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AND DOMINION CHURCHMAN.

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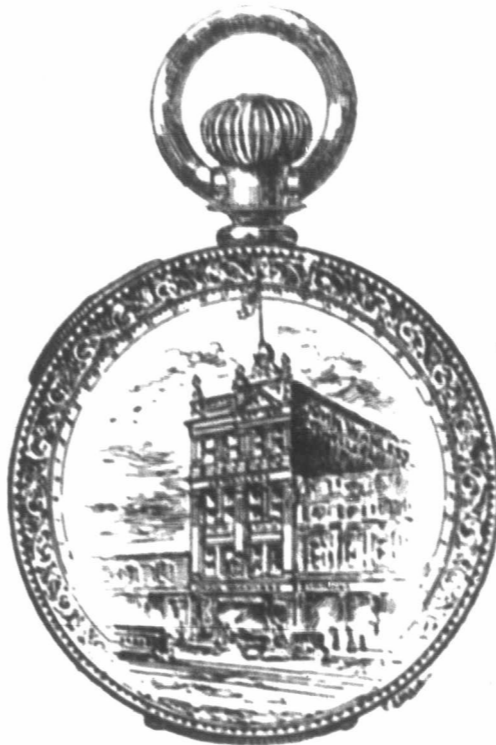
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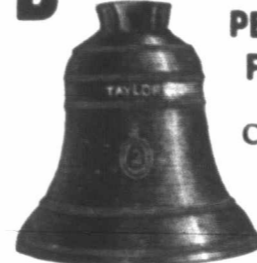
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JOHN WESLEY ON DISSENT.—In the Methodist version of "Conversations" of John Wesley (1833), he is reported as saying: "We are not dissenters in the only sense which our law acknowledges, namely, those who renounce the services of the Church. We do not. We dare not separate from it. . . . We will keep in the good old way!"

TWO WRONGS TO MAKE A RIGHT.—Apropos of the report that a verdict of *not proven* may be given in the McQueary case, the Cleveland Plain Dealer says, "To condemn and depose Mr. McQueary from his little struggling parish in Ohio, and permit Heber Newton to preach the same or still more heretical views in a strong and influential parish in New York, would be rank injustice." That, however, is not the question before the court; if both are wrong, both should go.

RIDICULING THE BIBLE.—A receipt.—Break up the outlines of the Scripture story, carefully eliminating the trace of Divine interposition; then fill in the distorted image of the story with as much rubbish and nonsense, evolved from your own inner consciousness, as the outlines will conveniently contain, then proceed to expose the foolishness of your own folly. The fool who listens will laugh, and think you have succeeded in making Scripture ridiculous.

"THE NONCONFORMIST CONSCIENCE" comes in for a good deal of facetious remark and humorous enquiry from English Church papers of all shades of Churchmanship—from *Rock* to *Church Times*. The elasticity with which it works against Parnell or in favour of Gladstone—when even he poses as a philo-Roman—has been remarkable. Why Protestant Nonconformists should yearn for a Papisti-

cal Lord Chancellor or Lord Lieutenant is rather puzzling.

BRITANNIA RULES THE WORLD.—"England knows that her royal line is the longest in Europe, that her aristocracy is the most firmly rooted in the affections of the people, that her parliamentary government has been the model for all the advances of constitutional liberty in modern times, that her colonies and commerce and commercial wealth are incomparably beyond anything else now in the world, or that the world has ever seen before."—*Eclectic*.

GLADSTONE AND HUXLEY.—The agnostic Professor recently undertook to convict the Scripture narrative of "The Miracle of the Swine" of inconsistency and cruelty. The veteran statesman, in the *Nineteenth Century*, has an answer for him, wherein the Professor is pushed back step by step, his successive assumptions exposed, and himself finally obliterated. One cannot help wishing that the "G.O.M." would shelve politics and devote his old age to religion.

PAUPERISM DISAPPEARING IN ENGLAND.—Per contra of the Booth advertisement, statistics go to show that in 1868-9, 43 per 1,000 or about 4 p.c. of the London population were paupers. In 1890 it is only 20 per 1,000, or 2 p.c. Taking all England, pauperism is just about half what it was 33 years ago—an immense reduction. The Church clergy and the Poor Law Commissioners have evidently been working, rather than talking—certainly not advertising themselves.

MODERN METHODISTS NO LONGER WESLEYANS.—It is a shame, to use a mild term, for our Methodist fellow Christians to keep up the farce of posing as followers of Wesley, when by his own fiat they are excommunicated from his Society—self separated. His words were (1746): "If any man separate from the Church, he is no longer a member of our Society." The true followers of John Wesley now-a-days are those modern 'Sacramentarians'—High Churchmen. They preach his doctrines and conform most to his customs or 'methods.'

"WOMAN OR LADY?—These two words are fast losing or rather interchanging their distinctive meanings. The working people grasp eagerly and clasp tenaciously any little dignity within their reach. They like to "lady" and "gentleman" one another. The other day we heard a washerwoman say, "The lady downstairs told me that some woman called to see me yesterday when I was out (washing?)" "The lady" downstairs was another washerwoman; the "some woman" was a "lady visitor" of the Parish.

CHILD MARRIAGE IN INDIA is dealt with very clearly in a paper by C. N. Burham, in the *Westminster Review* for February. Few people are aware to what frightful cruelties female children are exposed—under the name of "marriage"—long before they become of marriageable age in Hindostan. A fanatical religious tenet about the absolute sacredness of the procreative faculty is at the bottom of the horrid practice, and affords a good example of the way in which a virtuous idea may be exaggerated and perverted into a cluster of vicious fancies and customs. The government is struggling with the evil, but slowly.

EVOLUTION AND MORALITY.—The March number of *The Arena* contains a brief but trenchant and conclusive paper on this subject by Dr. Deems. He shows the absurdity of the modern fancy for making of morality a *chateau en Espagne*, a castle in the air, without any solid base upon which to rear the superstructure. The illogical use of "ought" and "ought not"—where there is no authority left to prescribe "right and wrong"—is thoroughly exposed as an irrational and unscientific exercise.

WESLEY'S PROPHETIC FORECAST OF MODERN METHODISM.—Stronger words of deprecation—one might almost say "imprecation"—could scarcely be imagined than Wesley's warnings to his followers against schism from the Church. His formula was in these very words, "I fear that when the Methodists leave the Church of England, *God will leave them.*" Again, "You may have your service in Church hours: but remember from that time you will see my face no more!" When their prophet and leader was buried they defied his curse—but does it not follow them?

ENGLISH LANGUAGE AND RELIGION IN THE UNITED STATES.—The *Utica Eclectic* for March has a powerful article from the pen of J. H. Hopkins on "The Church of the Future in America." He says: "The disappearance of foreign languages (of immigrants) in the ocean of English is as certain as the melting of the Arctic icebergs that float down as far as the warm Gulf stream that sweeps through the heart of the Atlantic. It is simply impossible that a great nation so persistently and triumphantly *English* in its language and literature should ever finally settle down into a form of religion which is Scotch, or Irish, or French, or German, or Roman, or Russian, in its origin and specific character."

BISHOP PEROWNE ON WORSHIP.—The *Rock* gives an interesting report of the new Bishop's (of Rochester) remarks in a sermon on the occasion of the "dedication of a new reredos." His text was that of Mary's "Precious Ointment." He spoke in favour of "solemn and glorious worship" etc., and said: "It was strange that men should ever have supposed that poverty of expression or the naked austerities of Puritanical worship should have any merit in themselves, or that devotion was only another name for slovenliness. A dirty and neglected church, a cold and irreverent worship, was what even a heathen would be ashamed of."

JOHN WESLEY ON THE CHURCH SERVICE.—In his "Conversations," the founder of Methodism in the Church (not out of it) says: "We frequently use extemporary prayer. . . . Our own service is public worship, but not such as supersedes the Church Service. It pre-supposes public prayers like the sermons at the University. If it were designed to be instead of the Church Service, it would be essentially defective, for it seldom has the four grand parts of public prayer: deprecation, petition, intercession and thanksgiving." Yet the *Globe* of Saturday, in its illustrated article on Wesley, avers "There are thirty millions in the world whose form of worship is that established by Wesley"—a statement as misleading and untrue as could have been devised.

"THE SISTER-WIFE BILL DECEASED" would be a grateful variation in the heading which has served for annual articles on this subject for the last 50 years. So long, however, as a few rich people wish to legalize one form of incest—by force of wealth—so long will the perennial agitation be kept alive. There seems, however, to be an increasing apathy on the subject—an inclination to shirk the vote. Then, too, English Conservatism begins to take fright at the *facilis decessus* in America and Australia from the sanctity of marriage, as shown by incestuous unions, divorces, etc. They shrink from taking the first step in this downward course.

NEWMAN'S ANGLICAN LIFE.—Perhaps the most interesting of all the literature consequent on Newman's death is the new volume of "Letters and Correspondence" edited at the Cardinal's own special choice, by Miss Mozley, sister of Canon Mozley, herself a faithful Anglican. The volume is expressly limited to the first half of that essentially "double life" which was the eccentric Cardinal's lot. It gives the details, carefully filled in, to the sketchy outlines of the "Apology." It includes 100 pp. of autobiography written by Newman himself, in the third person—a unique companion volume to his famous Apology.

HATCHISM DISOWNED.—The theoretical vagaries in which Edwin Hatch indulged in the cloudland of his middle life have a great charm for those similarly situated—temporarily *befogged*! An eminent Nonconformist scholar, however, writing to the *British Weekly*, show more sense when he says, "I have pronounced strongly against Hatch's main contention in the Bampton Lectures. I have read the book over four times, and its enchantment has diminished every time. If Nonconformists build on Hatch against the High Church people, I fear they will find themselves in a fog."

GOOD FRIDAY.

Good Friday is one of those days which stand on the records of eternity, stamped indelibly by the hand of God Himself, as the death-day of His dear Son, the anniversary of the sacrifice of the Lord and King of Martyrs, the day when the Saviour's love for His creatures was ratified and sealed in His own blood. All Bible history, all human experience seemed to lead up to it: all human progress in holiness and the truest wisdom of civilization dates from it into futurity. "Thou shalt bruise his heel" was the prophecy in the dawn of human life on earth, in the morning of human sinfulness; and rapidly the day began to fail, the shades of sin's night grew and deepened, gloom gathered age after age, and concentrated in the "darkness over all the earth" at mid-day—the "Tenebræ" of human fate. It was the central day of the great sacrificial process of redeeming mankind, the climax at once of sin's fierce hatred of goodness and of the Divine forgiveness, which rests not till sin becomes obliterated.

THE CHURCH DOES WELL

to emphasize in her worship of God and instruction of men for heavenly life such a day as this—marked and stamped for her consideration by God Himself. "Every Friday in the year, except Christmas Day"—what a tale that prescription of the Prayer Book on the subject of fasting tells! Every week must have its burden of bitter memory of human sin: its record and remembrance, its personal recollection of the goodness of God. Friday—but Good Friday: and so when that day of the year comes round, its gloom for background

and its bright picture of the Saviour becomes intensified as "The old, old Story" is told "of Jesus and His Love." In Prayer and Psalm and Lesson—perforce in sermon, too—the twin sentiments of grief and gratitude must find fitting expression. There is a solemn colloquy between the Redeemer and redeemed, on all the events of that day—all the steps of the "Via Dolorosa," the sorrowful way between Zion and Calvary—the one breathless day of the whole "still week." "Let all the earth keep silence before Him."

CANON DUMOULIN ON HOME MISSIONS.

If the function of a true orator is to give form and force to thoughts vaguely shadowed in the recesses of the inner consciousness of others—this certainly could be affirmed of a remarkable sermon by the eloquent rector of St. James', Toronto, recently delivered as a Missionary sermon in a Toronto church. He began with a prayer of thanksgiving for the change which has come over the spirit of the modern ecclesiastical dream, where by the evil spirit of narrow party bitterness has been displaced by a broad generous regard for immortal welfare of the souls of men everywhere. The "ecclesiastical horizon" had been greatly enlarged, so that mission fields which had been viewed with some faint interest "as through a telescope" in former days, were now brought near home to us by the lives and experiences of our own sons working as devotees of the mission cause afar off.

THE DOMESTIC FIELD OF THE DOMINION

then came in for its share of attention, and a graphic description was given of the breadth and length and capacity of the former "Great Lone Land" of the Canadian North-West—now being filled by thousands and myriads of eager home-seeking immigrants, many of them from China, Russia, Iceland and other far-off lands, but most of them "bone of our bone and flesh of our flesh," a little later only in their wandering from the dear old Motherland. With special stress and earnestness the preacher dwelt upon our own special field of Algoma, and paid an eloquent tribute of fervent admiration to the devoted man who has left the glittering paths of the highest social and ecclesiastical levels of Canada and the United States for the laborious career of a "Missionary Bishop" in Algoma. The noble, whole-souled devotion of Bishop Sullivan was painted—evidently *con amore*—by the preacher in glowing colours, but with such force and vividness as to prevent the picture from seeming at all exaggerated. One could not but remember the story of the Bishop's election to that work.

THE HOME FIELD.

All this, however, was but preliminary to the main point of the discourse—the work of the missionary in the backwoods of Canadian dioceses. The hearers, it may safely be alleged, had never before realized so fully as under the spell of the preacher's burning words, the heroic character of the ordinary Canadian missionary. The romantic features and excitements of the foreign mission field, its advantages and attractive dangers, were all absent from the hard, warring, hindering, disheartening life in the backwoods. Instead were the physical drudgery, the dull and cheerless experience, the mental famine, and social banishment of backwoods existence day after day, night after night, Sunday after Sunday. These heroes in our midst had only to "cross the line" to find a very different kind of life, but they clung to their post of duty and plodded on, unknown, unsung and unrequited.

"Who cares for them?" Ah, surely the brightest crown, the highest place, the greatest reward would be theirs *heretafter*, who did the hardest work with the least recognition *here*!

