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Vol. 16.]

TORONTO, CANADA, THURSDAY, APRIL 24, 1890.

[No. 17.

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TORONTO, THURSDAY, APRIL 24th, 1890.

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Lessons for Sundays and Holy Days.

April 27th.—THIRD SUNDAY AFTER EASTER.
Morning.—Num. 22; Luke 19, 28.
Evening.—Num. 23; or 24. Philippians 4.

FREE CHURCHES.—Dr. Rainsford, of New York, formerly so important a figure in Toronto, has just published an able and forcible pamphlet on the subject of free seats in churches, and strongly denouncing the pew system. Dr. Rainsford writes with calmness and moderation, although he advances his conclusions undoubtingly. We shall return to this pamphlet; but in the meantime we can recommend its perusal to all who are interested in Church work. We do not advocate hasty and inconsiderate changes; and the habits of the people cannot be rashly ignored; yet there can be no doubt as to the drift of opinion and of action on this subject.

THE STRIKES.—It is not easy to say anything on the subject of these fearful strikes which would not be offensive to one side or the other, and probably to both. In the abstract no one can deny that a strike is a lawful thing. It will hardly be questioned either that a strike is sometimes a positive, if a lamentable, necessity. But as a mere matter of fact, a strike is hardly ever beneficial, on the whole, to the strikers, whilst it is of course generally injurious to the employers. It is of little use, we fear, to talk of brotherhood and the recognition of our brotherhood in Christ being the real and only final remedy for all these evils. But we may at least remind any who may care to listen to what we say, that a matter of this kind is to be entered upon seriously and under a deep sense of responsibility. If workmen would never strike except under a clear sense of duty, and if employers would give occasion for strikes and would resist strikes only when they had at least assured themselves that they were doing their duty, strikes would be fewer and less disastrous.

THE NEW GERMAN CHANCELLOR.—It is most satisfactory, in view of the loss sustained by the withdrawal of Bismarck, to find that the new Chancellor seems equal to his work. Nothing could be more felicitous than his references to his great

predecessor, and the view which he presented of his own work. It was, he truly said, in the nature of the case and in accordance with human nature, that against a force like Prince Bismarck's, other forces could hardly find a place, and that in the face of his resolute, self-reliant ways of regarding the conduct of affairs, many another tendency had to fall into the background, and many ideas and desires remained unfulfilled. This points clearly to an intention on the part of the present Emperor to introduce more "liberal" theories of government. Such a change seemed inevitable, and it is better that it should be conceded from above than that it should be demanded from beneath. But it will have to be done with care and discretion. Revolution may be averted by such means, just as it may be brought on either by dogged resistance or by unwise innovation. General Von Caprivi may not be as great a man as Prince Bismarck; but he seems to be the right man for the vacant place.

HOME RULE.—It is curious to look back to the time before the union of England and Ireland, or rather of Great Britain and Ireland, for England and Scotland had been united nearly a century earlier. It is curious to note how Tories like Dr. Johnson opposed the idea, and his trusty henchman, Mr. James Boswell, could speak of the projected union as a thing "which artful politicians have often had in view." Johnson had a great dislike to going to Ireland; but he had a kindness for Irishmen, and he said he thought they amalgamated a great deal better with the English than the Scotch did. Speaking to an Irish gentleman on this subject of union, he, as Mr. Boswell puts it, "thus generously expressed himself to a gentleman from that country:—"Do not make an union with us, Sir. We should unite with you only to rob you. We should have robbed the Scotch, if they had had anything of which we could have robbed them." This was not the view which Englishmen generally took of the matter, and there can be no doubt that Scotland was by much the richer for the union; and, if Ireland were as law-abiding as Scotland, she would profit by it as much.

OUR POSITION.

We publish in another column a letter which professes to answer our article on the dispute at the Church of the Ascension in Hamilton. This letter deals with two different subjects, namely, our right to intermeddle in this matter, and secondly, the merits of the case. As it is very desirable to keep these two subjects distinct, we propose to deal with our own share in the controversy in the present article, and to take up our correspondent's remarks on the dispute in another. Our correspondent is so entirely and absolutely a partizan that he does not seem capable of believing that any one who thinks differently from himself should be otherwise. We will, at any rate, do our best, merely to look at this question as a matter to be settled judicially; and in the meantime we will say a few words on our view of our own duty in such cases.

Our correspondent begins by saying "it is to be regretted" that we should have "deviated from" our "general rule" by taking notice of the dispute at Hamilton. We have no doubt that it is regretted by those who have been behaving unreasonably at Hamilton; but we are bound to say that we have heard no expression of regret

from any other quarter, but very much of quite an opposite tendency. Such an objection strikes us as very ludicrous as coming from one of those who have been getting their side of the question represented in many newspapers, daily and weekly; but are quite hurt, and put on a lofty kind of indignation when a word is spoken on the other side. If our correspondent will glance over the correspondence columns and the editorial notes and comments of papers who take his view of this subject, he will speedily perceive that they, at least, have not been silent; and, curiously enough, no one of the protesters at the Church of the Ascension has objected to these comments or the letters upon which they have been based.

We do not for a moment suppose that our correspondent is either the author of the letters attacking the incumbent of the Ascension Church, or that he instigated the unfavourable leading articles; but we are not aware that he has protested against them. What is sauce for the goose is generally supposed to be sauce for the gander. If these letters and articles had not appeared, we should certainly not have made the dispute public. As it was already before the public, we merely tried to get at the truth and help others to the same. Whether we have succeeded will be considered in another article.

Now, we quite believe our correspondent to be an excellent Christian gentleman, and a devoted member of the Church of England; and we will ask him to study the foregoing remarks just as though they had nothing to do with any matter in which he had a personal interest, and to say whether he thinks they are fair and just. Let him imagine, for example, that some good evangelical clergyman has been, as he would think, treated unjustly by some naughty ritualists, (and the thing is conceivable,) would he say that it was the duty of an impartial Church of England paper to be silent if ritualistic papers persisted in running down that excellent evangelical clergyman?

We must, then, make our meaning clear. When we say that, as a general rule, we do not interfere in these disputes, we mean that we are not mischief-makers. We mean that it is better that these questions should be settled by the parties themselves with the help of their Bishop. When, however, these disputes become matters of discussion in the newspapers, it is then no longer in the power of any organ of public opinion to be silent. Necessity is laid upon every one who has the duty, and therefore the right, to give expression to a rational and Christian judgment on the matter in dispute. This, we say, would be our duty, and it is a duty which we have no intention of neglecting. Whether we have fulfilled, or shall fulfil, these duties in a satisfactory manner, may be a matter of opinion. At any rate, we will do our best; and no man shall receive better or worse treatment at our hands because of his opinions. So much for our view of our duty. We hope it will be so well understood that it will not be necessary to refer to it again.

THE OTHER SIDE.

We quite expected that our article on the dispute at Hamilton would bring out a remonstrance from the opponents of the incumbent; and we this week publish a letter which evidently represents their sentiments, and which we shall deal

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with, not as a personal complaint, but as a party manifesto. We have in a previous article dealt with the letter as it affects the position and duty of this paper; and we will only here say, by way of preliminary, that we are not taking this matter up as a party dispute, but as a simple question of right and wrong.

Let us then see what our correspondent objects to our representations. He declares that we have been misinformed, that we have misrepresented the facts of the case; and he makes certain statements with the view of supporting these assertions. Let us examine them fairly and candidly. Some of them may be set aside as having little bearing on the decision of the question; and we will first briefly touch on these. For example, our correspondent complains that we spoke of the present incumbent not having sought the position. By this we meant only to rebut the charge that the Bishop of Niagara was trying to fill his diocese with High Churchmen. We pointed out that a committee of the vestry had invited the clergyman in question. However, we meant to make very little of this point and we drop it.

We are glad that our correspondent agrees with us as to the "admirable" deportment of the rector at the recent vestry meeting. We are sorry to hear that he did not do quite so well at a previous one. Well, it is a great thing to learn from experience and to improve. Our correspondent tells us that the incumbent has done this; and we sincerely hope that the congregation may follow his example.

Another point which may be dismissed without argument is our correspondent's admiration of the "consistency" of the congregation of the Ascension. Consistency is a good thing when it is maintained at the cost of self-sacrifice, when it is the maintenance of truth and right in the face of difficulties. Consistency is not so admirable when it merely expresses the determination of a person or a party or a community to have their own way. We confess our inability to gauge the mail value of the consistency of which our correspondent speaks, and therefore we let it go. These are comparatively small matters, and we have referred to them that we may not be supposed to treat with neglect anything which our correspondent has thought fit to urge. They are, however, points of no interest or importance whatever, and our readers will excuse us if we do not return to them again—unless that should prove to be absolutely necessary. We must now come to matters of greater importance.

Our correspondent distinctly accuses his rector of a breach of faith. He says that "by contravening the conditions upon which the offer was made," he "has annulled whatever there might be in the nature of a contract, and thereby released the vestry from all obligations whatever in the matter." With regard to releasing the vestry, we believe that we have read in a Hamilton newspaper that the rector of the Ascension proposed that the church should be free; and on that condition "released the vestry from all obligations." But this is a small matter. It is more important to ask what does our correspondent mean by this "contravening the conditions?" Has he a right to pen such words without explaining what he means? This is the first that we have heard of such contravention. If there has been any breach of contract, its nature should be plainly stated; and we must, quite respectfully, but rather strongly, express our surprise that our correspondent has made his charge with such vagueness.

Passing on, we find that our correspondent says "there is now no important change in conducting" the 11 a.m. and 7 p.m. services. We really feel a little impatient at this—no "important" changes, and "objectionable practices" have been given up. Has the rector done anything unlawful? Has he done anything which he promised not to do? If he has inadvertently done so, has he receded from his position? There is apparently no pleasing these people. Even when he gives up something which they dislike, they almost bring this as a charge against him. Come out of the dark! Tell us the exact meaning of these breaches and important or unimportant changes, or say nothing about them.

Well, but the rector still takes the ablutions, that is, puts water or water and wine in the chalice and drinks it in the vestry. And this is "unauthorized by the Church." Truly, we want to be just and kind and charitable. But we are tried. Does the rector take off his surplice and put on his great coat in the vestry? We feel that these acts are entirely unauthorized by the Church; and we feel they always will be. Even the most radical reformers of rubrics have not yet proposed to deal with the arcana of the vestry!

As regards the evening celebrations, we are surprised to hear that only 25 or 26 attended; so that the grievance of their discontinuance was a very minute one. From a large congregation like that of the Ascension this must be a very small percentage of the communicants on the roll. We are sorry that our correspondent cannot see the consistency of the rector refusing to celebrate at the evening communion himself, and allowing the curate to do so. We fancy that he would have no difficulty if he were not personally interested in the controversy. Surely a man may say: I do not object to this as a matter of principle, but I do not like it and I do not want to encourage it; yet I will not withhold it from those who want it. O Philadelphus! is this unintelligible and inconsistent?

Our correspondent says that the malcontents did not object to the early celebration. In fact he says this statement is "altogether untrue." But he goes on: "We have no objection to early communion in itself; but we object to its association with the ritualists' most offensive notion of fasting." Is this an evasion? We should be sorry to think so. Did any one teach that it was a duty to receive the sacrament fasting? We, at least, are not prepared to defend any such thesis. Does our correspondent mean that he and others objected to early communions because other people might go to them fasting? We hope not. If they did, we fear we must use again an adjective which has already proved offensive, and say that it is an insolent objection.

But there is something else. It appears that another objection to the early communion is that the eastward position is used; and our correspondent declares that this is condemned by the Privy Council. We are informed that the eastward position, at the early celebration of the Church of the Ascension, is taken only at the prayer of consecration; and, as a simple matter of fact, the latest decision of the Privy Council has ruled that this is not illegal, provided the manual acts are not hidden from the congregation. We profess ourselves unable to understand what our correspondent means by this practice being "utterly repugnant of Holy Scripture." He surely cannot mean to suggest that such an error could be committed by the Privy Council, whatever might be the wickedness of the bishops and clergy.

We have done our correspondent the "simple justice" to insert his letter; although we feel that we should have acted more kindly to him and those he was acting with, if we had suppressed it. We see nothing in it which will allow us to change the view we have already expressed. If we have in any way misrepresented or misunderstood the writer, we will gladly insert any corrections. But we must request that he or any others who may write on the subject will keep to the point, and that they will not deal in vague generalities but in tangible facts.

THE CHRISTIAN MINISTRY.

CHAPTER III.—Continued.

JESUS THE PERFECT MEDIATOR.

III. THE KINGLY OFFICE.

In turning to the third aspect of our Lord's ministerial and mediatorial work, the kingly, we must remember how this office is, in a certain sense, the greatest of all. We cannot wonder that His priestly office should have obtained the most prominent place in Christian teaching, and held the deepest place in Christian experience. It is that office of our Lord which appeals to the conscience; and, however regardless men may be of the instruction which is addressed to the understanding, or of the authority which requires the submission of the will, they can hardly divest themselves of the hopes and fears which live in their conscience; whether they are oppressed by the heavy burden of guilt, or exulting in the sense of deliverance, that aspect of a Saviour's work which tells of the expiation of their guilt, of the pardon of their sins, of their acceptance with God, will naturally secure the largest share of their attention and interest. Yet we shall give even the priesthood of our Lord a place second to that of His kingly power and authority, when we remember that, in the earliest ages of the world, the priesthood was generally exercised by the father of the family, the head of the tribe, or the monarch of the nation; and when we further reflect that the Church of Christ is a kingdom, and that, in its perfection, when its ruler shall be revealed in power and great glory, the priest shall be merged in the king.

