

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, FEBRUARY 8, 1887.

[No. 5.]

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LESSONS for SUNDAYS and HOLY-DAYS.

FEBRUARY 6th—SEPTUAGESIMA.
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Evening—Genesis ii. 4; or Job xxxviii. Revelation xxi. 3 to xxii. 6

THURSDAY, FEB. 8, 1887.

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

TO CORRESPONDENTS.

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

SUNDAY POLITICAL MEETINGS.—A correspondent of the *Globe*, complains that his Bible class is broken up by the scholars attending "the municipal political meetings" held on Sunday afternoons in Toronto. He affirms that while the Sunday school is a good feeder for these political meetings, the meetings are "a bad feeder of the Sunday School." We are not disposed to draw a hard Puritan line between what is and what is not lawful or expedient on the afternoon of Sunday. Probably a temperance meeting is a tolerably innocent affair to occupy the sacred day between the usual services. But the question arises whether these meetings are not really political gatherings, as the writer we allude to plainly asserts they are? That they are somewhat tinged with political partyism is quite clear from the names of the chief promoters who are notoriously rabid political zealots, who make religion, temperance, and everything else mere dish washers to their party. We must point out the risk run by this movement of making Sunday a day for exciting gatherings of all kinds, and so prostituting and degrading the day of days. If Prohibition meetings are desirable on Sunday, why not anti-prohibition ones, or meetings on behalf of each political party? The thin end of the wedge once in will split our Sabbath rest into fragments. Certainly those who hold meetings of a municipal character on Sunday cannot consistently object to other persons holding meetings of a social kind or for amusement. What is somewhat strange, to say the least about these Sunday meetings, which so much disturb our Sunday schools, is that the con-

ductors are constantly boasting about the Sabbath quiet of Toronto. We fear this boast will be but temporary if once the idea is engrafted into the people that Sunday is a proper and convenient time for public gatherings other than those held for divine service. We have seen Sunday temperance meetings in England lead to concerts, Socials, and so on to Balls and other festive Sunday gatherings in the cities in winter, and rural amusements in the summer.

A BELLEVILLE CHURCH TROUBLE.—Rev. E. W. Sibbald, incumbent of Christ Church, read his resignation from the pulpit yesterday, stating his willingness to quit the church when his salary was paid. Ever since the late suit arose there has been a split in the congregation, and the resignation of the incumbent will probably unite the people again. We have already expressed our regret at the existence of trouble between Mr. Sibbald and his flock. We fear this is another illustration of the adage touching chickens coming home to roost, and as to those who sow the wind reaping the whirlwind. In the very nature of things it must be that those who set men at variance, who for their own base, selfish ends disturb parishes, are creating an evil which will some day sooner or later be their punishment. Mr. Sibbald was trained in the school of strife raisers, his superiors and examples and tutors were, and still are, engaged in fomenting quarrels, it is only, therefore, natural that he should be taught by His Master that those who take up the sword of parochial strife will perish by this foul weapon.

We are fully convinced that the cause of Christ in Canada has suffered more from the school of strife raisers, than from any active form of evil, drink not excepted. Having seen and felt the mischief done by party zeal, Mr. Sibbald and his old associates will, we trust, turn their zeal to the furtherance of the Church, they will then at least be at peace with their own consciences—which party agitators cannot be.

GREAT MEN'S TESTIMONY TO CHRIST.—"See in what peace a Christian can die," said the expiring Addison. "I am assured of God's mercy to me, through Jesus Christ," said the dying Rochester, once infamous for atheism and profligacy. "I lay that God has given me," says Philip III. of Spain, "my dominion, power, and my life at the feet of Jesus Christ, my Saviour." "The sincere study, profession, and practice of the Christian religion," said the great Charles V., "has in it such joys and sweetness as courts are strangers to." "I know of but one true religion," says the Duke of Wellington. "None but Christ! None but Christ!" exclaimed the dying Colonel Hutchinson. "Every word that proceeded out of the mouth of Christ," says the German Claudius, "every movement of His hand—His very shoe latchet—are sacred to me." "I pray daily," wrote Sir Henry Havelock to his little daughter, "that you may profit in heavenly things, and learn to regard Jesus Christ as personally your friend and benefactor, to come to Him for all that you need, to feel assured that all your sins are laid on Him, and that He will willingly and abundantly bestow on you, if you ask it diligently and in faith, the Holy Spirit which He is commissioned to obtain for single human creatures."

How it is that these men, so widely opposed to each other in many things, so different in politics and external creeds, have all spoken as with one voice on this subject? How, is it that, on this question we can bring forward as witnesses to the same truth our English Wellington and his antagonist Buonaparte; the libertine Rochester, and the Christian Addison; the geologist Hugh Miller, and the novelist Bulwer Lytton? How is it that all differences of race and education have so utterly vanished before the one simple question we have been asking? Surely there can be only one answer

to this question, when men so varied, drawn together by so few ties, unite in giving it the same reply. And yet this very question is the one which men often treat so lightly, giving it no answer at all, or else a careless one; and trying to escape from the consideration of the fact which alone makes our life "real and earnest." Dr. Johnson says that there must be something morally or mentally wrong in the man who treats religion with so little regard as to venture to live without it; yet how many amongst us, clever men, men with brilliant intellects, are in this condition! They have not yet learnt that the greatest victory which all their learning and genius can accomplish is to lead them to the feet of Christ—to set them in the "grand cathedral of Christian faith." They have not yet learnt that the questions in philosophy, in morals, in political economy, which so perplex them, might be settled at once and for all if they would attend to this other single question, which they have so long neglected for studies of far less consequence. Were Newton, Bacon, Boyle, Grotius, Leibnitz, mere babes? They were Christian believers. Were Macaulay, Carlyle, Thackeray, Scott, mere drivelling fanatics? They were sincere, simple Christians. Is not that which satisfied these men good enough for us? Are we so great, so perfect, that we must have a new religion—a soft, flattering, pride soothing religion, invented to suit us; a creed which shall never tell us we are sinners, or make us even a little lower than the angels? Let us try to make such a religion for ourselves, since we shall never find one ready made; its altar will be our self-conceit, and we ourselves its gods.