LAY HELP

In view of the approaching conference which is to consider the subject of Lay Help, we desire to emphasize the importance of the occasion by a continuance of our remarks on the subject of Parochial Guilds. These, we contend are the best means of providing a continuous supply of lay helpers, capable of doing the work suitable to them. For there is nothing like well governed organizations of this kind to interest our Church people and enable them to take counsel of one another, so that every one may be assigned an appropriate task with the consent of the rest, it being understood, as a condition of membership, that each will sink his own preferences, and abide by what may be determined to be the best course to pursue, in any issue, for the furtherance of the Gospel and the interests of the Church. Thus all will learn to work with self control and in proper subordination, and the mistake will be avoided of "putting square plugs into round holes." Of course it is understood that the clergy, as in all parochial societies, should occupy the position of President, or Warden or Vice-Warden, so that their counsel and good offices may always be available, and that they may exercise that chastened control which belongs to their divine commission. Parochial Guilds should combine the different features of a club and a Church Institute, so that both social and literary, as well as religious advantages, may be extended to all the members, and the highest fraternal relations cultivated. True charity and the love of God would be deepened, furthermore, by attendance at regular Guild Services. Now in all the exercises which would be found profitable in connection with Parochial Guilds, talent and fitness for special work, which would otherwise remain dormant, unnoticed and unavailable, would infallibly manifest itself. And as these societies would continually seek an increase of membership and an extension of their usefulness, they would be a perpetual training school, whence the clergy could draw helpers for any particular kind of work requiring to be done. The Parochial Guild is a training-school for Church life and activity of all kinds, and only realizes its aims when all the members of a congregation have learned the value of its benefits and how to diffuse them. Guild life would give confidence to its members and would inspire everyone with a desire to do something useful for the Church, for their fellow men, for Christ's sake. The shyness, reluctance or indifference which are now everywhere manifest, and which respond so slowly to the appeals of the Clergy for help, would give place to a cheerful acquiescence because the hearts of the youth would have learned to love to be engaged in holy things. If properly organized Guilds, rightly directed, existed in every parish, the clergy need never be at a loss for help, and of the kind required. Nay, more, herein the Church would early discover those who might be the brightest jewels and ornaments in her highest offices, and could give them special attention in time to save many regrets. The mission field is wide "and white unto harvest, but the labourers are few," and prayers and appeals seem almost to be made in vain, when we compare the fewness of the labourers with the work to be done. Let us, therefore, go to the root of the matter, and take measure^s

to bring all men, women and children of the Church into such a sensible relation to her and to one another that everywhere there may be a spontaneity of Christian love and service which will not fail. When this is done a brighter day will dawn upon the Church, and her hands will be duly strengthened and upheld to enable her to accomplish all her work in making disciples of all nations and building them up in her most Holy Faith, through Christ and by the power of the Holy Ghost.

EMERITUS

The Church on both sides of [the Atlantic is showing signs of energy in dealing with one of the most important problems of the time—the proper pensioning of the Church's veterans in the ranks of the clergy. The policy hitherto has been, to a very large extent, suicidal as well as cruel. Men have been drafted into the ministry from all ranks of life after a long course of training and education of such a very special character as to, proverbially, unfit them for ordinary occupations of business. They spend the best years of their life in hard work as leaders of Church work. They lose their original elasticity and vigour in course of time—yet they must remain at their posts, or starve. They have had no proper retiring pension. It is stated that in England they have a rule of giving a "retiring allowance" to the extent of one-third of the emoluments of a rectory or vicarage. Practically, of course, this has proved inadequate, and few have taken advantage of it—few could do so. Recently, the Church woke up to the state of affairs, and discovered that not only were men of 60, 70, 80 and even 90 years of age, either "vegetating" or desperately wasting their vital powers, to the great detriment, in either case, of the Church's interests; but that rival organizations were taking natural advantage of their unwisdom. Forthwith an effort was put forth to raise an augmentation fund of one million pounds. That is like business, and means success. Our neighbours across the Lakes have started out energetically in the same direction. True, they have had a very honourable and creditable practice for a long time, for parishes to give their too aged rectors a retiring position and allowance as "Rector emeritus," which served as a dignity in itself. This, however, could only affect the richer parishes; few parishes could afford to act so generously with their disabled veterans. They have, therefore, organized a regular system of clergy pensions, whereby those clergymen who have spent their lives in poor districts, where no discharge was possible because no funds were available, can now look forward to an adequate and honourable pension as soon as they become unable longer to discharge their duties without injury to themselves and the Church they try to serve. They have already an invested capital of \$50,000 or more, and are working away vigorously. Every time they relieve a veteran from active service, they not only do him a personal kindness, but relieve the Church of an incubus of necessary inefficiency. This gives a great impulse to Church work, when a young man comes upon the field with energies active and unimpaired by a life time of labour. The Church in that locality takes a bound forward in the race and rivalry of keen competition with neighbouring parishes; and the whole machinery of the Church in the diocese feels the benefit of the relief in a hundred ways, directly and indirectly.

SUPERANNUATION.

has not in the Canadian Church occupied as yet

half as much attention as it should. There are dozens and scores of men now in the field who, through no fault of their own, are comparatively unfit for their onerous duty. They have become "bowed and stooped" by the burden of life-long cares; they are broken down by the physical hardships of Canadian mission life, or by the inroads of some insidious disease. They feel that they have "work in them" yet, they want to "die in harness"; but they should be placed in a condition where their work will last longest because there is no strain upon their energies. They are the men—not young fledglings who have happened into some permanent position—who deserve to be made "canons," who have really deserved well of the Church, and whose comfort and dignity would, in their declining years, add lustre and give lasting strength to the Church they loved and served so well in youth.

EXCEPTIONS

there are of course. There are men like Gladstone, Bismarck, VonMoltke, in their own way, even among the clergy. But the rule in all occupations is the other way; old age in 99 cases out of 100, brings its train of disabling infirmities. It is not long since one of the brightest intellects in Canada, allowed to "vegetate" in a country parish all his life, sank into the oblivion of death because his energetic soul fluttered itself to death in the effort to "do the tale of brick with stubble instead of straw." Had he been retired to a canonry, or any comfortable and dignified position, he might have guided and counselled, from ripe experience, the Church of Canada for 20 or 30 years to come! It is time for the wealthy laymen of our Church—the clergy can do little in this matter—to support the hands of Bishops and Synods in endeavouring to make these pension funds something more than a name, and so give the Church an impetus of youthful vigour which she sorely needs.

BISHOP BLYTH.

We have before us the Second Annual Report of the "Jerusalem Bishopric Mission Fund," for the year ending June 30th, 1890. In view of the annual collection on Good Friday for Bishop Blyth's work, we place before our readers some information regarding the fund, and the work depending on it.

This fund is used as a quasi-diocesan fund for work under the Bishop's charge. Its operations extend over Palestine, Syria, Egypt, and Cyprus. There are three separate branches of the work: (1) Jewish Missionary Work; (2) English Chaplaincies; and (3) Re-union Questions. Grants in aid for schools, and to provide improved means for Church services, are also given from this fund.

The Jewish missionary work embraces (a) *The Industrial Home for Jewesses*, founded in 1889, in charge of Miss Blyth, and Miss Pigott, who has had experience in work among the Jews in London, and is a trained and devoted Church worker; (b) *The Jewish Curacy at Beyrout*, which has been blessed with marked success during the past year; and (c) *The Mission to Jews at Cairo*. As Bishop Blyth is depending on the Canadian Church for chief support in this work, we give somewhat fuller particulars concerning it. The number of Jews at Cairo is now estimated at 80,000. Among these there was no work of the English Church until the opening of Bishop Blyth's Mission last year. The bishop spent some time at Cairo, holding a confirmation at All Saint's church, where Dean Butcher, the English Chaplain, has attractive and crowded services. He also visited the 'Miss Whately Schools,' which were full and well managed. Dean Butcher having strongly urged the need of mission work among the thousands of Arabic-speaking Jews, an unusual opportunity placed the services of the Rev. Nasr Odeh, an Arabic-speaking clergyman, at the Bishop's

disposal. A house was taken large enough for the work of the Mission, close to the Jewish quarter, affording a room for a well-appointed chapel, room for residence for the missionaries, and for class rooms. Miss Allen (lately of the Universities' Mission to Central Africa) has joined this mission for medical work and nursing, after having spent a year helping to open the Bishop's Industrial Home for Jewesses at Jerusalem. Mrs. Odeh, an English lady of much ability and missionary zeal, will greatly help to maintain the comforts of home around the little staff.

The work at Cairo is already prospering. The report of the baptism of the first convert on St. John Baptist's Day, in the Mission chapel, as given by Mr. Odeh in a letter to the bishop, and by Mrs. Odeh to Miss Blyth, is simply a delightful description of the brightness which such an event sheds over a Mission house. The calm devotion of the candidate, who had gone through the terrible ordeal of choosing between the Lord Jesus and his home, the sympathetic presence of Dean Butcher, the brotherly rejoicing of an older convert, baptized last year by the Dean and confirmed this spring, the kindly interest of the small congregation, the early celebration of the Holy Communion with which the day is naturally marked, when special remembrance was of course made of the newly baptized who assisted at the service, all this is vividly brought out in the simple, single-hearted words of the Odehs' letters. Mr. Odeh's long experience in Palestine, his thorough knowledge of Arabic, English, and German, eminently fit him for the work. It will be necessary to open a school in connection with this work, and the Parochial Missions to the Jews' Fund is trying to meet the Bishop's efforts in this direction. The call for it is felt to be urgent, for a Christian mission which does not provide for the care and education of children is an anomaly.

The Bishop writes that he (and his supporters!) have to remember that the work undertaken at Cairo at a cost of about £300 a year is only an instalment of four times that amount, which must be met as soon as practicable. The Parochial Missions to Jews' Fund provides the stipend of Mr. Odeh—£150 a year. If we had space to speak of all that Bishop Blyth is doing, it would be apparent how great the work is and how much remains to be done. The work is arduous and the need of money great. Happily the Church of England everywhere is beginning to recognise the debt we owe to the Jews, and since the appointment of the bishop, offertories, subscriptions and donations have come in from all quarters. Grants-in-aid are made by the S.P.C.K and P.M.J. India sends £175, almost as much as our contribution from Canada last year, viz.: \$1,254.49

We trust that the clergy of the Canadian Church will make a special effort on Palm Sunday to secure generous offertories on Good Friday. We are persuaded that very much more might be done in this way with a little trouble. Some of our readers may feel disposed to send private donations to Bishop Blyth's work. All such donations should be sent to Rev. J. D. Cayley, Toronto, Hon. Sec. P. M. J. Good Friday offerings should be sent to the Sec.-Treas. of the diocese, where they are made.

N. B.—Care should be taken to mark all offerings for "Bishop Blyth's Fund," otherwise they go astray.

"UNDER WHICH KING, BEZONIAN?"

BY REV. CANON CAYLEY.

Information having been asked for regarding two societies appealing for help on behalf of Jewish missions, will you allow me to say, as regards the PAROCHIAL MISSIONS TO JEWS' FUND, it does not call itself a society in the usual sense of the term. It is a fund administered by a committee, and is so called perhaps to show that it has a distinctive principle, different from that of the ordinary missionary societies. There need thus be no rivalry between the London Jews' Society and the P. M. Jews' Fund. Each has its own principle and mode of action, which commends itself to its respective supporters, and there is room enough in this broad land for both.

The London Jews' Society has a very large in-

come, by means of which it is enabled to maintain a large official establishment in London, and to employ a large number of missionaries to Jews in foreign parts. The society trains its own missionaries, employs them, pays them, controls them, posts them where it thinks best, dismisses them. They are not under the control of their Bishop. They are controlled by the Society. This principle or mode of action commends itself to a very large number of people. It prevents the Bishop from having too much power, and at the same time leaves him no margin for enterprise. Thousands of people believe in this principle, and the majority of the clergy in Canada, notably in Huron and Montreal, who almost to a man support it. The Bishop whom we have sent out to the East is not enamoured of this principle; it is not likely that he would be. I suppose that no clergyman in Huron or Montreal, if he were made a Bishop, would admire a principle or mode of action which made his clergy responsible to a society rather than to their Bishop. Still the London Society has done good work. Bishop Blyth, while he would like to see its methods reformed, desires that its work should continue to be supported.

Meanwhile, the P. M. J. Fund is at hand to render the Bishop's lot less unhappy and anomalous. It acts upon a principle, which so far has the support only of the minority, but in the end is bound to prevail, for it is founded upon eternal truth. That principle is, that it is to the Church Christ gave the great missionary commission, and not to any society or close corporation irresponsible to the Church. Upon this principle the Provincial Synod acted in establishing the D. and F. Missionary Society. This is the principle of the S. P. G. and S. P. C. K. in making "block grants" to missionary dioceses. It is the principle of the P. M. J. Fund, which neither employs, nor pays, nor controls missionaries, but makes grants to the Bishop, whereby he is enabled to employ and control his own clergy, to send a man here, to seize a point there, and like a good general, to marshal the forces at his command in the most effective way. This surely is the ancient way of the Church.

It is fortunate, therefore, for Bishop Blyth, that though the C. M. S. and the London Jews' Society give not one shilling to the Bishop's Mission Fund, the S. P. C. K. and the S. P. G., and the P. M. J. Fund each make grants which have enabled him to employ and to post a few missionaries according to his own judgment, and have secured him a certain amount of independence in the work under his charge.

Holding, then, as I do, that the principle upon which the P. M. J. Fund is administered is, from a Church point of view, a true and sound principle, and allowing others their full right to see things from a different point of view, I cannot help wishing that all my brethren should recognize the soundness of the principle of directly furnishing our chief pastors with the means necessary for their arduous work, and labouring to that end.

MEMORIAM—KEARNEY LEONARD JONES.

