

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAR 14, 1889.

[No. 11.]

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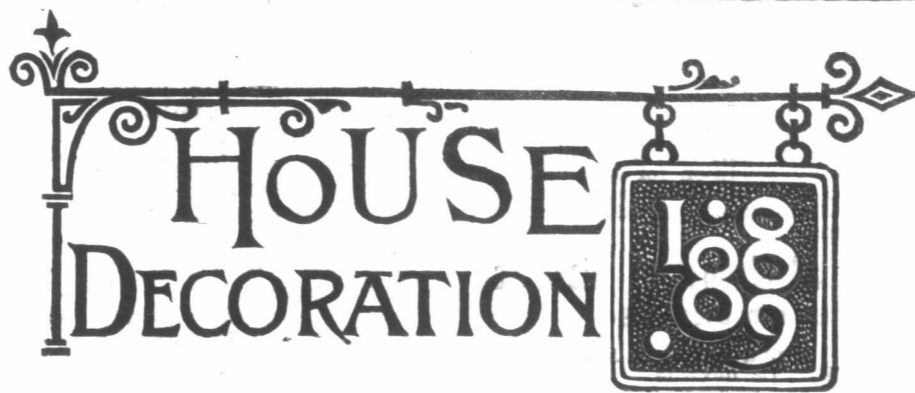
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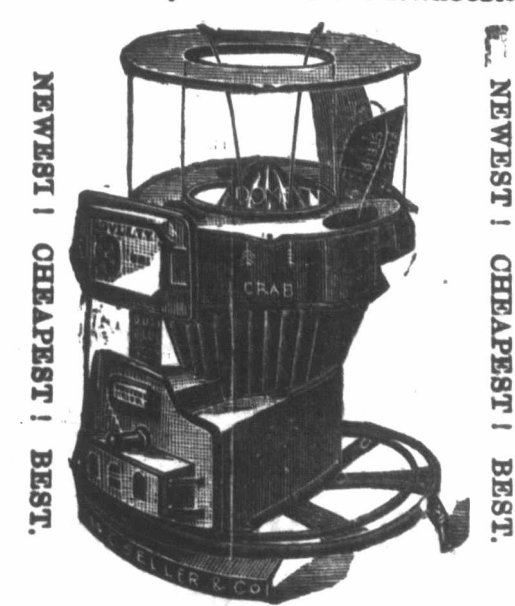
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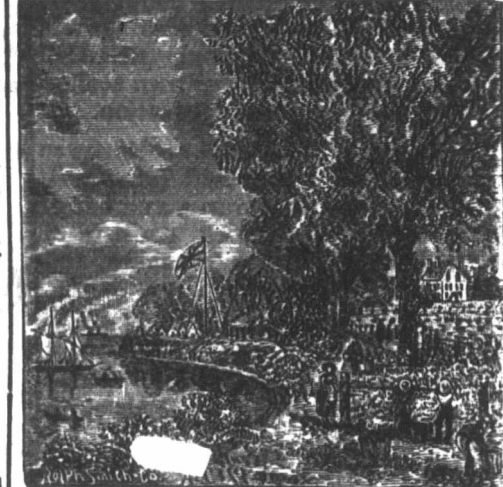
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For the year ending December 31st, 1888.

Total Assets,	\$126,082,153 58
Increase in Assets,	\$7,275,301 68
Surplus at four per cent.,	\$7,940,063 63
Increase in Surplus,	\$1,645,622 11
Policies in force,	158,369
Increase during year,	17,426
Policies written,	32,606
Increase during year,	10,301
Risks assumed,	\$103,214,261 32
Increase during year,	\$33,756,792 95
Risks in force,	\$482,125,184 36
Increase during year,	\$54,496,251 85
Receipts from all sources,	\$26,215,932 52
Increase during year,	\$3,096,010 96
Paid Policy-Holders,	\$14,727,550 22

**THE ASSETS ARE INVESTED AS FOLLOWS:**

Bonds and Mortgages,	\$49,617,874 02
United States and other securities,	\$48,616,704 14
Real Estate and Loans on collateral,	\$21,786,125 34
Cash in Banks and Trust Companies at interest,	\$2,813,277 90
Interest accrued, Premiums deferred and in transit, Etc.,	\$3,248,172 46
	\$126,082,153 58

I have carefully examined the foregoing statement and find the same to be correct.

A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.	Surplus.
1884	\$34,681,420	\$351,789,285	\$4,748,771
1885	46,507,139	368,981,441	5,012,634
1886	56,832,719	393,809,203	5,643,568
1887	69,457,468	427,628,983	6,294,442
1888	103,214,261	482,125,184	7,940,063

New York, January 23, 1889.

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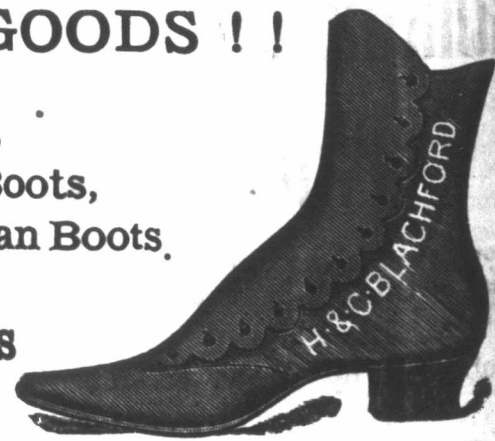
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LESSONS

Mar. 17th.—SEC Morning.—C Evening.—C

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ADVICE T Night in an Art" says, circulated judicious a

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PARNELL who at the the notori He was a Parnellite the Nation puzzle, he genuine, t not, then him as his sion, a wr forgery. he reporte who know simplicity A more r sympathy any perso We do n way or th to be reli danger o ways reg



# Dominion Churchman.

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The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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## LESSONS for SUNDAYS and HOLY DAYS.

Mar. 17th.—SECOND SUNDAY IN LENT.  
Morning.—Gen. 27 to v. 41. Mark 13. 14.  
Evening.—Gen. 28; or 32. 1 Cor. 9.

THURSDAY, MAR. 14, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

**PARNELL TRIAL TRAGEDIES.**—The witness Pigott, who at the Parnell trial swore to the genuineness of the notorious letter has committed suicide in Spain. He was a Roman Catholic, had been editor of a Parnellite journal, and thoroughly in touch with the National League. This man's evidence is a puzzle, he swore to the letter most spoken of as genuine, then he said, outside the Court, it was not, then he wrote to say it was, and left behind him as his last act, as a dying speech and confession, a written statement that this letter was not a forgery. As to what Mr. Labouchere said, or what he reported as having been said by Pigott, any one who knows Mr. L. may be excused smiling at the simplicity of those who believe one word he utters. A more unscrupulous person lives not, and his sympathy and support are quite enough to discredit any person or any cause to which they are given. We do not see much ground for being positive one way or the other, when evidence of this kind has to be relied upon. One fact remains above all danger of damage by testimony, which we have always regarded as the most revolting feature in this

controversy, that is, the utter lack of any expressed consciousness on the part of Mr. Parnell that the murder of Mr. Burke and Lord Frederic Cavendish was a crime of dreadful, horrible, brutality. He has never spoken of this assassination in terms of such indignation as to manifest earnest condemnation, indeed he has used language which bears this construction, that Mr. Burke's murder was not disagreeable to him, and that Lord Fred. Cavendish was merely the victim of a mistake. Besides this there have been scores of murders, and other crimes of violence, that Mr. Parnell might have prevented. He has not only tacitly connived at these horrors, but has condemned the Government for seeking to prevent them. Strange it is that two witnesses in this trial have died violent deaths, one so mysteriously as to suggest murder, just as Carey was murdered for giving evidence on the Phoenix Park trial. With such a trial proceeding this century need not boast itself overmuch over its predecessors.

**PROGRESS OF THE CHURCH IN WALES.**—The fury with which the Church has been assailed in Wales by nonconformists may be explained by the following facts, which are given by the *English Churchman*. A remarkable confirmation was recently held at St. Lleurwg's Church, Hirwain, by the Bishop of Llandaff. The list of candidates included twenty men, of whom five were Wesleyans, aged respectively 27, 58, 21, 44, 30, one being a local preacher, and two others "members;" two were Baptists, aged 28 and 12, the first being a "member;" two were Independents, aged 62 and 30, both "members;" two were Calvinistic Methodists, aged 32 and 21; of the remainder, one *Churchman* was aged 69, another 52, and a third 50. Nineteen women were confirmed, and of these three were Wesleyans, aged 32, 57, and 25, all "members;" seven were Independents, aged 27, 27, 37, 26, 47, and 28 (the age of one is not given), five being "members;" one was a Methodist "member," aged 41; two, aged 30 and 27, were not going to any place of worship; of the Churchmen, so called, one was 66, another 50, and another 44. Twenty-two boys and girls were confirmed, of whom two were Roman Catholics, two Wesleyans and one a Methodist.

**POLITICAL METHODISM.**—The *Rock*, which avers quite truly that it has "ever entertained for Methodism the friendliest regard and the sincerest esteem," is shocked at the development of a bitter political spirit in that body, which it calls "an evil spirit." It says, "For the Wesleyan Society to become a poor satellite of the Liberation Society, and also to surrender every tradition of the good it has accomplished in the religious education of the young in elementary schools, will be sad enough." It seems that the election of members for County Councils has according to the *Rock*, been made an occasion for a struggle to get Wesleyans elected. Their success is boasted of, and the *Rock* thinks it a source of legitimate pride, but adds, "But when the list is tricked out in glaring colours as a war ensign, that is another matter. Of one candidate it is recounted that 'his success was achieved over a combination of Church clergy, publicans, and the whole Conservative element, including Tory Methodists (and there are a good many of these, says our correspondent).' Such animadversions are a violation of Christian charity. How would the writer like us to couple Wesleyan ministers promiscuously with gamblers because there are lotteries at some Wesleyan bazaars?" Why does not the *Rock* realize that while once Wesleyanism was "the friend of all and enemy of none," it is now full of the "evil spirit" it speaks of, the spirit of envy, of detraction, of sectarian ambition, and of political partisanship?

**THE REFORMATION RITUAL.**—The charges made against the Bishop of Lincoln are bringing out

some emphatic utterances touching the ritual of the Reformers. Mr. James Parker writes a crushing reply to the assertion that the Bishop is introducing practices discarded at the Reformation.

"Of the six charges brought against the Bishop, four are respectively (1), the mixing a little water with the wine; (2), the eastward position; (3), the permitting the *Agnus Dei* to be sung during a necessary pause in the Office for the Holy Communion; and (4), allowing two candles to be lighted on the Altar. The chief exponent of the principles of the Reformation would be probably held to be Archbishop Cranmer. The first three points are definitely and distinctly enjoined in the Rubric, which Cranmer inserted into the Book of Common Prayer, and the "two candles" are expressly named in the Royal Injunctions which he drew up, and about the observance of which he especially inquires in his visitation articles? As to the two remaining charges, though they do not come exactly under the same category, they neither of them involve teaching or practice discarded at the Reformation. It was not till 1662 that the Rubric, ordering that no consecrated bread or wine should be taken from the Church; the reverently consuming the whole—and this is termed (5) the Ablution—instead of leaving any to be dealt with by the sexton (it might be irreverently), is not against, but in fulfilment of many authoritative orders with respect to reverence due to the Holy Sacrament made in Cranmer's time. As to the last (6)—the sign of the Cross during the Blessing—there is no Rubric one way or the other. But as the sign was specially, and amid much controversy, retained at the Invocation of the Blessed Trinity at Baptism of Children, it is highly improbable it would have been forbidden in Blessing of Adults; and surely (no Rubric to the contrary), in the manner of emphasising his words, much may be left to the discretion of a Bishop as well as to that of a preacher.

Indeed, there must be some liberty; and instead of insinuating that all liberty must necessarily involve violence, your Correspondent should compare the willing obedience to Church Law amongst the Clergy now in the Church of England, with the bare and rarely exacted obedience before Ritualists were thought of. When even a surplice was first worn, in accordance with the Rubric, a cry of Romanism was raised, and the Church windows broken. The truth is, that the tendency of nineteenth (I will not say all) of the Ritual usually attacked is to restore to the full what was contemplated and enjoined by our English Reformers, which Ritual, whatever it has suffered from neglect, or obscured by foreign importation of German novelties, is still—*pace* Privy Council judgments—the law of the land."

**A WICKED PARSON.**—The *Methodist Times* utters the following doleful lament: "We have received several heartrending accounts this week of the cruel and petty persecution of village Methodists by village clergymen. We have no room to publish these sad stories, but they will not be forgotten. There is, however, one complainant who complains too much. He says the clergyman of his parish nurses children down with the measles; draws teeth; and marries people, free gratis for nothing. Now, really, we cannot make a grievance of that. We rather rejoice that the competition of Methodism secures for that village the gratuitous services of a nurse, a dentist, and a marriage registrar. Such clergymen should be encouraged. If our ministers and local preachers do their duty, preach the everlasting Gospel, and put their trust in God, they will find that Methodism will prosper, notwithstanding the clever overtures of the village priest to those who are afflicted with measles, toothache, or love-sickness."