THE VICTORS CLAIMING THE SPOILS.—Our fervid contemporary *The Irish Canadian*, is never lacking in frankness. While the other papers controlled in the interests of the Roman Catholics, such, for instance, as the *Globe*, which is now a recognised Romanist organ, while these are proclaiming their patriotism the *Irish Canadian* fearlessly casts aside such pretences, and says right out that it is working to secure public offices for Roman Catholics. Since the elections it has put in bold claims for its Irish supporters. In the last issue it declares that when Mr. Mowat's fate was trembling in the balance because of the indignation of Protestants, the Roman Catholics rallied to his support and "saved him from defeat." Our neighbour knows whereof he speaks, and our Protestant friends will do well to note that the Romanists claim to have set their wishes at naught, by saving the arch conspirator with Archbishop Lynch, from defeat. How long will Protestants in Ontario, numbering five times the Romanists in the province, suffer the "Catholic vote" to be the supreme power in Ontario? So long as many of those Protestants sink principle in a dishonorable preference of a political party to the cause of Protestant liberty. The *Irish Canadian* demands that a shriek be given an Irish Catholic as a reward for Irish votes. How refreshing this open marketing of the franchise is! How ennobling to our young men to see a Church vote bought and sold in the open market like pigs or cattle! How noble a manifestation of Protestant principles it is to see Protestant papers, Protestant agitators, Protestant champions walking arm in arm with the Papal buyers and sellers of the freeman's franchise, and helping these base intriguers to complete bargains as shameless as the traffic in female honor, more shameless than the trade in slaves. We trust the Ontario Government will be honest and pay square y for the Catholic vote which "saved it from defeat!" Bargains are bargains, and it is right that as Romanists put them into office Romanists should reap the spoils of victory. Let us have then the manly, frank, appeals of the *Irish Canadian* attended to, we echo its cry, "Pay your debts and show your Protestant supporters to whom you owe your salvation from defeat."

A SHOWER OF COMPLIMENTS.

WE place before our subscribers and the public in this issue a long list of extracts from letters recently received, written by our friends who are renewing their subscriptions. We have made the selections in such a way as to fairly represent the tone of a large mass of correspondence. These extracts are taken from letters emanating from every diocese of Canada, from the Atlantic to the Pacific. They come also from men of diverse schools of thought, and from those of every rank in the Church and society of this Dominion. The only difficulty we have had has been the richness of the store from which to select. It is a somewhat startling sensation to sit at a central point such as we occupy, and be hearing and daily a chorus of praise, congratulation, and encouragement from the thousands of friendly supporters so distant from each other and from us, that their harmony is most impressive. The one note which is specially emphasized is strong approval of the course we have taken in demanding the abolition of the Ross Bible as a substitute for the Word of God. For asserting Protestant rights against the aggressions of Rome, whose insolence would never be tolerated but for political panderers who make a traffic of religion, we have had the earnest thanks of those who are the very cream of Churchmen as well as from many of those honorable Presbyterians and Wesleyans who pay homage first and chiefly to conscience. We feel deeply the kindness manifested by the shower of compliments poured upon us, and trust that we may have strength and grace given in the future to justify in some degree the chorus of praise which comes in like wave after wave of harmonious music, stirring us to sincerest gratitude and inspiring in us the ambition to more worthily fulfil the grave responsibilities devolving upon THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

A layman writes, "I am pleased with the stand you have taken with regard to the mutilated Bible."

A clergyman writes, "I immensely admire your recent courageous utterances and bold stand for Church and country, and feel you deserve the sympathy and aid of every true Anglican, and that we ought most emphatically to bid you 'God speed.' Our motto should be 'Floreat Dominion Churchman.'"

A layman writes, "I was much pleased with the articles in your paper *re* the Ross Bible. If I had the means I would have them printed in pamphlets for circulation freely. I enclose three dollars for two subscribers in addition to my own."

We want to increase the circulation of the DOMINION CHURCHMAN to 20,000 this year.

A layman writes, "I hope you will fight the battle as strong in the future as in the past, and victory is sure to come."

A lady writes, "We all appreciate your paper for its plain speaking on the Ross Bible in our Public Schools and other kindred subjects."

A clergyman writes, "I enclose three dollars, one for my own subscription, and two for two new subscribers to your most admirable paper."

We want 20,000 subscribers to the DOMINION CHURCHMAN. All our subscribers can get us one or more; will you try?

A layman writes, "Was much pleased with the noble stand you took on the Ross Bible."

A clergyman writes, "I hear many expressions of delight at the improved tone and accurate style of the articles in the DOMINION CHURCHMAN, with best wishes for your success."

A layman writes, "Your paper is always a welcome guest in my family. I must take this opportunity to congratulate you on the improved tone of the paper, its editorials have now the true Church ring in them."

We want each one of our present subscribers to make an effort to introduce the DOMINION CHURCHMAN into every Church family in the Dominion.

A clergyman writes, "Permit me to congratulate you on the improvement in the CHURCHMAN, wishing you an extended circulation."

A layman writes, "I would not like to be deprived of reading your valuable paper, which should be in every Church family."

A clergyman writes, "I will try and get you some subscribers, as I am greatly pleased with the paper, and think it very much the best Church paper in this country."

We want all our subscribers who have not yet renewed their subscriptions to do so at once.

A clergyman writes, "I wish I could do more to increase the circulation of your paper in my parish. In my opinion it is the paper for the Church people of this country."

A layman writes, "I like the DOMINION CHURCHMAN I think, for family reading and Protestant principles, it has no equal on the Canadian continent. Good must result from a careful and unprejudiced perusal of it."