The numerous friends of the Rev. K. L. Jones have experienced a painful shock in learning of his sudden and premature death. While known to be in declining health, it was still hoped that there was no immediate danger, and that his useful life would be spared yet for many years. But a cold contracted while attending to his duties as a professor at the Royal Military College, proved too much for a constitution already weakened by the inroads of an insidious disease, and he succumbed within a week on Wednesday, the 4th inst. Born at Brockville in July, 1842, Mr. Jones' childhood and early youth were spent in that town, where he had the great advantage of being trained in Christian doctrine and Church principles under the influence of the Rev. Edward Denroche and his successor, the present Bishop of Ontario. His course at Upper Canada College and subsequently at Trinity was creditable throughout; and in 1864, at the age of twenty-one, he graduated with Honours and won the Jubilee Scholarship. He proceeded to the Degree of M.A. in 1877, and that of B.D. in 1881. Having completed his Divinity Course, he was admitted to Deacon's Orders, in 1866 by the Bishop of Ontario,

and appointed to the Curacy of Kemptville under the Rev. John Stannage, rector. The year following he was ordained priest and sent as a missionary to the County of Hastings, with his headquarters at Madoc. After labouring there very successfully for about a year, he became Rector of Elizabethtown on the division of that parish in 1868; his immediate predecessor, the Rev. A. W. Cooke, retaining that portion of the old parish in which the parsonage was situated, viz., North Augusta. With the assistance of his late Rector, Mr. Stannage, who had preceded Mr. Cooke in the Rectory of Elizabethtown, he was enabled to complete the beautiful church at Lyn, and to purchase a suitable property in the immediate neighborhood for a parsonage. He also built a church at Ballycanoe in the township of Yonge, at that time an out-station of the parish of Elizabethtown. With a view to further self-improvement for the work to which he had devoted his life, he determined to visit the Old World, for which purpose leave of absence was granted him in 1872. He remained abroad two years, part of which was spent as S.P.G. Chaplain at Axenstern, Switzerland, and part as curate and *locum tenens* for Bishop Kestell-Cornish, of Madagascar, at that time Rector of Landkey, Devon. At the expiration of his leave in 1874, he returned to Canada, and became Incumbent of Mountain, to which Edwardsburg was attached in the following year; and he remained in charge of the united parishes till 1878. During this period he was instrumental in building a beautiful church at South Mountain, and also a neat church at Shanly for a congregation the bulk of whom he had won back from Methodism. The parsonage at Cardinal was also secured during his incumbency. In 1878 he was transferred to Arnprior, and about the same time was married to Miss Strange, a daughter of Dr. Strange, of Kingston, and found in her a worthy and efficient helpmate. While at Arnprior he began the publication of *The Canadian Missionary*, which he carried on for several years at a great personal sacrifice of health and means. In 1884 he received from the Government the appointment to the Professorship of English Literature in the Royal Military College, Kingston, and at the same time became Rector of St. Mark's Church, Barriefield, both of which appointments he retained till his death.

Soon after he came to Barriefield, though he never uttered a complaint, it became evident that he was in a declining state of health. Nevertheless, in his own quiet but indefatigable way, he carried on his work both at the College and in his parish, making diligent use of the talents entrusted to him in humble imitation of Him Who said, "I must work the works of Him who sent Me while it is day: the night cometh, when no man can work." He became a frequent and valued contributor to *The Week*, *The Churchman* (New York), and other periodicals, the productions of his pen showing not only culture and extensive reading, but also much intellectual ability coupled with maturity of thought and sobriety of judgment. He literally "died in harness," having read the service and presided at the missionary meeting held the Sunday week before his death, and attended to his classes at the College two or three days later. During that week he also administered the Blessed Sacrament to a dying parishioner who preceded him to the grave only three or four days.

At the funeral, which took place on Saturday at St. Mark's Church, Barriefield, there was a large and representative attendance, not only of his bereaved parishioners, but also of the clergy of the Diocese, and of the professors and cadets of the Military College. The services were of a bright and jubilant character, befitting the happy departure into everlasting rest and peace of one who had led a saintly life on earth. The officiating clergy were the Rev. Rural Dean Nesbitt, the Rev. A. W. Cooke, and the Rev. A. Spencer, all life-long friends of the deceased; and in the chancel were also the Revs. J. W. Forsythe, T. M. Harding, and R. W. Rayson. Other clergymen present were the Revs. C. P. Emery, J. McMorine, C. E. Cartwright, Arthur Jarvis, D.F. Bogert, and S. Daw. The hymns sung during the service were Nos. 135, 220, and 140; H. A.

and M. A beautiful floral cross upon the altar had been brought from Boston, and there were many other offerings of flowers, alike testifying to the love and sympathy of friends and lending brightness to a ceremonial which is only too often invested with an atmosphere of gloom. The coffin was of polished oak, and on the cover was laid a plain Latin cross of the same material. It was borne by the Revs. B.B. Smith and Rural Dean Carey, as representatives of the clergy; General Cameron and Major Mayne, representing the Royal Military College; and Messrs. Hora and Ruttan, Churchwardens, representing the parishioners. The remains were conveyed from the church to the G.T.R. station, and thence to the cemetery at Brockville, there to rest in hope of the resurrection to eternal life through our Lord Jesus Christ, by Whom the mortal body shall be changed and fashioned like unto His own glorified Body, according to the mighty working whereby He is able to subdue all things to Himself.

HOME REUNION NOTES.

HISTORIC PRESBYTERIANS.

By the Right Reverend Arthur Cleveland Coxe,
D.D., LL.D., Bishop of Western New
York.

Religion in America has reached an alarming crisis, which cannot be neglected much longer by the patriot or the Christian. Disguise it as we may, American institutions are suffering a revolutionary change, if not a fatal subversion. Fatal it must be unless the American spirit can be roused to self-preservation; unless the salt of the earth can be rescued from losing its savour; unless the "ten righteous" in Sodom can be persuaded to join hands and hearts in common labours and intercessions for the thousands who desire not the knowledge of God, and choose none of His ways. A social revolution is needed to band together all the elements which are not solvent; and the only force which can organize the lovers of Christ and His Gospel for efficient operations must be a religious one. It was not a sentimental yearning for unity, therefore, which prompted the House of Bishops to present to their fellow-Christians a simple statement of first principles of elementary truths, essential to Church restoration. It was a practical movement, inspired by a sense of duty. Both friends and enemies have recognized the Anglican position as one of vantage for just such overtures as have been made; and at all events, the Bishops themselves understood their obligations and their opportunity at such a time as this. In humble trust, and in a hopeful spirit, they resolved to cast their bread upon the waters, with a holy confidence that it must be found productive "after many days." God has made their "word in season" apparently fruitful already,—fruitful, that is, in giving to discussion and inquiry a new direction, awakening a fraternal sympathy among Christians widely separated heretofore, and plucking the "root of bitterness" out of differences which have long been supposed incapable of any other treatment than such as perpetuates implacable hostilities, immedicable wounds, and putrefying sores. Even these have already been mollified as with ointment; and hopes are freely expressed that, after all, our worst evils are not beyond correction by the grace of God. He would be a bold man indeed who should say more of the actual situation than that it is not so desperate as has been supposed. The antagonisms and alienations of ages are not to be reconciled in a moment. The wide divergencies which exist among good men are fortified by habit, even where they are quite free from the venom of prejudice and the vanity of Pharisaic self-applause. Many who wish to meet their brethren half way, or even more than half way, are yet hindered by their inability to see any way whatever for making a start. Above all, there is the sturdy *vis inertia* of popular ignorance. Many things in which educated Christians are already agreed are scandals to the masses, whose dulness and misapprehensions we must take into account. Obviously a *process of assimilation* is the condition precedent to any practical solution of the great problem; and that this process is already begun is so evident that I

find it a great encouragement to my honest belief that the Holy Spirit is moving over our American chaos of strifes, heresies, and delusions, and that the dry land will certainly appear; nay, not merely dry land, but hills "with verdure clad," where the Good Shepherd may yet feed a united flock, and refresh them with living fountains of water.

To my own mind nothing but the spirit of recent discussions has presented features so promising as that which has been elicited from our Presbyterian brethren. This, indeed, is just what no superficial thinker could have anticipated. It reminds one of the *quod minime veris* of Virgil, of the prospect opened to pious Aeneas from a quarter whence he had least right to look for it. Between Geneva and Canterbury how can any common foothold be established? Who can reconcile parity with prelacy? But he who has studied the origin of discord in this matter, and who is versed in scholastic efforts to prop the Papacy, by which the whole subject was artificially confused, knows very well that all the nobler spirits who found themselves originally arranged on opposite sides of the question were by no means implacable in their conflicts of opinion. In point of fact, the great expounder of Primitive Episcopacy, St. Cyprian, outlined a system which effectually meets the views of both parties, and frees the subject of all the subtleties by which it was found clogged at the epoch of the Reformation. As stated by the great Bishop of Carthage, the parity of all the chief pastors of Christendom is not so much asserted as assumed. It was the principle universally understood in Church legislation from the beginning. After this the position of presbyters (pastors, or "Bishops" of limited jurisdiction), and of the faithful laity as sharing in Church councils, is vindicated and insisted upon; so that, as will soon be seen, the Cyprianic system meets what Calvin himself considered scriptural, and what Baxter and his contemporaries actually proposed as a formula of renewed conformity with the Church of England. Just here, then, let me linger for a moment, to note the historical base established by their co-religionists, which Presbyterians have a right to consider the only Presbyterianism to which they are actually committed, and that to which they may logically recur, in responding to the appeal of our Bishops, should they be so inclined.

(To be Continued.)

REVIEWS.

We have received from the Methodist Book Room, Richmond St. West, Toronto, a choice collection of Easter booklets, published by Messrs. H. J. Drane & Co., James E. Hawkins and others, London. They are made up of verses and hymns suitable to the joyful season and festival we are about to celebrate, teaching the lessons of the Resurrection and the Renewed Life. They are beautifully printed and appropriately illustrated with many exquisite little engravings, and some photogravures and colored plates, on fine heavy paper, silver edged. Among the writers of verse are E. Nesbit and Caris Brooke; Sarah Geraldina Stock and E. H. Mompson. Some of the titles are "Eastertide," "The Brighter Day," "The Risen Lord," "Angel Voices." These booklets will make elegant mementos to send to friends. We heartily recommend them, and may well congratulate our Methodist friends on the way they are drawing attention to the Queen of Festivals. The prices range from eight to twenty cents.

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the LORD ARCHBISHOP of CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

8 AND 9. THE SIGN OF THE CROSS.—The 7th and 11th Articles charge that the Lord Bishop in the administration of the Holy Communion on occasions named, "whilst pronouncing the Absolution conspicuously and ceremoniously, having both his hands elevated and looking towards the congregation, made with his hand (hands, Art. II), the sign of the Cross, and also that he again in like manner whilst pronoun-

cing the Benediction in the same service made the sign of the Cross." In Article 13 it is alleged that this is an "unlawful addition and variation from the form and order prescribed and appointed." The Responsive Plea allows (12) "that whilst pronouncing the Absolution he raised his right hand and made the sign of the Cross with it, looking towards the Congregation," and (13) "whilst pronouncing the Blessing . . . made the sign of the Cross with his right hand."

The Definition of a Ceremony includes this action. It is a formal symbolic gesture of religious meaning publicly made by the Minister in his character of Minister, rendering the delivery of language more solemn, and not merely expressing his personal devotion. The sign of the Cross made on the forehead of a baptized person is described in the Canon (xxx.) as a "ceremony," and again a "lawful outward ceremony." The sign of the Cross made as described in the act of absolving in the Holy Communion can be no less an outward ceremony. The point to enquire into is whether it is a lawful one, although not prescribed in the present Common Prayer Book or any former edition of it. It cannot be supported by the Canon on the use of the sign of the Cross in Baptism; the reasons therein given are only in explanation and recommendation of what is already a Law as to that service; and the solemnity lent to the ceremony in that place by that explanation is rather evidence against its liturgical use unless it were expressly enjoined elsewhere. As a solemn ministerial act this is not a mere continuation of one of those acts of devotion which by the "Explanation" at the end of King Edward's First Book were expressly left for a time, and possibly in principle, to the discretion of each person. When it affirmed that "As touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left as every man's devotion serveth without blame," it spoke of the acts of private persons. For example, the Minister's "kneeling" is not left to his own discretion, but prescribed. Nor is it like the Bowing at the Name of Our Lord, which the Canon, after the Injunctions of Elizabeth, sanctions on the ground that it is "accustomed," and so makes clear that it is not an infringement of statute. The Minister in this case is affected only as one "of all persons present." The argument that the "Omission of a direction is not a Prohibition" has no meaning except in cases where it is also shown that something has been omitted. To give it force in this case it must appear at the least that this gesture was prescribed in the English Church up to the time of the Reformation, and that her Bishops and Clergy continue to use it in giving the Absolution or Benediction, as it were traditionally and without correction. Before the very word "omission" becomes applicable or requires to be considered at all, it must at least be shown in order to uphold a ceremonial practice in the English Church Service, and that the practice is one continued from our own earlier services. An observance, however widespread, if borrowed and introduced from foreign usages or from a liturgy or rubric unknown to this country, cannot be treated as "omitted." Both before and since the Reformation, English Service Books and their use have been framed on the principle laid down in our Article xxxiv., "that every particular or national church hath authority to ordain, change and abolish ceremonies or rites."

Two cases of the use of the Sign of the Cross come under the consideration of the Court.

I. First, of making the Sign of the Cross in giving the Absolution.

It must now be pointed out that whilst in the Roman service the priest is desired to sign himself, but not the people, with the sign of the Cross, between what may be called two parts of the Absolution (which begin with the words "Misereatur" and "Indulgentiam"), we find that in the corresponding English Uses, of Sarum, which prevailed before the Reformation over most of England, as also in the Uses of York and Hereford, there is no direction for even this, as it were private, crossing of himself by the priest,—in that which Maskell supposes to be the use of Bangor there is. In none of them is there a ceremonial signing of the people. (*Sarum*, Burntisland ed., p. 58; *Maskell, Anc. Liturgies*, p. 12, *Surtees, Hereford*, p. 114, *York*, vol. i., p. 166). If we go so far as to consider sources which might conceivably be supposed to have influenced English tradition at one or other period, we still find in the Pontifical of Egbert, in the eighth century, no Cross at the Absolution in the Liturgy, nor yet at the Absolution of the Sick. In other Liturgies which our Reformers chiefly consulted, that of S. Chrysostom and the Mozarabic, in each of which there are many such signings, there is no Cross at the Absolution. Thus there is no ground to allege that to make the sign of the Cross at the Absolution in the Communion Service is in any sense a continuance of old prescription in the Church of England, or a compliance with prescription which could historically affect our service.

This Ceremony is an innovation which must be discontinued.