UNION OF OFFICES IN CHRIST.

In Jesus Christ, as has often been repeated, the prophet, the priest, and the king are united. And this, we may say with all reverence, must needs have been so, since this is the ideal state of things. So it was, as we have seen, in the beginning of the world. And we see easily enough that it was only the impossibility of realizing this union in the actual state of the human race that brought about their separation. Nay, further, we saw that there was a constant tendency to reunite the separated offices, so that men might recognize in one person their teacher and their ruler, as well as their priest. We may, then, confidently assert that no one could be the true and perfect and ideal prophet or priest of mankind who was not also their ideal king. To this need our Blessed Lord perfectly responded.

IMPORTANCE OF KINGLY OFFICE.

The remarks already made in illustration of the necessity of uniting the three great offices of mediation, will suffice to bring out the pre-eminent importance of the kingly office. The greatest types of our Blessed Lord in the ancient history of man were rulers and kings. Such were Melchizedek and Moses, David and Solomon, and men who not only did and spoke things which were typical of the coming Messiah, but who in their whole life, position, and character, as viceroys of the kingdom of God, represented and foretold the advent and royal authority of Him who should be Lord over all. A king was as deep a need of mankind as a prophet or a priest. In truth, no one could exercise rightly the office of teacher or of priest without having continual reference to the power and authority of the theocratic king. Hence, of course, the necessity for the union of the three offices in one. We can indeed easily imagine that Almighty God might

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provide for man's wants in a different fashion. He might have sent one who should be an inflexible prophet, another who should be a perfect priest, and a third who should have all authority to rule us as a king. And He might have established a perfect harmony between them. But the unity of our Blessed Lord's mediatorial work could not thus have been seemed; nor could the hearts of His people have turned to Him with the same undistracted homage which they are now able to offer. From the same lips issue the words of instruction, of blessing, and of command. We have but one mediator between us and the eternal, and in that one we find all that our hearts desire.

THE KINGDOM OF GOD.

We have already spoken of the offices of prophecy and of priesthood; let us say a few words more particularly on our Lord's kingly office. It was the first that He actually announced. He, like the forerunner, told men of a kingdom which was at hand—of a king whom they must honour and obey; and throughout all His ministry He kept this thought clearly before them. The idea of the kingdom of God is far more prominent in the teaching of Christ than it is in the ordinary ways of thinking or speaking which prevail among the ministers and members of His Church. It was the text of His miracles and the burden of His parables; it was the thing signified by all His words and deeds; "The kingdom of heaven is among you;" its king is here, claiming your allegiance, proving His right to rule over your hearts. In the most solemn moment of His life on earth, when He was asked: "Art thou a king, then?" He answered, "I am."

If our Lord's prophetic office was the most conspicuous during His life on earth, and His priestly was declared in His vicarious suffering and death, His kingly office is that which is most forcibly represented by His sitting at the right hand of God; and His kingdom is shadowed forth in various forms in His own words and in Holy Scripture.

(To be Continued.)

DR. FRANZ DELITZSCH.

Our readers will be glad to have some further particulars respecting a man so great and good as the late Dr. Delitzsch. The following particulars, mostly additional to those previously given in this paper, we owe to the *Jewish Intelligence*.

In three things Dr. Delitzsch stood prominently before the Christian Church and the world: as the champion of Christian orthodoxy, as a Commentator, and as a great Hebrew scholar.

But there was another chief characteristic in Dr. Delitzsch's life and activity. We refer to his vast erudition in post-Biblical Hebrew lore, to his love for the Jewish people, and to his burning zeal to spread the knowledge of the Gospel amongst them, and to bring them to believe in the Lord Jesus Christ.

In giving a brief sketch of his life, we shall endeavour to illustrate the points mentioned above. Franz Delitzsch was born in Leipzig, on February 23rd, 1813, and baptized ten days later in the church of St. Nicholas, in the same city. This disposes at once of the assertion so frequently made, both on platforms and in periodicals, that he or his parents were of the Jewish persuasion. His very extensive Hebrew learning gave currency to this assertion, and made it seem probable, but he was born of Christian and Gentile parents.

The writer of this heard, nearly forty years ago, another and more romantic account from the lips of the late Professor J. H. Peterman, D.D., who had been private tutor at the University of Leipzig, one of Delitzsch's earliest teachers, and most intimate with him. According to this account, Delitzsch's mother, a widow in indigent circumstances, let part of her little domicile to a Polish Jew, as poor as herself. This man, seeing the boy Franz grow up apparently without any education, offered to teach him, which offer was gladly accepted. The Jew taught him what he knew, that is, Hebrew, and when Delitzsch applied for admission into the Gymnasium (Grammar School), the Director and the Professors were much astonished to find that the boy, instead of knowing a very little of the rudiments of Latin, was almost

ignorant of the three R's in his own language, but a better Hebrew scholar than most of them.

For many years a close and intimate friendship existed between Delitzsch and Dr. Biesenthal, the London Jewish Society's Missionary at Berlin and Leipzig, a very learned Hebrew and Talmudical scholar. This intimate friendship terminated only with the death of the latter, about two years ago. Dr. Delitzsch likewise enjoyed the friendship and teaching of the famous lexicographer, Dr. Julius Fuerst, whose collaborateur he became. He himself ascribed his love for Israel and zeal in the work for Jewish Missions to his reading the Hebrew translation of one of the London Society's tracts, "Light at Eventide," under the guidance of the Rev. F. W. Becker.

Early in life Delitzsch was converted to orthodox Christianity, and to a living faith in the living Saviour, and he became at once—in the pulpit, in the professor's chair, and, above all, in his numerous literary works, and by personal influence—one of the foremost and best-known champions of orthodox Christianity and the faith once delivered to the saints.

Our limited space prevents us from giving more than the titles of the many books—not to speak of pamphlets—which the prolific pen of Dr. Delitzsch has produced. Just half-a-century ago there was published in Leipzig his *History of post-Biblical Jewish Poetry*. This opened up a field of literature of great interest, almost unknown then, and scarcely known to Gentile Hebrew scholars in our own time. Part of it is liturgical, and it is still extensively used in Synagogue-worship. This is of very little value. But for now more than a century poetic activity has revived, and is well worth not only reading but studying. Then there is the share which he took in the Commentary on the Old Testament, known as that of "Keil and Delitzsch." To quote the words of a contemporary, "He gives the whole mass of the exegetical material in continuous and living flow." In 1853 he published his *Investigation of the Canonical Gospels*; later, *Discovered MSS.*; a little later, *A System of Biblical Psychology*. There is, furthermore, his work on *The Sacrament of the true Body and Blood of Christ*; then, *Science, Art, and Judaism*,—*Sketches and Criticisms*. From the beginning of his literary life till shortly before his lamented death, he published numerous pamphlets and sketches, the best known amongst which are in chronological order: *Jesus and Hillel*, *Jewish Artisan-life*, *Through Sickness to Recovery*, *Jose and Benjamin*, a story of Jerusalem in the time of the Herods. Amongst his larger works are: *Anecdote towards the History of Medieval Scholasticism amongst Jews and Moslems*; further, *Biblico-Prophetic Theology*, and specially, *System of Christian Apologetic*. But his greatest achievement is his Hebrew version of the New Testament. This difficult task was undertaken at the instance of the Society called "The Friends of Israel," and was completed and carried through the press under the auspices of the British and Foreign Bible Society.

We cannot conclude this brief sketch without reverting to the burning love which Dr. Delitzsch at all times exhibited towards the Jews—the nation as well as single individuals. He always took a lively interest in them, and laboured hard for their conversion. Since 1863 he edited a quarterly periodical, called *Saat auf Hoffnung*—i.e., *Sowing in Hope*, for the furtherance of Christian work amongst the Jews, and wrote in it extensively. Some of his most interesting contributions in elucidation and interpretation of the Messianic passages in the Old Testament, and also of the theology of the Atonement, appeared in this publication. He spent himself freely in personal dealing with many Jews, where he exhibited wealth of patience and loving helpfulness. He has been the main instrument in reviving the idea of the "Institutum Judaicum," which flourished in Halle under August Hermann Franke, in the first half of last century. He has seen similar institutes planted in Erlangen, Leipzig, Berlin, and other German Universities, as well as in Christiania (Norway), and a new spirit of Christian earnestness evoked thereby among many students.

He has been in many a controversy, and has often been hardly dealt with; but through all he has been able to maintain that spirit of Christian

meekness which refuses to return evil for evil, but overcomes evil with good.

REVIEWS.

THE CHURCH YEAR BOOK.

It is not quite easy to give anything like a satisfactory account of this remarkable and interesting volume. It is hardly possible even in barest outline to furnish the subjects which are here handled. We have first the training for Holy Orders, next the Home Mission Work of the Church, comprising information on Church Building, Cathedrals, Parochial Work by Clergy and Laity, Guilds, Sisterhoods, and many other agencies. Then comes educational work, then foreign and colonial mission work, then the Councils of the Church, including Convocation, the House of Laymen, Synods and Conferences; and much besides which it were tedious to enumerate.

Some useful changes have been made in the plan of the book this year, and one in particular is of interest to ourselves. Formerly the work of the Church in the Colonies has been dealt with as part of Foreign Mission Work, but, as the editor remarks, such an arrangement did not exhibit the corporate life and organization of the Church in the Colonies and British dependencies. This is now reorganized by arranging the Bishop's reports under their distinct provinces in a separate chapter, with which is incorporated, for the first time, a statistical table showing the present position and progress of the Church in each Diocese. We may remark that the arrangement, good as it is, is still susceptible of improvement. To us it seems rather curious to find the dioceses of Upper and Lower Canada mixed up together without any apparent reason for the order in which they are placed.

Another very interesting addition to the volume is a section relating to questions affecting the Church in her spiritual life, her internal organization, and her relations to the many great questions which touch the national welfare. Under classified headings are given in a classified form all the resolutions on such subjects passed during the last four years by the two Convocations, Diocesan Conferences, the House of Laymen, and the Central Council. A very full, but necessarily incomplete list in relation to Sunday-schools is given, showing where Ruri-decanal or District Associations are in existence, and giving the parishes in union with them.

One of the most useful portions of the book consists of a series of short summaries of certain important facts recorded in the book, chiefly referring to the various departments of Church extension. For example, we learn that on church building and restoration alone nearly a million sterling was expended in 1888. We find that in the space of ten years, from 1879 to 1888, 791 new churches were built and 2,488 were restored. In the twelve years ending 1880, no fewer than 888 new ecclesiastical parishes were formed. Besides parish and district churches, there are 4,717 parochial mission buildings in use, in which services are regularly held, providing accommodation for 843,272 persons.

The extension of the episcopate and the increase in the number of the clergy are points of great importance. Nearly half a million sterling has been raised by voluntary contributions towards the endowment of the new sees of Truro, S. Alban's, Liverpool, Newcastle, Southwell, and Wakefield. From Advent 1888 to September 1889, 777 candidates were admitted to deacon's orders, showing a considerable growth, since the whole number of deacons ordained during the last eighteen years amounts to 12,718. The number for the last year is about 70 above the average of the last twelve years.

The total numbers of persons confirmed in 1889 were 225,786; viz., males, 91,158; females, 134,628. This is largely above the average of the last ten years, during which the total number confirmed was 1,955,478; the average number of males a year during that time being 78,678, and of females 116,869. A very interesting section deals with the important and now getting anxious subject of Ele-

*The Official Year Book of the Church of England, 1890. 75 cents, boards flush; \$1.00, cloth boards. S.P. C.K., London. Rowsell & Hutchison, Toronto.

mentary Education. It has been shown that during the last seventy-eight years, from 1811 to the present time, the expenditure of the Church on schools and training colleges has amounted to nearly thirty-three millions sterling; and this has been raised not by taxation or by rates, but by voluntary contributions. The detailed particulars from which these summaries are formed are given in the body of the work. The great value of this book for all who are interested in the Church and her work will be easily apparent.