—ALL the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.

1889.  
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## CHRISTIAN REUNION.\*

At a time when the subject of Christian Reunion occupies so much of men's thoughts, it is well that they should be told something of previous efforts in the same direction. For we must not imagine that the Reformers viewed with indifference the manifold divisions of the religious societies which broke off from the communion of Rome. On the contrary, they deeply lamented them, and tried as much as possible to put an end to them, although with no great success.

It is well that we should look back upon their efforts and their failures and should see what we may learn from them, and what we have to avoid; and Mr. de Soyres has, in his Hulsean Lectures before the University of Cambridge, furnished us with useful material for this purpose. The subject has not been entirely neglected; for as Mr. de Soyres reminds us, it was treated by the Rev. H. B. Wilson in his Bampton Lectures; whilst "the work of Karl Hering, published as far back as the year 1836 remains still the standard history," which Mr. de Soyres had purposed to translate supplemented "with the relations in past times of the Church of England and the foreign Reformed Churches."

It so happened that Mr. de Soyres was appointed Select Preacher at Cambridge, in October 1885, "almost the exact bi-centenary of the Revocation of the Edict of Nantes." He tells us "the discourse then delivered," which is in the present volume appended to the four Hulsean Lectures, pointing out "the old relations of cordial sympathy and communion between the Anglican and Huguenot Churches. The appeal was received with assent by the members of the theological faculty at Cambridge, and words of sympathy and approval came from Dr. Hatch and Fairbairn at Oxford, Professor A. S. Farrar at Durham, the venerable Bishop of Worcester, and many others. Still more acceptable, as a testimony to the practical possibility of the step advocated, was a communication from Dr. Eugene Bersier. In this letter the distinguished leader of the Reformed Church in Paris declared not only his cordial assent to the plea, but expressed his willingness to co-operate personally in any effort to bring together the two Churches."

This sermon on the Huguenots is not the least interesting portion of the present volume. The preacher sketches briefly but clearly the relations between the refugees and the English Church of the period of the revocation (October 22, 1685). Because of the sufferings of the Huguenots, as well as from sympathy with the cause for which they suffered, they were received with "a bounty more than English in its munificence, a hospitality more than royal, which foresaw not that the industry of the visitors would one day repay the gift."

Mr. de Soyres laments that not only has the cordial intimacy which then existed between

the English Church and the French Reformed Church passed away, but that nowadays the names of the great Huguenot divines who were had in honour by the great Anglicans are now hardly known by English Churchmen; and we may join in his regret. We may also cordially acknowledge that the various schools of thought which are found among the French Reformed divines are represented in the Church of England. Who would not welcome the Monods into the Evangelical section of the Church? Who would not hold out the right hand of fellowship to the eloquent and distinguished Bersier, who, by the comprehensiveness of his intelligence and the catholicity of his spirit, rises superior to party?

Mr. de Soyres recognizes, however, the indispensable truth that the "idea of episcopal succession as a note of the Church had never been abandoned at the English Reformation" whilst we are not prepared to deny that "it held a far less prominent and exclusive position" in earlier days. And it may be admitted that the language of the English Reformers "was as absolute and decided against episcopacy without reformation as it was against reformation without episcopacy."

The eloquent appeal which Mr. de Soyres made to Anglican Churchmen to sympathize with the suffering Communion from which he sprung must have spoken to the hearts of his hearers, and doubtless will speak to many more through the press. If he cannot offer any tangible practical suggestions for bringing the Churches nearer together, it may be because he thought it better to leave these to result from the necessities of the case and from future Conferences between the Churches.

We have left ourselves space for only the slightest account of the four Lectures which form the bulk of the volume. The first is introductory and treats of the work of Baur at Cambridge, which the lecturer describes as diplomatic, and the work of Melancthon which was based on deeper sympathy and more complete knowledge of the conditions of the case. At the end of the lecture he gives a very interesting account of the remarkable effort of Cyril Lucar, Patriarch of Constantinople.

The second lecture has some general remarks and besides, deals, at some length, with the efforts of John Durie, Calixtus, and the great Arminian Grotius. The third lecture notices some of the causes of the failures of efforts to promote Protestant reunion, and specially notes the extreme Erastianism of the German States. But the chief interest of this lecture consists in the account of the correspondence, on this subject, between the two greatest men of the day, Leibnitz and Bossuet. Although the result seemed as far as ever from being attained, yet ye says Grotius and Leibnitz had not laboured in vain. The last lecture deals with the religion of nationality. We can cordially recommend these lectures as not only instructive and interesting, but as well calculated to help the reader to further study and research.

## THE PRESS ON THE BISHOP OF LINCOLN.

THE prosecution of the Bishop of Lincoln has excited greater interest than any Church event of the century. The Church Association is condemned generally by the English Press; even the Rock, evangelical of evangelicals, regards the action as a mistake. The London Times says, "we cannot pretend to sympathise with the proceedings of the Church Association. The aggrieved parishioners in this case are almost avowedly mere puppets. Very little would have been heard of the Bishop's practices outside the diocese of Lincoln, where, apparently, they have caused little stir, if the Church Association had not sought them out for what we must take the liberty of calling party purposes, and seizing the opportunity of making an example of a Bishop. Again, we must ask what benefit the Church of England is likely to derive from such proceedings. There scandal is far greater than any scandal that could arise from such irregularities as the Bishop of Lincoln is accused of. It is much to be wished, indeed, that the Archbishop had been able in some way or other to stay the proceedings." The Standard writes, "If every party in the Church insisted upon penalising every failure to satisfy the stiff legal standard of the Judicial Committee, there would be an end of all comfort and warmth in public service. The Evangelical clergyman offends as systematically by his omissions and by his additions as his Ritualistic brother. Of the two, if persecutions for trivial deviation are to be the rule, the Low Church party will lose most. One has only to consider the character of the charges on which the Bishop of Lincoln is about to be dragged before the Primate, to feel that, wherever the breach may lie, the blame rests only with his adversaries. The test in each case must be the suitability of the ritual to the temperament and convictions of the people; and tried by this simple standard, the conduct of the Church Association will appear nothing short of cruel. It is vain, we suppose, to urge on enthusiasts of the ultra-Protestant type the consideration that the usages they abhor tend, beyond all dispute, to promote religion. What is distinctive in the High Church movement may be, according to the Evangelical rendering of Christianity and of the ecclesiastical law, indefensible; but who can deny that it has led to a marvellous growth in the life of the Church; that it attracts vast numbers of men and women for whom Low Church formalism has no fascination, and whom the extravagance of the Revivalists would repel? There is room for all, and there is need of all, within the Establishment."

The Leeds Mercury, one of the best of the Nonconformist papers, expresses as follows the universal opinion of English dissenters:

"The public generally must have considerable difficulty in understanding why a body consisting of members of the Church of England, who so far as we know are all of them favourable to the maintenance of the existing

\*The Hulsean Lectures for 1886 by Rev. John de Soyres. McMillan & Co., St. John's, N.B.; Hart & Co., Toronto, 1888,—\$1.

connection be resume, as th in an intensi can hardly powerfully in The *raison* Association i acts or obser Bishop of Li discomfiture England wh sacerdotal nature of the to all reflecti only be bro disruption have more the exceedi tian minist Church clerg can shut his of various k clergy in have obtain it cannot b adherents Dr. King is mit, at this ling of the fluence by Whatever v lar practic dominant one hand t dression to doubtful le the zeal of ciation sho tion which of bitterne factiveness whole." by a scor but it is n tive.

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connection between Church and State, should resume, as the Church Association are doing in an intensified form, a legal conflict which can hardly fail, if long maintained, to tell powerfully in the direction of disestablishment. The *raison d'être* of the action of the Church Association is not the mere prevention of such acts or observances as are charged against the Bishop of Lincoln, but the general defeat and discomfiture of the party in the Church of England who hold advanced views as to the sacerdotal office of the clergy and as to the nature of the sacraments. It must be obvious to all reflecting persons that such a result could only be brought about by risking a complete disruption of the Church of England. We have more than once had occasion to lament the exceedingly narrow views as to the Christian ministry taken by many of the High Church clergy. No sensible person, however, can shut his eyes to the vast amount of success of various kinds which attends the work of the clergy in question, or the hold which they have obtained upon the working classes; and it cannot be supposed for a moment that the adherents of the school of thought of which Dr. King is a distinguished exponent will submit, at this time of day, to the general crippling of their special forms of activity and influence by the militant Low Churchmen. Whatever views may be held as to the particular practices charged against Dr. King, the dominant public feeling will be regret on the one hand that he felt it his duty to give expression to his views in so many ways of doubtful legality; and, on the other hand, that the zeal of the members of the Church Association should have led them into a prosecution which cannot fail to incite a great amount of bitterness, and so to impair the religious effectiveness of the Church of England as a whole." The above could be supplemented by a score of citations from leading journals, but it is needless, as the above are representative.

#### THE RITUAL REDUCTIO AD ABSURDAM.

The impossibility of conducting divine service at all according to the Prayer Book, if nothing may be done which is not set down in the rubrics, is well set forth in the following letter by the Rev. R. H. A. Bradley, Vicar of St. Peter's, Regent Sq., London.

"The prosecution of the Bishop of Lincoln for practices adopted by the Protestant Churches professing Lutheranism must be a singular spectacle to those staunch opponents of Popery. What Luther and his followers in other parts of Europe approved of is considered 'soul-destroying' by his admirers in England. It is difficult to comprehend the standpoint of these gentlemen. When I see 'processions' of the Salvation Army with bands of music and banners, and officers in strange attire; functions held in their halls of still stranger nature; when I read treatises by Evangelical clergymen admitting the doctrines of a thinly veiled purgatory and a purification

of the soul after death; when I observe placards announcing 'services of song with solos' to be held in Dissenting chapels, I rub my eyes and ask are these all marching on the road to Popery? I see also Evangelical Bishops vested in scarlet in place of the old sombre black satin; *Te Deums* sung in the Presbyterian Church of St. Giles at Edinburgh, and a Book of Common Prayer issued for the use of ministers of the Establishment in Scotland, and I ask again *Quousque tandem?* Are these gentlemen of the Church Association so unobservant of the signs of the times that they imagine they can arrest this advancing tide, or that, if they succeed in condemning this Bishop or that priest, the world will go back to the ritual of fifty years ago? If they do so think, I am sorry for their simplicity, though I may admire their zeal. If they do not, what are we to think of their wanton and futile harassing of a few zealous clergymen, and of the waste of money and of time upon that which will produce nothing but bitterness and ill feeling? If all the clergy are to be tied hard and fast by rubric and by judgments, well and good. But I confess to an utter inability to conform thereto. For aught either say, I may (as it has been said) begin the daily service arrayed in a pea-jacket and sitting in the font. I must preach my sermon standing at the north side of the altar with my face away from the people. I must keep every infant I baptise in my arms until the Day of Judgment, for, though told to take the child, I am not told to give it back; the sacred vessels must never leave the holy table; the water must never be removed from the font, nor the priest ever go out of the Church; no hymns must be sung and the people must never sit; hassocks, carpets, curtains, organ, and divers other necessary ornaments must be excluded, and gas forbidden. As to common sense, which some would import into the subject, the rubric nowhere provides for its importation. There seem to be two logical positions—strict rubrical conformity (apparently, though not really, demanded by the Bishop's prosecutors), and the plea that omission is not prohibition—in other words, that the compilers of the rubric left the traditional ritual where it was, except where they purposely altered it. The first position is an impossible one, the second is that by which, more or less, the clergy have practically been governed. It covers the use of the pulpit, organ, and various other ornaments and utensils; it regulates much of our movements. Ritualists (so-called) contend that it covers also the questions in dispute. It certainly squares with the contention that the Church of England is the great historic Church of this country, and not the creation of Henry or Elizabeth, or any person or party of the period of the Reformation, and it as certainly squares with the laws and statutes of the realm, as well as affords the only meaning of the word 'Reformation.' It provides the only possible *modus vivendi* at the present time. I believe that if fairly and honestly recognised it will be found to cover such a diversity of ritual as will suit all parties

in the Church. The great majority of Churchmen are tolerably contented with matters as they now stand; they assuredly will not be contented if they are brought to such an issue as the Bishop's prosecutors desire. An Established Church in which such men as Pusey and Keble and Drs. Liddon and Church and Bishop King could find no place would not hold together a twelvemonth, and I may venture to say would not be worth preserving."

Churchmen in the Niagara Diocese who are bent on reducing all ritual strictly within lines laid down by their own private fancies would do well to read, mark, learn, and inwardly digest the above comments on the prosecution of the Bishop of Lincoln.