II. Of making the Sign of the Cross in giving the Final Benediction.

What was before said as to the sign of the Cross in the service of the Church being still premised, there are two distinct points to be observed. The first is this. (1) Our Order for Holy Communion ends with the Rubrics "Then the Priest (or Bishop if he be present) shall let them depart with this Blessing," and the form follows which is commonly called the Apostolic Benediction. The words "or Bishop if he be present" were introduced in the Second Book of Edward VI. The Roman Missal ends with a shorter Benediction ("Almighty God, the Father, the Son, and the Holy Ghost bless you"), which is given with the Cross signed thrice over the people by the celebrant. But in England before the Reformation the Eucharistic Office had no Benediction at the end. In the Sarum Use the Priest, after receiving the elements and ablutions, said the sentence of Scripture called "Communio," crossed his forehead, still looking eastward, then turned to the people saying, "The Lord be with you," and again to the altar to say the Post-Communion prayer, and as before crossed himself looking east. Then he turned to the people and said, "The Lord be with you," which was his last word. They answered, "And with thy spirit," and were dismissed by the Deacon's saying, "Benedicamus Domino," or else "Ite Missa est." There is no analogy between this close of the service and the last Blessing of our own. There was in the older English service no final Benediction with the sign of the Cross. (*Sarum Miss.*, Burntisland, pp. 628-630; *Maskell, Anc. Lit.*, pp. 136 ff.; *Hereford, York, and Bangor*; cf. *Henderson*, p. 135.) This is even attested by an abortive attempt to introduce it in 1539 (see *Strype, Mem. Hen. 8 c. xlvii. p. 354, App. No. cix. p. 289*). Now it is evident that the different Roman Benediction with its triple crossing (whatever the time of its introduction) could not and ought not to have any effect upon ours. It could only be by continuance of an English Use that the sign of the Cross over the people could here be used in concluding our service, and in England the Service prescribed no dismissal of the people with that sign. So far there is no justification for using this ceremony.

To be Continued.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—*St. Jude's* church was re-opened 4th Sunday in Lent, and beautiful it looked. The chancel, formerly in the body of the church, has been placed in the addition made to the church, and the space formerly occupied by it used for seating purposes. The body of the church has been renovated and tinted in pleasing colours, as has also the new chancel.

Woman's Auxiliary.—The regular monthly meeting of the "Woman's Auxiliary" was held in the Synod Hall, 5th March. Mrs. Holden presided. The first part of the meeting was taken up by routine business, after which letters were read from the Rev. Mr. Bourne, of the Piegan Indian Reserve, and from Mrs. Bourne and Miss Brown. Votes of thanks were passed to the various committees for the able manner in which all arrangements were made and carried out at the annual meeting. Special thanks were tendered to Miss Bancroft for her able management of the musical programme, and to Mr. C. W. Lindsay for the use of the fine toned Heintzman piano. It was proposed by Mrs. Norton and seconded by Mrs. Roe, that a telegram be sent to Mrs. Baldwin, president of the Huron Woman's Auxiliary, at its annual meeting to be held next week. After the appointment of various committees to carry out the work of the year, the doxology was sung and the meeting adjourned.

St. George's Sunday-school.—The school room was crowded to its utmost capacity, Friday evening, 6th instant, the occasion being the annual gathering of the Sunday-school. The Very Rev. Dean Carmichael occupied the chair with his usual graceful ability. A fine programme was given, and thoroughly enjoyed by an interested audience. The following contributed:—The Victoria Orchestral Circle; Miss Buckley's class, carols and dialogues; Miss Potter, violin solo; Mr. G. Hasley, bone solo; the Royal Templars of Temperance band under Capt. Frank Smith; Mr. Pickard, elocutionist, and Messrs. Weild, banjo duet. The cantata "Mother Goose," given by the Cathedral Band of Hope choir, under Misses Phillips, Edwards, Howard and McCulloch, was perhaps the most beautiful feature of the evening, the sweet solo and chorus singing of the little mites being very much enjoyed. The evening was appropriately ended by an amusing sketch—"The Doctor's Assistant," by

Messrs. Willie Bond, Arthur Mudge, Fitzhugh Brown, Jack Barry and others, which sent all away in a good humor, after receiving the usual candies and oranges from Dr. Lovejoy, Messrs. Henderson, Evans, Brown and Wakley at the door. The success of the entertainment was largely due to the efforts of M. R. Mudge, the indefatigable superintendent.

St. Luke's.—The Rev. T. E. Cunningham, M.A., rector, preached a sermon on temperance, Sunday, 8th instant, taking as his text, "Wine is a mocker; strong drink is raging." In the course of a very able and emphatic denunciation of the drinking customs of the age, the speaker said that the only safe course was total abstinence. Medical and scientific authorities showed liquor to be a poison. Experience confirmed this. The Church has declared it to be the greatest foe to the cause of Christ, as witnessed in Africa, where the missionaries have declared that it has wrought greater ruin than the accursed slave trade. He appealed to any one present who might be using alcohol, for the sake of their wives, mothers and children, to abandon the use of it for ever. He denounced as illogical and inconsistent the action of those in authority, who stated that nine-tenths of the crimes committed were traceable to strong drink, and yet use the curse themselves. No Church, said he, could afford to ignore this great question. A temperance sentiment must be created, and the white flag of temperance will surely wave over all our fair Dominion. A good number of the members of Orient Council R. T. of Temperance were present.

Diocesan College.—A most enjoyable and successful entertainment was given on the 7th inst., 8 p.m., by the Inter-Collegiate Literary Society, in which several young gentlemen took part. A paper on Charles Dickens was brimful of interest, and the vocal and instrumental pieces were well received, but the interest of the evening was focussed on the debate, viz.: Is the English Government right in refusing Home Rule to Ireland? After a well contested war of words, the vote was cast all but unanimously in the affirmative, and for reason, because even if Home Rule were granted it would prove to be Rome Rule!

Lent in Christ Church Cathedral.—The 5 o'clock daily services with devotional addresses in Christ Church Cathedral, are, as usual, largely attended this Lent. Among the preachers are the Lord Bishop, the Dean, Archdeacon Evans, the Rev. Dr. Norton, Rev. Canons Henderson, Mills, Mulock, and the Revs. J. H. Dixon, G. O. Troop, H. Evans, S. Massey, Bushell, L. N. Tucker, J. Walker, J. Ker, E. McManus, Barum, E. A. W. King, G. A. Smith, T. E. Cunningham, Mr. D. Hemingway, F. C. O., who has the highest recommendations as an organist, pianist and voice trainer, has been appointed organist and choirmaster in Christ Church Cathedral. Having filled with marked success the position of organist and choirmaster of Dewsbury parish church, Mr. Hemingway was appointed organist and choirmaster of Tewkesbury Abbey, England, which position he has now held for ten years, and he has not only brought the choir to a high state of proficiency, but has made the beautiful Abbey famous for successful organ recitals and gatherings of choirs under his direction. Mr. Hemingway, who will enter on his duties in the Cathedral early in April, has passed the examination for fellowship of the College of Organists, London, the highest degree granted by the College.

ONTARIO.

PETAWAWA MISSION.—The last English mail conveys the pleasing intelligence that a lady in England, who desired that her name be not made public, has donated a sum of money to be used in the erection of a church for the people of North Alice, where services have been established by Rural Dean Bliss during the past year. The building will be similar to that erected at Petawawa two years ago, and will cost about \$1,000. This gift was most unlooked for, as no special appeal has been made beyond that in the annual report of the Mission issued by Mr. Bliss in October last, and circulated in England and Canada among the friends and helpers of the Mission. There is much rejoicing in Petawawa and Alice, as a church was the great want of this new congregation, comprising as it does several families who have been for some years without any Church ministrations, and have had many inducements to attach themselves to other religious bodies. In connection with the new building, which will be proceeded with as soon as possible, the people are to contribute the land, and the labour, or its equivalent, and it is expected that anything then lacking will be provided by a grant from the S.P.C.K. There is still another congregation in this extensive Mission unprovided with a church building. The services are held every Sunday in a kitchen, the largest available place, and it is invariably overcrowded, and in many ways inconvenient. *Who in Canada will come forward, and, fol-*

lowing the example of our English benefactor, offer to Almighty God the means for the erection of a house to His glory and the service of His Holy Church in Tenant Settlement.

PRESCOTT.—This parish was visited on Friday evening, March 6th, by the Lord Bishop of Qu'Appelle. His Lordship gave a very interesting address on the Missions of the North West, which was well calculated to stir up in the hearts and minds of the people a keen interest in the spiritual welfare of our countrymen in the North-West. He told us plainly that the Church in Ontario had been lacking in her duty to her children who had gone out to that vast territory to carve out for themselves and their families a new home and to build up this great Dominion. They were worthy of our kindest sympathy and should have that sympathy manifested to them by sending to them the ministrations of our Church amid their loneliness and isolation. The fact should be brought home to them, that their brethren in Ontario had not forgotten them as the chief butler did Joseph, but rather remembered the injunctions of St. Peter, to have compassion one of another, to love as brethren and to render blessing. There is no way by which they could translate into action this sympathy, brotherly love and blessing more effectively than by using their utmost efforts and by being ready to make sacrifice to sustain and extend the Missions of the Church of England in the vast domains of the North-West.

TORONTO.

St. George's.—The monthly meeting of the Church of England Sunday School Institute was held last Thursday evening in the church. Rev. Canon Cayley, rector of St. George's, presided, and there were about 70 teachers representing the various English churches in the city present. Mr. G. B. Kirkpatrick, superintendent of St. Mary's Sunday School, reviewed the scriptural lessons. Half an hour was devoted to the reading of a paper by Prof. Hamilton of Wycliffe College. His subject was "John Wycliffe," and owing to the limited time at his disposal the professor entered at once upon the life and achievement of the great reformer. A general discussion followed the reading of the paper.

St. James' Cathedral.—On Thursday, the 19th, in St. James' Cathedral at 8 p.m., the choir will render the Bethany Service, and an address will be given by the Rector.

Trinity University.—The Lord Bishop of Toronto preached his annual sermon in the College chapel on Sunday, the 8th March, from Gen. chap. 42, v. 38, being part of the 1st lesson for the day. His Lordship pointed out that whilst all seemed to be against Jacob, in reality the course of events was leading up to a great joy and a peaceful and happy old age. The teaching involved in this part of the history of Jacob as to the real good which lies concealed in apparent evil was beautifully unfolded by the bishop, and received with the greatest attention by the students and others present.

The second open meeting of the M. & T. A. was held on Thursday evening last, when the Bishop of Saskatchewan and Calgary addressed a good audience in the Divinity lecture room. After the regular office had been said, Prof. Symonds, who presided, introduced the bishop, who was received with hearty applause. The bishop commenced his address with a graceful reference to the honour Trinity University had conferred on him at the time of his consecration to the Episcopate. He then proceeded to give a most graphic and lucid exposition of the state of the Church in the North-West, especially dwelling upon the past history, present condition, and future prospects of his own diocese. In the year 1868, the whole of the territory from Labrador on the east to the Pacific Ocean on the west, with the exception of the greater part of Quebec and Ontario, formed the one vast diocese of Rupert's Land. There are now eight dioceses and six bishops. The Church of England had no reason to apologise for her existence in the North-West, for her missionaries were in the field long before the Presbyterians and the Methodists, and other religious bodies, whilst the annals of missionary achievement would show that the North-west, equally with other great fields, had its missionary heroes, as for example, the devoted bishops of Moosonee and Mackenzie River. His own diocese at his consecration had but 20 clergy, whereas now there are 29 with stations for two others to be supported by the S. P. G. Moreover the diocese itself has been divided, a sure sign of Church progress. The bishop spoke in the highest terms of the Cree Indians, no less than 8,000 of whom are earnest, sincere and intelligent Christians, and not to be confounded with the savage and heathen specimens who frequent the stations along the line of the C. P. R. The bishop urgently impressed upon his

hearers the great need in which he stood of funds for the extension of his work, since the future of the Church of England in the North-West depended so largely upon the efforts of the present generation, and concluded by earnestly recommending to the students present the consideration of that great field as a sphere for their future life work as ministers of the gospel. On the conclusion of his Lordship's address a hearty vote of thanks was moved by Prof. Lloyd, seconded by Rev. E. C. Cayley, and unanimously carried.

ASLEY. Canon Harding begs to acknowledge the receipt of another vol. of Geikie's "Hours with the Bible" from a member of the Church in the U.S.A., and hopes the donor will accept his sincere thanks for such a kindness.

NIAGARA.

BULLOCK'S CORNERS.—*Christ Church.* A meeting was held on Friday last to form a branch of the Girls' Friendly Society in connection with the above Church. Miss Hamilton and Miss Ridley, G. F. S. secretaries from Hamilton, very kindly attended and explained the objects and rules of the society in a very clear and able way. A few members were admitted, Miss Litmus, Bullock's Corners, being elected Secretary-Treasurer. This young branch will need all the help and strength of Intercessory Prayers of its sister branches.

HAMILTON.—Last week, the Rev. W. A. Burman of the Rupert's Land Indian School, paid a visit to this city, and addressed the Diocesan Board of the Women's Auxiliary on the claims and the wants of his boys. He sufficiently interested those who heard him to have them promise him practical assistance, and that for a certain number of years. This week Archdeacon Phair, also from Rupert's Land, is in Hamilton, hard at work raising funds towards the support of missions in the N. W. T. Monday evening he addressed a meeting in the Church of St. Thomas and on Tuesday a second meeting in All Saints' Church. Last Sunday, morning and evening, the Rev. Septimus Jones of Toronto preached in All Saints', he having exchanged for the day with the Rev. George A. Forneret. The members of this parish are making great efforts to have this year either a rectory or a school house, if possible both. The Dean of Niagara still enjoys excellent health. He took part on Sunday morning in the services of the Church of St. Thomas. His sermon on "Christ Crucified" was listened to with earnest attention and greatly appreciated. Rymal being still without a clergyman, Canon Curran went out last Sunday, and after the service, in which he was assisted by Mr. I. G. Y. Burkholder, licensed lay reader, he read the office for the Holy Communion and administered the sacrament. The Rev. F. E. Hewitt has promised to hold a similar service in this same place on the second Sunday in April.