MAGAZINES.—*Littell's Living Age* (April 12) has an article from the *Nineteenth Century*, on Justice, by Mr. Herbert Spencer, which is published here in continuation of his work on Ethics. He may never be able to complete the treatise, he says, and he is now publishing those parts which he has ready. *Zoe* is completed, and Mr. Norris's *Marcia* is continued. Among the other articles one of the most striking is from the *Gentleman's Magazine*, by Mr. E. Perronet Thompson, and has for its subject Rabant S. Etienne, a French Protestant, during the Revolution. It is one of those epistles of the destruction of the noble party of the Girondins by the monsters of the mountain. *The Canadian Educational Monthly* (April) comes rather late; but it is worth waiting for. Professor McNaughton finishes his excellent paper on the Study of Greek. A very important article, from the *New York Nation*, on "Manners in the Public Schools," ought by no means to be passed over. "The result is," observes the writer, "that we have probably the worst-mannered children in the civilized world." There are some persons who say that, in this respect, Canada is no better.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

HILLIER.—At the annual vestry meeting, the churchwardens, F. Jones and Geo. Hubb, presented financial statement from August 18th, showing receipts, \$178.55; expenditure, \$168.69; balance on hand, \$9.86. Expenditure included item of \$71.85 repairs on parsonage. Balance on church debt, \$135. Payments to incumbent on account of subscriptions, \$160.96. Wardens elected: Paul Leavens and Franklin Jones. A concert in aid of the funds of the church was held in the town hall on the 9th inst. An excellent programme was presented. The singing of Mrs. Vandewater, of Trenton, and Miss Rosa Barker, of Bloomfield, and the recitations of the latter and of Miss Bailey, of Wellington, detained an apparently highly delighted audience till after 11 o'clock. Thanks are especially due the ladies just mentioned, and to the Rev. Mr. Armstrong, of Trenton, and Johnson, of Wellington. Much has been said in commendation, and all pronounced it a success except financially. Parish matters are progressing fairly well except the difficulty of raising sufficient funds. The Rev. Mr. Fleming seems to have the confidence of all his people. The average attendance is about 70.

EGANVILLE.—At last we have a clergyman, the Bishop having appointed the Rev. Mr. Robinson, after the parish being vacant since December. We expected Mr. Robinson some two months ago, but although the parish was, we believe, then offered to him, the Bishop was not prepared to make any appointment until certain provision was made for support. There has been some grumbling and fault finding in consequence, and two visits from Rural Dean Bliss. The result, however, is on the whole satisfactory. The grant heretofore received from the mission fund is reduced by only one half, instead of taken away altogether, and many have increased their subscriptions, so there is every prospect of a fair support being given our new clergyman, particularly as he is favourably known to most of the people. The Rural Dean came over and inducted him on the Thursday after Easter, though it is a wonder either he or Mr. Robinson got here, as the roads were bad beyond description. The latter had to leave his horse, which was fagged out, and hire a team, reaching here after midnight, mud from his head to his heels. The Rural Dean's horse, however, of which he appeared to be quite proud, is a sturdy little French stallion, with apparently unlimited powers of endurance, driving during the two days nearly 80 miles, and lively at the end. We did not have a bad congregation considering the awful roads, and those who were there were much impressed with the appropriate and solemn service by which our

new minister was admitted to the charge of the church. The Rural Dean in his sermon made high claims for the ministry, but his scripture references seemed to bear out the contentions, and there was sound advice to the people. He said the responsibility was not all in the minister, that the people had a large share of it. The communion service then followed. At the conclusion many who had never seen such a service on a new clergyman going to a parish, expressed great approval of it, as so much better than the minister coming alone and introducing himself. Mr. Robinson is much liked by those who know him, and we feel very pleased to have our church to go to once more every Sunday.

MATTAWA MISSION.—We are glad to report well attended and happy Easter tide services in the Mattawa Mission. To the priest engaged in the work, as well as to the people, it has been a time of great spiritual blessing and encouragement. The Good Friday services at St. Alban's, Mattawa, began with Matins at 10, followed by ante-communion. In the afternoon a service consisting of short addresses on the "Seven last words," interspersed with hymns and prayers was held. An excellent congregation remained throughout. The evensong on Easter eve was very bright and hearty. A short address as a preparation for the Holy Communion, being afterwards given by the priest. In the afternoon the altar had been beautifully decorated with plants and flowers, and with its festal frontal, presented a marked contrast to the sombreness of the Lenten drapery. There were five services on Easter Day, viz., Holy Communion, 8 a.m.; plain Matins, 10 a.m.; choral communion with sermon, 11 a.m.; children's service and catechizing, 3 p.m.; evensong and sermon, 7 p.m. The communicants numbered 34. Monday in Easter week was observed by an early celebration at St. Alban's. On Tuesday the priest went 22 miles up the country—truly a country of rocks and stumps—to St. Margaret's, Rotherglen, where the Holy Eucharist was celebrated at 10 a.m. Here 17 communicants came forward to partake of the body and blood of the risen Lord. After the service the annual vestry meeting was held, when it was decided to make an effort to get the inside of the church sheeted before next winter. Not before it is needed—for the wind finds many inlets between the logs, and often before he can perform the sacred functions the priest has to remove from the top of the altar, snow which has accumulated to the depth of one foot or more! On Wednesday the priest drove 7 miles over a very bad road, to Burritt's, for a private celebration. An early celebration, with evensong and sermon at 7, at St. Augustine's, Deux Riviere, completed the Easter work, bringing the total number of communicants up to 56. Mr. Samwell has completed his arrangements for beginning new services at Burritt's and Klock's Mills, having obtained the use of school buildings for that purpose. The first services at those places and at Eau Claire, will be held in May.

LANSDOWNE FRONT.—The Easter services in this mission were interfered with by the unusually bad state of the roads, still the congregations were larger than could have been expected. There were forty-five communicants, a very fair average. In the Easter vestry meeting held in St. John's church, Lansdowne, considerable interest was taken. The financial statement was satisfactory, showing a decided increase over last year, the parochial collection for the mission fund being double that of the previous year. Messrs. G. F. Dean and James Grier were appointed churchwardens, and S. Johnston and John Stafford lay delegates to Synod. It was decided to proceed with the building of a parsonage this year, if sufficient funds could be accumulated in time.

MERRICKVILLE AND BURRITTS RAPIDS.—The festival of Easter was joyously celebrated in this parish with hearty services and good congregations. The chancels of both churches were beautifully decorated with flowers and plants. There were two celebrations of the Holy Communion at 8 a.m. in Trinity church, Merrickville, and at 11 a.m. in Christ church, Burritt's Rapids. 62 communicated at 8 a.m., and 80 at 11 a.m. There would doubtless have been a much larger number of communicants had the roads not been in such a deplorable state, the bottom had fallen out. At 7 p.m. at Trinity church, and on the Sunday after Easter in Christ church, a service of song was well rendered by the choirs and Sunday-school children under the direction of Mrs. Houston and Miss Mary E. dePencier, organists. Churchwardens, J. T. dePencier and R. W. Watcham; J. A. Kidd and Daniel Adams. Delegate to Synod, John A. Gillan.

TORONTO.

TORONTO.—*Holy Trinity.*—On Tuesday evening last, the school house was the scene of a pleasant gathering of the Sunday-school teachers and scholars, and friends of the Rev. George Natrass, to bid him

farewell, on his departure from that church, to associate himself with the Rev. Dr. Rainsford in New York. On that occasion he was made the recipient of a handsome gold watch and chain from the Sunday-school and friends, and a set of Communion linen from the Women's Guild, testifying to the high esteem in which he was held by those amongst whom he had worked for the past seven years.

The school room of the Church of the Redeemer was filled on Thursday evening last with teachers from the different churches, it being the last regular monthly meeting of the Sunday-school Association. The chair was taken by Dr. Sweeney, of St. Philip's church, in the absence of the rector. The meeting was opened by a hymn and prayer. The Rev. A. J. Broughall, M.A., taught the Sunday-school lesson for April 13, from Joshua x. 5-15, which was most instructive and contained much practical advice. After reading the minutes of the previous meeting, the roll was called, which showed the following attendance, which, considering the inclement weather and the distance at which the meeting was held from the centre of the city, was good: Grace church, 11; Holy Trinity, 3; Church of the Redeemer, 10; St. Alban's, 5; St. John's, 17; St. Luke's, 10; St. Philip's, 14; St. Stephen's, 5; Trinity East, 5; St. Mark's, 8; St. Mary's, Dovercourt, 5. Mr. Allan M. Dymond read a most interesting paper on "Bible Classes," which was followed by a discussion on the subject, in which Rural Dean Langtry, Rev. Mr. Broughall, Dr. Sweeney, and others took part. Teachers are reminded that the closing exercises of the Association will consist of a choral service and sermon, which will take place at St. Alban's Cathedral, on May 15th, the preacher being the Right Rev. the Lord Bishop of Toronto.

St. Stephen's.—The Lenten services in this church were well attended, more especially on Wednesday evenings when the rector had the assistance of several of the city clergy, and on Friday afternoons, when a course of sermons on "The Christian and His Life" was preached by the rev. Professor Clark, of Trinity University. Dr. Clark, in addition, preached every Sunday evening on the Parable of the Prodigal Son. The church was crowded on these occasions, numbers being turned away each evening. The learned Professor further gave a special course in the evenings of Holy Week, and conducted the "Three Hours Service" on Good Friday. The result of his able and impressive discourses was partly seen in the large number of communicants on Easter Day, 425 in all, viz.: at 7 a.m., 150; at 9 a.m., 180, and at 11 a.m., 145. A cordial and appreciative vote of thanks to Professor Clark was passed at the Easter vestry meeting for his marked and continued kindness to the incumbent and congregation of this church. On March 23rd, a very interesting service was held in this church. The rector's second son, Mr. J. S. Broughall, M.A., Fellow in Classics in Trinity University, was admitted to the Holy Order of Deacons.

EAST TORONTO.—The Easter meeting of this mission was held on Thursday, the 10th inst., Rev. Dr. Gammack presiding, and Mr. F. Tabor acting as clerk. After minutes and accounts were passed, Mr. Needham, senr., and Mr. Wm. Moore were appointed wardens. Mr. B. Morton was elected lay representative. At the congregational meeting which took place immediately thereafter, the chairman gave an account of the work done in the mission since his appointment to it in September last, and then the meeting proceeded to a full discussion of the necessity for a new church, and the means to be adopted for securing it. There were exhibited the plans of a beautiful and cheap church which had been obtained from Messrs. Darling & Curry, architects, Toronto, and it was resolved, that in addition to the money now in hand, an earnest effort be made at once, both in the congregation and outside it, for raising the necessary funds, and for proceeding with the building at as early a date as possible. It is estimated that the portion, now to be built, will require about \$5,000, of which nearly \$1,000 is in hand. The building lot is ready at any time. A committee, of which Mr. W. Darling was appointed convener, was appointed to collect funds.

LLOYDTOWN.—The vestry meetings of this parish were well attended, although the roads were almost impassable. The reports rendered by the church wardens and by the building committee of St. Alban's church, Nobleton, were very satisfactory, and indicated substantial progress generally. The contributions toward every department of Church work have been liberal, although it has been an unfavourable year for the farming community. All the special collections have been well supported. The election of officers resulted as follows:

St. Mary Magdalene.—Lloydton, church wardens, Messrs. Peter Shanks and G. E. Reynolds; lay delegate, Mr. R. W. Perry.

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St. Alban's, Nobleton.—Church wardens, Messrs. Walker Street and Thos. Carter; lay delegate, Mr. Walker Street.

KETTLEBY.—Church wardens, Messrs. J. Walton and W. E. Fox; lay delegate, Mr. W. E. Fox.

A vote of thanks was conveyed to the Woman's Auxiliary Branch, which was organized during the year, and is doing a good work. The people of Nobleton rejoice in that they have been enabled to erect their comfortable and beautiful church in which to worship, after being so many years without one. They warmly expressed their gratefulness to the Orange Society for the use of their hall for so long a time. Special mention was made of the generosity of Mrs. Chas. Fry in contributing so liberally to the building fund.

MEDONTE.—The Easter vestry was well attended. The contributions towards the new church amounted to \$2,140. The debt has been reduced to \$450. During the Rev. J. Jones's incumbency the number of communicants has nearly trebled, and the contributions towards the mission fund and other diocesan objects have been much larger than formerly. The church at Price's Corners has been thoroughly repaired at a cost of \$500.

NIAGARA.

MOUNT FOREST.—The special week of services prior to Easter were well attended at St. Paul's. Mr. Tytler, the son of an Indian officer, at present residing in Harriston, very kindly occupied the pulpit on Palm Sunday, and also one night during the week following; he read the service and preached most acceptably. Mr. Herbert E. Bowers, M.A., at present located at Grand Valley, preached on Monday and Tuesday evenings. He handled his subjects in a scholarly manner and gives every promise of being an able preacher. The church is to be congratulated upon having such aspirants for Holy Orders. The Easter services at St. Paul's church were well attended and were bright and hearty. On the Retable were, as usual, on this the Queen of Festivals, beautiful bouquets of cut flowers, tastefully arranged. The potted plants grouped about the pulpit, lectern and font, with the white fontals and cheerful Easter hymns all made the fact more patent that each soul was worshipping a risen Christ. The children's service in the afternoon was a great success. At the Easter vestry meeting the church wardens presented their financial statement. Total receipts for the year, \$1,414.75. All the retiring officers of the congregation were re-elected, and, after a hearty vote of thanks to all the officers of the church, the Rector, the Ladies' Aid, Organist and Choir, the meeting adjourned.