A clergyman writes, "Wishing you all success in fighting for Protestant liberty against the encroachments of Romanism, aided by its allies of dissent."

We want the clergy to bring the DOMINION CHURCHMAN before their parishioners and prevail upon them to subscribe.

A layman writes, "I enclose four dollars—three for three new subscribers. Your paper is growing in favor here. The earnest desire of the enclosed subscribers is that you may continue to agitate until the Ross-Lynch Bible is put out of the way and the whole Bible is replaced."

A clergyman writes, "It will encourage you to learn that churchmen generally, consider your paper very much improved."

A layman writes, "I admire the way you spoke out against the encroachments of the R. C. Church, and hope you will continue to do so."

We want the DOMINION CHURCHMAN extensively circulated, as it is the best Church paper published in the Dominion.

A clergyman writes, "I must congratulate you on the excellent quality which the paper exhibits so continuously and uniformly, its tone and spirit are thoroughly good."

A layman writes, "I am so well pleased with your paper that I hope it will not cease to come to my house so long as I live. English churchmen who do not take your paper, do not know what valuable information they are missing."

A clergyman writes, "Are you likely to be sending an agent here to canvass for your paper, I would help him to the best of my ability."

We want all our subscribers who have not paid up their arrears to do so immediately, and pay this year's subscription in advance.

A layman writes, "Allow me to offer you my sincere thanks for the noble stand you have taken in defence of the full Bible text for use in our Public Schools, and to wish you unprecedented success in your circulation and usefulness."

A clergyman writes, "Your excellent paper is a most valuable addition to the Church literature of the country, and is truly welcome to many Church families."

A layman writes, "I am very much pleased with the tone of your valuable paper in these times of Popish aggression. Success to the DOMINION CHURCHMAN in defending the Bible."

We want all our friends to send to the office for free specimen copies, for circulation amongst their friends.

A clergyman writes, "Would that a copy of the DOMINION CHURCHMAN were in the house of every churchman in the Dominion."

A layman writes, "We are delighted with the DOMINION CHURCHMAN and 'Layman's Thoughts,' long may you live to fight your battles."

A clergyman writes, "I am much pleased with the DOMINION CHURCHMAN and its honest, fair Church tone."

We want all our subscribers to pay promptly in advance.

A layman writes, "I take this opportunity of thanking you for the fearless stand you have taken to prevent our beloved Bible being mutilated and taken from our Schools, and I can assure you that it has done much good, for not only in our Church, but by ministers of several denominations in this locality, sermons have been delivered denouncing the over zealous politicians, who are placing their party spirit before their God, their Church, and their country."

A layman writes, "I never was so well pleased with the paper before as I am now, to see that there is a bold stand taken against the Roman Catholics and the Rielites, for my part I think it is next to high treason, and I don't know what will be the end of it. I am afraid the old Reformation has got to be fought over again."

We want each subscriber to show his copy of the DOMINION CHURCHMAN to his neighbour, and get him to subscribe.

A clergyman writes, "The DOMINION CHURCHMAN is doing a good work, and the paper is decidedly improved, which is saying a good deal."

A layman writes from Algoma, "I am much pleased with the manly and independent stand taken by the paper. It comes to my table weekly, as an old friend and as a Churchman I am glad and proud to see it there. We have not seen a clergyman or a bishop for two years, although there are thirteen settlements in eight school sections around us. We are not so blest as those to the east and south of us where the Rev. Mr. Crompton has done the great work. This place is sixteen years old, and has had seven visits from the two bishops of Algoma. You see what a boon a good Church paper is to one who loves our old Catholic Church, and is an Englishman as well."

We want all our subscribers to pay up their arrears at once.

A layman writes, "I admire the noble stand you have taken in regard to the Bible question, and I deeply regret the silence of the *Evangelical Churchman*, of which, until now, I was a great admirer, I will take it no longer."

We want each one of our present subscribers to make an effort and get us one new subscriber at once.

A clergyman writes, "I am more than pleased with the stand you take on the Ross Bible. I heartily wish you success."

A layman writes, "I must say I like your paper and find it very edifying, and hope that the New Year may be a good one for yourself and a prosperous one for the DOMINION CHURCHMAN."

We want all our subscribers to make every effort to increase the circulation of the DOMINION CHURCHMAN this year.

TO SUBSCRIBERS.

A LARGE number of our Subscribers have not yet paid up their arrears and their subscription in advance. We ask ALL who have not yet done so, to forward the amount in the envelope enclosed in this number of the DOMINION CHURCHMAN. All arrears must be paid up to the end of 1886, at the rate of \$2 per annum; one dollar additional, if sent at once, will pay to 31st December, 1887. Please attend to this now, also try to get us one new subscriber.

—"It does us good to admire what is good and beautiful; but it does us infinitely more good to love it. We grow like what we admire, but we become one with what we love."

EXTENSION OF THE DIACONATE.

THE Bishop of Manchester deserves the warm gratitude of the whole Church for undertaking to solve practically the above question, for it is peculiarly one to which applies the rule, *Solvitur ambulando*. In answer to the charge of boldness with which his action has been met, the Bishop justifies himself by showing that he is really only giving effect to a resolution unanimously adopted by the Upper House of Convocation of Canterbury, and by the Convocation of York in full synod. The circumstances of the Church, however, are the true justification of the Bishop's action. The numbers of the ordained clergy are already miserably inadequate to the numbers and needs of the population; and each year brings a large addition to the population requiring an increased proportion of clergy which is never likely to be obtained.