Professor Clark's lectures or talks on men and books, are highly appreciated in Hamilton. Not long ago he gave a lecture on Savonarola. Saturday week, in the drawing rooms of Kenwood Lodge, the residence of Mr. and Mrs. Warren F. Barber, he interested for over an hour a large number of ladies and gentlemen on his interpretation of "The Water Babies"; and last Saturday he delivered a masterly and profoundly learned disquisition upon "Carlyle and the French Revolution," to the alumni of the Wesleyan College, and their friends. Professor Clark has the gratification that through his kindness he has materially assisted all the objects for which he was good enough to come and speak.

ST. CATHARINES.—*St. Barnabas.*—The Rev. C. H. Shutt, of the diocese of Toronto, has taken charge of this parish during the absence of the Rector, Rev. A. McNab. We wish Mr. Shutt every success in his new field of labour.

HURON.

LONDON.—The Women's Auxiliary Missionary Association of the Diocese of Huron, in session here last week, elected officers as follows:—Recording secretary, Mrs. Whitehead; corresponding secretary, Mrs. Newman; treasurer, Mrs. Lings. At yesterday's session Miss Wilson, of Toronto, gave an interesting address. A paper by Mrs. Weir, of Brantford, on "Prayer and Work," was read by Miss Weir, and one by Mrs. Ashbury on "True Missionary Spirit," was read by Mrs. Boomer. In the evening a largely-attended meeting was held in Victoria Hall, where addresses were delivered on Episcopal missions in the Northwest Territories and Rupert's Land, and also on the state of religion in Africa, the speakers being the Bishop of Saskatchewan and Calgary, Ven. Archdeacon Phair and Rev. W. A. Burman, of Rupert's Land, and Rev. C. R. Matthews, Kingsville. The annual report of the Huron Auxili-

ary shows a balance of about \$600 from last year; total cash received this year was \$1,845.58, making a total in the neighborhood of \$2,450; disbursements, \$1,971.31; receipts from branches, \$2,533.85; disbursements, \$2,520.39. The increase in the amount raised in cash this year over last, \$891.68.

Memorial Church.—On Wednesday, Feb. 25th, the Lenten Service and the annual missionary meeting were combined: the Rev. J. W. Taylor preaching the sermon and the Rev. Mr. Burman giving a missionary address upon Indian work. The offertory was good.

FOREST.—Before the last meeting of the "C.E.T.S.," Rev. W. Johnson in the chair, the Rev. W. J. Taylor gave a lecture upon "Habit." The Society is in a flourishing condition.

ST. MARY'S.—St. James' Church.—At the celebration of the Sacrament of the Lord's Supper in this church, on Sunday last, the number of communicants was the largest it has yet had. The same may be said of the attendance at the Sunday school, which was the largest on record.

ALGOMA

MEDICINE HAT.—Mr. William Rainsford, of Fort Erie, has offered \$50 towards the erection of the new Medicine Hat house, provided 10 others will join, so as to make up, with Rev. J. Davenport's offer, \$1000. Will not others join, and so have the schools in operation this summer? Address Rev. E. F. Wilson, Sault Ste. Marie, Ontario.

British and Foreign.

The English Guardian on the C.M.S. in Palestine.—In view of the present situation in Palestine the desire of every loyal Churchman must be not to indulge in recriminations or in partisan controversy, but to discover a method by which the trouble may be allayed, if not finally composed. We sufficiently indicated last week that the Church Missionary Society's answer to Bishop Blyth is not, in our opinion, satisfactory on the main points at issue. It gives no real security that proselytising, as commonly understood, will not be continued, or that the Bishop's authority will be more readily acknowledged in the future than it has been in the past. But the tone in which the society speaks of the whole work in Palestine, and, we may add, the facts affirmed by Bishop Blyth in his Charge, seem to suggest a mode of escape from a situation which is rapidly becoming intolerable to one of the parties concerned, and has never apparently been very congenial to another.

Considering, therefore, the delicacy of the methods which seem to be necessary in Palestine, and the additional difficulty that is imported by the fact that these methods are carried out by men who are altogether out of sympathy with the Orthodox Church, the only way out of the difficulty is that the C.M.S. should allow the work in Palestine to be taken out of their hands. The fact that the English Church is now represented in Palestine by a Bishop makes the methods pursued more compromising than they otherwise would be, and this was one reason why the resuscitation of the bishopric was looked upon by so many eminent Churchmen and protested against by ourselves as a dangerous and objectionable step. Now, however, that the bishopric has been started afresh, and the Bishop has been at work for some years, to suppress it would be exceedingly difficult, would hardly be just to Bishop Blyth, and, if the Mission remained, would probably only intensify the evils we are complaining of. At this point it seems neither unfair nor impertinent to remind the committee of the Church Missionary Society that proselytising from the Orthodox Church is not its proper sphere. "Its field is the heathen and Mohammedan world." On every side there are calls to the work for which the society was constituted, which it performs with great zeal and self-devotion, and which will not bring it into contact with Christians of other Churches. In Palestine alone can the peculiar difficulties arise with which the C.M.S. is, as it seems to us, peculiarly unsuited to cope. The dissatisfaction which the committee appears to feel with the present state of things ought to make it all the easier for them to consent to the withdrawal of the society from the work. A system which can only be defended as the reply defends the C.M.S. system in Palestine, can hardly be worth supporting, at the expense, as we must suppose, of considerable discontent among some of their friends at home.

The only argument in favor of an Anglican bishopric in Jerusalem is that it tends to promote friendship, if not reunion, with the Orthodox Church. In order to carry out this object, however, it is necessary that the Church of England should be represented by agents who are in sympathy with Greek Christi-

anity, and who will work among the Mohammedans in due subordination to the Bishop. It is obvious that this would be done far better by other agencies than by the C.M.S. If the other great missionary society were to take up the work and make itself responsible for the organization of the Anglican Church in Palestine, the present difficulties would, we believe, be greatly mitigated. Is it too much to urge those of the supporters of the C.M.S. who do not sympathize with the society's policy in Palestine, to use their influence to produce a settlement, such as we have indicated, of this unhappy dispute? It would not involve a complete surrender on their part, for there are many Churchmen who would greatly prefer to see the bishopric suppressed. It would be essentially a compromise, and though compromises are always open to objection, it would secure present peace and would leave the society free to do its proper work without the annoyance of an irritating controversy, which a large section of Churchmen will feel it their duty not to let slumber so long as the evils complained of are allowed to go on unchecked. It is a suggestion made in good faith, and in no spirit of hostility to the C.M.S.; and as such we offer it to the committee.

Bishop Blyth and the C.M.S.—The following are the closing words of the reply sent by Bishop Blyth to the memorandum of the C.M.S. on his recent charge:—

"To the Secretaries C.M.S. :—

"Jerusalem, February 6th, 1891.

To conclude, I take my stand with regard to the Christian Churches on the direction of the Lambeth Conference—"all schemes of proselytism are to be avoided." I fully recognize the right of private judgment in individual cases of desire to join our communion, but a general policy of proselytism endangers not only your own, but all our English work in these lands, and is against Church order. Nor is it a real *locus standi* for Moslem work, nor have we any call to it. The hope of home reformation in these Churches, and their professed desire for unity, is no mere sentiment, if only nascent. I cannot consent to its being crushed, and I believe the Church generally holds this view, though (except in Assyria) it takes no action at present upon it. Step aside from this danger (listen to the Church, and conviction and success will follow obedience); take up the real and noble work to which you are called, which has no centre of interest equal to that in these lands, and I am with you heart and soul. I have never interfered with your "views," even when I do not share them; nor have I ever pressed any that you assert are mine upon any of your agents. But in the common bond of work let us have that accord and peace which yourselves, not I, have aggressed on. I am thoroughly—I think I may add notoriously—eager to see and support genuine Mission work, wherever carried on faithfully by the agencies of our Church. I cannot waive the right of the Bishop to be in personal conference with the clergy in the prosecution of spiritual work; I cannot accept a Presbyterian direction of your Missions; but there never has been, and I question if there ever would be, a breach of accord between the clergy and myself or my predecessors on Mission work. But I think no Bishop could consent to the present change; in view of its most sad consequences and dangers I certainly cannot.

"You know and see what will, with God's grace, bring peace to this Mission; may He give you grace faithfully to fulfil the same. I am persuaded that you know that no hindrance, but every active furtherance, is to be looked for from myself under the aspect I have offered. You are aware that the C.M.S. work is not the whole, nor is it at present the main factor, of the large Mission in which I have charge in many lands. Ours is a ground too high for dispute; and neither you nor I need force upon each other our views of matters which the Church leaves open. I think I may say that if the Bishop observes this policy no one working with him need aggress upon it. You will, I trust, allow that the peculiarity of work attaching to our intercourse with ancient Churches demands from me a liberality of action equal to that I observe towards yourselves, even if not in the exact direction with your own action. May the Head of the Church give us peace in the fulfilment of the Mission of threefold obligation, towards Jews, Moslems, and sister Churches, which He has for the present set before our Church. May we not endanger it, or necessitate its commission to other hands, by our discord. I remain, very faithfully yours, G. F. POPHAM BLYTH, Bishop.

"I must ask leave to retire from further discussion of my charge, requesting the insertion of this letter in your *Intelligencer*."

JAPAN.—The House of Bishops of the United States have appointed the Right Rev. W. H. Hare, D.D., Bishop of South Dakota, to administer the affairs of the missionary jurisdiction of Yedo for six months or a year, or until a bishop is permanently

installed there. He leaves in time to be present at the approaching Japan Synod. On the same day the House of Bishops chose the Rev. Henry Christian Swentzel, rector of St. Luke's church, Scranton, diocese of Central Pennsylvania, for the Bishopric of Yedo. He is in his fortieth year, and was ordained Deacon in 1875, and Priest in 1876.

We learn from the *Spirit of Missions* that Miss Leila Bull, at Osaka, is doing a good work in promoting a Ladies' Institute for the Japanese, now in active operation under the financial management of a Mr. Mori, with about two dozen pupils. Of these, eleven are young ladies of the usual school age. Fourteen are more or less connected with Christian work, and five are baptized Christians, all members of St. John's Church, and nearly all earnest workers in the Woman's Society and Children's Asylum. Christian influence is now in such ascendancy in the school that Miss Bull pleads with the American Board of Managers of Foreign Missions to adopt it as a Church institution. This lady conducts both week day and Sunday Bible classes, to the former of which even married Japanese ladies come a long distance to be instructed. Contributions are being solicited to aid in the carrying on of the good work.

The native converts connected with the missions of the American Board gave last year \$117,494 to mission work.

CHINA.—Chinese who have returned to their native land, are said by the Rev. Henry V. Noyes, of Canton, to remember to the joy or sorrow of the missionaries in that country, the treatment they have received in America, Australia, or other countries. Those who have been treated kindly and taught the Christian religion become powerful helpers at home in spreading the Gospel; but on the other hand, those who have been abused or treated with contempt, when they return place all the obstacles they can in the way of missionary work. This is only natural, and should teach Church people in Canada the duty of taking up earnestly a work hitherto left almost entirely in the hands of dissenters, and of establishing Church schools in our cities for these people, that they may not only imbibe the true spirit of Christianity, but learn the true organic principles of Christ's Kingdom. Many of them return to China sooner or later, and by neglecting them we lose most valuable opportunities and incur grave responsibility. Bishop Brewer of Montana says: "In the Sunday school of St. Peter's church (Helena) there is a Chinese class of nine or ten members; almost all of them are communicants, but the communicants bring others." So, even existing schools might be utilized for their benefit.

Following are some of the Christian educational institutions in China. The American Presbyterians have a college at Tung-Chow, with 100 students. The late Dr. Happer secured an endowment for a college at Canton. The Presbyterians have also a large boarding school in Hang-Chow. The Methodists have colleges in Peking, Nankin and Foochow, and are resolved to equip them as universities. The Southern Methodists also have a flourishing college in China. The Congregationalists also think of elevating one of their schools into a college. One of the oldest Christian colleges in China is St. John's, Shanghai, belonging to our own Church. Mr. James Pott, publisher, New York, having visited it, says, "It seems to me to be an important key for the opening of China. As it now stands in the forefront of all Christian schools, so would I wish to see it the great Christian college in China." Two American clergymen, the Rev. E. H. Thomson, and the Rev. James Addison Ingle, have been provided recently as missionaries under the Bishop of Shanghai; the former has reached his destination. The Rev. J. Lindsay Patton and wife have joined the missionary band in Japan, and will reside at Maebashi, but their address will be Tokyo.

Correspondence.

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

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

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

Rupert's Land Indian Industrial School.