#### LENT.

THE duration of the Lenten fast appears to have varied considerably from the time of the acceptance by the primitive Christians of the principle of some such self-denying ordinance until the eleventh century, when the present became the established usage of Western Christendom, though even now the rite of Milan places the beginning of the fast four or five days later than the day which Anglo-Catholics have for twelve hundred years observed as "the first day of Lent, commonly called Ash Wednesday."

From the first, however, the number forty would seem to have been universally regarded, in theory if not always in practice, as the proper multiple of the space of time which was for the moment adopted as the unit in the calculation, this preference being doubtless due to the recurrence of that number in the sacred annals, which record the holy fasts of Moses and Elijah and of our Lord Himself. Accordingly, in the first instance, a solemnity of forty hours duration was kept by the primitive Christians, the observance of which began on the afternoon of the day on which they commemorated the Crucifixion and ended on the morning of the Paschal Feast. This observance of an ante-Paschal fast is incidentally shown by St. Irenæus to have taken rank from the first among the grand Catholic usages, which are distinguished from varying and various pious customs of merely local obligation by bearing the clear impress of the "notes," or ecclesiastical "hallmarks," of unanimous and ubiquitous acceptance. Thus much is evident from the remarks of the Father, whom Tertullian calls "*omnium doctrinarum curiosissimus explorator*," upon the inclusion in the *vexata questio*, concerning the proper time of keeping Easter, of a subsidiary dispute as to the proper duration of the preceding fast. Whether her children were to fast for one day or for two days, or for a yet longer time; and whether the suggested period of forty hours was to be taken as limiting the fast to hours of daylight, and so rendering it intermittent, or as including the hours of darkness, and so rendering it continuous; these were matters of detail which the Church, in affirming the general principle, appears to have purposely referred to the future decision of



practical experience. Experience soon suggested a prolongation of the fast, which was extended by the addition of one or more days, varied in number at the discretion of the several communities, to the forty hours or two days originally observed. Thus some would fast for three days in the week before Easter, others for four, and others for six. To this, again, there soon ensued a further extension, according to which the fast would be observed, in some cases for three weeks, in others for six; while some Churches again would prescribe the observance of certain portions of seven successive weeks. Thus, according to a contemporary writer, the Romans fasted for three weeks before Easter, the Sabbath and Lord's Day excepted. Greece and Alexandria fasted for six weeks. Others began their fast seven weeks before Easter, only fasting, however, fifteen days by intervals; yet this observance was called the Quadragesimal Fast. All this finally resulted in the general observance of a fast of forty days, beginning on the Wednesday in the seventh week before Easter, the Sundays being excluded. And thus the ante-Paschal fast of forty days, spoken of by Origen, seems to have been commonly observed in the fourth century. The appointment of Ash Wednesday as the "*Caput Jejunii*" is attributed to Gregory the Great, who speaks, however, of the duration of the fast as thirty-six days, counting, it seems from the Sunday and omitting the first four days; which appear to have been a later addition, possibly made in the ninth century, previously whereto Lent would seem to have lasted about forty days—that is to say, for thirty-six days, excluding the six Sundays, according to the present use of the rite of Milan.

In this country the observance of Lent was first enjoined by Ercombert, seventh King of Kent, A. D. 640-690, strict rules being laid down in regard to diet during the season, which lasted from Ash Wednesday to Easter; excluding the Sundays, because the Lord's Day is always held as a festival, and never as a fast, whence the six Sundays are termed Sundays in, not Sundays of, Lent.—*Church Review.*

#### NEW MUSIC.

THE STORY OF THE CROSS, with music by G. H. Fairclough, published by Timms, Moor & Co., Toronto.

The custom is now almost universally observed of singing "The Story of the Cross," in Lenten services. The author of the music before us is a young organist who gives much promise as a musician. The story is divided into, 1st, The Question, to which the music is set in G. major, the strain being admirably adapted to congregational use by the melodious simplicity of its rhythm. No. 2, The Answer, in the same key, slightly varies the theme. No. 3, The Story of the Cross, in E. flat, is also certain to be highly acceptable. The 4th, The Appeal from the Cross, in G. minor, is plaintive, without mawkishness, which is the common fault of much Lenten music. The last theme returns to the original key in a theme that expresses well the devotional sentiment of the words. The harmony throughout is kept to its proper use as a sustainer of the voice, and the expression of an undertone of musical sympathy with the theme. Without being

strictly original, the music evidences refined feeling, and sound judgment as to the requirements of a congregation in devotional exercises of this nature. The price is so low as to permit its wide adoption.

### Home & Foreign Church Notes.

From our own Correspondents.

#### DOMINION.

##### QUEBEC

*St. Matthew's.*—On the morning of the 26th Feb., this Church was crowded to the doors, and many people could not gain admission, it being the occasion of the marriage of the Rev. R. H. Cole, Assistant Priest of the parish, son of Henry Brougham Cole, Esq., of Liverpool, Eng., to Henrietta Margaret, youngest daughter of Robert Hamilton, Esq., D.C.L., of Hamwood, St. Foye Road, Quebec. The groom was attended by the Rev. J. Edgar Hatch, Junior Curate of St. Matthew's, Mr. C. C. Smith, and Master Cecil Dean. The groom and attendants having taken up their position at the entrance to the chancel, the bride leaning on the arm of her father, and attended by the bridesmaids, (Miss Parker, of Montreal, Miss M. Thomson, of Quebec, the Misses Kathleen and Harriet Cassels, of Toronto, and Miss Hazel Dean, of Quebec, each of whom wore a pearl or diamond brooch as a memento of the day), followed the choir from the vestry. The Rev. Lennox Williams, M.A., Rector, was the officiating clergyman, the other clergymen being the Rev. Canons Von Iffland and Richardson, the Rev. H. J. Petry, B.A., Rev. A. J. Balfour, M.A., and the Rev. H. C. Stuart, of Bourg Louis. It was expected that the beloved Bishop of Niagara, Uncle of the bride, would officiate, but he was unable owing to engagements in the Diocese of Ontario to be present. The musical portion of the service was very ably rendered by the surpliced choir, and the ladies Auxiliary choir under the direction of Mr. W. A. H. Ouff, the talented organist of the Church, who played the wedding march at the conclusion of the service in admirable style. The Guild of Bell Ringers also mustered in strong force and rang out a merry peal, to the great enjoyment of the public as well as of the wedding guests. Immediately after the ceremony there was a *dejeuner* at Hamwood, at 1.30 p.m., Rev. Mr. and Mrs. Cole left by the C. P. R. for New York, en route to Bermuda, where they expect to spend a couple of months. At 1 p.m., the Bell Ringers again rang out a merry peal as the bridal party were going from Hamwood to the depot. The wedding presents were very numerous and costly. The relatives and invited guests present were Mr. and Mrs. Robt. Hamilton and Miss Hamilton, Mr. and Mrs. J. Hamilton, Chief Justice Sir W. C. Meredith, and Lady Meredith, Hon. Geo. Irvine, Q. C., Judge of the Vice Admiralty Court, and the Misses Irvine, Mr. and Mrs. Cassels, of Toronto, Mr. and Mrs. Andrew Thomson and the Misses Thomson, Mrs. Drummond, of Montreal, Mr. and Mrs. Geo. Thomson, Mr. and Mrs. H. Thomson, Mrs. Farquharson Smith, Mrs. Waddell and Miss Henry, Very Rev. Dean Norman, Canon and Mrs. Von Iffland, Canon and Mrs. Richardson, Rev. A. J. Balfour, Lt. Col. and Mrs. Irwin, of Ottawa, Rev. H. J. and Mrs. Petry, Rev. L. W. and Mrs. Williams, Mr. and Mrs. P. P. Hall, Mr. and Mrs. A. H. Cooke, Mr. Chas. Smith, Mr. W. C. Seaton, Mr. C. W. Phillips, Mr. W. B. Scott, Mr. W. C. H. Wood, Mr. J. Waddell, &c., &c.

*The Cathedral.*—During the season of Lent, sermons will be preached by the Cathedral Clergy on the Sundays. The subject of the sermons by the Very Rev. the Dean will be "Some of the Penitents in Scripture." There will be daily services at 9.30 a.m. and at 5 p.m. in the Chapel. During the Holy Week, a short service with devotional reading will be held at 11 a.m. On the Wednesdays at 5 p.m., sermons will be preached by the city clergy. These services are a vast improvement on past years, and the Cathedral authorities are to be congratulated on the change.

*St. Matthew's.*—As usual in this parish, the Holy season of Lent will be duly observed. There will be daily services at 7.30 a.m. and 5 p.m. On the Sunday evenings a course of sermons will be preached on "Prayer." On the Wednesdays, at 5 p.m., a series of addresses, subject "Our Most Holy Redeemer." On the Friday evenings at 8 o'clock, the Very Rev. Dean Norman will deliver a course of sermons on "Repentance." During Holy Week, services daily at 7.30 and 10.30 a.m.; 5 and 8 p.m.; at the latter service, a course of sermons will be delivered on the "Passion of Our Lord Jesus Christ." On Good Fri-

day in addition to the other service, there will be a service from 2.30 to 5.30 p.m., commemoration of the three hours agony of our Blessed Lord on the Cross. Hymns, prayers, and meditations on the seven words from the Cross. Easter Eve, subject at 8 p.m., "The Tomb." Easter Day, celebration of the Holy Eucharist at 6.30 a.m., (Plain), 7.20 a.m., (Choral), and after Mattins. There will also be special celebrations and services on the Monday and Tuesday in Easter week, and on the Thursday, (St. Mark's Day).

In St. Peter's and St. Paul's Churches, the season will also be properly observed by special services and sermons.

##### MONTREAL.

*Brome.—St. Stephen's.*—The annual missionary meeting of this Church was held on Friday evening, the 1st inst. The Church was well filled and the proceedings were interesting. Ven. Archdeacon Evans referred to the increase in the amount subscribed during the year, which was double that of the previous year. The amount contributed by St. Stephen's Church to the Domestic Mission Fund was equal to the amount usually granted a country parish, and as each such parish has almost always two or three outside stations, it was easy to see the amount of good it would do. Mr. R. H. Buchanan spoke of the foreign missions and Bishop Bond thanked the congregation for the liberal manner in which they had supported the mission, remarking that in the last few years their contributions had increased sevenfold. Mission work must go on, and all must assist in it by doing all they could to further its interests.

*Montreal.*—The Bedford Clerical Union Session for February, assembled in the parish of Brome on the 26th, and was convened in the Academy, the Rev. R. L. McFarlane, B.A., in the chair. The attendance was good. The interest lively and refreshing. The various exercises were taken up, with one exception, in due course. The topics for discussion, first of all, that continued from former meetings, "the law of the tithe," were taken up with interest, and the second, "Long Pastorates," was opened by a short but able and eloquent paper by Mr. McFarlane, the Rector. The presence of the Rev. J. J. Scully amongst us for the last time, at least for a long period, led up the following resolution, being proposed and carried unanimously by a standing vote. Moved by Rev. C. Bancroft, M.A., Rector of Sutton, and seconded by Rev. W. Ross Brown, L.S.T., Incumbent of Potton, "That this Union has learned with the deepest regret, that our friend and brother, the Rev. J. J. Scully has accepted a new position of usefulness and trust in the work of the Church, which will entail his removal from Knowlton, and his ceasing to be a member of this Union. That we will miss his friendly, genial manner from our midst, and the wise and able counsel, which he has given on the various subjects which have come up for our discussion. At the same time we desire to wish him God speed in his new work, and to pray God to direct and to bless him abundantly in his own soul, and that his labors may be crowned with a large measure of success. We also desire to wish his good wife every blessing in their new sphere, and that God in His good Providence may permit them to return and resume their labours in this Diocese. As said above, this was carried by a standing vote, but each member also expressed his individual sentiments of fraternity and regret, and to all of which Mr. Scully replied in most moving terms and nearly over powering emotion, and briefly reviewed his ministry in connection with the diocese, and how delighted he was when his lot was cast in Knowlton to find himself surrounded by a band of clergy, genial and social, and in this Union expressing this strongly. He wished it however, to be clearly understood that he was not leaving the diocese, but simply going on a special mission in behalf of one of its works, and he hoped and desired that their prayers would go up for him in that work and for his success and safe return. The reply was indeed a moving one and cannot be here given justice. The next meeting of the Union will (D. V.) be at West Shefford, about the end of March. The subject for discussion, "Parochial Visitation."

*Montreal.—St. George's.*—His Lordship Bishop Bond preached in this Church last Sunday morning. Before proceeding with his sermon he expressed in feeling terms his gratitude to the congregation for their liberality to the mission fund this year. The contributions, he said, amounted to some \$2,600, which greatly relieved his mind and cleared the obstacles that were in his way in mission work. His lordship then delivered one of his usually impressive sermons, taking for his text, St. Luke, xviii. 38.

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ONTARIO.