ORANGEVILLE.—On Easter Sunday the services here were very bright and hearty. There was an early celebration of the Holy Communion at 8 o'clock, and a celebration also at 11 o'clock, at both of which 93 persons communicated. In the afternoon the Sunday-school children went to the jail and sang a number of Easter carols for the prisoners, most of whom are indigent persons confined there. These poor people have for some years been accustomed to look toward, and with pleasure, to the singing of these joyful Easter carols. In the evening a children's service was held in the church, when an immense congregation filled the place. As usual, the singing of the children was excellent, particularly the professional and recessional carols were very well rendered and were highly appreciated by the congregation. An appropriate sermon was preached by the incumbent, Rev. A. Henderson, M.A., from St. Matt. xviii. 10. It is noticeable that these children's services are every year becoming objects of greater interest in this parish. On Easter Monday 40 members attended our vestry, and showed much interest in the work and progress of the church. The report showed about \$1,400 raised in church and Sunday school. Mr. James May and Mr. A. Turner were appointed church wardens, and Mr. Geo. Island delegate to Synod.

CAYUGA.—The Bishop of the diocese held a confirmation service in St. John's church, on the evening of Tuesday in Easter week, when 27 candidates were presented by the incumbent, the Rev. J. Francis, B.D., for the laying on of hands. Three others were unable to offer themselves by reason of sickness or absence from home. The church was crowded to the doors, and many were unable to gain admittance. The Bishop took occasion, before the close of the service, to compliment the incumbent and congregation on the greatly improved appearance of the chancel end of the church since his last visit to it. The old-fashioned pulpit and reading desk, with the high semi-circular railing, have all been removed, the floor straightened and extended from side to side of the church, while another step has been added for the new and enlarged Holy Table. Two very handsome desks of solid black walnut, of churchly design, have been placed in position, and the chancel proper

enclosed by a massive railing of oak, with sill to match, supported by ornamental iron standards, painted in maroon and gold, to correspond with the pipes of the organ, while the organ is screened off by a curtain of maroon rep, and the Holy Table is backed by a dossal of the same material extending about one-third of the way up the large window behind it. The floor is covered with a rich looking carpet of ecclesiastical design, and the Holy Table and retable with marooned cloth suitably ornamented with embroidered text, maltese crosses, and fleurs-de-lis wrought in old gold silk, two rows of silk and wool fringe in maroon and gold, and a costly floriated cross, intertwined with the sacred monogram, imported from the house of Messrs. Cox & Sons, London, England. At the extreme right of the chancel has also been placed a handsome seat, with front rail to correspond, of white oak, for the use of the family of the incumbent. Two new Rochester lamps give ample light for the chancel. The improvements, with the organ, have been carried out at a cost of upwards of one thousand dollars, and were completed in time for Easter. The annual vestry meeting was held on the evening of Easter Monday. The finances were in excellent condition. The stipend of the clergyman has been increased by a hundred dollars, the congregation and communicants have largely increased in numbers, and the feeling of the parishioners is most hopeful. At the after meeting, Colin G. Snider, B.A., Q.C., was elected delegate to the Synod for the term of three years.

HURON.

SIMCOE.—Trinity Church.—Easter Day and Commemorative Service.—Crowded pews at both morning and evening services at Trinity Church on Sunday last attested popular interest in Easter. The church was beautifully decorated with many colored flowers, the production of the conservatories of generous members. The choral service was good and told of earnest efforts on the part of the choir. Though the collections were for no special object they were large. At the communion service in the morning the largest number of communicants in the history of the church presented themselves. The sermons on both occasions were by the Rector, Rev. John Gemley. At the morning service he was assisted by Sheriff Deedes and Mr. J. D. Christie in the reading of the prayers and lessons. Both were appropriate to the day, and evidently left a deep impression upon the congregations, being delivered in the Reverend gentleman's most attractive and eloquent manner. An interesting circumstance was the fact of the day being the tenth anniversary of Mr. Gemley's entrance upon the Rectorship of the church, and he made fitting references to the fact. He paid a graceful tribute to his predecessors, the Rev. Canon Grasset, who labored for 22 years, and Rev. Dr. Evans, whose ministry in Simcoe covered a period of thirty years. From Mr. Gemley's remarks we gleaned that at the time of the dedication of the present church edifice there was upon it a debt of almost \$10,000. In the period that has elapsed since then (Oct. 22nd, 1882) it has been gradually, but without any extraordinary means, reduced, until it is now at the manageable figure of \$2,300. The building as it now stands cost, including the chancel and transepts, built in 1861, \$20,000. The church is one of the most attractive in the diocese, and is handsomely furnished throughout; that work has been accomplished by the efforts of the Women's Guild, which has also contributed for some years \$500 per annum to the reduction of the debt. It is estimated that for all church and benevolent purposes the congregation has during the past ten years, contributed \$40,000. At the dedication of the church in 1882, the sermon, in the morning, was preached by the Right Rev. Bishop Hellmuth, in the afternoon by the late the very Rev. Dean Boomer, and in the evening by Rev. Cannon Innes. Both Rector and parish are to be congratulated upon their ten years' work, and the final triumph of their labors. Many times has the congregation been called upon to suffer. In 1884 and 1885 especially was the outlook dark. Death and financial disasters swept whole families away from the support of the church, and among them were strong men whose large means had long been its mainstay. That others have come up to take their places would seem to have been providential.

ST. THOMAS.—St. John's Church.—At the annual vestry meeting, the churchwardens' report was very satisfactory, and St. John's has every reason to be thankful, as, notwithstanding that some of the best subscribers to the church have removed from the city, yet the wardens have been able to pay off all the debt of the church. Wardens elected, Mr. Scarlett and Mr. L. H. Tarrant; auditors, Mr. Caskey and Mr. George Oliver; sidesmen, Messrs. H. L. Pullen, Mr. Stanbury, A. Healy, Geo. Oliver, James Brown and R. Perrin; delegate Mr. Joseph Lea. Votes of thanks were passed to the young men and

ladies of the guild, and also to the ladies of the congregation, who so kindly undertook the task of collecting for the church, and to Mr. Stanbury for his valuable services as sidesman, and also to Mr. Dorricott for his service to the church as choir master, and to Miss Beaumont for her service as organist. It was decided to hold a vestry meeting every three months, on the first Monday in July, October, December, and the annual vestry meeting. A feature of the evening was the special vote of thanks, which was passed by the vestry to the pastor, Rev. Dr. Beaumont, Mrs. Beaumont and family. Dr. Beaumont made a suitable reply. Considering that the debt was over \$500, at the commencement of Rev. Dr. Beaumont's labors in this parish, it speaks well of the liberality with which his congregation has contributed towards this praiseworthy object, and also of the esteem in which he is held by them.

Trinity Church Vestry Meeting.—Wardens, John Midgley and Robert Miller. Messrs. J. A. Kains, and J. G. Boyd were appointed auditors. Messrs. Geo. T. Claris, J. A. Kains, Dr. Gustin, Robert Pearson, A. J. Clarke, J. T. C. Finlay, A. Kitchen, J. S. Robertson, A. Chesley, H. A. Travers, H. Lockwood, and J. Fonge were appointed sidesmen. The Advisory Committee appointed were Judge Ermatinger, Dr. Gustin, G. T. Claris, F. E. Ermatinger, J. M. Green, J. A. Kains, M. A. Gilbert, Jehiel Mann, H. F. Ellis, Edward Nicol, C. Roe and H. Lockwood. A committee, consisting of Judge Ermatinger, John Midgley and M. A. Gilbert, were appointed for the purpose of taking some steps for the improvement of the old churchyard and keeping it in order. The financial report of the churchwardens was referred to the auditor, Judge Ermatinger, and the churchwardens were appointed lay delegates to the Synod.

WOODSTOCK.—We have accounts of the flourishing condition of both churches in this town. At old St. Paul's Rural Dean Wade announced an increase in the Sunday School, and as regards Communicants, they had risen from 112, their highest number hitherto at Easter, to 206. At new St. Paul's the reports were equally favourable. The Sunday School had doubled in number, and the attendance at church and at the Holy Communion had greatly increased. A very important change was made by the Vestry voting that all the seats in the church should be made free and unappropriated. There were, quite naturally, differences of opinions on the subject; but the discussion was of a perfectly amicable character. When the votes were taken, 23 were given in favour of the change and 13 against. This shows that the vast majority of the congregation had no strong feeling in the matter. So that the resolution may be said to have been passed almost unanimously.

BERLIN.—The number of communicants was fifty-eight, thirty at the early celebration. At Matins the church was crowded. The sanctuary was tastefully decorated, and the choir showed careful training by Mr. Faulkner, the organist. At evening, for the first time in many years, the psalms were chanted. The rector, before his evening sermon, expressed his gratification at the attendance on all the services throughout Holy Week, and well he might, as nothing like it has been seen in the parish before. Mr. Downie is meeting with great success. He is not only exceedingly diligent himself, but has the art of interesting others in church work. He has organized a branch of Woman's Mission Aid, and also societies for the young men and for the young women of the parish. The Easter vestry meeting appointed a committee to consider plans for obtaining additional room, either by enlarging the present church or by building a new one. Something evidently must be done as the congregation has outgrown the maternal church. The churchwardens for 1890-91 are Dr. Bowlby and H. J. Bowman, (re-appointed) the lay delegates, John Fennell and Alex. Millar. It should be added that the attendance of the Sunday school and rector's bible class has largely increased of late. There seem good reasons to hope for harmony and progress.

ADELAIDE.—At the annual vestry meeting held at St. Ann's church, on Monday, the following officers were elected: Wardens, Mr. W. Brock, Mr. W. Gale; Delegate, Mr. W. Brock; Sidesmen, Messrs. R. Brock, Stephen Radcliff and Frank Parker; auditors, Messrs. Albert Brock and Stephen.

STRATHROY.—The annual vestry meeting of St. John's church was held on Monday. The attendance was above the average, and considerable interest was evinced. Mr. E. P. Watson officiated as vestry clerk. Messrs. Wm. Dewar and W. J. Dyas were re-elected lay delegates. The People's Church Warden, Col. Irwin, read the annual report, showing a surplus for the year of \$198.47, while the special collection on Easter Sunday was reported at \$80. On motion of Mr. Wm. Dewar, seconded by Col. Irwin, Mr. W. J. Dyas was unanimously elected as People's Church-

warden. The rector announced that he would name his warden at the adjourned meeting to be held on Monday, 21st inst. Messrs. J. F. Taylor and H. Nicholson were re-elected auditors, and Messrs. J. Irwin, J. F. Taylor, H. S. Rapley, A. G. Wright, P. H. Matthews and Robt. Kyle appointed sidesmen, after which it was decided to adjourn until Monday, April 21st.

An Easter sale and concert under the auspices of the Ladies Society was held on Wednesday and Thursday last, when about \$200 was realized.

E. B. Reed, Esq., who for a number of years has held the office of Lay Secretary for the Synod of this diocese, is about severing his connection with it, having accepted a position in British Columbia.

TILSONBURG.—There were three celebrations of the Holy Communion on Easter Day, at 8, 9.30, and noon; when 103 persons received, the largest number known in the history of the little church. The altar and reredos were beautifully decorated with flowers and white satin frontal, and the chancel with banners and white hangings. At 11 a.m. and 7 p.m. the church was packed.

ONONDAGA.—*Holy Trinity Church*.—A good missionary meeting was held here on Monday evening, 14th inst. The reasons for applying the adjective good are as follows: 1. There was a good address by the Rev. D. T. Caswell, B.D. 2. There was a good attendance, (lots of little people). 3. There was a good collection. 4. There was a good optical lantern, of French make, whereby we become acquainted with many interesting places of foreign missionary service, and saw many of the excellent men, who, in Canada and elsewhere, answer to the glorious roll call of the Church of England missionary Bishops of the nineteenth century. 5. There was some good hearty singing of the stanzas of Bishop Heber's missionary hymn as they were thrown successively at intervals on the sheet by the lantern.

WALLACEBURG.—*Holy Trinity*.—There is a decided improvement in the congregation of this church. The congregation is steadily increasing, the attendance on Easter Day being 75 at morning service, and 100 in the evening; while the number of communicants, though small, being 29, yet was only equalled once before as far as the history of this church is recorded. The church was suitably decorated with flowers by the ladies of the C.W.A.S. The services were bright, responsive, and hearty. The financial standing of the congregation is better than for many years past, owing to the admirable efforts put forth by the churchwardens and the ladies of the congregation to carry out effectively the envelope system of payments, all liabilities being met and a surplus in hand. Mr. Morris and Mr. T. B. West, churchwardens, were retained in office, and with God's blessing a still more prosperous year is looked forward to, as there is great need of a parsonage in the parish, and before many years a new church will be required. The mission has suffered much through unavoidably short pastorates. The Sunday-school is making good progress under Mr. Morris's superintending, there being about 75 on the roll, with an average attendance of 50.

Election of Rural Dean.—On Tuesday, the 15th inst., the clergy of the county of Lambton met in St. George's school-house, Sarnia, for the purpose of electing a Rural Dean to fill the vacancy caused by the resignation of the Rev. P. E. Hyland. The Ven. Archdeacon Sandys presided, and all the clergy of the county except two were present. On the first ballot the votes were scattered, but on the second ballot the Rev. Dr. Armstrong, of Moore, was elected. The election was afterwards made unanimous by a standing vote. Dr. Armstrong is now the fourth or fifth oldest clergyman in active work in the diocese, and has been connected with the county of Lambton for nearly thirty years, so that he knows the field over which, by this election, he is to preside.