SIR,—In accordance with your kind wish, I will endeavour to give you a short account of the work here among the Indian children. This school, which is situated on the banks of the Red River, about six miles from Winnipeg, was opened a little over a

year ago, and contains at present about sixty pupils, of all ages varying from 8 to 18. It is under the control of a committee, of which the Bishop of Rupert's Land is chairman. The staff of the institution consists of the Principal, the Rev. W. A. Burman, and Mrs. Burman, who is the matron, an assistant matron, assistant superintendent, farm-instructor and two school teachers; there are also a carpenter and a laundress. This seems at first sight a large staff, but in reality it is not so, considering the amount of work to be done, for this school aims at giving the pupils a thorough training in everything that is most likely to be useful to them in after life. It is almost impossible for anyone who has not seen them and their home surroundings to realize how ignorant they are for the most part of the commonest things of civilized life, and what a noble work it will be if this and similar institutions succeed in lifting them up out of this ignorance, apathy and consequent evils, and training them into good, useful Christian men and women. These children are mostly Crees, with some Ojibbeways. Many are half-breeds, some being as fair as white children, but thoroughly Indian in all their ways and ideas. Some are very nice looking. They are generally good-tempered, affectionate and wonderfully docile, all things considered, and, when once they have acquired some English, are pretty bright in learning. They are all nominally at least Christians when they come here, and some have a good knowledge of Scripture, which they have learnt in their Reserve schools. On Mr. Burman, the Principal, devolves of course all responsibility and direction of every department, no small labour in itself; but when to this is added the cares of a scattered parish and the services of two churches, together with a great deal of writing and correspondence in connection with almost every branch of Indian Mission work, it will readily be seen that it is a most arduous post and one requiring indomitable energy and zeal. In the office work he is however ably assisted by his brother, Mr. H. Burman, who also undertakes the care of the stores and helps in many ways with the boys, etc. On Mrs. Burman comes all the household management, the supervision of the girls and the arranging and care of clothing, etc. The assistant matron undertakes the tuition and over-seeing of the girls in every branch of domestic work, cooking and baking, churning, cleaning, waiting and general housework. The laundress instructs them thoroughly in all kinds of laundry-work, and during part of the week assists with them in the mending and care of the boys' clothes. So much for the girls; now we turn to the boys. There is a printing shop in connection with the school, where, under the direction of the assistant superintendent, Mr. Lawlor, the boys do a good deal of work, and some are already showing great appetite for it. The *Rupert's Land Gleaner*, a monthly magazine devoted to mission work, is printed here by them, as well as other things. Quite an amount of work has been promised them, but in order to do it satisfactorily there will have to be some additions and alterations made, for which of course the necessary funds must be forthcoming. Shoe-making or mending is also carried on, and one boy in particular is quite expert at it. The farm consists of about 360 acres. About 30 acres are under cultivation, all the work being done by the older boys under Mr. Sewal, who is a good practical farmer. They are also taught the management of stock, poultry, etc. A new laundry is just being built with the carpenter's assistance, the old one being scarcely suitable. That will be converted into a storehouse, and upstairs into a sick ward, in case of need, as at present there is no place for anything of that kind. The school work ranges from the 1st to the 5th standards, most of those in the higher standards having been previously taught in Reserve schools. The school master takes the advanced classes, and the lady teacher the elementary ones. By these terms you must not think age has anything to do with it, as some of the biggest boys and girls are in the 1st and 2nd classes, and it is comical to see a big six-foot lad standing meekly beside a very little girl. All save the quite little ones are in school half the day, and at work the other half. The lack of knowledge of English is a great drawback and makes it very hard to teach them at first, but when once they make a start they generally get on nicely, as they are naturally quick and willing to learn. After school hours all the girls have sewing, mending or darning class for an hour or more, according to the work to be done, and they really work wonderfully nice. Classes are held almost every night for the more advanced pupils, and singing practice for all, when Mr. Sewal teaches them hymns and simple songs. They are fond of music, usually have sweet voices, and learn a tune very quickly and correctly. From this it will be seen that the school aims at a thoroughly practical education and training, based, I need hardly say, on sound Christian principles. This latter of course is made the first and most important thing, as there can be no real beneficial training without it. Everything is

done to make life as happy for them as possible, and while every care is taken to foster regularity, order and system, it is the constant study of the instructors how to achieve this end with as few rules and restrictions as possible, and truly they are a most happy, light-hearted set of young people. The traditional stolid Indian is an article I have not yet encountered.

It is estimated that the entire annual cost of each pupil is \$150. Of this the Government supplies \$100, and the rest is made up by contributions from various sources, the Woman's Auxiliary to missions being a valuable assistance in this matter, as also in the way of clothing. Societies and individuals also undertake the support, part support, or clothing of one or more specified children. When any one will do this it is a great help. Anything in the way of clothing, old or new, pieces, patches, working materials of all kinds, are most gratefully received. If some of your lady readers would remember this when having a "turning out" of their cupboards, boxes and work-bags, and send us a parcel, even of odds and ends, all would be treasures here. It is greatly to be regretted that owing to lack of funds to provide greater accommodation, the good work is so limited in its character. Applications for admission are constantly made and have to be refused because there is no room for them. It is impossible in a short account like this to give as full and interesting account of the working of the institution as one could wish, but if any of your readers are up in Winnipeg, the school is within a short drive, and visitors are always cordially welcomed, and gladly shown anything and everything they may desire to see. It is a work that needs to be seen in order to thoroughly realize what a great need it supplies. Day by day the opportunities for good in this direction increase, and we trust that with these widening opportunities workers and funds may be given, that they be not lost. It is not merely the individuals we seek to raise, but a whole race, by these apparently small and humble beginnings. If anyone would wish for any further information at any time, we will be very pleased to give it them, if they will write to us. Trusting I have not trespassed too much upon your valuable space.

E. C. PECELLE.

Middlechurch, Feb. 26th, 1891.

Reply of Rural Dean Mackenzie.

SIR.—I have read Mr. Waltham's letter in your issue of the 5th with a feeling of warm thankfulness that the Church has in him so thorough and so zealous a missionary, and that his mission worked upon Church lines is proving so successful. I quite agree with Mr. Waltham, that when a clergyman faithfully teaches his people how to use the Prayer Book, and the people are willing to be taught and to use the Liturgy, there is no difficulty in having a good responsive service, and commending the Prayer Book to all who participate. But as a Canadian to the "manor born," let me inform Mr. Waltham that there is a great difference in interest and zeal on the part of the people in the "backwoods" where he works, as compared with the great majority of our old settled townships—in favour of the former; when I was a missionary in the "backwoods," I never remember a dull service—I cannot say as much for many services I have held in long settled districts. We may account for this in various ways—the fact remains. That the Church services require a certain amount of intelligence and spiritual life to appreciate them, goes without saying; that the service read ever so reverently by the minister, and very poorly responded to by a few here and there in the congregation, is certainly not an attractive worship to those who simply look on, also, I think, goes without saying. The extempore mode of worship is generally made very "entertaining" by touching local references in prayer and sermon; the congregation have only to sit and listen and be "entertained," and I am sure frequently instructed. While the Church service, to be intelligible and spiritually helpful, requires a sustained effort and interest throughout on the part of the priest and the people. That few clergymen possess the ability of Mr. Waltham to have a service with processional and recessional hymns, &c., without instrumental music, also goes without saying. In my judgment every candidate for the ministry should be compelled to take a course in musical instruction, and then he could not only teach them how our musical services are intended to be, but could also instruct them to take their part. That the places of worship throughout our country that can be used freely and unreservedly for lectures, entertainments, tea-meetings, &c., are more popular with the ordinary Canadian than the little Anglican Church that can be used only for worship, also goes without saying. That I advocated, in any manner, such a practice with reference to our churches, is entirely wrong. The tone and drift of my address referred to were simply, that in my experience and judgment, we have no body of clergy anywhere more entitled to

sympathy and support than the missionaries in our old settled townships whether we consider their surroundings unchurchly atmosphere, the popular notions respecting churches, worship, &c., the nature of the work, the limited means wherewith to do it, and the very small remuneration. If I were a young man commencing my work to-morrow, I would far rather go to a backwoods mission in Algoma and be cheered by the interest and zeal and willingness of the people to be taught, than go to an older community where, too frequently, wealth and illiberality and apathy as regards the Church, go hand in hand. I apologize, Mr. Editor, for the length of this letter, and pray that God may bless Mr. Waltham and raise up many like men for the waste places of our beloved Zion.

G. C. MACKENZIE.

March 9th, 1891.

Did John Wesley Ordain?

SIR.—It is generally claimed by the Methodist body that Wesley virtually left the Church of England and formed a separate sect. One of the strongest proofs of this claim is that he ordained several men to the office of the ministry. It is well for them and for Church people to look well into this matter. The following considerations bear upon the facts of the case. It is generally admitted as a fact that John Wesley over and over again assured most positively that he did not leave the Church, and that he would never leave the Church unless he was thrust out of it. If he had ordained men to the office of the ministry, as is claimed he did, he would no doubt have been thrust out of the Church, but there is no well founded historical account of such being the case. There is his own repeated statements that he had refused to ordain any of his preachers to administer the Sacraments. In 1784 he says, "I have been importuned from time to time to exercise this rite (ordination) but I have still refused." In 1790 he said, "Did we ever appoint you to administer the Sacraments, to exercise the priestly office. Such a design never entered our minds: it was the farthest from our thoughts." In 1788 he said, "I am a Church of England man; as I said fifty years ago, so say I now, in the Church I live and die unless I am thrust out." A prominent Methodist historian, George Smith, L.L.D., F.H.S., says: "Wesley, as his conduct proved, was consciously attached to the Church of England, and to the end of his life regarded himself one of her most devoted sons. As such he availed himself of his position to induce his preachers and people to follow his example."

Notwithstanding the evidence such as the above and much more that could be given, the assertion is met with continually that he did ordain several of his preachers to administer the Sacraments. There is on one hand the frequent assertion by Wesley himself that he did not, that it never entered his thoughts to do so. And the frequent statements on the other hand, by historians and others, that he did. Let us examine the witnesses. The statements of Wesley are clear and definite. His conduct in condemning those preachers who assumed to administer the Sacraments is clear and decisive. His own writings and minutes of his conferences prove that he was consistent on this one great fundamental principle, not to leave the Church and not to ordain. On the other hand, all the evidence that can be traced out to his ever having ordained is centered in one individual and he is an interested witness. The whole and sole ground the Methodist body have for their statement that Wesley ordained and consequently left the Church, is centered in Henry Moore, the historian pioneer of Methodism. He claimed to have been ordained by Wesley in 1787. Several historians, all copying from Moore, fix that as the date. Others have got the date Feb. 27th, 1789. This at once casts a doubt upon the matter. The doubt causes an investigation, and in searching for proofs it is noticed that 28 years after Moore says Wesley ordained him. The first sight of the alleged certificate from Wesley is produced in court in Ireland, to clear Moore of a charge upon which he was being tried. Again, supposing 1789 to be the alleged date, in May, 1790, a little over a year later, Wesley said in the presence of Moore and others, "Did we ever appoint you to administer the Sacraments? such a design never entered our minds." If Moore had in his possession the certificate of his ordination that he says he had, why did he not at once produce it and show Mr. Wesley that he was inconsistent in his statement? To glance at the character of Moore, who was a very popular and clever man, it is seen that he was a schemer of no small merit. He wore large sleeves, long hair, broad-stringed shoes and assumed the dress of Mr. Wesley and the clergymen of the day. He plumed himself as the successor of Mr. Wesley, and took possession of Wesley's house and chapel at Wesley's death, but was thrust out by the preachers, who, though they appreciated the man in many

respects, ignored his high pretensions as superior to the others. If Moore had had that certificate then, would he not have shown it to prove his position and show his authority? It is well known that Moore was with Mr. Wesley constantly for some months before he died. He wrote his letters, read to him and did all his business, and if Wesley ever signed the certificate that Moore exhibited 28 years after its date, and in Ireland, after the alleged witnesses to it were dead, or at least one was dead, and the other, if living, was old and feeble, he must have signed it during his feebleness, and in mistake for some other document, when presented to him by Moore.

Again, if the certificate were genuine why did not Mr. Moore exhibit it to the people of Bristol in 1794, when he was thrust out of the Guinea Street Chapel by the attorney of the trustees for assisting to administer the Sacrament? As the whole history of Wesley's ordinations is based upon this one pivotal case, it is of the utmost importance that it should be understood. Mr. Moore, the biographer of Wesley, is the first man to claim that Wesley ordained him. None of the others laid claim to be ordained after Mr. Wesley's death. He and Myles, another Methodist, state the case in their histories, and other historians take up the matter as a fact and publish it to the world, but the first publication of the certificate, as far as I can ascertain, was in 1853, in New York, and is admittedly taken from the writings of Henry Moore. The whole authority, therefore, that the Methodist body has for succession in ordinations is based upon the single statement of a self-interested and most ambitious man, who did not show his authority for 28 years after he claimed it was given to him. In any case, according to Mr. Wesley's own statements, so frequently uttered and proved by his conduct, he had, as a presbyter of the Church of England, no authority to do episcopal acts such as ordination, for on one occasion he engaged a Greek Bishop to ordain some of his preachers to assist him in the sacraments to his people, and before doing so was very particular to ascertain his true succession in the Episcopacy. From the above short examination of the case, the preponderating evidence goes to prove that Wesley did not ordain nor did he leave the Church of England. Any acts of Wesley that could possibly be construed to mean ordination when rightly interpreted, only mean setting apart as preachers to assist in carrying on the work of evangelization in which he was engaged in his Societies, which were intended to be in the Church of England, while the people were to take the Sacrament at the parish Churches.

Toronto.

F. C. IRELAND.

Notes and Queries.

SIR.—Will the editor kindly supply me (1) with distinctions between soul, spirit, life; also (2) with the answer to the following: The Roman Catholic Church was in Canada an Established Church before the Anglican; is it not schismatical to send an Anglican Mission into Canada and establish a rival Hierarchy—in short is not the Anglican Church acting schismatically, as the Roman did in England, and the C. M. S. is seeking to do in Palestine?

IGNORAMUS.

Ans.—1. Soul and spirit mean literally the same thing, i.e., the breath, and secondarily the vital principle. The two Greek words which correspond to these are used with some degree of interchangeability in the Holy Scriptures. But gradually a distinction appears to have grown up between them, as life and immortality were brought to light, and man's tripartite nature was at length fully revealed in the words of St. Paul, "spirit, soul and body" (1 Thess. v. 23). Spirit is that part of man which is able to apprehend things Divine, and exists in man alone. Soul is the vital principle common to man and the rest of animal creation. In man, spirit and soul are inseparably united, and in the resurrection will be reunited with our bodies, freed from earthly dross. Life belongs to each of the three parts of man's nature. In the case of soul and spirit, it means (1) sensibility, and (2) harmony with the Divine Mind. In the case of the body, life is the result of the union of the soul therewith.

2. A religious body which was not schismatical before being excommunicated cannot be schismatical afterwards, so long as the excommunication stands. The Church of England acknowledges the jurisdiction of the Churches of France, Italy, and Spain in those countries and their dependencies, and her work there is confined to the care of her own members and such as voluntarily join them. Canada is no longer a dependency of France, but belongs to Great Britain, which by right of possession entails upon England's National Church responsibility and care for the spiritual welfare of the people. The Roman

Catholic Church has no rights in this country but such as were conferred by treaty and the laws of the land. By wrongful excommunication of the Sovereign and people of Great Britain, the Roman Church has put herself out of court in British possessions, and her invasion of the Sees of Great Britain was flagrantly schismatical, while establishing the Anglo-Catholic Hierarchy in this country is a matter of acquired right, and not schismatical.

SIR.—Please state how you make out that the word "convenient" in the Rubric before the Office for Private Baptism may be interpreted by the phrase, "meet, right and our bounden duty"?

Ans.—It is evident that the modern and restricted sense of the word will not fit in with the tenor of the Rubric. The ancient meaning, which it possesses here, is that of the French word *convenable*, which is meet, right and agreeable to custom, i.e., the duty between man and man according to the social code; but being imported into a Rubric whereby the Church enjoins certain action on her members, it is fitly interpreted by the words "meet, right and our bounden duty."

