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coffin costing twenty-eight dollars and the ladies fitted out the wife and children with mourning dresses. He was to be brought to the church the next day at four o'clock to have the burial service said, previous to his being taken to the cemetery. After evening prayer the congregation waited for the burial service. We waited a long time, I said to the Bishop who was present, that I had better go to the house and see the cause of the delay. He said they would be sure to come and that I had better wait. So, after waiting a considerable time longer, I went to the house, where I found a man in the room, and asked where was the corpse that was to be taken to the church to be buried. He said he knew nothing about it, but that there was a woman in the next room who may be able to tell me. She informed me that he was carried off at daylight by the city authorities. I asked where they took him, she said she could not tell. I went back to the church and informed the Bishop who dismissed the congregation. It turned out that the man was not sick at all, had no wife or children, and had removed to a distant part of the city—sold the coffin and clothes which had been given and pocketed the money. This game he had played several times before we knew him.

In Europe men and women deliberately make themselves hideous beggars. They cripple their own children in order to work on public sympathy. Some transform themselves into artificial lepers by the skillful application of candle-grease and tobacco juice. For eighteen centuries Christian charity, often given at the entrance of church doors, has been producing professional beggars and systematic frauds. We have only to visit the various countries of Europe to see this.

The Rev. Dr. Pentecost, of Brooklyn, N.Y., says concerning his Deaconess Home and women's work among the poor:—

"This work must be purely spiritual. One of the principles is that Deaconesses give no temporal help. They go with the glad tidings alone, and to give of love and sympathy such as they have. In cases of sickness they minister to the sick and communicate with such persons as are able and willing to furnish necessities and those delicacies for which the sick are so grateful. Much of the 'mission' and chapel work of our cities has been conducted on the plan of combined spiritual and temporal relief. 'A loaf of bread before a tract is given,' 'feed the hungry before you preach to them' has been a loud cry by a certain class. Our Lord did not find that this experiment worked well in his day. He got the poor to follow Him it is true in this way, but He declared it was for the 'loaves and fishes' and not for the bread of life that they came. Moreover we are not satisfied that souls are to be led into the kingdom of heaven by bread are never of much account to themselves or to anybody else. Christianity has something better to offer than the temporary supply of temporal need. It comes with a more potent help and sets impotent people on their feet and thus enables them to help themselves. The ungodly poor need something more and first before they need bread. It is a safe thing to say that nine-tenths of the ungodly poor are poor because they are ungodly; and seven-fifths (if not a larger portion) of the Lord's poor are poor because they have not followed the Lord fully. There are perhaps just enough exceptions to make this rule the rule certain. The unchristian poor need to be lifted up and set on their feet before God. Set a man on his feet spiritually, so that he can leap and walk and praise God, and in ninety-nine cases out of a hundred he ceases to be a beggar or to be poor in the sense of needing either individual or organized charity. No true Christian ought ever to be a beggar. Many true Christians fall upon times in which they 'suffer need.' But God has promised to supply all their need, and he will do it through his people to whom he has committed the care of His poor, without compelling them to degrade themselves to the level of beggars. We conclude, therefore, that the true mission of the Church to the ungodly poor is to carry the Gospel to them and take them by their right hand and lift them up into life and liberty from sin in the name of Jesus of Nazareth. That is infinitely better than to dole out to them the temporary charities of the individual benevolent or the gathered charities of the churches and institutions."

In the "Literature of Charities" for 1887 we have an account of the organized charities throughout England and America. The difference between pauperism and poverty is discussed, and brief summaries of the reports of many charitable societies. It is interesting to read a sketch of the work of Dr Chalmers, in Glasgow, and of Octavia Hill who has the care of three thousand tenants in the city of London, founded upon model tenement-house system, established for the poor of London by George Peabody. One of the earliest of modern Englishmen to interest himself in the moral elevation of the masses and in the proper application of charity was Thomas Arnold, the headmaster of Rugby. See his biography, written by the late Dean Stanley. Charity often takes other forms

than the giving of food and raiment. Popular amusements of an elevating kind, such as public readings, lectures, concerts, free libraries, art galleries, recreation grounds, open air sports, entertainments, good music are worthy of charitable and organized effort. The gospel of garden grass and fresh air needs to be presented now and then to the poor. What men, women and children need, in our large towns is not simply a fine park several miles from where they live, costing time and money to visit, they want also summer gardens near home, bits of open ground and green grass amid the brick houses, paved streets and sidewalks. If one would really understand the movements of social science and organized charities, in the nineteenth century, he must grasp the fact that, for eighteen centuries, the charitable and legislative efforts of society have been pauperizing instead of elevating men. The process of degradation began in Italy, in the free distribution of bread and wine to the populace, and then through all the countries of Europe. Free corn and free drink served the same purpose as our modern soup-houses. They made paupers.

P. TOCQUE.

MILLENNIUM.

SIR,—Possibly some of your readers who are interested in the subject of the Millennium, may not have seen "Wordsworth on the Millennium;" a book which was referred to by one of your correspondents, a few weeks ago as containing a satisfactory refutation of that doctrine.

I think that any one who has a clear idea of the true Millennial doctrine will never lose belief in it from the perusal of Bishop Wordsworth's book. It is rather remarkable that even Bishop Wordsworth admits that the doctrine of the Millennium was held by such early writers as Irenæus, Papias and Justin Martyr—men who must have received their interpretation of the Apocalypse from those who were taught by St. John. Surely these men were more likely to know the truth on this subject than any more modern interpreters of St. John's prophecies.

F. C.

MR. BALDWIN'S REPLY.