GLANWORTH.—The Easter vestry meeting of Christ church, Glanworth, took place on Easter Monday in the school room, and was largely attended. The minutes of the last Easter vestry meeting were read and confirmed. The accounts of receipts and expenditures showed the finances of the congregation to be in a satisfactory condition. The incumbent's stipend was increased by \$100 per annum, beginning from October 1, 1889. A hearty and unanimous vote of thanks was accorded to Messrs. Jackson and Mills, retiring wardens. Mr. Wm. Preston was elected peoples' warden, and the rector appointed D. S. Hawkshaw his warden. Mr. F. D. Errington was elected lay representative to the diocesan Synod. Madison Fisher was appointed vestry clerk. It was decided to call a special vestry meeting in October next, to take up the matter of building a parsonage. The whole of the proceedings showed peace and good will.

ALGOMA.

HUNTSVILLE.—The vestry of All Saints', on Easter Monday, was largely attended. The financial statement showed all liabilities fully met, and a balance in hand of 90c. It was resolved to increase the subscription to diocesan stipend fund from \$300 to \$400 per annum. The congregation is bending every energy to pay in the \$1,000 local subscription to the church building fund. Contributions to the building fund are earnestly solicited. This self-sacrificing congregation is most worthy of being helped. Donations will be gratefully acknowledged by Rev. Thomas Lloyd, missionary.

PORT SYDNEY.—The annual Easter vestry meeting of Christ Church was held on Tuesday evening, April 8th, when there were present the Rural Dean, (Rev. T. Lloyd,) the Rev. A. H. Allman, and Messrs. W. H. Thoms, C. J. Gale, W. D. Forrest, A. Sydney Smith, A. H. Ladell, H. G. Ladell, Jr., G. C. Butcher, W. Ball, and J. Lener. The Rural Dean was requested by the Bishop to preside on his behalf, and considerable interest was manifested in the business transacted, as evidenced by the discussion that arose upon various points. The Rev. A. H. Allman again nominated Mr. W. H. Thoms as clergyman's warden, and Mr. C. J. Gale was re-elected as the peoples' warden. Messrs. G. C. Butcher and W. Ball were elected sidesmen; A. Sydney Smith, auditor; and W. D. Forrest, vestry clerk. The financial condition showed a deficit of \$23, which was reduced to \$9 before the vestry came to a close. During the year over \$50 were spent on church repairs, \$35 of which were raised locally.

BRUNEL.—The Easter vestry of Holy Trinity, Brunel, was held on Wednesday afternoon, April 9th, when there were present the Rev. A. H. Allman, (presiding,) and Mrs. D. Ferguson, W. Dodd, J. T. Gray, T. Ferguson, J. Bateman, and Turnbull. Mr. D. Ferguson was again nominated clergyman's warden, but Mr. Dodd retired finally from the office of peoples' warden, after having held the same for several years. He was very heartily thanked. Mr. Turnbull was elected peoples' warden; Mr. Gray, vestry clerk; and Mr. Morgan, auditor. Finance proved encouraging, as after having paid all expenses there was a balance in hand of 50 cents, as against a deficit of \$8 on the previous Easter, thus showing that considerable progress had been made. The building committee reported that notices of tender had been issued for the raising of the frame of the new church upon the sills, inasmuch as excavation, carting of stone, foundation, and laying of sills, had all been undertaken by various residents. About \$300 are still needed, and the incumbent would earnestly ask outside aid for those who are helping themselves.

BEATRICE.—The Easter vestry of St. Mary's, Beatrice, was held on Friday afternoon, April 11th. Present: Rev. A. H. Allman, (presiding,) and Messrs. J. Patteson, G. Patteson, G. O'Hara, R. Lance, W. Smith, W. Smith, Jr., and H. O. Johnson. Messrs. J. Patteson and G. O'Hara were again elected churchwardens; Mr. H. O. Johnson was appointed vestry clerk; and Mr. R. Lance, auditor. It was shown that the offertories had increased but little, and that some \$15 were needed in order to square the accounts. A ready response was made, and more than sufficient will be in hand in a few days. The proposal for a new church was again considered, and it was decided to go forward steadily and perseveringly. A capital site has been deeded, about \$40 are promised, (the greater part of which is in hand,) and a few substantial promises of material have also been given. The present building is not worth repairing, and the incumbent would earnestly appeal to churchpeople outside, that the settlers may be assisted in raising an edifice becoming the worship of God.

UFFORD.—The Easter vestry of St. John's, Ufford, was held on Saturday afternoon, April 12th. Present: Rev. A. H. Allman, (presiding,) and Messrs. A. Knowles, H. W. Gill, W. Kay, and J. Bogart. Messrs. A. Knowles and H. W. Gill were again elected churchwardens, after the latter had presented a most business like and encouraging balance sheet. Great efforts have been made here to make the church and its connections what they should be, inasmuch that money, material, and labour have gone up to over one hundred dollars, and notwithstanding the conflict with weather, roads, and distance, there has been an average congregation of 40 persons. But more effort is called for, and the members are preparing to devote themselves to the raising of a respectable fence, banking up the earth round the church edifice, and painting the church building itself. Many things are also needed inside the church, viz., carpet, chairs, suitable texts, communion linen, a surplice, etc. Who will take hold and gladden our hearts?

ILFRACOMBE.—At morning service on Easter Sunday, the Rev. Rural Dean Lloyd, of Huntsville, celebrated Holy Communion in St. John's church, Ravenscliff, for the last time as incumbent, and the church and congregation were transferred to the charge of the Rev. L. Sinclair, incumbent of Christ Church, Ilfracombe. The Rural Dean expressed himself in the most affectionate language, and asked the congregation to remember that although his extended duties in Huntsville, in addition to his responsibilities in the deanery of Muskoka, compelled him to resign the incumbency, he would still be with them in spirit, and make endeavour to come among them from time to time, when an interchange could be made with their new incumbent. The Rev. L. Sinclair preached the sermon at the request of the Rural Dean. At the close of which Mr. Sinclair said: "I feel myself much esteemed by the Bishop and his Rural Dean in being asked to take charge of this congregation. I regard the responsibility as very considerable, on the ground that you have so long been privileged with the ministrations of such an experienced and popular clergyman as the Rural Dean of Muskoka.

My other congregations having heard of the proposed change, have already expressed great satisfaction in the addition of such an important congregation as that of St. John's church in Ravenscliff. I earnestly hope that the blessing of God may abide with us, and bring us daily nearer to the risen Saviour, of whom I have had the honour to remind you on this Easter morn, and may He in all times of our tribulation, lay His right hand upon us and say: "Fear not; I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

After the service the Rural Dean and his son returned to Huntsville, and the Rev. L. Sinclair proceeded to conduct 3 p.m. service in Hoodstown, and 7 p.m. service in Ilfracombe. Easter Sunday was marked by good congregations in the churches of Ilfracombe Mission.

ASPDIN.—Received with thanks, two alms-bags from Mrs. Roper, Caledonia, Ont., for use in St. Michael's church, Allansville.

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, April 16th.—Marrying and giving in marriage, and so utilizing the Easter white frontals and altar flowers, is the prevailing use at present. With marriage comes likewise feasting and banqueting, with alas! a speedy return to pre-Lenten dissipation which is now open, instead of having the appearance of being veiled, as it was during the "great forty days." Yet the Easter services have been well and fully attended, and the number of communicants has been very great. So has been the amount of Easter offerings, and more than one poor mission chapel that last year barely contributed perhaps its \$2 or at most its \$5, has this year trebled and quadrupled its offering. Such have been among

THE BENEFITS OF LENT

to some of the poorest of the poor, whose savings out of their penury have thus been offered to God, and doubtless have been accepted by him. What the benefits have been to them in a higher walk in life, it is harder to say. In Boston the Fathers of St. John the Evangelist do not seem to think they have been very great, if, at least, their answers to the questions proposed to them by the Boston Herald as a contribution to a symposium on that subject may be regarded as any criterion of the truth. The questions and answers were as follows:—(1) "What is the objective point arrived at in the Lenten season?" "Easter." (2) "What are the gains of the season to religious people?" "They cease to read the Herald." (3) "What effect does Lent have upon society?" "Saves money." (4) "What does Lent do for the secular life?" "Helps fishmongers." The following signatures were attached to these remarkably terse and didactic replies, being the signatures of the clergy and community attached to the church: "Arthur C. A. Hall, H. M. Torbert, A. Watkins, C. H. Brent." The disgusted Herald leaves each of its readers to "make his own comment" on the answers.

BISHOP COURTNEY.

People here are wondering how it is that Nova Scotia needs a Bishop at all, when the Church seems to get along all right without her bishop, who has apparently been appointed either the bishop-assistant of New York or suffragan in the diocese, where he has made such a prolonged stay, and done so much in the way of confirming and preaching. It is true he has made a great impression on many minds and inspired and stimulated no few, but still it has been thought that as he has a diocese to which he was wedded at his consecration, it were better he

should not be separated from his spouse too long, and this all the more that there is so much work to be done therein, and is besides one that needs constant supervision.

FREE CHURCHES

have again been strongly advocated by the Rev. W. S. Rainsford, of St. George's. He points out that the system is not only perfectly feasible everywhere, but is also useful to all classes, and, not least, to the "masses," who, not having the time to spend at clubs and being able to afford only a very limited sum as an offering to the Church, feel that they ought therefore to devote some of their leisure to working for a church which gives them everything and leaves it to their honor, so to say, to repay her by their voluntary services. The system brings out the Church's social side as opposed to the social side of the world, wherefore she affords them not only the means of grace and a style of worship on Sundays more or less splendid, but also the church club and the parish guilds, &c. Mr. Rainsford would therefore "anchor our churches and make them free," not moving the congregations up-toyn from the unfashionable to the fashionable districts, and removing all the wealth from the poorer localities and concentrating it in certain rich churches, which the poor never enter. Or, if the congregations must migrate, let the church buildings be left to serve as places of training for the younger clergy, and let a permanent endowment fund be attached to them.

THE ABSORPTION OF PARISHES.

or, as it is more euphemistically styled, the amalgamation of weaker parishes with the stronger, is being rapidly effected in this city, and is apparently very strongly encouraged by the bishop. Up to the present time six parishes have become three, and this on the plea that their mutual proximity interfered with the successful working of each. If so this has been the case simply through the fault of the previous bishops of the diocese, who allowed congregations to plant themselves so close one to another's parishes they could not be—cannot be even yet, inasmuch as then as now the lines of parochial demarcation have never been—cannot be fixed. Even clerical etiquette and courtesy have not always proved sufficient to prevent the building of a new church or a mission chapel within the theoretical lines of another parish. And though the Bishop of New York has canonically power to hinder this for the future, yet the evil effects of the past want of system remain and are daily bringing forth fruit. The amalgamation will certainly save money for sextons, costly choirs, fuel, lights, repairs, insurance and the like. The trouble of it, however, is that the economical vestries and churchwardens hope that it will also save money in the way of cutting down the clerical staff. That is, they hope to be able to do with three clergy, what four clergy or five were not sufficient for, in order that even the minimum of pastoral visiting and church services might be kept up.

THE HEBREWS IN NEW YORK.

seizing the opportunity of Good Friday and its prayers for their conversion in common with Turks, infidels, and heretics, lay all this display of interest in their souls' welfare to a "prejudice against the Jews." The editor of one of their organs has therefore sent round questions to "prominent non-Jews" asking them whether that prejudice sprang up against the Jews simply as such; whether it is not largely due to the Christian teaching on the conduct of the Jews towards Christ, which has begotten in the minds of children an "aversion, if not a loathing for members of the 'despised race';" whether in the social or the business life of the Jews any different standard of conduct ruled than among Christians of the same social status; and lastly, if any suggestion could be made as to the manner of dispelling the existing prejudice. Bishops Potter and Littlejohn and Dr. Dix were thus catechized. Bishop Littlejohn has had no personal experience in the matter, but thinks that the "prejudice will sooner or later disappear before the enlightening liberating influences of modern life." Bishop Potter thinks there is no existing prejudice except against offensive-mannered, rude and uncultured Jews, while Dr. Dix draws a neat distinction between "noble and ignoble" Jewish types. All three emphatically deny that the teaching in the churches and Sunday-schools already referred to in the least tends to prejudice men against the Jews. As to the comparison between the lives of Jews and Christians whose social status is the same, Bishop Potter cautiously remarks:—"I cannot say that I have observed a different standard of conduct as prevailing among Jews and Gentiles. There are those who think that the construction of the common standard by Hebrews is more literal, and that they are not wont to be bound by what most people would regard as an honorable understanding, unless it be 'nominated in the bond.' I am not, myself, in a position to speak as to this further than to say that such has not been my own experience." Dr. Dix, in his usual suave and polite fashion, says: "I may say,

in answer to another of your questions, that I have not observed 'in the social and business life of the Jew, any different standard of conduct than that which prevails among Christians of the 'same social status.'" Bishop Littlejohn again cannot speak from experience. In order to dispel the existing prejudice Bishop Potter recommends the Jews "to organize for success in those directions where the present situation is most unsatisfactory." The rector of Trinity insists that the way to dispel the prejudice is "to cultivate the true Christlike spirit in our hearts, and to pray for God's ancient Israel, who, as we hope and believe, will some day be 'grafted in again' and made one with us in the body of Jesus Christ.