DESERONTO.—*St. Mark's Church.*—The ladies of the congregation have been giving fortnightly entertainments in their hall, which have been very entertaining, both profitable and social, at the last one Mrs. Stanton, wife of our esteemed Rector, gave a very interesting address, which roused fresh flood to work, the next entertainment promises to be still better. The Sunday School number one hundred and fifty, a good staff of teachers and a good superintendent, all are enthusiastic workers. The Rev. Mr. Tremaine is assisting Rural Dean Stanton, going to Shannonville each Sunday morning, and back to Deseronto for evening prayer, and helping in the large parish during the week. Since the Rev. Rural Deans appointment to Deseronto, over four thousand dollars have been expended in improvements, and by his prudence the congregation are in a splendid financial condition, and one of the most handsome and complete Churches in the diocese of Ontario, notwithstanding the terrible storm of last Sunday, the congregation numbered over 250.

N. HASTINGS.—The Rev. H. Farrer has done Yeoman's work in the mission fields of Ontario Diocese for a number of years past. First as the pioneer missionary of North Frontenac, he laboured over an area of territory, which now amply employs the energies of four clergymen, and secondly as the successor of the Rev. E. Scornmell, the founder of the N. Hastings Mission, which combines as many townships as the mission of North Frontenac did originally. Under Mr. Farrer the work of the Church has expanded very much on every side, indeed it has grown beyond the power of any one man to perform, and additional labourers are urgently needed. Mr. Farrer holds services more or less frequently at no less than fourteen points of his mission, and all the plans requiring services are not taken up by any means. What incessant toil and sacrifice of ease and rest is required to attend to the wants of such a mission in such a hilly country, few have any idea. There is but one Church building in the whole mission, at L'Amable, erected in Mr. Scornmell's time. Now, however, there is some prospect of another going up in the spring. Will not some good people come to the help of the Lord in this region? The people are very poor. The missionary is very hard pushed for money—give him a lift. Send him on his way rejoicing. He is glad also to receive Church books, tracts or newspapers for distribution. We hope, moreover, that the Mission Board at its next meeting will remember the claims of this immense mission, and of their noble missionary tolling beyond his strength, and divide his labours with others, ere he drops under a burden too heavy for any one man to carry. No less than ten missionary meetings were appointed to be held in this mission this winter. One failed on account of the weather, but the others were held without a hitch, and the Rev. Wm. Wright had the pleasure of addressing congregations of earnest and attached church people, on the work of the Mission Board in the Diocese.

TORONTO.

All Saints.—The teachers of the Morning Sunday school spent a pleasant evening on Tuesday at the house of the superintendent, Mr. Thayer, 27 Homewood avenue. Songs and music, etc., were rendered by the teachers, and a most enjoyable time was the result. Mr. and Mrs. Thayer did everything in their power to make everyone feel thoroughly at home, and they are to be congratulated on the success of the first "At Home" given for the All Saints church Morning Sunday school. Refreshments were served during the evening.

St. James' Y.M.A. was held last week, G. A. Kuhring in the chair. A song was given by Mr. Cook and a piano solo by Mr. Stiver. A very spirited debate on the Jesuit Bill took place. Affirmative in favor of the bill was supported by Messrs. Bell and Cowell, and the negative by Messrs. Armstrong and McMullen. The vote of the meeting was taken, resulting in a tie.

St. John's.—One of the most successful church concerts of this season was held in St. Andrew's Hall last week in aid of the building fund. Ex-Mayor Boswell occupied the chair. The programme was not confined to music alone, but gave a number of interesting exhibitions of calisthenic drill.

Grace Church.—A meeting of the Y.P.A. was held in the lecture room of the church last week, at which Bishop Sweatman gave an address on the late Pan Anglican Conference. The nature of the conference, its work, ceremonies and services, were all graphically described and highly appreciated. His Lordship de-

lighted his listeners with an interesting history of the building of the cathedral at Canterbury, and stated that while in London he was pleased to view the bones of Thomas a'Becket. The Bishop said that Henry VIII had ordered the remains to be burned, but the monks had substituted the bones of another and piously laid the good saint under the altar of the cathedral, where they were discovered a few months ago. "People seldom think of London in connection with its churches," said his Lordship, "but rather of its statesmen, artists and lawyers, while there is perhaps no city in the world where religion has met so many reverses and been changed so many times." The Bishop graphically described Lambeth palace, the town residence of the Archbishop of Canterbury, and the council chamber of the Anglican Conference

NIAGARA.

HAMILTON.—*St. Mark's Mission Sewing School.*—An enjoyable time was had on the occasion of this school's first concert held at the Mission on Thursday, the 26th ult. Mesdames Sutherland, Hills and Wallace, and the Misses Furinval, Jackson, and Fairgrieve; Messrs. Picknell, Pilkey and Collet Bros., and Master-Uasworth, Whatley, Oliver, Crossman, and Willson contributing to the evening's enjoyment.

The chair was taken by the Rev. C. G. Sneff, who also gave a reading. Thanks were tendered to those who so kindly and willingly gave their assistance.

The school is held every Saturday afternoon at 3 o'clock. A sufficient sum was realized to enable the ladies of the school to pay the half year's interest on the mortgage on the building.

HURON.

SIMCOE.—Rev. Canon Patterson, Rector of St. James' Church, Stratford, preached in Trinity Church last Sunday, morning and evening. Both sermons were excellent and well suited to the occasion, being the annual missionary sermons. The preacher chose for his text in the morning, "Let your light shine before men," and after briefly calling attention to the meaning of the light spoken of, he shewed his hearers the various ways in which they could make their light shine, and earnestly exhorted them in be up and doing. The text of the evening's discourse was "Behold a sower went forth to sow." After a brief explanation of the various parts of the parable, the preacher eloquently described the different sorts of hearers, and exhorted his hearers to so live and act that they might be of that class who would bring forth much fruit for the Master. While laying before his hearers the claims of missions in general, the preacher specially advocated the claims of the Home Mission of this Diocese. The congregations were large. The offertory at both services was for the support of Home Missions, and we are glad to learn was quite generous. The Rector, Rev. J. Gemley, was present and read the service both at matins and even song. We are glad to know that Mr. Gemley has almost entirely recovered from his late illness, and, after this week, expects to resume all his wonted duties.

At a meeting of the Sunday School Committee of this Diocese held in London on the 19th inst., and at which all the members were present, the following resolutions were passed, and will be presented to the Synod at its next meeting.

I. That the Synod be requested to appropriate a sum not exceeding \$1000 for the purpose of establishing in the Synod office a permanent depository to supply the Sunday schools of the Diocese at the lowest possible prices with library and prize books, maps, prayer and hymn books, and the publications of the Church Sunday school Institute.

II. Recommending that a monthly magazine be established under the auspices of this committee, with the object of strengthening the work in our Sunday schools and disseminating information relative to the general progress in the Diocese.

III. Recommending that a Diocesan Sunday school superintendent be appointed whose duties shall be to prepare examination papers and to arrange for holding examinations in the different schools, to help to organize new schools and to exercise supervision over the Sunday school work in the Diocese.

IV. That a definite portion of the Catechism, Prayer Book, and Church History be appointed as subjects for study and examination.

V. That an annual Sunday school Convention be held in each Rural Deanery in the Diocese, in the month of October, for the purpose of infusing a deeper interest in Sunday school work, gathering and imparting information and cementing the bonds of Christian fellowship in the work.

VI. That his Lordship the Bishop be respectfully requested to select a Sunday which shall be known as

a Sunday school day, to be marked by the preaching of special sermons to both parents and scholars.

VII. The secretary was instructed to use his best efforts to obtain full statistics of the Sunday schools in the Diocese, and to send copies of the above to the Church papers and do the secretaries of the Sunday school committees of the other Dioceses. James Woods, Secretary.

BRANTFORD.—Sunday, Feb. 10th, will be a memorable day in the annals of St. Jude's church. A united people and pastor can have no happier and prouder moment than when they see their efforts to free their house of worship from debt successful, and know that according to the ancient usages of the Church of England that then and not till then can they assemble together in a consecrated edifice.

The second Sunday in February, after many years of arduous toil and labor, saw the successful consummation of the efforts in this direction of the St. Jude's congregation. Ever since his coming amongst them it has been one of the chief endeavors, and rightly so, of the energetic rector, the Rev. J. E. Strong, to secure this boon for his people. He has been fortunate enough to be surrounded by a band of willing workers such as any parish might well be proud of, of both sexes, and it was only a matter of time before they succeeded in arranging matters financial to their satisfaction, and have the incubus of debt removed from the Church.

Unfortunately the ceremony of consecration is a very rare one indeed in this Diocese of Huron, and although the Church of England has had a foothold here for over half a century, this, one of the most important services of the Church, was seen for the first time in Brantford or vicinity, although many years ago we believe the pretty little church at Kanyengah was consecrated by Bishop Cronyn.

The event naturally attracted a great deal of attention, and St. Jude's on Sunday evening by a quarter to seven, was crowded to the doors, and after that hour, seats had to be placed along the aisles. A large number of the attendants of the parent church, Grace, were present.

Shortly after seven o'clock the church wardens, Messrs. C. E. Passmore and G. Scace, proceeded from the vestry followed by the rector, the Rev. J. L. Strong, Rev. Mr. Ashton, and Rev. Mr. Barefoot, (Caledonia). The Bishop of Huron had in the meantime gone round to the main porch of the church, and supported by Rev. Mr. Caswell, B.D., acting as his chaplain, was received by the clergy and church wardens. Mr. Passmore then read to his Lordship the usual petition. The Bishop then signed the document and ordered it to be recorded in the registry of the diocese. This concluded the solemn service of consecration.

The Bishop preached a grand and impressive sermon from the text, part of the 17th verse of the 2nd chapter of the Book of the Songs of Solomon:

"Until the day break, and the shadows flee away." His Lordship opened by saying that travellers in the distant Northwest, in the Arctic circle, stated their belief that beyond the reign of terrible ice there was an open polar sea—a warm sea, where rigors of the awful circle surrounding it were forgotten in the pleasant and balmy atmosphere.

The service was concluded by the singing of the Te Deum (Stevens).

The collection taken up amounted to \$50.

Too much praise cannot be vouchsafed to Rev. Mr. Strong, his Churchwardens, and the congregation generally for their energy in improving the position of St. Jude's, both from a financial and spiritual standpoint. The members have now the proud satisfaction of knowing that they worship in a church free from debt—a church that is complete in every particular, and one of the prettiest in the Diocese. Since the Rev. Mr. Strong's incumbency the change certainly has been a great one. The bare interior has been decorated in the best of taste, a new organ has been placed in position and Sunday saw more improvements (the payment of which is all provided for) in the shape of a new oak pulpit, reading desk, lectern, and choir stalls. The pulpit now occupies the correct position on the north side of the chancel. It is very lightly and prettily built. The floor of the reading desk was inlaid by Mr. Brown, the builder, as his gift towards the church. All his work reflects much skill and taste.

The altar cloth is now quite the crowning glory of the chancel. It was presented by Miss Weir, and the work is her own, part of it in fact being completed on the ocean, she being called away suddenly to France a few weeks ago. The cloth is of olive green with plush trimmings. Five circles in front are all worked by hand with blue silk floss, each circle containing a letter in gold, and these five letters comprise the word "Jesus." Back of the altar is a handsome dorsal, also of olive green cloth, kindly donated by Mrs. C. S. Mason, formerly of Brantford, now of Hamilton. A beautiful white cross of natural flowers ornamented the Holy Table.



Altogether St. Jude's congregation ought to be "a very happy and contented people," and they are. It is to be hoped other churches in the diocese will profit by their example and go and do likewise.

The church was never in such a healthy condition, and the rector, his able churchwardens, Messrs. Passmore and Scace, and congregation generally, deserve all the praise so generously accorded them by visitors at Sunday's service. St. Jude's church was opened 18th August, 1871.

### FOREIGN.

The Council of the English Church Union announce that up to the 31st ult. the sum of £11,087 13s. 8d. had been received on account of their "special defence fund," and the sum of £4,806 2s. 6d. on account of the "deprived clergy and sustentation fund."

Dean Vaughan, says the World, preached a most eloquent and sensible sermon, recently, in the Temple church, towards the close of which he deplored the partisan spirit that had provoked the prosecution of the Bishop of Lincoln, as well as the narrowness that induced it. "A plague on both your houses!" was the real moral of the dean's discourse.

According to the English Churchman, the present requirement of the Bishop of Worcester respecting candidates for ordination is that they shall present themselves and be ordained in their black college gowns instead of the surplice. Not so very many years ago this was the general custom. The use of the surplice for such occasions appears to have gradually come into use. The Worcester diocese is thus singular in the matter of the gown.