Sunday School Lesson.

Palm Sunday.

March 22nd, 1891.

THE CHRISTIAN USE OF THE PSALMS.

We learn from the Old Testament writings (*Sec 2 Chron. v. 11-14; Neh. xii. 27, 38, 46, 47*), that the Psalms formed an important part of the public service of the Jewish Church. In the temple was a large choir, arrayed in fine linen, who, accompanied by instruments of music, ("cymbals, psalteries and harps") praised the Lord, singing the Psalms. It was only natural, therefore, that the primitive Christians should in like manner incorporate the Psalms into their public worship. The Christian Church is but the legitimate development of the Jewish Church. The God Whom the Jews worshipped is the same God Whom Christians worship.

The prayers, praises, and aspirations embodied in the Psalms have, however, for Christians a deeper and more spiritual meaning than they could have had for the Jews. To them they shadowed forth in mystic language the glory which was to be revealed. To us, on the other hand, they speak of the glory which has been revealed. While to the Jew,—"Jerusalem, Mount Zion, the Ark, the Temple, the Sanctuary, had but a local and earthly significance,"—to us they are rather types of the Heavenly Jerusalem and the Church of Jesus Christ. To them, David was but an earthly sovereign, honoured and beloved: to us, he appears as a type of the Messiah; and while in David's enemies and persecutors we see the bitter opponents of Christ and His Kingdom, so in David's victories we behold a type of the triumphs which have been obtained, and shall hereafter be obtained by Christ, and His Kingdom the Church.

This mystical and prophetic meaning is shown in many passages in the New Testament, e.g., the application of the Psalms to our Blessed Lord is shown in such passages as S. Luke xxiv. 44; Acts xiii. 33, 35. See Ps. ii. 7; xvi. 11. And if any justification for the use of the Psalms in our public worship were needed, the first recorded instance of common prayer in the Christian Church shows that the words of a part of one of the Psalms were incorporated into the form of prayer used. (Acts iv. 24, 30; Ps. ii. 1, 2.) Throughout the Christian Church, from Apostolic times, the Psalms have been constantly and everywhere used in public worship; and, of course, in that part of the Church in which our own lot is cast they continue to be so used, our Prayer Book providing that certain of them shall be used daily throughout the year, so that the whole of them shall be sung once a month.

The Psalms, being sacred songs, are intended to be sung. In the Jewish Church they were constantly sung, and so also in the Christian Church wherever there is a choir capable of singing them. That is the most appropriate way of using them; but where there is not a sufficient body of singers it is necessary to read them. Some people who have never been accustomed to hear the Psalms sung think it is a Romish custom, but this is a most foolish idea. We might as well say the Jews were Romish! In many of our churches in Canada they are sung, as they used to be sung by the Jews of old in their Temple worship, by choirs of men and boys, arrayed in fine linen, arranged in companies on opposite sides of the church, singing the alternate verses. This is called singing "antiphonally."

In the Old Testament writings the great truth of the Trinity is not so plainly set forth as in the New Testament. God, for a wise and holy purpose, thought proper in the first place to teach mankind the Unity of the Godhead—its Oneness—and, when the fulness of time had come, He proclaimed the further truth

that in the Divine Unity there are Three Persons: the Father, Son, and Holy Ghost. This great truth, therefore, which had not been fully revealed to the Jews, is an essential part of the Christian faith, and without the confession of this faith our worship would be incomplete, and therefore the Church has ordered that after each Psalm the *Doxology* shall be sung or said.

Some of the Psalms are found peculiarly appropriate to certain special occasions; hence on certain special feast or fast days, instead of the Psalms of the day being used, the Psalms appropriate to the particular occasions are appointed to be used. These are called "Proper Psalms." The table of these "Proper Psalms" is placed in the Prayer Book immediately after the table of "Lessons proper for Holy Days."

The Psalms in our Prayer Books differ in language from the Psalms in our Bibles in many passages. This arises from the fact that the version used in the Prayer Book is that of Cramer's Bible, while our Bible is a translation of the Scriptures, made seventy years later, viz., in 1611. In some passages in the Prayer Book version the language is obscure and difficult to understand; but the difficulties may generally be cleared up by reference to the Bible version, or to the still later Revised Version. The colon: placed in the middle of each verse in the Prayer Book is not intended as a stop in reading, but is merely a division of the verse for the purpose of singing.

Family Reading.

Sunday next before Easter.

THE STRENGTHENING AND REFRESHING.

Have you ever been to Westminster Abbey? Well, I will tell you an anecdote about that great cathedral, and this is it.

We must go back to King Henry V.'s time, in 1420.

Once a courtier found King Henry attending a celebration of the Holy Communion at an almost deserted altar in one of the small side chapels. He wondered, for a great crowd, gathered thick together, filled the great nave or body of the cathedral, and listened eagerly to the words of a great preacher.

The courtier took an opportunity afterwards of asking the king why he was not with the larger congregation in the nave.

On this the king replied, "I would rather go and meet my Friend than merely hear Him talked about."

What Friend did he mean? Why, the Lord Jesus Himself.

Has this story anything to do with you? Yes, for Easter is coming very near now, and there is this same way of meeting our risen Lord. You know what that is. Going to His holy table, and receiving His blessed Body and Blood.

Yes, that is the best way of meeting Him, and that was what the king meant.

I want to talk to you a little more about that to-day, for it has to do with our Lord's last command, and so it is worth talking about, isn't it?

There is one part of the subject I do want you so much to enter into, and it is this:—

That it is not only in remembrance of Christ's death we eat and drink, but for another reason too—that we may be joined closely, as closely as possible, to Him; that is why He chose food and drink instead of anything else. If He had wanted us only to remember His death, surely many other simple things would have done as well as eating and drinking.

Looking at a picture of His crucifixion, or at His carved image on the cross; hearing a description of His sufferings read aloud; seeing bread broken and wine poured out. Any of these would have helped us to keep in mind the fact that He died for us.

But you see that is not all, there is more than this. And in one chapter of St. John's Gospel there are some words that make this side of the subject quite plain: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

"He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him."

Just stop and think a minute. Dwelling in Jesus, and He dwelling in us. Oh, what a wonderful thought! Yet it is a true, real fact. As

food becomes a very part of our bodies, bread becomes part of our flesh and bone, *even so* does the Lord Himself condescend to become part of our souls; to be our very *life*, that is, not the life of our bodies, but our spiritual life, that will go on for ever.

Shall I try and make this plainer still? When you are tired and hungry you eat and drink; and what then? You feel almost at once that the food and drink has made you feel refreshed. And something else too. You are stronger than you were before. You feel *renewed* literally; for the little bits of your body that were worn away are made new again; the bread you have eaten has made them new.

Now the *soul* wants making new again as well as the body. It is faint and weary, and that's why you feel sometimes as if you can't *make* yourself do right things; it is so very hard, rather like walking uphill when you are very tired.

Surely food for the soul is just what you want, the very thing of all others to help you on, and make the hard things seem easier. For when you are *strong* nothing is really hard, you are as bold as a lion, and rather enjoy difficulties than otherwise, for the simple reason that you feel you *can* conquer them.

Well, then, that strength may be yours; for the words are plain enough in the Prayer-book, "Come unto Me, all ye that labour and are heavy laden, and I will refresh you."

And how will Jesus refresh and strengthen you? By giving you *Himself*, His own Body, His own Life.

How wonderful it all seems! yet not too wonderful to be *true*. People have proved its truth again and again. Many a poor soul has been lifted up, many a weak soul has found that it is made "strong in the Lord," by thankfully receiving what Christ offers—yes, He Himself. For remember, it isn't the Church or the clergy who invented the Holy Communion, but it was ordered by the *Lord Himself*. It is just as if you heard His voice distinctly, clearly saying, "Come, and I will refresh you."

Just one more word.

When you attend the Holy Communion, be very deeply in earnest; don't think of it as a charm that is sure to keep you safe whatever happens. There is a kind of danger in all religious forms, and I will tell you what that danger is—thinking that going through them is enough in itself.

No, you must have the beautiful inner meaning very present to your mind if the Holy Communion is to do you any real good—a sense that Jesus, whom you cannot see, is near, and that the really important part of the ordinance is what goes on *out of sight*, in the inner sanctuary of the soul. Jesus coming to dwell there.

Arthur's Trial.

CHAPTER I.—Continued.

"O sir! indeed I know nothing about it."

"Tell me," interrupted the Doctor, "how does it chance that you, whose parents are, I know, in poor circumstances, through your father's ill-health,—how does it happen that you have so much money in your possession now, at the end nearly of the term?"

"I earned it, sir," said Pierce, with some hesitation, turning very red.

"Really!" said the Doctor coldly. "What time have you had to earn money this term? and how could you earn it if you would? My dear boy," he continued suddenly changing his tone and manner, without giving him time to answer, "if you do indeed know anything of this sad affair, if any thought of your home has tempted you to do evil that good may come, stop now and think, could the money be any real comfort to you?"

"Indeed, sir, indeed, I did not take it. I *did* earn the money."

"How did you earn it?"

"I sketched the old Abbey, sir, in water colours, and sold several copies at five shillings each; and I asked Mr. Jones to let me do some copying for him, while his head clerk was ill."

The Doctor looked surprised, and after a little more questioning, "I must inquire into it," he said. "Send Barkley to me." As Pierce left the

room, "God grant it may be so," thought Doctor Grey, for it would almost kill his father.

Now I must ask you to leave Wardsley and travel with me some forty miles north, to a large manufacturing town. In a poorly furnished room of a house, in one of the many rows of villas which are built on the outskirts of P—in every direction, lies a sufferer tossing in the restlessness of pain. He is still young, not forty, and he looks almost handsome, with the bright flush on his face, which is but one sad token of disease.

"What did Arthur say in his letter to you this morning, Rosie?" he asked, turning to a little maiden who sat on a footstool beside his couch.

"He said the holidays would soon come, papa, and that then—" She stopped abruptly.

"Then what?"

"Oh! I mustn't tell; I'd forgotten."

"Very well, then I won't ask. I suppose you will tell me when the right time comes. Here comes the mother!" said the sick man cheerfully as his wife entered the room. She had a gentle but sorrow-worn face, and already there were streaks of silver in her dark hair. She began to talk to him of the persons she met in her walk up to the town, but after a little time silence fell over them, and a calm, which seemed well suited with the "solemn evening hour;" and as they watched the sun slowly sinking to rest, thoughts came, even to little Rosie, of the land where there is no setting sun to remind the inhabitants of an hour that cometh when "no man can work," and where none shall say any more for ever, "I am sick." Presently, however, the invalid broke the silence by beginning, "Jerusalem the Golden" in a feeble voice, and the mother and little Rosie joined in it, singing with mingled joy and sorrow, till tears would flow, and at the end of the last verse the only voice to be heard was his who had begun the sweet song of joy and hope.

"Don't be sad, mother," he said, with a beautiful expression of love and hope on his face. "Is it not well?" And by and bye, when Rosie was gone to bed, he said, "Read to me from the 'Imitation,' Mary, my favourite chapter 'of entire rest in God.' 'Above all creatures whatsoever, 'above all joy,' 'all sweetness,' " he repeated after her. "Yes, He is teaching us now to do that," and when she had ended the chapter he said, "Now my other favourite," and as she read "That all our hope and trust is to be fixed on God alone," the blessed words of resignation and peace seemed to soothe the bodily weariness of the sufferer, for before she ceased his eyes were closed in sleep. His wife sat there beside him while he slept, thinking of the past, of the time of their wealth, when he had first begun to practice his profession in P—, and had as many patients as he could possibly attend to; and then she remembered his failing health, the sorrow it had been to him when at last he was compelled to sell his practice, and how he had been since then gradually growing worse, till now, through his inability to work, their income was all too small to provide him with comforts in his sickness. And now, she thought, now his pain and weariness will soon be over, his waiting and watching rewarded, but I—and then came the memory of her boy. "God bless and keep him," she murmured, "we must needs look to him for comfort in this world." Such then was Arthur Pierce's home. For his education he was partly indebted to his mother's only brother, and he was not in a position to afford them much help.—Truly,

"Not e'en the dearest heart and next our own
Knows half the reasons why we smile or sigh."

So it was no great wonder that Arthur, who was naturally reserved, seemed at times gloomy and sad; it was only to be expected that some of his companions should set him down as a fellow "without much pluck." The battle-field on which he won his victories was hidden from the eyes of those who surrounded him, for the din of the world's wrestling and striving drowns the sound of the conflict which angels watch with loving interest; but the time shall come when the victors in the invisible fight shall raise their triumph songs evermore, when earth's eager struggles for the "things that perish" shall have ceased for ever,

yea! shall have passed away "even like as a dream when one awaketh."

(To be Continued.)

A Fatal Error.

An eccentric clergyman in Cornwall had been much annoyed by members of his congregation looking round at late comers. After enduring it for some time he said, on entering the reading desk one day,—

"Brethren, I regret that your attention is called away from your religious duties by your very natural desire to see who comes in behind you. I propose henceforth to save you the trouble by naming each person who may enter, and I hope that the service will then be allowed to proceed without interruption."

He then began: "Dearly beloved," but paused half way to interpolate, "Mr. Stubbins, with his wife and daughter."

Mr. Stubbins looked rather surprised, but the minister, with perfect gravity, resumed his exhortation. Presently he again paused: "Mr. Curtis and William Diggle."

The abashed congregation kept their eyes studiously on their books. The service proceeded in the most orderly manner, the parson interrupting himself every now and then to name some new comer. At last he said, still with the same perfect gravity

"Mrs. Symons, in a new bonnet."

In a moment he felt his mistake, but it was too late. Every feminine head in the congregation had turned around.

Hints to Housekeepers.

Wet tobacco will relieve bee or wasp stings.

For nausea lay a little pounded ice on the back of the neck.

A GOOD PRACTICE.—If the children suffer from pimples, irritated skin, headache, etc., Burdock Blood Bitters is by far the best remedy. Mr. McConnell, 28 Henderson Avenue, Toronto, says: "Since I made a practice of using B.B.B. my children have got strong and well."

For neuralgia bruise horse radish and apply as a poultice to the wrist.

A couple of figs eaten before breakfast are an excellent laxative, especially for children.