HOBART COLLEGE.

The *Geneva Advertiser* says: "Geneva has had a rare privilege the last past week in listening to Professor Clark, of Trinity College, Toronto, whose course of Lectures on Christian Ethics ended Thursday night. The lectures were delivered in the library reading room of Hobart College, and though more particularly addressed to the students, yet the privilege of hearing them has been very generally improved by the intelligent residents of the town. Taking as the basis of his course the profound work of Martensen, the eminent lecturer, despite the "embarrassment of riches" which the work affords, succeeded in presenting in a way so luminous and attractive the central thoughts and their connections, that interest remained undivided from the start. Professor Clark is an exceptionally fluent and impressive speaker. A ripe scholar, his learned illusions may at times seem to crowd upon one another, still, as Mackintosh said of Grotius, "Some leeway in this thing must be allowed to scholars of such dimensions." Beside the immense advantage of speaking entirely extempore, he possesses in eminent degree the faculty of making deep things plain, enlisting imagination in the work of conviction by his forcible illustrations, and above all, happy in his secret of reducing to terms of common speech and sense the imposing technicalities of Philosophy. Apart from the profound importance of the subject matter, the lectures afforded to all those in any degree familiar with the field of inquiry, a most interesting intellectual exhibition in the steady grasp, the sure discrimination, the consummate ease and disciplined strength, with which the distinguished Professor marshalled and disposed his abundant material. To give not only the heart and substance of Martensen's learned and luminous work, but to supplement and correct it with the chief forms of later ethical speculation—to do all this in lectures of an hour each—and further, to maintain a general audience not simply at the point of conventional attention, but of enthusiastic interest to the end—well, since the distinguished lecturer has accomplished it, we believe it possible.

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.

St. Andrew's Brotherhood.

SIR,—The young men of our congregation have formed themselves into a St. Andrew's Brotherhood, and are desirous of communicating with other branches of the society in Ontario, with a view to closer co-operation. We shall be glad to hear from any branches which have been established.

G. C. MACKENZIE.

Grace Church Rectory, Brantford.

Mediation.

SIR,—I have no sympathy with Romanism or Ritualism, and I am quite willing to take the general position of Bishop Lightfoot in regard to the meaning of the Christian Ministry. But I fail entirely to understand your correspondent's objection to the term "mediation" in reference to the Ministry. If it had been said that this idea was fully realized in the Christian Ministry, the objection would be intelligible. Would your correspondent object also to the word Medium? Would he object to speaking of the Ministry as a "Means of grace?" If not, this is precisely the idea which he condemns. If the "husband is the head of the wife, as Christ is of the Church," does not that imply that in some sense the husband stands between the wife and God? This is the whole principle of authority. The Sovereign, the Magistrate, the Bishop, the Pastor, each has authority as he represents God the Source of authority; and obedience is rendered to each as exercising authority in the name of God. Certainly one holding such authority does stand between God and man, not to keep them apart, but to bring them

together. The same may be said of the Bible and the Sacraments. Are they not means, media?

ANGLICANUS.

Questions to Sponsors.

SIR,—In your issue of the 10th inst. is a letter from the Rev. James Gammack asking for information regarding the questions to sponsors at the baptism of infants. His feelings are harrowed because he cannot settle in his mind to whom the pronoun "thou" in the question "Dost thou, in the name of this child, renounce" &c., applies to the child or the sponsors. The condition, "in the name," &c., is against its application to the child, and if it is meant to apply to the sponsors it should be in the plural name here and not in the singular. So he argues. I do not wish to discourage honest enquiry, but is there any real difficulty at issue? The question is certainly addressed to the sponsors, as is plainly indicated by the condition just mentioned, and by the address which precedes it, "Wherefore this child must promise 'by you' that are his sureties, &c." Moreover, it is addressed to them individually, although asked but once. Each sponsor must answer for himself. His answer is, "I renounce them all," not "we renounce, &c." The use of the singular pronoun makes him feel that the answer he is giving is a matter with which he has to deal with personally, and not as one of three taken collectively. It is easy in asking the question to apply it mentally to each sponsor. This would minimize the feeling of unreality, if not dissipate it altogether. If Mr. Gammack's Old Country clerical friend who tried to cut the gordian knot by repeating the "thou" for each sponsor, were to apply his rule to the reading of the Commandments, it would land him in considerable embarrassment, especially if his congregation were a large one.

MISSIONARY.

Synod Delegates.

SIR,—The Easter vestries have passed and the delegates to the Synods are duly elected. To us in Toronto it is a matter of thankfulness that everywhere there is progress. To a great extent this is owing to the wonderful growth of the city, which has so multiplied churches that every one may gratify his own taste in ritual, and to the influx of many families which had been centres of life and energy in the smaller towns and villages. But, I fear our growth in Church matters, like business matters, is at the expense of the outside parishes, and that instead of the diocese becoming more united, there is an increasing want of sympathy. For we have now a city with its complex life and attractions allied to a district with a few towns and many poor districts, the parishes in which increase but slowly, while the city clergy and parishes multiply so fast as to threaten soon to preponderate in numbers as well as in influence. For many years the Synod has become more and more a city one, the country parishes, in many cases, being represented solely by Toronto men. This must chill the interest of the diocese at large, the backbone of the country, and no means should be neglected to counteract such a tendency. A very obvious one would be for the Synod to meet occasionally somewhere else than in Toronto, say in Barrie or Peterborough. Unfortunately, the average city delegate knows nothing of his parish, and little more of his clergyman or co-delegates. I might suggest a residence qualification, say that every delegate should reside at least two months in the parish he represents. Were the Toronto man to move his family for two months in summer to the parish, which is now a mere geographical expression to him, I can assure him that his wife and family would enjoy it very much more than a costly trip to Murray or Narragansett Bay. The children would enjoy country life, and he and his wife would acquire a knowledge of the necessities and trials of a country parish, which no amount of theory could ever give, and enable him to be an intelligent unit of Synod, not a mere party voter.

A CHRONIC GRUMBLER.

Union of the Church.

SIR,—Too much credit cannot be given to your correspondents who are agitating the question of the union of the Church in British North America. Such union is a consummation devoutly to be wished for. There is an immense power in constant, persevering agitation. There was never an occasion when it was more necessary to exercise this power than the present. All I can hope to do is to give my vote by adding a few lines to the correspondence that has sprung up on the subject, but that little I will do.

It is true that Diocesan independence must be maintained. But it is only necessary to maintain it to a certain point. There are many questions of general concern to the Church which ought to be dealt with in its corporate capacity. Let us not, however, fall into the error of over legislation. Why not substitute a General Council of the Church of

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British North America for the several Provincial Synods as they now exist? In these days of easy and rapid communication it is possible to bring together into one body representatives from all the Canadian dioceses at least once every three years. The Presbyterian General Assembly is made up of representatives from the same extent of country, and it meets every year. The Methodists meet in General Convention every four years. One correspondent has trouble ahead in the selection of a name. This ought not to be a difficult question to settle. If it should take the place of the several Provincial Synods, as I suggest, why not call it "The Provincial Synod," or, if not, it might be called "The General Council of the Church in Canada. Newfoundland would surely not object very much to be comprehended under such a title as this. It is only an extension of the principle that is in use in naming dioceses. The diocese of Huron is not the diocese of Huron county, nor Niagara of Niagara county, nor Toronto of Toronto city. All purely local and political considerations should give way when the general well-being of the Church is under discussion.

By all means let us press forward towards unity of action. Such union is necessary in Canada. It is necessary in the whole Church. Let nothing be left undone to make the meeting at Winnipeg next September a real success. Great things may be accomplished. But before this can be done it is necessary to make it felt that such things are needful. And your paper may, with your permission, be made a useful means in bringing about this result in the case of the union of the Church in British North America. JOHN GIBSON.

The Organization of the Early Christian Churches.

SECOND PAPER.

SIR,—We saw in our last paper that Dr. Hatch tells us:—"The first step in historical science is the testing of the documents which contain the evidence. It is impossible to accept each document for what it purports to be; as it would be impossible to accept *en bloc* the historical literature of England. There are forgeries and counter forgeries. . . . That which a historian has to look at, is not so much authorship as date. (p. 4, 5). The fact that the authenticity and date of some unimportant documents, or documents of later date were uncertain, would probably have little serious bearing upon the question at issue. But surely it must be acknowledged that the question of the organization of the very early Church can never be satisfactorily solved, until the authenticity and date of what are generally considered the earliest documents with any great mass of matter bearing on the question, is settled one way or the other. Let us take first the Pastoral Epistles—they certainly contain the most matter bearing on the question at issue. Yet Dr. Hatch puts the cart before the horse, he does not clear the ground by settling the date of these Epistles, which he should have done on his own principle, before proceeding to the main question. In a note, page 83, he speaks of the genuineness of the Pastoral Epistles as very doubtful, but elsewhere, where he feels his hands free, he says:—"The chief of these preliminary questions (awaiting to be solved) is the genuineness of the Epistles bearing Paul's name, viz., those to the Philippians, Ephesians, Colossians, to Philemon, to Timothy, and to Titus—the least disputed is the Epistle to Philemon. Next in the order of general acceptance is Philippians. The Epistles to the Ephesians and Colossians have given rise to disputes which cannot easily be settled, the Pastoral Epistles, viz., those to Timothy and Titus have given rise to graver questions, and are probably even less defensible." (Encyclop. Britan. Vol. xviii. p. 433). "The Acts of the Apostles" contains the next greatest amount of matter bearing upon the question, but Hatch has swept it (as an early witness) clear away, in the following words:—"The narrative which the Acts gives of the incidents of his (Paul's) life there, is full of grave difficulties, what colouring of a later time, derived from later controversies, has been spread over the original outline of the history cannot now be told . . . no faithful historian will undertake . . . the task of discriminating, that which belongs to a contemporary testimony, and that which belongs to a subsequent recension." (Encyc. Britan. Vol. xviii. p. 433). The idea one gets on rising from a perusal of Hatch's article on Paul is that the Philippians is doubtful, Ephesians and Colossians, more doubtful, and the Pastoral Epistles, almost certainly forgeries; the Acts, too, is so honeycombed with interpolations that no sane man would undertake to separate the true from the false. In truth the Church is not the only institution subjected to a scientific treatment, the New Testament shares the same fate—it is only divine in the same sense as the Church is divine, and they are both only divine "as the solar system is divine, because all three are expressions and results of those vast laws of divine economy by which the physical and the moral world alike move their move-

ment, and live their life." Harnack (Hatch's great friend) says as follows:—"This problem would receive the most diverse solutions from those occupying different standpoints regarding the origin of certain New Testament . . . writings. Any one, for example, who admits the genuineness of the Pastoral Epistles will reach quite different conclusions from one who regards them as non-Pauline, and relegates them to the second century. (*Expositor*, May '87). Hundreds, thousands in Canada are following leaders (that it is to be hoped are as simple as their followers) into a position which the vast majority of them (good sound evangelicals) would sooner die than knowingly take up, the position which Hatch's conclusions forces upon them, viz., uncertainty as to the inspiration and genuineness of whole books of the New Testament canon." A scientific method of a far more sweeping character is being applied to the New Testament by Huxley. Whatever a few of the leading spirits who seem willing to sacrifice anything for a temporary victory over their opponents may do, yet there can be no doubt that the heart of the old evangelical party is sound, the rank and file will not take up a position which compels them to withhold their judgment as to whether the New Testament is really the word of God or not. W. B.

Mediation.

SIR,—Dr. Henderson is "slow to believe" me, quite unaware of the fallacy of my argument on this subject; but I should much prefer to be thought religiously honest to being commended for "quickness of intelligence." On the other side, I am lost in amazement at Dr. Henderson's seeming disregard or perversion of the qualifications in my letter which, really rendered all his criticisms unnecessary. I said, "as Christians, in virtue of our union with the Christ, we share His anointing, and all His offices, in some way, to some extent." A third party might consider us both wrong, as misled by our prepossessions. This shows what an unsatisfactory thing controversy is. Regarding as I do a large part of the quarrels of Christians as logomachies, I am not minded to cavil at a good deal that is objectionable in Dr. Henderson's letter, but I shall do my best to express my real mind and meet his objections.