JAPAN.—Remarkable progress has been made by Japan in her policy of adopting European institutions. On Monday a new constitution was promulgated from the throne by the Mikado, the occasion being marked by great national festivities. The constitution, which is founded on the German system, provides for the establishment of a House of Peers, partly hereditary and partly elective, a further portion of the members being nominated by the Mikado, and of a house of Commons, composed of three hundred members. The franchise is conferred upon all men having attained the age of twenty-five and paying taxes to the amount of twenty-five dollars annually. Liberty of religion, freedom of speech, and the right of public meeting are also granted.

An interesting discovery in connection with Canterbury Cathedral has just been made. In the year 1827 there were two large portraits above the Warrior's Chapel. One was that of St. Gregory, the other that of St. Augustine. They suddenly disappeared, and they were supposed to have been stolen. Strange to say, they have just come to light again. From a communication made by the Countess of Guilford to Mr. H. G. Austin, that gentleman visited Eythorne, and there recognized the pictures. They had been stored away in Eythorne church, covered with straw, no doubt being considered practically useless. They have just been handed over to the cathedral authorities by the rector of Eythorne.

The trial of the Bishop of Lincoln began on Tuesday, Feb 12th. The court sat in the library of Lambeth Palace. The Archbishop of Canterbury was attended by the Vicar-General, Sir James Parker Dean; the Principal Registrar of the Province, Sir John Hassard, and the Apparitor-General, Sir John Hanham. The Bishops of Winchester and Salisbury sat on the right of the Archbishop, and the Bishops of London and Oxford on his left. The Bishop of Rochester is not expected to return to England till April. The Archbishop began the proceedings with the formula, "Let us pray." He then repeated the first two Collects for Good Friday and that for Whitsun Day, concluding with the Lord's Prayer. His Grace next asked the Bishop of Lincoln whether he had anything to say before the court was opened. Dr. King in a clear voice, read the following protest, and asked to be heard by counsel with reference to it:

MY LORD ARCHBISHOP:—I appear before your Grace in deference to the citation which I have received, and in accordance with my oath of "due reverence and obedience" to your Grace and the See of Canterbury; but I appear under protest, desiring with all respect, to question the jurisdiction which your Grace proposes to exercise.

I have been summoned to answer certain charges preferred against me before your Grace or your Grace's Vicar-General; and if it should appear that such is the Canonical Court before which one of your Grace's suffragans ought to be tried for such alleged

spiritual offences, and wherein such offences can be fully and freely adjudicated on their merits, I shall be ready and thankful to answer for myself. But your Grace will pardon me if I submit that, as an accused person, and also in view of the grave issues involved in this case, and of their bearing on the whole Church of England, as well as upon the position of all your Grace's suffragans, I feel obliged, at the outset, to do what in me lies towards securing for myself, and therein for all members of the English Episcopate, that form of Ecclesiastical Procedure by which your Grace's Metropolitan authority can be most fittingly and regularly exercised. There can be no doubt that, in accordance with the practice of the Primitive Church, the most proper method for the trial of a Bishop in such cases would be before the Metropolitan with the comprovincial Bishops. It may also be held that a trial before the Archbishop, as sole judge, might impair the rightful position of your Grace's suffragans, both individually and in relation to the Province. I would, therefore, humbly pray your Grace to allow me to be heard by counsel on this point. Whether your Grace's jurisdiction would not be more properly exercised, with regard to the matters charged against me, by your Grace as Metropolitan with the comprovincial Bishops, such matters to be adjudicated upon their merits by your Grace with the advice and consent of the Bishops of the Province, and whether, this being the case, I ought not to be dismissed from making any answer to the present citation. Having made this statement, I beg most respectfully to appoint my proctors, and leave all legal matters in their hands and those of my counsel.

The court was then declared open and shortly after adjourned to March 12th for a further hearing of the case. The proceedings were of a preliminary character.

### 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.

#### NEPIGON MISSION.

SIR,—Kindly allow me space to acknowledge with sincere and hearty thanks the following contributions towards the building of our new church for the poor Indians at this Mission in response to my appeal in "DOMINION CHURCHMAN" of January 31st.

The Ailsa Craig Branch of the W.A.M.A., per Mrs. Shaw, the Rectory, Ailsa Craig, \$15; and \$5 from Rev. Mr. Shaw; Mrs. John Roper, Caledonia, \$5; Henry Rowsell, Esq., 87 Bleeker St. Toronto, \$10; Mrs. Philips, Leamington, per A. H. Campbell, Treasurer, \$100.

This enables us to continue the work—I was just about sending the workmen away when the above arrived. We will trust in God from day to day. "Hitherto hath the Lord helped us," and we cannot help hoping that he will stir up the hearts of his faithful people to supply us with the means of completing the building before next winter sets in. Will not other branches of the W.A.M.A., come to our assistance? Your obedient Servant, ROBT. RENISON, Missionary in charge.

Post office address, Red Rock, Ont.

#### REV. MR. BRICK'S ARRIVAL.

SIR,—Permit me through the columns of your paper to announce to our friends our safe arrival in the far distant Mission Field. Owing to a very rainy summer in the Northwest, we had very great difficulty in getting into the country. We left Toronto on the 18th August, and it was the 29th before we could secure freighters and make a start from Calgary on the 300 mile trip across the country to Athabasca Landing. Our brigade consisted of thirteen ox teams, one wagon with three horses, our own Mission Team, two horses and Chatham wagon, and a one horse light wagon for Mrs. Brick and our youngest son Fred, and then we had to leave nearly four thousand pounds of freight at Calgary. This part of the journey took us twenty-one days, and I can assure your readers that it will not soon be forgotten—with a superabundance of mosquitos and black flies by the million—fording streams—carts and wagons upsetting and getting stuck in Muskegs—Shagginappie harness coming to grief, camping at night on the open prairie made quite a contrast to the two thousand one hundred miles of railway travel we had done in six days and five nights, including some hours of detention at certain points. At Athabasca Landing we had to wait eight days for the arrival of the boats that were to convey us and our freight the two hundred and

thirty miles by water to Lesser Slave Lake. These boats are manned by eight men, Indians, and a half-breed steersman, and where the shores will permit of 'tracking,' the boats are towed up with a line, four men at a time take a forty minutes spell,—where bushes and overhanging trees prevent this the eight men take to the oars, or force the boat up stream with long poles. Our three horses and cattle had to be sent overland across country through the bush, where for miles there was no appearance of track or trail in charge of Fred and two Indians as guides. We reached Lesser Slave Lake on the first of October, and had to wait twelve days for the arrival of Fred with the horses and cattle,—when they arrived to my great grief I found that one mare had been lost on the trip—in crossing a large muskeg or swamp she had got so exhausted that she became powerless and they were compelled to shoot her, and a second one only barely came through alive—the horned cattle came through in good condition. On the fourteenth of October a big snow storm set in with very cold weather, this made the trail to Peace River impassable for weeks, with not sufficient snow for sleighs, and then the streams we had to cross including 'the Peace' were liable to be full of drift ice. We lived in our tent as long as we could stand it, then we secured a little 'Shack' 12x14 feet from a Half-breed—this was little better than living under canvass, still we were thankful for this shelter, for from the fatigue and exposure during the journey Mrs. B. was taken seriously sick and for some ten days was in a very critical state, finally our good Brother Holmes, who is our resident Missionary at this point, hurried along the finishing of his house, and gave us comfortable quarters at St. Peter's Mission, where we remained until the 19th December. The first week in December we sustained a severe loss, the best of our Mission mares ate too freely of a kind of rush called goose-grass, and having drunk water afterwards was taken sick and in four hours was dead, the team was worth at least \$500 in this country, and now I am left with only one mare out of three, our kind friends can hardly realize what a serious blow this is to us. On the nineteenth December with about a foot of snow on the ground, and the thermometer ranging from twelve to twenty below zero we made another start with a yoke of oxen, our remaining Mission mare and a hired horse. In the one hundred and fifteen miles we had to travel there are but two houses, so when night overtook us we had to camp in the bush, and to keep our chickens from freezing we had to keep them close to the camp fire and covered with blankets. I am sure sir you and your readers can fully sympathise with my good wife under these circumstances, and realize how thankful we were when at two o'clock on the morning of December the twenty-sixth we reached our final destination—though rather late for our Christmas dinner.

Quite a number of our Indians visited us while we were detained at Slave Lake, a great many have died during the two years that I have been absent. Our prospects for the future seem hopeful, eleven families have settled around our new Mission, and amongst those families there are twenty-seven children already awaiting the opening of our school, and several other families are intending to join our settlement, we are now getting our freight through. And next month, D.V. like the sons of the Old Prophet, we intend to go up the Jordan—the Peace—and get out the timber for Mission house and school, so that we hope to have our buildings up and our school opened by the end of May. Our plan is to give our day scholars a free dinner, and in the case of orphans and fatherless children to take the entire charge of them. In undertaking this work we are trying to exercise faith in God, and hoping to receive some assistance from our friends. In arranging matters with my Bishop since our arrival, I have undertaken the entire responsibility of this special work, and for the next two or three years I shall need at least \$800 to \$1000 per year, until we can put the work upon a self-supporting basis.

Miss Lizzie A. Dixon, 29 Wilton Crescent, Toronto, has very kindly consented to receive contributions for the support of Christ Church Mission School, Peace River. Donations of clothing or material for making up will be thankfully received, and can be sent to my address, care Hudson Bay Co., Calgary, N.W.T. Respectfully yours,

J. GOUGH BRICK.

Christ Church Mission, Peace River,  
Via Edmonton, N. W. T., January 18th, 1889.

#### PLEASE HELP POOR MISSIONS.

SIR,—An effort is being made to raise funds for the erection of a Mission Church in Brockton West, at a cost of \$1,000. We have already secured a suitable lot situated on the East side of Roncesvalles Avenue, near Dundas Street, at a cost of \$500.

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the casing of the building, Seats, Communion Table and Prayer Desk promised. Also subscriptions to the amount of \$400. The stone for the foundation is on the ground. We still require the sum of \$600 to enable us to proceed with the work.

Will you kindly help us by sending a small subscription at your earliest convenience, and you will greatly oblige Yours very truly,

HENRY SOFTLEY,  
Curate in charge.

37 Woolsley Street, City.

I have pleasure in endorsing Mr. Softley's appeal for the building of St. Jude's Mission Church.

ARTHUR TORONTO.

February 7th, 1889.

#### IMPRESSIONS OF A VISIT TO THE UPPER OTTAWA MISSION.

SIR.—It has been the custom of Deputations visiting the Upper Ottawa to express in the "DOMINION CHURCHMAN" the impressions derived from their visit. May I ask the same indulgence?

On the 16th February, I went to Mattawa, whence the campaign was to begin. Seven years ago the Rev. Forster Bliss began his ministrations here, and now there are not in the place two families of his original congregation remaining, so fluctuating is the population. At present the congregation comprises twenty-two Church families—the most distant reside about 7 miles away—and the congregation consists, on an average, of thirty-two at each Sunday Service, morning and evening; and fifty-six communicants. The poor building in which the Church worshipped for a few months has given way to a very pretty brick building, with all the accessories of reverent worship, and an excellent parsonage stands alongside. On this property has been spent over five thousand dollars, but on it remains a debt of two thousand, of which a portion is provided by subscriptions promised—and I desire to call attention to a fact which is not as well known as it ought to be: that this is the *only debt* due on any of the Mission property, which in addition consists of churches at Lake Tallow, Deux Rivières, Petawawa, and Alice. I was under the impression that a large debt remained—such a totally false impression, and I am filled with wonder and sympathy with the labour and anxiety which has attained so great an end in such a country of rocks and stumps. The population of Mattawa is about 1200, of whom, roughly we may say eight hundred are Roman Catholics, three hundred Presbyterians, Methodists, and others, leaving one hundred Church people. In Mattawa the united strength of various religious communities is greater than that of the Church, but taking this enormous Mission as a whole, it is, thank God, quite the reverse. On the Sunday I was present there were two celebrations, and Matins and Evensong, with an aggregate of one hundred Church people present. Let me earnestly press on Church people the duty of helping this hard-working priest to wipe off the sole debt on his Mission, which so oppresses his work. We went on Tuesday to Lake Tallow, a dreary looking spot. The Railway Station, an old shanty and two other buildings, with the church and a lot of stumps, forms the landscape. Service was arranged for 10 a.m., but the line being blocked we only got there for 3 p.m., when, to my astonishment, I found thirty-five people assembled—they having gone home, had their dinner, and come back again. The weather was infamous, and I do not know many congregations who would have done the like. They are spread over a radius of about five miles, within which live, or try to live, twenty-five families, giving an average congregation of thirty-five morning and evening, and communicants twenty-nine. There are in the vicinity a few Roman Catholics and Methodists, the latter having regular services. The next day we went to Deux Rivières. Here service is only on alternate Sundays, an arrangement manifestly disadvantageous. There are about fifty families in this hamlet, of whom all but fifteen are Roman Catholics, these fifteen, with three exceptions, belonging to the Church. The congregations average twenty-five, with also ten communicants. Thence to Chalk River, where are two congregations, distant about six miles from each other. The further of the two we did not reach by reason of snow, but I learn that the families in its vicinity are fifteen, of whom ten are Church people, with an average congregation of thirty. Service is held in a private house, but a church is now talked of by the people as a necessity. We had afternoon and evening service in the school near the Railway. This is, of necessity, a very fluctuating congregation, mostly made up of railway employees, with an average congregation of thirty-five. Ten families belong to the Church, the rest being Presbyterians and Roman Catholics, each having regular services. Our next visit was to Petawawa, a place cruelly neglected by the Church for years; but with dogged determination the people held fast to their neglectful mother. When Mr. Bliss came among them just two years ago, they at once rallied round