The comparatively small number of clergy already belonging to the Church are inadequately supported, and the laity, so far from showing any willingness to increase the value of the poorer benefices and the stipends of the poorer curates, barely support the current working expenses of the church, and favor church extension only in the form of bricks and mortar, rather than in the much more needed form of personal ministry. How then is the need for a large and constant increase of the ministry to be met? for unless it is met soon, the Church will lose the people and be like a small island in a great sea. It cannot be met at all if the principle on which the ministry is at present supported is to be strictly adhered to. Hitherto the feeling of the Church has been in favour of the entire exclusion of the clergy from pursuing secular callings for a livelihood or for profit, and of requiring them to give themselves up entirely to ministerial work. Of course, if the Church forbids its ministers to support themselves in order that it may benefit by their exclusive devotion to its spiritual interest, then the Church must support them while they are doing its work.

At present, even though largely aided by old endowments, the laity do not as much as carry out this just principle fully. Hundreds of the poorer clergy may justly complain, 'You will neither support us while we are working for you, nor let us support ourselves.' It is clearly useless, then, to expect any increase of the clergy on the condition of their maintenance being provided entirely by the laity. But if the laity wish and need a large increase of the ministry, and yet are not willing or able to support that ministry, then the only alternative is that additional ministers should be ordained, but be left free to support themselves by following their secular callings, and should give their Sundays and leisure hours of work days, instead of their whole time, to the sacred work of the ministry.

All objections about possible risks and difficulties that may attend the introduction of such a plan are quite beside the question at issue. If such a plan as that indicated above

is reasonable and scriptural it is quite enough, we have a right to act upon it, and we could have no stronger justification and basis for our action, even if we desired it. It is not until the plan is put into operation that we shall gain the experience which will show under what conditions and safeguards it can best be applied. That it is a reasonable principle no one surely can deny. That it is scriptural and apostolic is proved beyond doubt by St. Paul's own example and teaching. It may, of course, be objected that the English Church has hitherto preferred a ministry restricted to spiritual duties and supported meanwhile by the laity. But as this principle, though the best if it were possible, is only partially carried out, even in the case of the existing and comparatively small number of the ministry, and could not be carried out at all in the case of a large increase of that number, preferences must yield to facts, and the *best possible* plan must be adopted instead of sighing for the *impossible best*. In the case of a disestablished and disendowed Church, it may be that the great majority of her clergy will be compelled to maintain themselves by their own labour. And there would be nothing in such a state of things at all opposed to the spiritual character and office of the clergy; the *differentia* of the clergy are not their accidental separation from secular labour and from the necessity of self-support, but their holy orders. It is a popular delusion that a man is not a clergyman if he does any secular work which a layman does, and that a layman becomes a sort of clergyman if he does any religious work which a clergyman does.

The system of a self-supporting diaconate will give the Church what she has never had before—a real diaconate; for the present diaconate is only a brief anticipation of the priesthood. It will also give us what it is certain the Church will never get in any other way, viz., a constant increase in the numbers of the clergy proportionate to her growing needs. It will utilise a large section of her most pious and intelligent members whom she has hitherto neglected to turn to account, whereas the corresponding class among the Dissenters has ever been the mainstay of Dissent. The natural and legitimate development of strictly lay help will be as free as ever. Lay men and women without licenses will act, as now, as unpaid Church workers in every branch of ordinary parochial work; and lay men with licenses will be able to take services and to preach (but not to administer the Sacraments), in licensed but unconsecrated rooms and mission churches. But the consecrated churches and their regular services, communions, and sermons, will be the exclusive sphere of the ordained priests and deacons, whether self-supporting or laity-supported. As long as the Church of England holds the doctrine of the threefold ministry, she cannot rightly increase or decrease those offices by even one. And if unordained men, call them sub-deacons or what not, can be permitted to perform the full functions of ordained men, what is the good of ordination? If the Church ever breaks down

the barrier between the ordained minister and the unordained lay helper, she will be untrue to primitive and Apostolic principles. That barrier, however, is one of commission and function, not of means of support. By the new plan provided by Convocation the distinct character and prerogatives of the diaconate and priesthood will not be obscured or tampered with, and yet ample provision will be made for any amount of increase in the numbers of the ordained ministry that the Church's pious and intelligent members may be capable of supplying.

That they will not fail the Church in her hour of need may be safely predicted, but that will soon be determined by events. At any rate, in having recourse to this plan the Church is turning to the only quarter and remedy whence help can be expected, and to the only method which is in accordance with scriptural and primitive principles.—H. M. in *Church Bells*.

A VALUABLE LETTER.

THE following letter contains such interesting and valuable matter that we give it prominence in the hope that it may be of much service in correcting a common error. The writer, Mr. Geo. S. Holmstead, deserves the thanks of Churchmen for preparing this conclusive reply to a contemporary whose knowledge of Church history is so clearly shown to be defective.

To the Editor of *The Week*:

SIR,—In an article entitled "Lord Selborne on Disestablishment" in a recent number of *The Week*, the following passage occurs in reference to the Church of England in the pre-Reformation era, which appears to me misleading. The writer says:

"Moreover, the Church in England was not the Church of England, it was a segment of Latin Christendom; its head was the Pope of Rome; when it showed its distinctive character, as it did under Becket, instead of being national it was anti-national, and set the government of the nation at defiance."

A reference to Magna Charta will show that the first of these statements is historically untrue, and that the Church in England was then known as, and called, "The Church of England." The first clause of that celebrated document reads: "The Church of England, or English Church, (Ecclesia Anglicana) shall be free, and shall have all her whole rights and liberties inviolable." Other statutes and public documents might be referred to in which the Church in England is styled "the Church of England." e.g., in letters patent of 3 Edw. II., printed at p. 165 of Ruffhead's Edition of Statutes, the following words occur, "Nos ad honorem Dei et pro pace et tranquillitate Ecclesie Anglicane." In 9 Edw. II., st. 1, the same words occur. The 25 Edw. III., st. 6, speaks of "seinte Eglise d'Engleterre," i.e., "the holy Church of England." The 6 Rich. II., c. 1, says: "First, it is ordained and accorded that our holy mother the Church of England (sancta mater Ecclesia

Anglicana) have all her liberties whole and unhurt, and the same fully enjoy and use." Many other statutes might be referred to, passed in pre-Reformation days, to show that the people of England called the Church in England "The Church of England," or "English Church."