And first, is not Dr. H. to blame in misrepresenting me as saying that the "subject" of mediation is "little?" I spoke of the "little duel" between him and yourself, whose sole contribution was just sixteen lines; and so the "duel" was little, however great the occasion of it. This is clearly not conscientious accuracy. Then mediation was not said by any writer in the CANADIAN CHURCHMAN to be "the distinctive principle of the work of the Christian Ministry," though were it so said it would be quite defensible. Dr. H. formally endorses the old Puritan dogma against which Hooker fought, that you must have an express text for everything in religion; and so he thinks it "ought to suffice" for my confutation that the word "mediator" is not found in scripture applied to the Christian minister. But has he never read in the 6th article: "not read therein, nor proved thereby?" Surely if you have not the word sought you certainly have the thing in 2 Cor. v. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Mediation between man and God implies *ex vi termini* the bringing together of both; but as none was ever God and man in the one person but Christ, He on this account is the absolute Mediator "who gave Himself a ransom for all." If, however, He had stopped there, the benefits of His mediation would not have reached men. Hence the institution and office of the Church,—I coolly leave out the "clergyman," who is such a handy *ad invidiam* personage,—which is to carry out the Mediator's work, coming between God and the world, bringing Christ to men and men to Christ—a real work of mediation. Let me remind Dr. H. that the Church herself is called by St. Paul, 1 Cor. xii. 12: "Christ," and that title includes all the offices of our mediator and redeemer. And yet the apostle did not think that these offices belong in the same way and to the same extent to Christ and the Church. Really Dr. H. should have had more regard for our feelings and our christianity than to ask such questions as: "Is any human being qualified to act the part of a mediator? Does the clergyman not need a mediator himself in his approach to God?" &c., &c. One of his questions I venture to answer: "Do we need mediators between ourselves and Christ, as well as a mediator between God and man?" Now if by "we" he means men or the world, I say "Yes, of course we do;" the church brings Him to the world, and the world to Him, acting the part of mediator, and thus bringing about men's union with Christ, and with God, through Christ. This is really mediation, and what is there in it "derogatory" to Christ? Is it not His own design, and for His own ends? I am surprised at a divinity professor's using that false phrase of popular religion, Christ's "finished work," which the theo-

logy of the New Testament disowns. "He ever liveth to make intercession for us" implies a continuous, not a finished work. Well, but Dr. H. must have a "text;" no theologising will satisfy him. Let us be clear here. I maintain that the whole church exercises a mediatorial office; and this is what Dr. H. says against it: "As soon as a text is found saying of Bishops and pastors, &c., what is said of a mediator, I shall acknowledge the force of Dr. C's argument." I can guess at Dr. H's meaning, but it is with small help from this sentence; and Dr. H. may set it down to my dulness or whatever else he likes. But I suppose he means that the office of mediator is incommunicable in any sense and to any extent, because of the words "one mediator." Now let me humbly beg Dr. H. to consider the following texts. Christ says, "I am the light of the world;" is there any other source of light? and yet He says to His own, "Ye are the light of the world." Again, in a verse where we have the uniqueness and the numerical exclusiveness demanded by Dr. H., Christ says, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him;" and yet St. Paul says to the Athenians of the unknown God, "Whom therefore ye ignorantly worship, Him declare I unto you;" and St. John says, "We declare unto you the life, the eternal life, which was with the Father." The diversity of words in the Greek for "declare" does not affect the illustration. And once more, Christ says, "I am the Way," and yet the church is several times called in the Acts "the Way," always with R.V. with a capital W. "The Way" is certainly as unique a title of Christ and as much one as mediator, for Christ says "No man cometh unto the Father but by Me; and yet the church fulfils that title too, and no wonder when she is comprehensively called "Christ." Surely this should be enough for Dr. H. If he still thinks our phrase or our theologising objectionable, let him not uncharitably say that we know not Christ, or invade His offices, or think of aught but fulfilling His will and advancing His glory. JOHN CARRY.

Port Aerry, April 11th, 1890.

The Church of the Ascension, Hamilton.

SIR,—It is to be regretted that in your numbers of the 27th ult., and the third inst., you should have deviated from your general rule not to interfere in parochial disputes, the more so as, in this instance, the information upon which your comments are based is so extremely inaccurate. To do full justice to the congregation with respect to this very painful contest would occupy too much of your space, I will, therefore, endeavor to make my remarks as brief as possible. You say "Mr. Crawford did not ask to be invited to Hamilton." Is it quite fair to attempt to make a point in his favor because he did not come like a begging friar, and depart from the usual course in such matters? Then you go on to speak as if two invitations were extended to him. This is not correct. When he was first approached on the subject he stated that he would be unable to consider the proposal until after a certain date, so that in the meantime the matter simply hung in suspense. In other words, there was only one transaction. You affirm that "every condition which Mr. Crawford put forward was accepted." I would much like to know from what quarter you derived this strange piece of information, so contrary as it is to the actual facts of the case. Those facts were stated in a letter addressed by one of our members, to the congregation, some weeks ago, and their accuracy has never been questioned. I ask your attention to the following extract from that letter, viz.: "The original communication to Mr. Crawford, making offer of the appointment, and setting forth the terms on which that offer was made, is the only official document existing on the subject. That document the reverend gentleman very strangely ignores, and yet he is strictly bound by its conditions, unless he can show that he has been released from them, or any of them, by the same authority as that from which the document itself proceeded. But this is simply impossible, as no proposition to modify the original offer ever came before the vestry at all." I will only add on this point that "Mr. Crawford, by contravening the conditions upon which the offer was made, has annulled whatever there might be in the nature of a contract, and thereby released the vestry from all obligation whatever in the matter." Under these circumstances, finding himself, whether from mistake or otherwise, in a position antagonistic to a very large majority of the congregation, surely his proper course, as a gentleman and a man of honor, was quietly to withdraw. In any similar affair, in civil life, this would certainly be deemed to be the necessary step. This step, however, not having been taken, we were compelled to resort to extreme measures. Accordingly, at a vestry meeting, a resolution was very reluctantly introduced, requesting his resignation, and was carried by a vote of seventy-one to twenty-six.

the latter number representing all the members who could be induced, after great exertions, to record their votes against it. You speak of Mr. Crawford's deportment on that trying occasion as "admirable." It undoubtedly was so. But you omit to mention that it was in admirable contrast to his conduct and bearing at a meeting held not long before. The opprobrious term you apply to the resolution first referred to is altogether unwarrantable, especially as you pass over in silence more than one instance in which the term could be very justly used to designate that gentleman's action towards the congregation. I would most gladly have refrained from making such allusions, but as, in dealing with this matter, you have thrown aside the impartial spirit which you claim, I deem it only just to say a word on behalf of those for whom you have nothing but a sentence of condemnation. In my humble judgment they have manifested great consistency in adhering to the principles which have distinguished the Church of the Ascension for the last forty years, and in doing so have exercised, at the same time, no little consideration and forbearance. It is true that there is now no important change in conducting our services on Sunday at eleven and seven o'clock, several objectionable practices having been given up. The ablutions, however, are still performed in the vestry. This, as a religious ceremony, we object to, it being entirely unauthorized by the Church, and an outcome of what we believe to be erroneous doctrine. The evening Communion was introduced by the Rev. Jas. Carmichael, some years ago, in order to accommodate a number of our members, who were prevented by family and household duties from attending early in the day. Mr. Crawford discontinued and refused to restore it, although it had been regularly availed of by 25 to 30 persons—notwithstanding your assertion that "very few ever went there." Mr. Crawford never assigned to us any reason for not complying with our request in this matter, but you inform us that "he does not like evening communions." It certainly must strike your readers as a most remarkable circumstance that a Christian minister should not scruple to avow his dislike of his divine Master's own arrangement. He prefers, it seems, to follow what you term "the instinct of the whole Church" which led to the abandonment of the practice that had been common in the first ages. Surely, however, we cannot be far astray in reverently following our blessed Lord's own example, at least in behalf of those who find it difficult, if not impossible, to partake of His Supper before the evening hour. A "most important concession" as you style it, made by Mr. Crawford, through a newspaper, at the last moment, "under the advice of his Bishop," that his curate "should celebrate in the former manner at certain evening services," is regarded, not without reason, I think, as involving a question of very doubtful morality, namely, whatever a man can rightly do, through another, what he cannot conscientiously do himself. Even should that question be decided in the affirmative, the concession, I fear, came too late to be much appreciated. You state that "the malcontents ask that the morning communion be abandoned." This statement is altogether untrue. No such request was ever made. We have no objection to early communion in itself—but we object to its association with the ritualist's most offensive notion of fasting, to its being made the occasion of introducing advanced ritual, to the use of the eastward position adjudged illegal some years ago by a unanimous decision of the Privy Council—and above all, to the doctrines so utterly repugnant to Holy Scripture and the formularies of our Church, but of which those practices are the acknowledged representatives and teachers. No man having any proper regard for his own reputation and the spiritual welfare of his people, would persist in adopting the practices, were he not, more or less, in sympathy with the doctrines. I cannot but renew the expression of my regret that you should have introduced into your columns any discussion relating to the trouble which has arisen in our church, but, having done so, I am sure you will see it to be no more than an act of simple justice to find room for this reply.

PHILADELPHUS.

Hamilton, April 9th, 1890.

Sunday School Lesson.

4th Sunday after Easter. May 4th, 1890.

"THE TRINITY IN UNITY."

There are some things which it is impossible to know all about. I may know and be able to tell what the sun does, but I cannot tell what it is in itself. The sun a picture of God. We know very little of what He is, but know a great deal of what He does.

I.—THE TRUTH IN HEAVEN.

That is, the truth about God as He is in himself. In the Athanasian Creed we have the words, "The

Unity in Trinity, and the Trinity in Unity is to be worshipped." There is only one God (S. Mark xii. 29). In Isaiah vi. 1-3, there is evidence of the Trinity (Three in one). "Holy, Holy, Holy." One of the Hebrew Names of God was *Elohim*, "The Mighty One." (See Gen. i. 26, first clause.) There are three Persons, but one God.

We cannot understand this, but we believe it. S. Patrick, preaching to the Irish, picked up a shamrock leaf which has three parts and yet is only one leaf; this, he said, was a picture of God.

Every ray of light which comes from the sun is composed of three rays, a red, a yellow, and a blue ray, and yet these three are one.

There are many things that we do not understand, but we believe them. When a seed of corn is put in the ground, it grows up; we cannot understand how, but we believe it. (Repeat baptismal formula.) Here three persons mentioned (S. Matt. xxviii. 19), "Into the Name of, etc." The Baptismal formula is "Into the Name," not the Names; therefore these *Three are One* (1 Cor. xiii. 14; S. Matt. iii. 16, 17).

The father is God (Eph. i. 1, 17).

The Son is God (S. John i. 1, 14; xx. 28; Rom. ix. 5).

The Holy Ghost is God. A Person separate from Father and Son (S. John xiv. 16; performs personal acts (S. John xiv. 26; xv. 26; xvi. 8, 13); a Divine Person (Acts v. 3, 4).

"The Father is God, the son is God and the Holy Ghost is God; and yet they are not three gods, but one God."—Athanasian Creed.

II.—THE TRUTH ON EARTH.

That is what God does for us.

(i.) "God the Father Who had made me, etc." There are three great things God hath done: First, creation. God made all things by His Son (S. John i. 1, 3). The Holy Ghost also co-operated with the Father and the Son in the work of creation (Gen. i. 2; Job xxxiii. 4; Ps. xxxiii. 6).

(ii.) "God the Son Who redeemed me, etc." Second great work, redemption. Men forsook God, and became servants of sin. God the Son became man (incarnate) and redeemed (bought back) "all mankind." The Father gave the Son (S. John iii. 16). "He was conceived by the Holy Ghost" (S. Luke i. 35; S. Matt. i. 20). Men were slave to Satan, and Jesus bought them back (1 S. Pet. i. 18, 19).

(iii.) "God the Holy Ghost who sanctifieth me, etc." "Sanctify," i.e. "to make holy." Here too, both Father and Son co-operate with the Holy Ghost, "Who proceedeth from the Father and the Son" (Nicene Creed). Our Lord says, "Whom I will send," "Which proceedeth from the father" (S. John xv. 26), "The elect," i.e. "the chosen." As Israel of old were God's chosen people (1 S. Pet. ii. 9).

Consequent duty:—

Because He created us we should be *thankful*.
Because He redeemed us we should be *thankful*.
Because He sanctifieth us we should be *obedient*.

Family Reading.

Devotional Notes on the Sermon on the Mount.

15—THE OLD AND THE NEW.

S. Matt. v. 17, 18: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished."

Christ came into the world to establish a new order of things, to set up the kingdom of heaven. That a vast change was involved in this work was plainly implied in that requirement: "Repent, for the kingdom of heaven is at hand." The world to which He came was not in a condition to receive Him or His word. What then was His relation to the existing system? What was His relation to the law under which the Israelite was then living? What was His relation to that law as it was then understood? These are the questions which He assumes, and which He now proceeds to answer.

He declares first of all, plainly, that He does not come to destroy the law or the prophets. An innovator might be suspected of being a revolu-

tionist, of proposing to break with the past. With ordinary reformers there is always something of this danger. But the Lord Jesus knew that the order of things which He found in Israel was divine; and He knew how far the original purpose of God had been fulfilled, and how far it had been departed from. It was impossible that He should destroy or overthrow that which was divine. If He ever seemed to do so, it was because those who so judged did not understand the divine plan or its realization by Christ.

He was about to teach them many things which would seem not merely innovating, but destructive; and they would desire to know what His view was of those things which He seemed to be putting away. Here is His answer: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil." We need not trouble ourselves with the controversies which have been raised with respect to the exact reference in these words. The law and the prophets would represent to the hearers of Jesus the whole system of divine revelation under which they lived, and that system embodied in their sacred books. Our Lord seems to say that He recognized this system as divine, as the beginning and outline of a divine plan which had to be completed. If He looked at the moral law, He recognized its beauty, but also its incompleteness. If He considered the types of the Hebrew economy, He saw that they contained meanings which were not yet fully brought out. If the prophecies were studied they would be seen to point forward to events which had not yet taken place.