SIR,—Yesterday I was shown a copy of your paper of—instant, in which you make a violent attack on me and quote Mr. A. M. Dymond's letter to the "Globe" regarding the same matter.

Would you do me the justice of stating in your next issue that I replied to Mr. Dymond in the "Globe" of the 18th stating that I had nothing to do with this "tract" in question, which I consider very contemptible myself. I might add that this tract was sent to members of my own congregation which to me does not look like the act of a "friend" on the part of "Churchman."

Now sir, forasmuch as I am a Low Churchman, I expect to be attacked by you, in the plainest language, from time to time, but I ask you always to bear in mind the two statements following:

1st. You will always know where to find me, for I will always write over my own name, always stand under my own flag, and always do everything "above board," so that I ask you never to attribute to me anything as contemptible as this anonymous tract circulation, nor anything else that you do not know for a certainty has emanated from me and for which I am to be blamed. And when you do attack me, attack me by name and not by insinuation.

2nd. I would state that I, alone, am to blame for anything I may say or do—and I ask you, and your writers, in the name of justice, not to lay the blame, insinuatingly or otherwise at any one else's door—much less that of the Bishop of Huron who knows nothing of any stand I may take and cannot, therefore, be in any wise responsible for it. Hoping that you will do me the favour I ask I remain,

Very truly yours,

FRANCIS M. BALDWIN.

Thamesville, 27th March, 1889.

We advise Mr. Francis McQueen Baldwin to reflect upon his age, and his lack of literary training, then if, we say "if," he has any discretion, or knowledge of men and things outside a pleasant little family and party coterie, he will discover that he is not equal to the task he has undertaken of lecturing the whole clergy of the Church of England all over the world.

He is too youthfully impetuous to command respect for his judgment, and too utterly effeminate in, what he supposes to be reasoning, which never gets beyond self-assertion, to be justified in inflicting what he calls his "writings," upon poor, patient editors, who with such correspondents need more than the sublime equanimity of Job. Mr. Baldwin says, "he expects to be attacked by us"—dear soul, if a child were to say so, we should be charmed at such simpli-

city of conceit. Why, we never knew of Mr. B's existence until he made a rude attack on all our friends, the clergy, we then told him to behave himself, and to learn manners, and to learn some little at least of the matter he talked about. He is clearly a very badly spoiled child, who, being unable to forget the indulgences of the nursery, will through life miss the beneficent discipline of the unused birch rod. We beg of Mr. B. to keep quiet, we have such respect for his family name that it is painful to find it associated with folly.

Instead of writing as he has done to us, Mr. Baldwin should have most humbly apologised to the public, and to his brethren for circulating a foul, slanderous lie, which reflected upon the honor of every clergyman in the Church. Is that the flag he is going to always stand under? Is the art of disseminating falsehood part of the theological training of his Alma Mater? In his terrible letter to Mr. Dymond, threatening him with a lawsuit, Mr. B. flourished his honour like a pennant flying in the wind of his verbiage. Does he think it a deed of honour to slander the clergy of his own Church on the mere word, as he admits, of a Jesuit newspaper? Is that the kind of ethics taught at his Alma Mater? In his reply Mr. Dymond says, "I think that added years and wisdom will lead Mr. Baldwin to a literary style more consistent with his sacred office and the character of a Christian gentleman."

The point of that rebuke was sharp, but diamonds when used for cutting, are very incisive. We only hope that the effect of the operation will be salutary in causing an outflow of a certain element which always indicates inflammatory action, for undue heat in the head is certain to produce those very manifestations which have brought Mr. Baldwin into trouble.

Ed. D. C.

NOTE ON THE COLLECT FOR THE FIFTH SUNDAY IN LENT.

In its original form this collect reads thus:—"Quæsumus Omnipotens Deus, familiam Tuam propitiis respice, ut, Te, largiente, regatur in corpore, et Te servante custodiatur in mente."

It is interesting to observe that the word rendered in the English version "governed" is that which is frequently used as the Latin equivalent of the Greek *Poimainain*—"To feed, as a shepherd does his flock,"

Thus Psalm xxiii. 1, "Dominus regit me" (See Latin heading of Prayer Book version) "The Lord is my Shepherd." And Psalm xxviii. 9, where in the Septuagint the same word is used; the verse being rendered in the Latin version, "Et rego illos, et extolles illos usque in æternum;" in English, in the Prayer Book version as well as in those of 1611 and 1884, "Feed them," &c.; though, rather curiously, but perhaps with a view to the rhythm, the verse is rendered in the Te Deum "Govern them" &c., corresponding in this respect with the English version of the collect. Compare also St. Matthew ii. 6, where the same Greek word is used in the Authorized Version translated "shall rule"; in the Revised Version, "shall be shepherd of."

It will be noticed also that the expression "Te largiente" in the original collect (which may be translated "by Thy bounty") answers to the idea of tending, feeding, providing for, more closely than that of governing.

The poetical and touching interpretation of the collect suggested by the collation of these passages may open a new and perhaps fruitful field of thought and illustration, useful to Sunday school and Bible class Teachers, and interesting to all students of the Prayer Book.

S. G. WOOD.

Toronto, March 25th, 1889.

SKETCH OF LESSON.

5th SUNDAY IN LENT. APRIL 7th 1889.

The Sick Woman and Jairus's Daughter.

Passage to be read.—St. Mark v. 21-43.

A family starving—plenty of food in the cupboard, but cupboard locked, no key to open it. We want pardon of sin, grace to be better, kind feeling, gentle ways, strength against temptation; provision for all in Christ. He willing to give, yet how few get it.

To-day we read of two people who wanted blessings from Christ; and how they got them.