The Church of England was, no doubt, in one sense, a segment of Latin Christendom very much in the same way that Ontario and Quebec are segments of Canada; but Ontario is not Quebec nor a part of it, nor is Quebec Ontario.

Is it not also a popular error to speak of "the Church" as if it consisted solely of the clergy? Were there no laity in the Church of England in Becket's time? Were they anti-national? Did they set the government at defiance? If not, how can it be truly said that the Church of England in Becket's time was anti-national?

The fact is, in Becket's time the Church of England was merely another name for the people of England, for the one composed the other, and there were no dissentient sects from the national church.

No doubt the priesthood contributed very largely to the Papal encroachments in England; but whoever will calmly examine the statute law of England will find ample evidence that these encroachments were regarded long prior to the Reformation as usurpations of authority, and that the people of England in Parliament were constantly endeavouring to restrain these encroachments on the liberties of the national church.

For instance the 25 Edw. III., st. 5, c. 22, provided that persons purchasing "a provision" in Rome for an abbey should be out of the King's protection. The 25 Edw. III., st. 6, recites at length the grievances of the King and people by reason of the Pope assuming to appoint aliens to fill English benefices, and imposes penalties on those who seek such appointments from the Pope. The statute 27 Edw. III., st. 1, c. 1, imposes the penalties of *Pramunire* (i.e., put the offender out of the King's protection) on all suing in a foreign Court, i.e., the Papal Court; 38 Edw. III., st. 2, c. 1, imposes like penalties on persons receiving citations from Rome in causes pertaining to the King; 3 Rich. II., c. 3, provides that none should take any benefice of an alien or convey money to him; obviously aimed at the Pope, who was the only alien who assumed to give away English benefices. See also 12 Rich. II., c. 15; 13 Rich. II., st. 2, c. 2 and c. 3; 16 Rich. II., c. 5; 2 Hen. IV., c. 3 and c. 4; 9 Hen. IV., c. 9 (Ruffhead's ed.); 3 Hen. V., st. 2, c. 4; all of which statutes are plain and incontrovertible evidence of the struggle maintained by the Parliament (in which of course both the laity and spirituality of the Church of England were represented) against the encroachments of the Papacy on the rights of the Church of England. So far from it being true that the Church of England was even anti-national in the pre-Reformation period, it must be apparent that it was always intensely national, and it could not well be otherwise, unless the people in their Christian

aspect were opposed to themselves in their political aspect.

It appears to me the writer of the article in question also fails to grasp the distinctive character of the Reformation of the Church of England. Neither clergy nor laity at the Reformation pretended to set up a new church. Their object was simply to purge the old Church of England of errors. Out of 9400 beneficed clergy in Elizabeth's reign, only 189 refused to conform, and yet the writer of the article says if the clergy could have had their way they would have left things as they were. For eleven years after the Reformation was effected in England, as we learn from Sir Edward Coke, those who favoured Romish doctrines continued to worship with their brethren who rejected those doctrines, and communicated at the same altars. Would they have done so if they had thought a new church had been set up? When the Pope, in the eleventh year of Elizabeth's reign, excommunicated the Queen, and ordered his followers to withdraw from the national church, the schism was effected, but that was the act of the Pope, not of the Church of England. She never excommunicated the Romanists; all that she essayed to do was to prevent Romish doctrines being imposed on people as a condition of communion in the Church of England.

The position taken by the Church of England was simply this: her reformers said in effect, Here is a mass of doctrine and practice which has grown up in the church, which is not sanctioned by the Scriptures, by the usage of the primitive church, nor by the church as a whole. Its sole sanction is derived from the decrees and usages of that part of the church which adheres to the Roman see. This part of the church is not competent to formulate articles of faith for the whole church; that is a matter within the province of an Ecumenical Council alone. We will, therefore, no longer suffer these doctrines to be taught in the Church of England as necessary to salvation, nor require them to be accepted as a condition of communion in the Church of England.

I do not understand how any Protestant can adopt the argument that this had the effect of destroying the identity or historical continuity of the Church of England, unless he adopts the further argument that the rejected doctrines are essential parts of Christian Faith. The identity of the Roman Church is maintained by her succession of bishops. So is that of the orthodox Eastern Church; so is that of the Anglican Church. The standard of faith in the Church of England is the Nicene Creed, which is the standard to which, barring the *Filioque* clause, the whole church has assented. No other profession of faith is required from communicants at her altars.

No doubt in pre-Reformation days it was believed by members of the Church of England that the world was flat and stationary, and that the sun moved round it. No one would now say that this error was an essential part of the Christian faith, even though a Pope

once thought it was, or that a church rejecting this error loses its identity. Neither can Protestants say that the belief in purgatory, transubstantiation, the worship of saints, angels, and relics, belief in the immaculate conception, the supremacy and infallibility of the Pope, the use of images, the denial of the Eucharistic cup to the laity, etc., are essential parts of the Christian faith, or that a church which rejects these doctrines and practices loses its identity. To reject that which is an essential part of the Christian faith might well be said to destroy the continuity and identity of any part of the church, but how the simple rejection of erroneous or non-essential opinions or practices can have that effect is not apparent. The Church of England at the Reformation imposed no new creed; she simply restored the ancient creed of the undivided church (namely, the Nicene creed) to the place of honour.

In this country we can afford to look at the question of disestablishment from the simple point of honesty, without regard to the exigencies of politicians. No one here will profit by the spoilation of the Church of England. If the Church of England is identical with the Church of pre-Reformation days, as I think it must be admitted it is, then her title to the ancient endowments is older than any other title to property; but even if, as her enemies allege, it dates only from the Reformation, is three hundred years of undisputed enjoyment not a sufficient title? Any honest man, if his own property was concerned, would say that it was.

