on, that we are not loyal to the Church, but when we consider that the mission fund is made up, in the country at least, to a great extent from 25 cts., 50 cts., and dollars gathered sometimes from laboring men, and men on rented and mortgaged farms who have trouble at the end of the year to make both ends meet, and when this money is squandered by the M.B. at the rate of \$150 a year, in one deanery, I ask you, Mr. Editor, is this loyalty to the Church? If it is, then I say save us from such. One clergyman after voting for the present arrangement at the rural deanery meeting, when it was passed by the M.B., tried all he could to prevent it from being carried into effect. Consistency, thou art a jewel, but where are we to find thee, if not in the ministers of the Church of Christ, the stewards of Her mysteries?

I could say more about the mission of Sandhill, but fearing I would be trespassing too much on your space, I will let this suffice for the present.

A. J. MORRISON.

Tullamore, Feb. 27th, 1893.

Sunday School Lesson.

4th Sunday in Lent.

March 12th, 1893.

HOLY COMMUNION—BODY OF THE SERVICE.

I. THE THREE EXHORTATIONS.

1. *The Exhortation to Prepare for Communion.* To be used when notice of Holy Communion is given, generally the Sunday before. The proper place for it (see rubric) is directly after the sermon. It tells us with what mind we should come to the Communion, which is to be administered to those who are "religiously and devoutly disposed." We are to thank God for giving us this spiritual food; and, because it is so holy a thing, all are to take care that they come to receive it in a worthy manner. We are to examine ourselves (1 Cor. xi. 28) "by the rule

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