him, and now they have regular services in the pretty little church of All Saints. In a radius of about four miles, reside twenty-five families, exclusive of Germans. Sixteen families of Church people give a congregation of forty, with twenty-three communicants, and an offertory of about \$125 a year. In prospect of a division of this overgrown Mission, a parsonage is to be built here, towards which the parishioners will contribute about five hundred dollars, and I heartily echo to the Church in the Diocese their request for assistance in raising the necessary balance of one thousand dollars to complete the work. Two other congregations I was unable to visit: Eau Claire (opened about two months ago) and Vlock's Mills. In both of them there is the nucleus of a congregation, which only requires attention to improve—which the staff of the Mission is unable to give as at present constituted. The township of Alice, where a church was built by the Rev. Mr. Nesbitt while Incumbent of Pembroke, could not, owing to the increase of work in Pembroke, be properly looked after by the Incumbent of that parish. It will now, with Chalk River and Petawawa, form the new division of the Upper Ottawa Mission. Of necessity, Alice will soon form two centres of congregations, whereas now there is but one. With all submission I would give my impression of this visit—I think a great and good work has been done and is going on. The people are sparse and poor, yet I know no place where they have been trained so well on real Church principles, and "Why am I a Churchman?" could be replied to satisfactorily by many. The district can never be self-supporting; the people are poor, and will remain so to the end of the chapter. Well, the poor have the Gospel preached to them—they are the heritage of the Church. It is intended as soon as the parsonage is built, for Mr. Bliss to remove to Petawawa; and a grant of \$350 will be made to each Mission (which is really the equal division of the present grant). The two priests will each have a lay reader. My impression is that the grants are *insufficient*, and to make good work another lay reader is wanted, if not two, for there are other points to be touched. The Church should help this Mission not grudgingly. The field is open to the Church, and is capable of being made really the patrimony of the Church. Given an enormous area—really poor people, either Church or quite friendly to the Church and glad of her ministrations—a sound foundation—overworked Missions—where can there be a better outlet for the duties of Church people in more comfortable lines? I went up not prepared to bless, but I came home with convictions I have expressed. Yours faithfully, W. Y. DAYKIN,  
Holy Trinity Parsonage, Incumbent.  
Pembroke, Feb. 26th, 1889.

#### SKETCH OF LESSON.

2ND SUNDAY IN LENT. MARCH 17TH, 1889.

A Sunday at Capernaum.

Passage to be read.—St. Matt. i. 21-35.

To day, we are to see Jesus in Capernaum, a town the site of which is the subject of much dispute, perhaps on the N. E. or N. W. border of the Lake Genesareth. (St. Matt. iv. 13). In this place He lived a long while, making it His headquarters of a district through which he went about doing good—preaching, teaching, and healing throughout Galilee, never wearying in well-doing. Hence, it was because of the many opportunities its inhabitants had of hearing His gracious words and seeing His signs and wonders which benefited them in so slight a degree, that He pronounced against them the bitter words of St. Matt. chap. xi. 23, and iv. 14-16. It will be interesting for us to follow the events of a single day in the busy life of our Blessed Lord. So we shall look at those of a Sabbath day which are recorded for us by the Evangelist S. Mark.

Let us observe,

I. *The Words of Jesus.*

We notice that they were those of a Teacher of men, who knew whereof He taught, and who laid down His precepts with authority. (See v. 22). It is not difficult to imagine the astonishment of the assembled worshippers in the Synagogue that Sabbath. The rulers and elders in their seats and the ordinary congregation in their places, listened to what was new to them. A plain working man, whose origin and connection was probably known to all, expounding the law and the prophets, with an authority all His own, and in a way wholly different from that of the Scribes which they were accustomed to. (v. 22). We notice, too, that His words were those of the conqueror of devils. Not only were they "gracious," such as those spoken in the synagogue of Nazareth, (St. Luke iv. 18), but also they were words of an awful power. Suddenly in the midst of the service is heard a loud cry of hatred and terror. A man's voice, but it is the Evil One who speaks through it, who even dwelt within Him. How dreadful his case.

He says, "I know Thee Who thou art, the Holy One of God."

The Evil Spirit hates God's Holy One. He fears Him, because he knows "the Son of God was manifested that he might destroy the works of the devil." (St. John iii. 8).

The reply of Jesus is directly to the Evil Spirit; the man He pities, the Spirit He rebukes (v. 25). He will not have devils testify to Him. There can be no alliance formed between those who are at deadly enmity with each other (Gen. iii. 15). Christ rebukes, with authority, with power, the authority of One who has the right to command, the power of One who can compel obedience. Behold the result (v. 26). Here indeed is the promised "liberty to the bound" realized. (See Isaiah lxi. 1). But passing from these words of Jesus on this day, let us look also at His works.

II. *The works of Jesus* are just as wonderful as His powerful words. Not only have we this scene in the synagogue, the casting out of the unclean Spirit, but others of an equally wonderful character. Let us follow Jesus from the Synagogue into the house. It is Simon's home. There is sickness here, (Comp. S. Luke iv. 38). Behold Jesus at the bedside. See what He does! Behold the cure, the fever gone like the evil spirit, and the woman now strong as ever serves the Sabbath day meal. Is it any wonder that when the fame of these things was spread abroad, that that same day, as the sun was setting, (that the Sabbath might not be broken), the street of the city presented so unwonted and strange a sight, filled with sick and infirm, and devil-possessed people (v. 34), and those drawn by curiosity till, as it were, "all the city was gathered together at the door?" What a busy evening for Jesus? Every one cured, none to return to his house with his old sickness or infirmity upon him. To appreciate the work of Jesus read S. Matt. viii. 17. He knew sin to be at the bottom of all man's ills, it therefore cost Him something to work these works of Him that sent Him.

T. GRANGER STEWART, M.D., F.R.S.E., Ordinary Physician to H. M. the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, in an article on Bright's disease, says, "Dyspnoea (difficult breathing) is frequently met with in the inflammatory and cirrhotic forms of the disease, and may be independent of any local lesion, being probably a result of uræmic poisoning." And it is well known that uræmic poisoning arises from kidney disease. So much known, it remains to recognize the fact that, to remedy an effect the cause must be removed, and it is universally acknowledged that Warner's Safe Cure is the only reliable remedy for kidney disease.

#### "PEACE BE WITH YOU."

Softly as the dew of even  
Falls upon the drooping flowers,  
Gently as the calm of Heaven  
In the hush of twilight hours,  
As the still and solemn starlight,  
After glow of summer day,  
Loving Saviour! on our spirits  
Bid Thy peace, celestial stay.

We are weak and helpless feeling,  
Strengthen us, O God of Love;  
May Thy Spirit's blest revealing  
Bring us comfort from above:  
Though we know not the repleteness  
Of that wonderful Presence near,  
Let a portion of His sweetness  
Fall upon us, even here.

Whilst the restless world unceasing  
Over us would cast its power,  
Let Thy watchful care increasing  
Keep us near Thee, hour by hour;  
Give us strength from all to sever  
That would win our love from Thee;  
May Thy grace be with us ever,  
And Thy peace continually.

Peace within our bosoms reigning  
When our path is bright with flowers,  
With a chastened joy unwaning  
Calming its delightful hours:  
Peace within our spirits dwelling  
When our pleasures fade away,  
In soft whispers gently telling,  
"Still, sad heart, I with thee stay."

Peace when life for us is dreary,  
And our souls with sorrow fill,  
Though the way be steep and weary,  
Blessed peace! be with us still.  
Heavenly peace be ours, that never  
More shall leave—when breath shall cease.  
May we enter that "for ever,"  
Which is everlasting peace.



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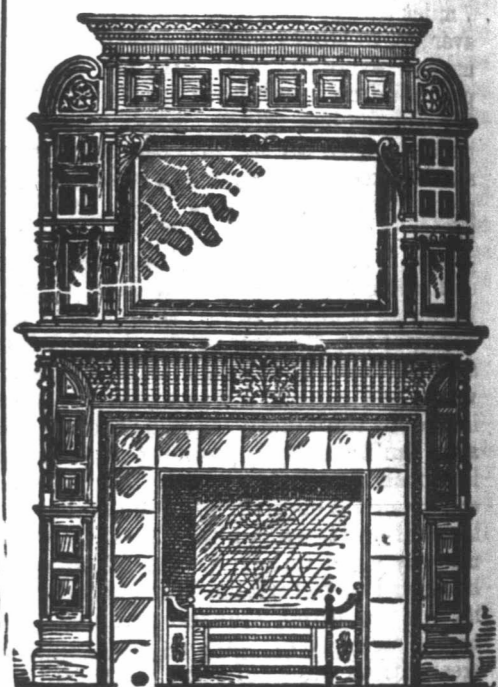
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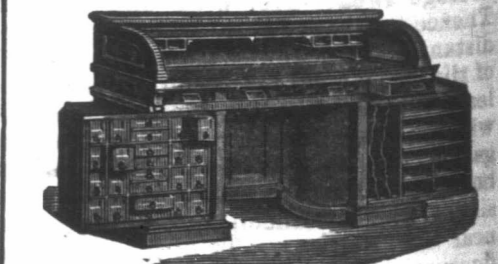
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"And Jesus b...  
by the Spirit in...  
devil.—Matt. iv.

Surely there...  
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LENTEN THOUGHTS.

"And Jesus being full of the Holy Ghost, was led by the Spirit into the wilderness, to be tempted of the devil.—Matt. iv. 1; Luke iv. 1."

Surely there is a thought of power here for all those who in the observance of Lent, desire closely to imitate their blessed Lord. Why, when thus filled with the Holy Ghost, was He led by that same Holy Ghost to meet the Evil One? Was it not to show us, as if by a marvellous object-lesson, that no less a power than the Spirit of God Himself is needed to confront the Great Adversary? The Devil was coming in great power to meet Him; he must be opposed by the greater power of the Spirit of God. That Spirit came upon Christ at this time, not for services, not for ministry, but for warfare. The Enemy was coming in like a flood: it was for the Spirit of the Lord to lift up a standard against him.

Let us learn, this Lenten season, the lesson so wonderfully acted on before us—to meet the Tempter by falling back on the Spirit of God within us. Our own puny efforts will not avail against so terrible an enemy. Carnal weapons are useless against a spiritual foe. The Word of God—the Sword of the Spirit—is at our disposal, indeed, and is "quick and powerful," but even this is effective only when wielded by the Spirit. In the temptation of Christ, it was used by the Spirit, and availed to "quench all the fiery darts of the Evil One." Surely this was to show us that the same Spirit, armed with the same glorious weapon, is for us. Let us call upon Him, when, in the words of the Litany, we say, "From the crafts and assaults of the devil, Good Lord, deliver us!"—Parish Visitor.

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without nauseating those who take them, the little, sugar-coated Granules, known all over the land as Dr. Pierce's Pleasant Purgative Pellets, produce an effect upon the bowels very different from that of a disagreeable, violent purgative. No griping or draining follows, as in the case of a drastic cathartic. The relief of the intestines resembles the action of Nature in her happiest moods, the impulse given to the dormant liver is of the most salutary kind, and is speedily manifested by the disappearance of all bilious symptoms. Sick headache, wind on the stomach, pain through the right side and shoulder-blade, and yellowness of the skin and eyeballs are speedily remedied by the Pellets. One a dose.

LENT.

When we were children, the coming of Lent used to make a great impression on us. It seemed to us a very solemn time, and generally (not always, we are sorry to say) we set to work in earnest to try and overcome some wrong habit or besetting sin. We attended as many of the Church services as we could, and did all in our power to become better, and make ourselves more what we thought we ought to be. Often it was very discouraging work, for we would find that the evil habit or the sinful temper we fancied we had gotten rid of, would suddenly get the better of us again, after weeks, perhaps, of fighting against it, and we would feel almost inclined to give up the battle. Haven't most of you sometimes felt as we did?

Well, as we look back upon it all now, we do not wonder we were discouraged. It was a hard battle—too hard for us—because we did not go to work in the right way. It wasn't that we did not ask the help of God in our struggle. No, that was not the trouble, for we did, and most earnestly too. But the trouble was that we set to work to make ourselves good, thinking God would help us; thinking, too, that if we should conquer one besetting sin, that would make it easy to conquer all the others. We didn't see that what we needed was not to try to be good ourselves, but just to open the door of our hearts to the blessed, loving Holy Spirit, and ask Him to live in us, and change our unloving, unholy thoughts and feeling to His loving and holy ones.