Of every part of the preparatory system of Judaism our Lord could say that He had not come to destroy it. He could not destroy a thing which was of God. But He had come to transform it, to bring out its full meaning, to show how much more was intended by all its parts than met the eye of the beholder. What was the meaning of the law? Not merely the forbidding of certain outward acts. Those indeed were forbidden; but even the law itself declared its spirituality; for the same code which said, "Thou shalt not steal," said also, "Thou shalt not covet."

And so with every part of the divine order of things under which they lived. The change that would pass upon their outward form might seem like a destruction of them, but it would really be their development, their completion, their fulfilment. The acorn seems to perish when it lies in the ground and rots; but it has not really perished, it has passed into the noble tree which has its roots in that small germ. The acorn has not been destroyed, it has been fulfilled. And so every part of God's word, given with such clearness as was possible considering the men to whom, and the circumstances amid which it was given, will emerge into yet clearer light and receive greater fulness of meaning in the life and work of Him who was the end of the law and the prophets.

By way of emphasizing the thought thus expressed, our Lord adds the strong expression: "For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no way pass away from the law till all things be accomplished." We may remember here another place in which our Lord says that heaven and earth shall pass away, but that his words shall not pass away. There is a sense, as is implied in the passage now before us, in which heaven and earth will never pass away; and there is another sense in which they are continually passing away; but whichever sense we take we shall be reminded of the permanence of the word of God.

This word, in whatever form it may come to us, cannot pass away, because it is of God. The utterances of God must be true and eternal. They may be partial because we cannot take in the whole; but in this case they will form a starting point for ampler instruction hereafter. They may be dark and obscure because those who receive them have not sufficient inward illumination to make them capable of comprehending them; but they will become clearer and clearer to those who accept them in faith and make them the guide of their life.

No slightest portion of them is without meaning. The Jewish Rabbi might understand language like this in an external and unspiritual sense. He might see mystical meaning in the jot and the

il 24th, 1890.

wins. "He ever" implies a con- but Dr. H. must will satisfy him. that the whole rice; and this is on as a text is ors, &c., what is edge the force of Dr. H's mean- n this sentence; dulness or what he means that unicable in any the words "one g Dr. H. to con- ays, "I am the other source of wn, "Ye are the verse where we cal exclusiveness "No man hath gotten Son which e hath declared Athenians of the e ignorantly wor- l St. John says, ternal life, which sity of words in affect the illus- says, "I am the l times called in R.V. with a capi- s unique a title liator, for Christ her but by Me; too, and no won- called "Christ." H. If he still g objectionable, t we know not ink of ought but glory.

JOHN CARRY.

Hamilton.

your numbers of you should have it to interfere in in this instance, comments are to do full justice this very painful our space, I will, marks as brief as lid not ask to be ir to attempt to e did not come the usual course n to speak as if im. This is not ched on the sub- able to consider te, so that in the in suspense. In ansaction. You Mr. Crawford put ach like to know strange piece of he actual facts of ted in a letter o the congrega- uracy has never on to the follow- "The original king offer of the terms on which ficial document ent the reverend , and yet he is ess he can show , or any of them, rom which the this is simply lify the original all." I will only d, by contraven- offer was made, be in the nature the vestry from ." Under these her from mistake ic to a very large is proper course, , was quietly to n civil life, this necessary step- taken, we were asures. Accord- lution was very resignation, and e to twenty-six,

tittle, the smallest points of the Hebrew alphabet, but there was a truth even in his superficial views. The truth is that God says nothing in vain. There is a meaning in all that He says and in all that He does. I come not, says Jesus, to make light of any part of the order under which our fathers lived; I come to make it more clear, to bring out all its meaning, to realize all that it denoted in My teaching, in My life, and in the whole work which I have undertaken for the redemption of mankind. Thus shall the law be not destroyed, but fulfilled—fulfilled in every part and to its full extent, so that "one jot or one tittle shall in no wise pass away from the law till all things be accomplished."

Saturday Night.

Placing the little hats all in a row,
Ready for church to-morrow, you know;
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white;
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that were worn through the toes;
Looking o'er garments so faded and thin—
Who but a mother knows were to begin?
Changing a button to make it look right—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep.
Anxious to know if the children are warm,
Tucking the blankets around each little form;
Kissing each little face rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray,
"God guide and keep them from going astray."
Angel of Peace

Let the Young People Work.

Teach your children that although drudgery is not desirable, work should be sought after. Every moment of the time should be filled and idleness unknown. In this way only is happiness assured. There must be breaks in the routine, of course. Sleep is essential and work has no right to encroach upon that. Pleasure is necessary as a relaxation and must not be crowded out. There must be plenty of time for eating and digestion. In other words, work is used here in the sense of employment, and means quite another thing than continual manual labor or unbroken mental strain. When one reads of such instances as the secret suicide of a seventeen-year-old lad, whose mother was a widow and who preferred to slip out of the burdens and responsibilities of life rather than work for a living, it indicates something entirely wrong in the education of such youths. Their people work like drudges and encourage their idleness, until they attain maturity with a natural indolence which makes them prefer the support of charity, or that obtained by theft, rather than that gained by honest toil.

The Tattler.

What is a tattler? A vile leech, sapping the blood of human happiness. A black, greedy vulture feasting upon the carrion of society. A busybody who listens gleefully to anything about your neighbor, either pettishly or in a joke, and then carries it magnified and patched up to suit himself, and pours it scorching hot into the ears of perhaps your best friend, and, after succeeding in getting him or her to say something equally as harsh, returns to you laden with his precious burden of strife, and adds fuel to the smouldering fire. Thus, little by little, this ghoul of human society filches the happiness of human friendship and develops between the kindness of neighbors and the best of friends a feeling of hatred which should be known only to the bosom of demons. Are you a tattler? Do you sow among your neighbors the seed of discord and hate? If so, in the name of humanity, let us beg you to desist. We are all liable to err, all too apt to say in a moment of sudden passion or in a silly joke, things which an hour afterward, in a moment of cool reflection, we

may heartily wish unsaid. But deeper is the sin and thicker is the crime of him who, taking our weakness for his capital, effect the destruction of the happiness of his neighbor as his interest.

Loving Words.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy glow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath her cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to serve as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life we go;
To the ones who journey with you,
If you love them, tell them so.

Right and Wrong Use of Afflictions.

It is not always the case that those who have suffered and sorrowed under bitter afflictions, sympathize most readily with those who are passing through the same bitter experiences. Undoubtedly the results of affliction ought to be to bring into a closer and heartier sympathy all those who are called to pass through trials. Just as undoubtedly, in a majority of cases, we see no such results. Frederick Maurice puts this matter very forcibly, when he says "Adversity is in itself as little gracious as prosperity. Moral death may be the fruit of one as much as of the other." The only safety from deadening influence of sorrow, lies in the turning from man to the pitying and merciful heavenly Father, with sincere confession of his superior wisdom, and with earnest prayer that his afflictive dispensations may draw us nearer and more dutifully to him. That which made David, crushed by afflictions, more than ever before a man of God, will, if rightly used, mould us into the same likeness.

Happy Every Day.

Sidney Smith cut the following from a newspaper and preserved it for himself: "When you rise in the morning, form the resolution to make the day a happy one to some fellow-creature. It is easily done—a left-off garment to the man who needs it, a kind word to the sorrowful, and encouraging expression to the striving—trifles in themselves light as air—will do it at least for twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is 365 in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy. at all events for a time."—*Selected.*

A Wonderful Dog.

Dr. Allen, of New Maysville, Ind., has a wonderful dog. He is a large white and black Newfoundland. This faithful animal performs his daily work with the utmost promptness and regularity. This consists in keeping the kitchen wood box filled. At intervals through the day he will report at the kitchen and view the wood box. Whenever the supply of fuel is getting low he proceeds to the yard, grabs a stick in his mouth and takes it to the kitchen, repeating the operation till the box is filled again. He keeps special lookout on wash-days and at other times when an unusual quantity of wood is being used, and never lets the box get empty as long as there is a supply in the yard.

—George Harcourt & Son, the well-known Merchant Tailors and Robe Makers, who have been in business on King street east for nearly fifty years, have this spring moved to a very convenient store, No. 57 King street west, just opposite the Mail building. It is light, bright and inviting. Electric light and telephone in daily use in this establishment mark the wonderful progress we are making in the 19th century. This firm makes a speciality of clerical and academic dress, surplices, stoles, cinctures, hoods, gowns, &c., and from their ability and courtesy, we can assure our readers of perfect satisfaction with any work undertaken by them.

Hints to Housekeepers.

BREADED SPRING CHICKEN.—Cut a spring chicken to pieces, dip first in beaten egg and grated bread-crumbs, season with parsley, pepper and salt, place in a pan, lay a lump of butter on each piece of chicken, add a teacup of boiling water, bake slowly, baste often. When done, take up, add a teacup of cream, and three tablespoonfuls of grated bread-crumbs to the gravy, stir, and pour over the chicken.

POTATO YEAST.—Take 12 large potatoes, boil them in two quarts of water. When done, pour the water over two cups of flour. Take a small handful of hops, add boiling water to them, let boil a few minutes, strain into the mixture. Add one cup of sugar, and one-half cup of salt. When cold add two good cakes of yeast. This will keep for two weeks in a cool cellar, and makes delicious bread.

POTATO SALAD.—Take six large potatoes, boil till done. Chop a coffee cup of celery, using only the white stalks. Fill the salad bowl with alternate layers of potatoes sliced thin, the chopped celery and dressing. For dressing take three eggs, one tablespoonful each of sugar, oil and salt, a scant tablespoonful of mustard, a cup of milk and one of vinegar. Stir salt, mustard and sugar in a bowl until smooth, add the eggs and beat well, then add the vinegar and finally the milk. Put the bowl into a basin of boiling water, and cook until it thickens like custard.

POTATO CROQUETTES.—Boil and mash thoroughly four or five potatoes, add cream, butter and salt. Cream them and add the white of one egg beaten to a froth. Make into oblong rolls with the hands, and dip into the yolk of the egg and then in cracker crumbs. Put in a wire basket and fry in deep hot lard until a nice brown.

POTATOES FOR WEAK EYES.—Inflamed eyes are often relieved by cutting a large potato in two, scooping out the inside, and binding over the feverish lids.

CODFISH.—Cut in tiny pieces a piece of codfish, and pour over it boiling water, add some cream. This is nice poured over toast.

FOR RHEUMATISM.—Try a potato poultice for this painful disease. Boil two potatoes in their "jackets." When done, mash potatoes,—skins and all—spread on a cloth and apply. A friend once told me she experienced great relief from an application of this kind on a rheumatic foot. Another friend tells me she carries a potato in her pocket always, to prevent rheumatism, renewing it when withered.

A NICE WAY TO PREPARE SWEET POTATOES.—Take large sweet potatoes, and put them on to boil or steam. Take out and peel. Slice lengthwise half an inch thick. Put in a baking pan, sprinkle white sugar over them, and spread each slice with butter. Pour over half a cup of cream. Set in the oven a few minutes to get heated through.

POTATO PUDDINGS.—Three eggs beaten together, two teacupfuls of sugar, one half cup of butter, two large Irish potatoes; put the butter into the potatoes while hot, after putting them through a sieve; mix together the eggs and sugar, then pour into the butter and potatoes. Beat all together and season with nutmeg. Bake in paste with one crust. This is very nice.

Children's Department.

Mother Sick.

I read a very sweet story the other day about a little girl and her mother, who were such good friends you scarcely ever saw one without the other.

Once when Daisy had been away a few days on a visit, her hostess brought her back, saying, "I am afraid that Daisy hasn't had a very good time; she cried a little once or twice."

"Were you home-sick, Daisy?" asked her mother.

"No, mamma, not home-sick but I—I guess I was a little mother sick. Were you real happy while I was away mamma?"

"Not very happy, Daisy."

"Then I guess you must have been child-sick, wern't you, mamma?"

I wonder if Daisy ever learned that beautiful verse in the Bible, "Thus saith the Lord, as one whom his mother comforteth, so will I comfort you."

What Ought We to Do?

"Patty, come here; for I want to ask you some curious questions that my mother has been asking me. What ought we to do in March when the wind blows?"

"What ought we to do? Why, hold our bonnets fast, that they may not be blown away."

"Yes; but that is not the answer. I will tell you what it is: We ought to love one another."

"Very true; but I did not think of that."

"Now for another question. What ought we to do in April, when the showers fall?"

"Why, put up an umbrella, or run under a tree, or run into the house."

"You have not given me the right answer now. This is the right answer: We ought to love one another."

"That is just the same as the other."

"Yes, it is. And now for my last question. What ought we to do when May comes, with its flowers?"

"Why, 'love one another,' I suppose."

"You are right, Patty. Let the month be what it may—whether the wind blows, the showers fall, and the flowers spring or not, just the same—every month of the year, and every hour of the day, we ought to keep the commandment of the Saviour 'Love one another.'"



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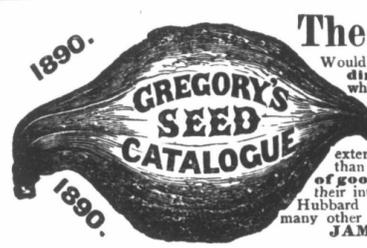
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