When suffering from over strained and tired eyes, bath them in hot water several times a day.

DISAPPEARED IN ROCKWOOD.—Last fall Mr. Jesse Johnson, of Rockwood, suffered very much from boils. He says: "I got a bottle of Burdock Blood Bitters and the effect was wonderful; the boils at once began to disappear and I was soon totally cured. B.B.B. is a natural foe to impure blood."

For cankered throats, mix equal parts of powdered borax and sulphur, and blow a little into the throat through a quill.

For a cough, boil one ounce of flaxseed in a pint of water, strain and add a little honey, one ounce of rock candy, and the juice of three lemons. Mix and boil well. Drink as hot as possible.

For ivy poisoning, boil wood ashes enough to make a strong lye; wash the poisoned parts of this let it remain on a few minutes, and wash off in soft lukewarm water; when dry, anoint with vaseline. Repeat this process as the poison develops itself. One or two applications will effect a cure.

DISTRESS IN DIGBY.—DEAR SIRS—I was troubled by costiveness and sick headache, and in fact felt very miserable until I tried B.B.B. I used seven bottles with Burdock Pills also, and they made me as well as ever I was. This is about two years ago, and I still enjoy the best of health.

MRS. A. McCULLOUGH,
Digby, N.S.

Children's Department.

Consolation.

When I am in sore trouble, trouble perhaps that I cannot speak of and must needs bear almost alone, my thoughts wander back to old Palestine, following the footsteps of Him who sat weary in the sultry noon on Jacob's well, telling the strange woman, to her wonder, "all things that ever she did"; who beheld the multitudes, and was moved by compassion on them, because they were as sheep having no shepherd." I walk by the way with Him who drew nigh to the poor fishermen in the midst of their toil and danger on the midnight sea; who took little children in His arms and blessed them; also stopped the funeral procession passing through the city gate, at sight of the widowed mother's tears; who healed the leper, calmed the demoniac, and wept with Martha and Mary at their brother's grave, and then I think He knows my present trouble; the God who looked out through those compassionate eyes, whose power wrought through those wonder-working hands, whose love was expressed in that noble and generous heart, He knows my present trouble. And I can never think thus, without being soothed and strengthened; it makes the darkness less dreadful, and painful things less hard to bear. Whether Lazarus recover or die, let it be enough for our patience and peace to be able to reflect that the Lord knows how sick he is, and what black care sits by the cottage hearth in Bethany.

Baby's Sleeping Time.

I wonder if all mothers know that baby likes to be turned over after he has slept for an hour or two on one side? When he stretches and wriggles, and finally, perhaps, cries out, try turning him on his other side, or almost on his

Indigestion

HORSFORD'S ACID PHOSPHATE,

A preparation of phosphoric acid and the phosphates required for perfect digestion. It promotes digestion without injury, and thereby relieves those diseases arising from a disordered stomach.

Dr. E. J. WILLIAMSON, St. Louis, Mo., says:

"Marked beneficial results in imperfect digestion."

Dr. W. W. SCOFIELD, Dalton, Mass., says:

"It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says:

"It acts beneficially in obstinate indigestion."

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back, and see if he does not relapse into another sound nap without further effort on your part. Do not forget to turn the pillow over also sometimes. The one or two-year-old who wakes in the night and sits up in bed, rubbing his little fists into his sleepy eyes, feels, perhaps, hot and uncomfortable. Try turning his pillow. If he is like some children the writer knows of, he will wait for the sound of the turning and then drop back on it into a renewed sleep. Remember, also, to keep a child's clothes smooth under him. Drawing down the rumpled nightclothes and smoothing the cover has much to do with quieting the restless tossings of the little sleeper.

Used in the Hospitals.

And endorsed by the medical faculty throughout the States, Clark's Catarrh Cure has come to be regarded as the only real specific for that disease. In every case it works a certain, safe, and speedy cure. Pleasant to taste and smell, it is yet powerful in healing and restoring the natural functions. No other remedy gives such satisfaction, because the results from use are not the same. Sold by all druggists, or sent to any address on receipt of 50 cents, by Clark Chemical Co., Toronto, New York.

The Unseen Hand.

"Thank you very much; that was such a help to me," said a sick woman, as she dropped exhausted on her pillow, after her bed had been made for her.

The friend to whom she spoke looked up in surprise. She had not touched the invalid, for she had feared to give pain even by laying a hand upon her. She knew that the worn body was so racked with many pains, and had become so tender and sensitive, that the sick woman could not bear to be lifted or supported in any way. All that her friends could do was to stand quietly by her.

"I did nothing to help you, dear. I wished to be of use, but I only stood behind without touching you at all; I was so afraid of hurting you."

"That was just it," said the invalid, with a bright smile; "I knew you were there, and that if I slipped, I could not fall, and the thought gave me confidence. It was of no consequence that you did not touch me, and that I could neither see, hear, nor feel you. I knew I was safe, all the same, because you were ready to receive me into your arms, if needful."

The sufferer paused a moment, and then, with a still brighter light on her face, she added—

"What a sweet thought this has brought to my mind! It is the same with my Heavenly Friend. 'Fear not, for I will be with thee,' is the promise, and, thanks be to God, I know He is faithful that promised. I can neither see, hear nor touch Him with my mortal sense; but just as I knew you were behind, with loving arms extended, so I know that beneath me are 'the Everlasting Arms.'"

Girls who are Morbid.

I sometimes wish I could have each one of these self-termed unhappy girls for about ten minutes and talk to her, and just make her see that she is a little bit of a dunce. My dear child, when people have trouble, and real trouble, they don't sit down and analyze all their emotions, and remember whether this person or that person looked to the right or to the left when



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BIRTH.

At Scarborough, on the 9th March, the wife of John H. Cheape, Esq., of a son.

they were speaking to them, or whether due consideration was shown to eyes inclined to brim over with tears and lips over prone to quiver. Before real sorrow I bow myself down with the utmost respect, but before these morbid feelings of yours I am strongly tempted to smile, and yet, after all, I do sympathize with you. But count this morbidness, like a good girl, as a wicked little de-

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mon that can be driven out. Healthy companionship, plenty of laughter, good long walks in sunshine, and work, will drive out the wicked little imp—discontent—and make you the happy, healthy, hopeful girl that you ought to be. Just form a band against self-analysis, against the inclination to consider what every inflection of the voice and every look of the eye means, and you will be surprised to discover how much of good there is in the world, and how little, comparatively, of that which is bad.

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Gain equal relief from pain by the use of Clark's Lightning Liniment. The swelled joints from sprain or founder are relieved and cured at once by its use. Every owner of a horse should keep a bottle of this great remedy in his stable. Every consideration of economy and humanity suggest this ready relief. Price fifty cents; sold by all druggists. Clark Chemical Co., Toronto, New York.

Correct.

A Congo native who has been taught to read and write, has just sent a letter, his first, to the Archbishop of Canterbury. It is as follows: "Great and Good Chief of the tribe of Christ, greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more Gospel and less rum. In the bonds of Christ, Ugalla."

Love in the Home Life.

We ought not to fear to speak our love at home. We should get all the tenderness possible into the daily household life. We should make the morning good-byes, as we part at the breakfast-table, kindly enough for final farewells. Many go out in the morning who never come home at night; therefore we should part, even for a few hours, with kind words, with a lingering pressure of the hand, lest we may never look again into each other's eyes. Tenderness in the home is not a childish weakness; it is one that should be indulged in and cultivated, for it will bring the sweetest returns.

Did you Ever Think, my Dear.

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day, are really greater than one immense act of goodness shown once a year?

That to be always polite to the people at home is not only more ladylike, but more refined than having "company manners"?

That to learn to talk pleasantly about nothing in particular is a great art, and prevents you saying things you may regret?

That to judge anybody by their personal appearance stamps you as not only ignorant, but vulgar?

That to talk, and talk, and talk about yourself and your belongings, is very tiresome to the people who listen?

That to be witty (?) at the expense of somebody else is positive cruelty many times?

That personalities are not always interesting, and very often offensive?

That the ability to keep a friend is

very much greater than required to gain one?

That if women would allow their friends to enjoy themselves in their own way there would be fewer stumbling blocks in life?

That if the girls all over the world were to form societies of one, each being her own president and house committee and entertainment committee and secretary and treasurer, and make kind words the currency, considerate actions the social functions, and love the great aim, that the whole world would be sweeter and purer for it? Just form one society where you are, and see what a great success it will be. *Ladies' Home Journal.*

Words of Our Lord Jesus.

Once when the great Apostle, St. Paul, was preaching a sermon, he said to the people, "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

This is what we ought all of us to do, to remember Jesus' Words! Now, let us talk a little about these Words. Jesus says it is better to give to others, than to get anything yourself. Do you know how very true that is? Did you ever try it?

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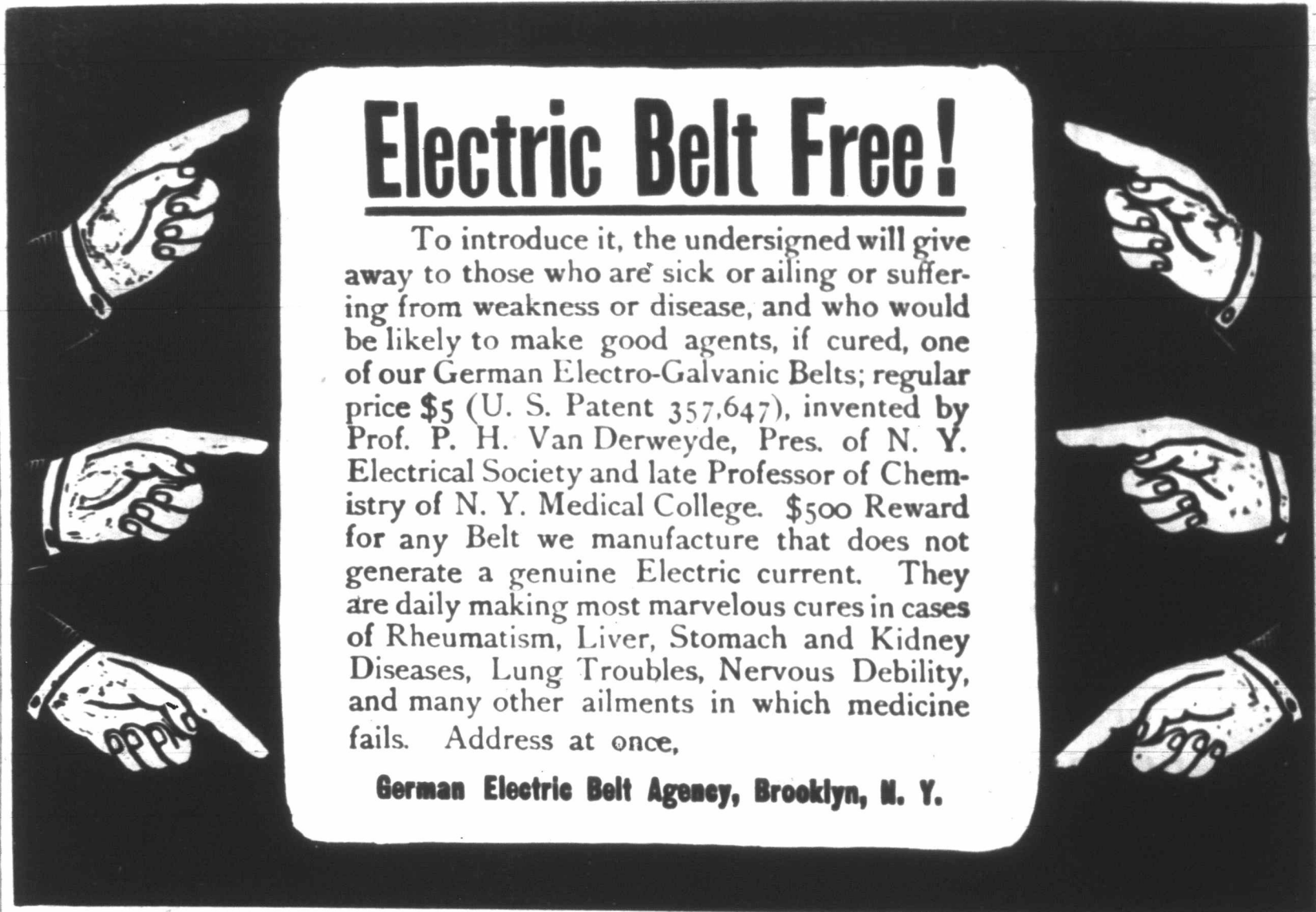
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Blessed means happy. It makes you more happy in your heart to give than it does to receive from others yourself.

Jesus wants you to be glad and happy; and so He tells you how you may be so.

I think, children, there is nothing in the world which makes us happier than giving something to some one; and especially if it is a gift that has cost us something, or if it is something which we would like to keep for ourselves.

Just try it during this Lent, and see how glad your hearts will be. Go without something which you would like to buy for yourself, and give the money to some poor person, or put it in your missionary box. Do it often, and when Easter comes, I think you will know how true the dear Lord's words are.

Learn to Forgive.

Learn how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and as you pass you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an

adder shut up there. I know of some who call themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father forgive them." Sweet prayer and blessed example.

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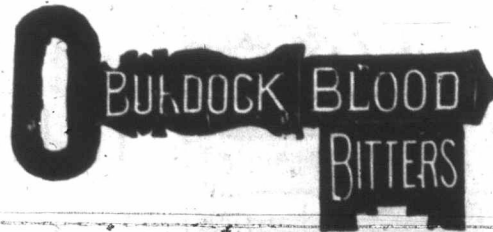
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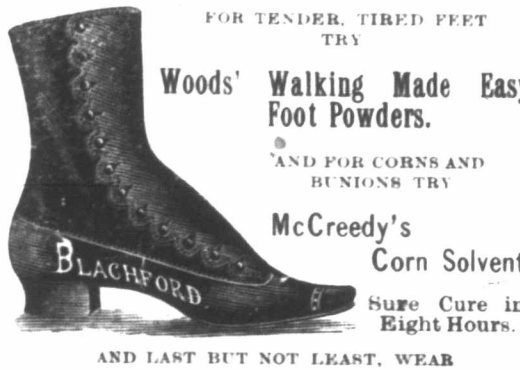
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