No doubt the nation has power to deal with the property of the church just as fully as with that of individuals. It has power to take the property of A and give it to B, but such legislation can only be justified by extraordinary circumstances. If it could be fairly shown that the property of the church is in excess of its needs, or that it is being diverted to improper uses, a case for legislation might be made. But the attack is not based on any such suggestion, and the enormous sums which the members of the church have voluntarily given of late years towards extending the offices of the Church, is a sufficient proof that the ancient endowments are not adequate for the present spiritual needs of the nation, nor for that part of it which accepts the ministrations of the National church. GEO. S. HOLMESTED.

BIDS FOR THE TEMPERANCE, LIQUOR AND FRENCH VOTES.

WE referred in an editorial last week to the bidding going on for the liquor vote and the temperance vote. Take as a specimen the following extract from an editorial in an out and out temperance newspaper. The editor of the *Globe* says, "To hear some professing Christians talk, one might think that thieving and lying and licentiousness are venial sins, and that their practitioners might arrive at salvation by simply abstaining from strong drink!" *That sneer at Christian temperance workers is a clever bid for the sympathy of the liquor interest.* Then in another paragraph there is a sneer at the Ottawa Government for withholding the machinery necessary to com-

plete the Scott Act—that is a bid for temperance support. So the game goes on day by day, both parties being fooled to the top of their bent, and both swallowing the bait, although the party hook sticks right out plain enough to warn any but the stupidest of gudgeons. So with bids for the votes of fenians and traitors, as well as loyalists and patriots. In one place we read editorials breathing the rankest treason to law and order, justification of that unrivalled of scoundrels, Riel, censures on those who brought him to justice, demands that revenge must be enjoyed by his race because a Frenchman met his righteous doom. Excuses and apologies for his crimes are so passionate that a stranger might suppose some saint had been martyred in Canada for his faith! The effort is made to put the rulers of Canada in the pillory of shame, and to elevate Riel into the niche of national honour. All that we know to be the hollowest buncombe. It is merely the party bid for the French Catholic vote. But for this commodity, the *Globe* would not soil its sheets with the name of Riel. But, in order to catch this vote, it wades up to the knees in the foulest aspersions upon the loyal sentiment of every Canadian patriot, and seeks by falsehoods most foul, and slanders most base to blast the honour of men whose only crime is that they dared to uphold the law by bringing a scoundrel-murderer of the meanest type, to that punishment to which he was condemned by the tribunal of justice. But for the greed of Riel, the half-breeds would have shown no discontent, but for that discontent, Riel would have provoked no outbreak, but for that outbreak, Riel would have sunk into poverty and obscurity, that outbreak gave Riel a chance to demand a vast sum to flee the country, but for that demand Riel might have been thought sincere, but for his utter criminality of greed, he might have escaped the gallows, had he escaped the gallows the "Race and Revenge" cry would never have been raised, had that cry not been raised the *Globe* would have had no chance of capturing the Catholic vote in Quebec,—such is the sequence! A whole country torn with dissension because a party seeks to get into power by making a martyr of one whose very name is a synonym of blood-guiltiness, meanness, cunning, and moral rottenness, which, base as it was, is equalled in corruption by those who to-day are pandering to "Race and Revenge!"

God help Canada if there is no better bond for national unity than the rope which was fouled by the neck of Louis Riel. The politicians do indeed need praying for, who are helping to establish a government for Canada on the basis of a traitor's scaffold. The party which is cemented by the blood of such a murderer as Riel is a mere congerie of traitors. For the honour of that party, for the honor of Canada, be it said that that party will be deserted on this issue by every citizen who respects himself, the law, or his country. In days of yore the treason now freely spoken by party leaders and by the party press, would have met a doom akin to that of the wretch whose crimes are sought to be made the stepping stones to power. In days to come those who now are using Riel for party ends will share his infamy. History will picture them battenning on a corpse like political ghouls, as party wolves so hungry for office that they even sought sustenance in a grave!

—There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at an expense of a hardened and wounded heart.

BOOK NOTICES.

ANCIENT EGYPT. RAWLINSON'S HISTORY OF EGYPT, with several hundred illustrations and a map. Complete in two volumes. Published by John B. Alden, New York and Toronto. The price of these books should bring them into every home where books of any kind ever enter.

GUIZOT'S HISTORY OF FRANCE, richly illustrated. John B. Alden, New York. We should like to see books of this class made text books in our Public Schools instead of the disconnected literary, spicily selections now in use which teach nothing and deprave the taste. Before any youth leaves school he ought to be familiar with the classic histories of England and other great nations. Young men who are alive to the charms of knowledge and awake to its power should acquire books like Guizot's France and master them; they would discover in this work a reward of life-long enjoyment.

ART AND LIFE, a Ruskin Anthology, compiled by W. Sloane Kennedy. John B. Alden, New York and Toronto. To those who cannot secure an edition of Ruskin's works, which no student of literature will be without if possible to secure, even by privation of comforts, the Anthology will be a valuable substitute. To Ruskin readers the work will also be acceptable for reference and occasional enjoyment in odd moments. Mr. Kennedy has been the little Jack Horner in the Ruskin pie, and has pulled out the plums with judgment and taste.

HOURS WITH THE BIBLE, from Samson to Solomon. By Dr. Geikie, with illustrations. John B. Alden, New York.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE; vol. v. John B. Alden, New York. The range of this work is well shown by the initial name of this volume and its closing one. It opens with a brief biography of Mary Cowden Clarke, of whom this generation know nothing, and it ends with the life of Cyprian, of whom the public hear occasionally when theological controversy is afoot in the newspapers. A passage from this Church Father on "The Unity of the Church" is appended, which will open the eyes of many as to the teaching of those who touched hands with the days of the Apostles, and from the Apostles learnt the Divine message. Bishop Cyprian asks a question which needs putting to-day with all plainness. "He who strives against and resists the Church, is he assured that he is in the Church? For the blessed Apostle teaches this same and manifests the sacrament of unity." There is One Body and One Spirit. "This unity firmly we hold and maintain, especially we Bishops, presiding in the Church, in order that we may approve the Episcopate itself to be one and undivided." The Cyclopaedia is admirably compiled and as valuable for reference as it is interesting to read.