Suppose you were very fond of some kind of fruit—apples, for instance, and felt as if you never could have enough. Which would be better—to

buy a bushel of them occasionally of the grocer, or have an apple tree of your own in your own garden? "Why, have an apple tree of our own," you would answer; "if we had the tree we would have the apples, and as many of them as we wanted." Just so, all the good thoughts and feelings and virtues you long for, are the "fruit," the Bible tells us, of the Holy Spirit. Now instead of struggling, first to get one, and then another of these fruits, by your own efforts, why not just open the door of your heart to the dear Holy Spirit, and ask Him to come in? Then you will have all His heavenly fruit—the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Parish Visitor.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

SOFT SOAP FOR FRUIT TREES.

If one has an old orchard, the trunks and larger branches covered with loose bark, on which mosses and lichens find a foothold, and which afford a hiding place for numerous injurious insects in various states of development, the first thing to be done is to scrape off all the loose scales of bark. Use a moderately dull hoe—a sharp one might injure the bark; one with a short handle will allow the lower branches to be reached. Use the home-made soft-soap, dilute it with hot water, stir it well until it is thin enough to apply with a small white-wash brush. Put plenty of it on the trunks and the larger branches. One should endeavor to apply the soap very early in spring, so that it may not dry up at once, but be gradually washed off by the rains that usually occur at this season. When the trees have had a thorough washing, the bark will present a beautifully smooth appearance that will amply repay one for the trouble. For removing the green growth on the outside of flower pots, this soap is excellent; it has been recommended as a vehicle to apply kerosene for aphides or plant lice and other insects. One pint of soft-soap mixed with half a pint of kerosene. Mix thoroughly, add to seven or eight gallons of water, and apply with a syringe. This has been found destructive to the chinoh bug.—American Agriculturist for March.

SEEING THE PLEASANT THINGS.

If we were only as prompt to recognize the really good things that can be found in the world around us, and which sometimes seem to be the relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more should we imitate the spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing; in fact, it is about the last thing we do—if we do it at all. Our neighbor may be a firm friend of the poor and defenceless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypercritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. That is to be done by love—the love that sympathizes with all forms of

goodness; that is quick to recognize every kindly act, and does not stint its praise, while it is sparing of its blame.

ANOTHER COLLECTION.

Thus exclaimed a member of the parish the other day, "How often they come! It is give, give, give, all the time!"

The same person might have added, "Another bill! It is pay, pay the grocer and the baker, and the coalman, all the time!" Isn't it curious that people recognize the duty of paying a debt to their fellow-men so much more readily than they do paying a debt to the Lord?

These collections in church—what are they if they are not in a most important sense, the payment of debts? We are only stewards of the Lord's bounty. Nothing we have is really our own. We are just using it for a time for Him. We have consecrated everything to Him, and we should regard these appeals in church for money as opportunities to pay back something we owe the dear Lord.

BOILED DOWN.

One of the essentials of farming is a fertile soil.

Every farm ought to have its experimental patch.

The early killed is the easily killed weed, and the weed that robs the crop least.

If you are careful to keep the furrows straight, you will do faster and better plowing.

A diversity of crops distributes work, receipts and expenses more evenly through the year and through the years.

In no other way can the farmer so radically do the work of Nature to his advantage as by using tile; for under drainage both lengthens and deepens the soil.

The smaller the field the more fence required and the more land taken for cultivation. The more oblong the field, the more fence required to inclose a given area; conversely, the nearer a square is the field the less fence is required.—American Agriculturist for March.

BISHOP TEMPLE relates a good story of the inconvenience which he has experienced from his musical defect. Worshipping on one occasion in an East End Church, where a hearty musical service is a distinguishing feature of the congregation, the bishop, as is his wont, joined in the singing to the best of his ability. He has a strong, if not stentorian voice, and the effect of his efforts on those sitting near him may be imagined. At the conclusion of the second verse of the hymn the patience of a workingman on his immediate left seemed fairly exhausted. Not recognizing the dignitary beside him, the poor man, in sheer desperation, gave the bishop a sharp dig in the ribs, and the latter, on turning round for an explanation, was thus addressed in subdued but distinct tones: "I say, gov'ner, you dry up; you're spoiling the whole show."

A MISTAKE led on one occasion to the temporary confinement of the late Lord Chancellor of Ireland in a madhouse. His lordship had received an unfavorable report of this particular asylum, and, being anxious to judge for himself, he drove up in a closed car without having sent any intimation of his coming.

When the porter refused him admission, he said at last:

"I am the Lord Chancellor."

"Oh, the Lord Chancellor, eh?" said the porter with a grin, as he opened the gate. "Step in; it's all right, we have seven of you here already. One got loose last week with the Emperor of China, but I thought both of you were back."

By this time his lordship was within the gate, and a batch of warders, summoned by the porter, took him in charge. It was not till he had sent for his secretary that he obtained his release.

Vertical text on the left margin: JER OF ITY OLBER... BELL... SPANY... BELL... LUNDY... Y'S BAL... BLOWER... ANTELS, GRATES... DS, ETC... AM, ENG... R & Co... 10... F HURCH... ture... 51... PRICE LI... ICE... nto... the Indust



## TWO LITTLE SNOW-BIRDS.

One windy, wintry day they came,  
When all the air was keen and chill,  
Straight to my window, where the snow  
Had drifted deep across the sill:  
And there they stayed, and sang to me  
A little song, right cheerily.

The blustering wind had blown about  
Their pretty plumage, brown and gray  
Strange plumage, too, for little birds,  
For hat and mittens both had they,  
And fur upon their silken coats,  
And round about their tuneful throats.

I threw them out some crumbs of bread,  
They ate and laughed in happy glee,  
And then they tapped upon the glass,  
And begged to come and stay with me,  
Their faces close against the pane,  
All frosted with the snow and rain.

"O, little birds like you," I said,  
Should fly away to summer lands;"  
And when I frowned and shook my head,  
They laughed and clapped their merry hands,  
And at the window still would stay,  
Nor spread their wings and fly away.

So when they tapped upon the pane,  
And looked with eyes so soft and clear,  
And sang so sweetly in the snow,  
There little song so full of cheer,  
Unless to cruel I had been,  
What could I do but let them in?

—*Youth's Companion.*

"Bright's Disease has no symptoms of its own," says Dr. Roberts, of the University of New York City. Additional proof why Warner's Safe Cure cures so many disorders which are only symptoms of kidney disease.

## LENT.

RIGHT REV. W. WALSHAM HOW, D.D.

Forty days of Penitence! Forty days of fasting. It seems to many unreal, unnatural, impossible. It may be unnatural to those who know nothing of the great change. The "natural man" is not very likely to understand or relish what is meant for the subduing of a corrupt nature. It may be impossible for the self-indulgent man. He who has long formed and carefully perfected the habit of giving way to his own wishes and desires at all times will not find it easy to begin at once to subdue self and refuse indulgence to those wishes and desires. But anyhow, it ought not to be unreal. Of all things, let us beware of unreality in our religion. Whatever we do or attempt, let it be real and honest and true. Better a very little and that real, than a great deal and that unreal. It is much more the fashion than it was to observe Lent as a season for more church services and less visiting and amusements. So far well. If we go to church to confess our sins and to pray, and to give up parties that we may deny ourselves something in order to give more time and more thought to God, it is good. But do let it all be real and true; no mere sham outward observance which never gets below the surface, or touches the inner man.

No, I am sure a great many people honestly wish to do what is right, and to use such a season as Lent for their souls profit. And there are plenty who could tell them how blessed and helpful its observance has really been to themselves. So let us take counsel together about this matter, and see if we can find some practical thoughts which may help us.

1. The first thing we need, before we can begin to make a right use of Lent, is a sense of the sinfulness of sin. To gain or to deepen this, let Ash-Wednesday, the first day of Lent, be made a day of earnest self-examination and fervent prayer. Then resolve that the thought of your sinfulness shall be a daily and an abiding thought during this season. Let David's words, "My sin is ever before me," be your motto. Now we want to be real. So we must not exaggerate, nor attempt what is beyond our power. It would be unreal to talk of weeping tears of sorrow for sin, of smiting the breast with all the self-condemnation of the

publican in the parable, day by day. But it would not be unreal to talk of making the remembrance of our sin a special morning and evening thought, and resolve to deepen our sense of sin by special self-examination and confession, let us say on each Friday, all through Lent. Suppose we begin by taking the seven penitential psalms, and resolving to say one of these each morning when we say our morning prayer. Then suppose we choose for ourselves seven passages of scripture bearing on sin, and seven penitential hymns, and use one of these every night. This would be something practical and which every one could do. If we are able to attend at any special Lenten services in church, this will help us. In such ways we can keep the remembrance of our sins before us, and learn how hateful to God all sin is. You will observe that we have not left Sundays out, although they are in reality no part of the Lenten fast, the forty days being all week days, and the Sundays being always festivals. But just as Lent is marked in our Sunday services by the collects and scripture teachings, as well as by the hymns selected, and the subjects usually chosen for sermons, so it is well not quite to forget the season in our private devotions on Sunday, but to blend the thought of our sin with the thankful commemoration of the resurrection of Him who on that day brought life and immortality to light.

2. And now a word or two about self-denial. There are many who cannot fast literally, or who in their poverty keep a perpetual fast. But all can deny themselves in some way; and special acts of self-denial at such a time as this are a great help, both in learning to govern self, and also as a reminder of the meaning and teaching of the season. Could you give up any little indulgence, and so save something to give to the poor? You must not forget that God Himself points out this way of fasting as the best (see Is. lviii. : 6, 7). Could you deny yourself some favorite amusement, and spend the time either in study of God's word, or in doing acts of kindness to others? Could you give a little longer time to prayer or devotional reading? If you can do any such little act of self-denial, do it very simply and quietly, without any display or self-importance. Offer it humbly to God as a little sacrifice willingly made to Him. He will accept and bless it for the sake of the one great sacrifice of Him, who "pleased not Himself," but gave Himself for us, "an offering and a sacrifice to God for a sweet smelling savour."

## HINTS TO HOUSEKEEPERS.

LINCOLN CAKE.—One cup butter, two of sugar, one of milk, one of cornstarch, two and one-half cups flour, whites six eggs, two spoons of Royal Baking Powder.

GRAPE BUTTER.—One gallon pulped grapes, add two quarts stewed apples and six lbs sugar; boil two hours, stirring often. This makes a large quantity and is nice eaten with cream.

RISsoles.—To make rissoles take any kind of nice cold roast meat, chop it fine, salt and spice it to taste. Roll a tablespoonful in very thin pastry crust, and fry quickly in butter or lard.

SAND TARTS.—One lb sugar, one-half lb butter, one lb of flour, rub all together; then add two eggs, roll thin like wafers and bake and sprinkle, just before brown, with sugar and cinnamon.

ORANGE SHORT-CAKE.—Make a nice light short-cake with Royal powder, and put peeled sliced oranges between the layers of buttered cake. Sprinkle sugar on the top. Same as strawberry cake.

TROY PUDDING.—Three and one-half cups flour, one cup sugar, one cup raisins, one cup butter, three teaspoons Royal Baking Powder, flavor to taste. Steam in a buttered mold three hours. Serve with sauce.

PLAIN CAKES.—One and a half teacups of sugar, one-half cup of butter, one small cup of sour milk, one teaspoonful of saleratus, flour to mix, flavor

with nutmeg. Boil one-half inch thick, cut in round cakes, and bake quickly.

The annual statement of The Mutual Life Insurance Company of New York shows the remarkable progress made by this institution during twelve months. The record made by the Mutual eclipses its own best efforts, and naturally exceeds that of any other financial institution in the world. The new business written amounted to \$108,214,261.82, an increase of \$33,756,792.95 over the new risks assumed in 1887, and a gain of \$46,881,542 over the increase of 1886—showing a continuous and phenomenal advance. The assets of the Mutual Life now aggregate \$126,082,168.56, indicating a gain for the year of \$7,275,802. The Company has now an outstanding insurance account amounting to \$482,125,184. Its total income from all sources is reported at \$26,215,982. It paid to its members during the year for death claims and endowments and other obligations \$14,727,550.22. Up to date the Mutual had 158,869 policies in force, showing a gain in membership for the year of 17,426, thus forming the biggest army of policy-holders in any regular Life Insurance Company in the world. The surplus fund was increased \$1,645,622.11 in 1888, and the Mutual now has \$7,910,068.38 over and above every liability.

O listen! On the breezes glad voices come to-day,  
From many a wife and mother, and this is what they say:

"The 'Favorite Prescription' works cures where doctors fail.  
Best friend of suffering woman, O blessed boon, all hail!"