NATURAL LAW IN THE SPIRITUAL WORLD, by Henry Drummond, F. R. S. E., &c. This edition of a much debated work is sent out by Mr. Alden for forty cents! Every chapter is worth more. The clergy will find this work highly fruitful in suggestions and for direct use in the pulpit. We do not accept all Mr. Drummond's conclusions; but his work is full of original thoughts and striking illustrations of a new order, based upon analogies between life in the sphere of nature and the life of the soul.

THE CHURCH REVIEW, edited by Rev. H. M. Baum, December, 1886. Publishers: Houghton, Mifflin & Co., New York and Boston. Annual subscription, \$4.00. This Review is highly honorable to the Church of the United States, which worthily maintains the repute and honor of the Church of England for scholarship and literary power. The contents of the December number are "The Paradox of Christian Union," "Socialism," "The American Church and its Name," "The Pilgrims of Plymouth and the Puritans of Boston," and "Hymns and Hymn Times." Besides these valuable articles the Review contains a number of short reviews of current literature in Fiction, Science

and Theology. If a suggestion may be allowed we should like to see an improvement in the binding, which is somewhat defective in convenience. But the publishers doubtless have thought this over.

SACRED SONGS AND MISCELLANEOUS POEMS, by John Imrie, Toronto. Published by Imrie & Graham, 28 Colborne St., Toronto. This attractive little volume will, we trust, find much favor with purchasers of gift books, as well as with those who are anxious to see what rank of poet we have in Toronto, and who desire to encourage his work. Mr. Imrie's muse is of a gentle, loving, home-brooding nature, full of the tenderest sympathy with the young and for the sorrowing. There will be many a smile and many a tear started, and many a heart will be gladdened by these songs of faith and love. The book is handsomely bound and should command a large sale.

We have received first copies of several newspapers. The *Standard*, of New York, the organ of Mr. George and the R. C. priest who has got into trouble by preaching Mr. George's socialistic doctrines. We refer to this elsewhere. A paper of more interest is before us with the somewhat startling title *Arcturus*. Now *Arcturus* had a bad reputation as a storm herald, and its very name is suggestive of growls and such hugs as bears do give, "but not for love." The new venture has for Editor and Proprietor Mr. J. C. Dent, whose ability needs no praise from us. He proposes to deal with all questions usually discussed by the press from an independent standpoint, and in his first number does so. We trust *Arcturus* will shine without financial or any other of the many forms of obscurity that come between such stars and we mortals who need their light! The press stands in grievous need of moral and intellectual independence. It is only too true of many what the *Presbyterian Review* says of one of the editors of the *Globe*—that they "write lies to earn bread and butter."

We have received a newspaper issued in the interests of what is farcically called "secularism," a name which no level headed man can bear mentioned with patience, for it implies an utter falsehood. Every Christian man is anxious for the secular life, far too much so usually, and every movement for the secular advancement of humanity has found its first impulse in religion—in the faith and love which shine forth as the glories of Christianity. The secular organ is a bad sign for Toronto; it bodes ill, and the very fact that it chuckles over the Ross Bible ought to give every Christian man a motive for helping to freeze it out of existence.

THE MUSICAL JOURNAL is another new candidate for public favor and deserves it. This paper is published by Timms, Moor & Co., Toronto, and is devoted to affairs directly musical or naturally associated with music. The first (monthly) number is interesting and gives promise of life. A part song by Mr. Arthur E. Fisher adorns the issue. We trust this venture will be sustained, as the field is open and the music-loving public now very large. It is another sign of the times that the *Musical Journal* announces that it also is independent. There is clearly an independence epidemic abroad when a music paper ventures to claim this position!

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BEARSBROOK.—A Christmas tree entertainment, which proved quite a success notwithstanding the extreme coldness of the weather, was given on Thursday evening, 30th December, 1886, for the benefit of the Sunday school of Trinity Church, in this village. Some \$80 worth of presents were displayed upon the tree, and distributed by Santa Claus in person to the children and teachers, while the Incumbent and Mrs. Baker were not forgotten. The organist, Miss Emma

Lowe, was the recipient of an exceedingly pretty silver watch, the gift of the congregation. An enjoyable evening was spent by all.

A sneak thief entered the Parsonage of St. John's Church, Stirling, and stole the sum of \$87, which had been presented to the Rev. T. Godden on Christmas day.

It is expected that the new Church at Duncanville, Mission of Osgoode, Rev. E. Pick, Incumbent, will be opened on Thursday, 10th February. Archdeacon Lander, Bishop of Ontario's Commissary, officiating.

Snow storms and blocked roads are now seriously impeding the progress of the Missionary Deputations throughout the Diocese, and the cutting down of the receipts this winter for that important Fund is threatened.

DIED.—At Bearbrook, County Russell, on the 17th January, 1887, Mrs. Mary Ann Armstrong, widow of the late Charles Armstrong, aged 82 years. She and her husband were among the earliest settlers of the Township of Cumberland. Retaining to the last full possession of all her faculties, she departed this life "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and only hope; and in favor, it is trusted, with God, and in perfect charity with all the world."

BELLEVILLE.—*Christ Church.*—The Rev. E. W. Sibbald on Sunday morning read his resignation to the congregation, which is to take effect as soon as the arrears of his stipend are paid up, amounting to some \$650. We are informed that his warden, Mr. Gorman, and others are making an effort to raise the amount.