If every woman who suffers from diseases peculiar to her sex, knew of its wonderful curative properties, what a mighty chorus of rejoicing would be heard throughout the length and breadth of the land, singing the praises of Dr. Pierce's Favorite Prescription. It is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

A WRITER in the *Presbyterian Banner* says: "If Sunday School conventions, for the purpose of giving a few prominent well-advertised Sunday School talkers (they call themselves 'workers') an opportunity to make themselves conspicuous, by repeating over and over again what nearly every practical Sunday School man or woman already knows; if they are to be made an advertising medium for manufacturing and publishing interests; and if they are to furnish half-fare tickets over railroads, and free entertainment to a host of pleasure-seekers and sightseers, then the sooner they cease to be held the better."

## CONFIDENCE BEGOT OF SUCCESS.

The confidence possessed by the manufacturers of Dr. Sage's Catarrh Remedy in their ability to cure the worst cases of nasal catarrh, no matter of how long standing, is attested in a most substantial manner by their reward of \$500, offered for many years past, for an incurable case of this loathsome and dangerous disease. The Remedy is sold by druggists at 50 cents. It is mild, soothing, cleansing, deodorizing, antiseptic and healing.

The natural history of camp meetings, says the *New York Advocate*, their origin, growth, modifications, and metempsychosis—would form a fitting theme for a learned essay. Will not some one follow out the changes of the outward phases of the institution, and tell us how that which was originally a focus of religious fire, by degrees became little more than a commonplace church-service held in a grove and how it afterwards grew into a "Summering" in the forest, with a slight infusion of the religious element, and then at length assumed the character of a gigantic speculation in real estate, with the accessories of the watering-places, exchanging "hops" and horse races for preaching, boating and games of croquet.—*Moravian.*

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WHAT WE HAVE.

Toot, toot, toot, I've got a flute. Hum, hum, hum, Tom's got a drum. Heyiddle, diddle, Sam's got a fiddle.

Hip, hip, hip, Will's got a whip. Look, look, look, Dan's got a book. Call, call, call, Ned's got a ball.

ENORMOUS FORTUNES.

Notwithstanding the enormous fortunes accumulated through the use of printer's ink, large sums of money are annually wasted in ineffectual and unremunerative advertising.

The merits of a really valuable commodity properly portrayed in the columns of an influential and widely read newspaper, like the DOMINION CHURCHMAN, will speedily become generally known and appreciated, while the returns reaped by the advertiser will more than justify the amount expended.

Clearness, attractiveness, brevity and sincerity must characterize any announcement intended to catch the public eye and appeal to public confidence. An advertisement in a London journal a few days ago brought instant and multitudinous replies, accompanied by an almost unlimited supply of bank notes, simply because it touched the chord of nature which makes all mankind skin. Its simple pathos and self-evident truthfulness appealed to every heart.

The advertiser sought for a lost relative, and, giving his name, said: "I am ill and friendless." My last half crown is expended in paying for this advertisement. Write me at" (giving the address). As already stated, nearly every one who read the announcement hastened to relieve the necessities of the sufferer.

Thus it is with a really meritorious commodity or preparation; if its virtues be properly and truthfully set forth in the public press, its success is prompt and certain.

On the other hand, the public is quick and unerring to detect deception and charlatanism; and, accordingly, no amount of "puffery" will force a vile nostrum into public esteem and patronage.

Valuable medicines, like Warner's Safe remedies, carry their own best commendation in their power to cure the particular diseases for which they are a specific.

They require no labored panegyric to convince the people of their power and efficacy, for they have been tried and found perfect.

A DREADFUL DOOM.—To be unable to satisfy hunger without being distressed by heartburn, indigestion, sick stomach, dizziness or faintness, seems a dreadful doom. All who suffer thus will find prompt relief and permanent cure in Burdock Blood Bitters. B.B.B. positively cures dyspepsia in any form.

A HIGH VALUATION.—"If there was only one bottle of Haysard's Yellow Oil in Manitoba, I would give one hundred dollars for it," writes Phillip H Brant, of Montsith, Manitoba, after having used it for a severe wound and for frozen fingers, with, as he says, "astonishing good results."

CHITTENDEN & CORNISH, (Successors to I. J. COOPER), Manufacturers of COLLARS, SHIRTS, CUFFS, &c. Importers of MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c. Clerical Collars &c. in Stock and to Order 109 YONGE ST., TORONTO.

ALL OF THE Alden Book Publications

KEPT FOR SALE AT THE OFFICE OF THE Dominion Churchman, 30 Adelaide Street East, TORONTO.

H. SIMPSON, VENTRILOQUIST, With four very funny wooden talking figures, furnishes much amusement for Church and Sunday School entertainments. For particulars apply to Room 15, 9 1/2 Adelaide Street, East, TORONTO.

SPRING BIRDS, SPRING FLOWERS, SPRING MUSIC, Are just at hand.

Musical Societies and Choirs do well who round off the season with the practice of Cantatas or Glee Collections.

Among many good Cantatas, we publish Thayer's Herbert and Eliza. (75 cts. \$6.75 per doz.) Bomberg's Song of the Bell. (60 cts. \$5.40 per doz.) Buck's 46th Psalm. (\$1.00, \$9.00 per doz.) Butterfield's Belshazzar. (\$1.00, \$9.00 per doz.) Anderton's Wreck of the Hesperus. (85 cts., \$2.75 doz.) Buck's Don Munio. (\$1.50, \$13.50 per doz.) Trowbridge's Heroes of '76. (\$1.00, \$9.00 per doz.) Hodges' Rebecca. (65 cts., \$5.00 per doz.) Andrews' Ruth and Boaz. (65 cts., \$5.00 per doz.)

School Committees, Superintendents and Teachers.

cannot do better than to adopt our New, Tried and True School Music Books. Emerson's Song Manual. (Bk. 1, 30 cts., \$3. doz. Bk. 2, 40 cts., \$4.20 doz. Bk. 3, 50 cts., \$4.80 doz.) A thoroughly good graded series. United Voices. (50 cts., \$4.80 doz.) Geo's School Songs. Song Harmony. (50 cts., \$5.00 doz.) For High Schools. Children's School Songs. (35 cts., \$3.60 doz.) Charming book for younger classes, and many others. Any book mailed post free, for retail price.

Oliver Ditson & Co., BOSTON. C. E. DITSON & Co., 367 Broadway, New York

JESUITISM EXPOSED.

The complete information of the Doctrines, History and Plots. The Latest Information of Their Movements. Send for free sample copy. 8 page weekly. \$2 year.

British Am. Citizen, BOSTON, Mass.

-Best cure for colds, cough, consumption. In the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid

THE CONCISE Imperial Dictionary.

As an instance of what the critical press say of this Book, take the following dictum of the Academy, (London, Eng.):—

"It stands first, and by a long interval, among all the one-volume English Dictionaries hitherto published."

And the Spectator says:—

"It holds the premier place."

Beautifully and strongly bound in half morocco, it will be sent to any address, carefully packed and post-paid, on receipt of \$4.50, or in substantial cloth binding for \$3.95; or it may be had at the same rates from any respectable bookseller.

J. E. BRYANT & Co., PUBLISHERS, 64 BAY STREET, TORONTO.

MISS DALTON 878 YONGE STREET, TORONTO. All the Season's Goods now on view. Millinery, Dress and Mantle Making. The latest, Parisian, London, and New York Styles.

UNEMPLOYED!

No matter where you are located, you should write us about work you can do—and live at home. Capital not required. You are started free. Don't delay. Address,

The Ontario Tea Corporation, 125 Bay Street, Toronto, Ont

HOMOEOPATHIC PHARMACY 394 Yonge Street, Toronto, ceps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON Pharmacist

West Toronto Junction, HI. HO!

May 23, 1888. JAMES GOOD & CO.: Send me another barrel. I used the ST LEON WATER

last summer for Muscular Rheumatism, and found immediate and permanent benefit from its use.

J. F. HOLDEN, Druggist. Also diabetes and Bright's disease, indigestion, dyspepsia, &c.; these poisoned fires are put out by St. Leon, as water quenches fire. Doctors say "impossible to say too much in its praise."

JAMES GOOD & CO., 220 and 67 Yonge-street.

Groceries, Wines, Beers, Spirits, and St. Leon Water, wholesale and retail.

T. LUBER'S Steam Carpet Cleaning Works. 171 Centre Street, Toronto.

Machinery with latest improvements for cleaning of all kinds. Especially adapted for fine Rugs; Axminster, Wilton, Velvet, Brussels, and all pile carpets; the Goods are made to look almost like new, without in the least injuring the Fabrics. Carpets made over, altered, and refitted on short notice. TELEPHONE 1297

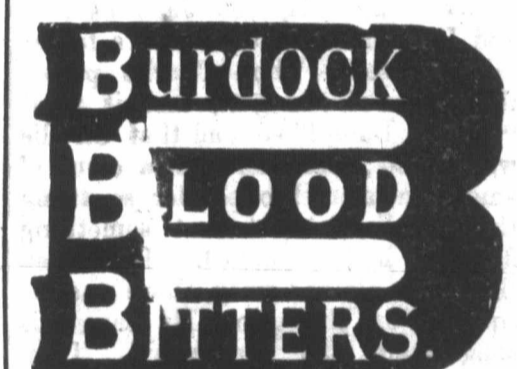
ASK YOUR GROCER FOR THE ASSAM TEA ESTATES DEPOTS!

PURE INDIAN TEAS Direct from their Estates in Assam.

TEA IN PERFECTION From the Tea-Plant to the Tea-Cup. In its Native Purity. Untampered With.

Observe our Trade Mark "MONSOON" on every Packet and Canister. PRICES:—40, 50 and 60 cents.

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WILL CURE OR RELIEVE. BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. L. MULBURN & CO., Proprietors, Toronto.

Over 6,000,000 people believe that it is the largest and most reliable house, and they use FERRY'S SEEDS



D. M. FERRY & CO. are acknowledged to be the Largest Seedsmen in the world. D. M. FERRY & Co's Illustrated, Descriptive and Priced SEED ANNUAL For 1889 will be mailed FREE to all applicants, and to last year's customers without ordering it. Invaluable to all. Every person using Garden, Field or Flower Seeds should send for it. Address D. M. FERRY & CO., Windsor, Ont.

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CHARLIE'S GUN.

Charlie Butler lived in the country, in a big house with beautiful trees all about it. Charlie had a black and white dog named Jack, and another little black dog called Jill. Jill had short legs and a big head.

Charlie was only seven years old, but he wanted a gun, because he saw his father had one, and Charlie teased and teased until one day his father bought him a gun. Then Charlie wanted to shoot something with his new gun; so his father took him out to the woods back of the house and showed him how to rest the gun against his shoulder, and aimed it at a little squirrel who was sitting up in the branches of a tree. When the squirrel saw the gun aimed at him, he began to sing, and [this is what he said:

You can't catch me!  
I live in a tree  
High up above the ground;  
I take my rest  
In a little nest,  
So snug and safe and sound.

I'm fond of fun;  
I romp and run  
About from tree to tree;  
When you pass by  
I'm up so high  
That none of you can see.

Charlie was surprised to hear the squirrel sing this, and Jack barked, and Jill barked, and Charlie's father said "Fire!" Then Charlie pulled the trigger of his gun, and it went "Flash! Bang!" so loud that Charlie was scared; then there was a cloud of smoke and a smell of powder, so strong that Charlie thought that something dreadful had happened. But when the smoke cleared away, there was the squirrel on the tree. He sang his song again and ran away. Then Jack and Jill barked again, and Charlie and his father went into the house. Charlie did not want to shoot any more that day, but his father promised to show him how to shoot until he could hit the squirrel every time.

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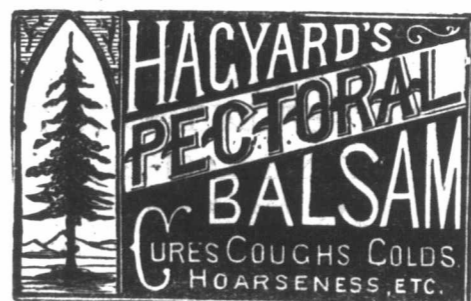
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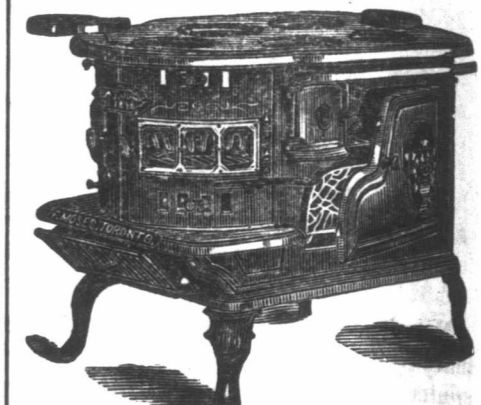
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