CORNWALL.—*The Mountain Memorial Church.*—This new Church was opened for public worship last month. There were two services, one at 11 a.m., and another at 3 p.m., and although the weather was intensely cold, yet the attendance was very large, and all present seemed deeply interested in the services, and grateful that another centre for Christian life had been formed in the Parish. The following clergymen were present and took part in the services: The Ven. Archdeacon Jones, who preached at the morning service, and the Rev. E. P. Crawford, M.A., who preached in the afternoon. The Rev. Dr. Mountain, Canon Pettit, the Revs. Gower Poole, Joseph Elliot and T. Hood. The musical portion of the services was ably and efficiently rendered by the choir of Trinity (Memorial) Church, and the offerings of the people amounted to nearly \$300. In the evening there was a mission service in the Parish Church, and an appeal for Foreign Missions made by the Venerable the Archdeacon, and the Rev. E. P. Crawford, M.A. The beauty and completeness of design, far surpassed, as we hear, the anticipations of all who had, for the first time, seen its interior on Sunday morning. From Canon Pettit's remarks, we gather the following:—That the site was selected and purchased by the rector and church wardens of Trinity (Memorial) Church; that the Church itself was erected solely by the liberality of the Rev. Dr. Mountain, and the chancel furnished by the work of the ladies at the east end of the town. After referring to the liberality of the Rev. Dr. Mountain, and his deep interest in the work of the Church in the parish, and also of the pious work and generous offerings of his sainted mother, he said that his purpose in calling the Church "The Mountain (Memorial) Church," was to perpetuate the name of the Mountain family, not only the Cornwall branch, but that of the whole family wherever residing. He then declared the Church duly opened in the name of the Father, and of the Son, and of the Holy Ghost, and entreated all persons to resort there, to hear God's Holy Word read and preached; to profess their faith in Jesus Christ before men; to offer their prayers and praises to God, and to receive the Blessed Sacrament of our Lord's Body and Blood; and he prayed God to inspire all who may enter within its walls to reverence the place as God's Holy House of Prayer.

Missionary Meetings in Hastings.—The Rev. H. Farrar and the writer reached Millbridge by the Central Ontario R. R. on Saturday evening the 22nd January. We were kindly and hospitably received by Captain Norman D. J. Ward, Esq. The falling rain and sleet underfoot both serving to discourage us. The rain continued all night, and on Sunday morning the roads were almost impassable. But the meeting numbered 25 persons, and the collection was \$2 42—much better than could be expected. El Dorado, 9 miles from Millbridge, was the next station. How to get there was the question. Teams could not travel. How-

ever, the Rev. W. W. Burton borrowed a "hand car," and with the assistance of Mr. Ward and a section man, the clergymen worked their passage to their destination; but alas! only to find that they were an hour late and that the meeting had dissolved. Back on our track 5 miles to Bannockburn for the evening by the hand car. Here the meeting was large. Fifty people were present and listened attentively to the speeches of the Deputation. Dr. Gardner very kindly entertained us for the night. Monday the day was finer and we drove off to Queensborough for the evening meeting. Mrs. Thompson's and Mr. Wiggin's houses were opened with hearty good will to the Deputation. As they were old acquaintances the meeting again with them was a great pleasure. There was one, however, "a vanished hand" from the Thompson family—the head of the household who about two years ago departed in peace and happiness to the land of everlasting rest. His loss to his family, to the Church, and to the community at large is very great. But "the Lord gave, and the Lord hath taken away." There were present in the evening about 60 persons. Mr. Farrar gave an eloquent address and was listened to with marked attention, as was also the convener of the meeting. Again the collection was satisfactory, and enriched the coffers of the Mission Board to the extent of \$7.18. The Deputation left Queensborough early the next morning en route for the North Hastings meetings.

TORONTO.

The ladies of the Church Womans' Mission Aid would be much obliged by donations of second hand Altar cloths and linen suitable for poor country parishes. Address, C. W. M. A., 1 Elm st., Toronto.

The amusing illustrated lectures to parents and children given by Rev. Jeffrey Hill, of Oshawa, in the various Sunday schools of this city during the last two weeks have been largely attended and greatly enjoyed. A statement of the sums contributed by the various congregations towards the charitable object that the lecturer has in view, will be published with an expression of his grateful thanks some time during Lent.

The first quarterly meeting of the Womans Auxiliary to the Mission Board of the Toronto Diocese, was held on Wednesday, Jan. 27th, in St. James' school house. About 60 ladies were present—members of the different parish branches in the city; also the three secretaries of the Diocesan Board. Mrs. Sweatman, as Hon. Pres., presided, and opened the meeting with prayer. The Secretary then read a paper explaining the origin and purposes of the Society, and stating how far the work of organization had proceeded, and what yet remained to be done. The Secretary of the Church Womans' Mission Aid (which Society now works in connection with the W. A.) reported that 25 boxes of clothing, etc., had been sent out from the central rooms valued at over \$700. Also that reports had been received of boxes sent out from the branches of All Saints, St. Mark's, Parkdale; St. George's and St. James'; but in consequence of the contents not having been valued in some instances, it was impossible for her to give a proper valuation, but it was supposed that it would amount to at least \$300 more, making a total of over \$1,000 since Sept. last. These boxes had been sent, some to Toronto diocese, some to the North-west, but most to Algoma diocese. The Secretaries of several branches then reported meetings held, work done and in progress. The treasurer of Diocesan Board reported money received from the At Home, held in Oct. last, and money expended for current expenses, leaving a balance in hand of about \$40. An interesting paper on Missionary work was read by the President, Mrs. Renaud. The Rev. Mr. Brick, Indian missionary from Pearce River, told of the sufferings of the Indians in that part of the country, and of the extortionate prices charged for provisions. Flour costing \$20 a bag, tea, \$1 a lb., other things in proportion; he also pointed out how greatly they would be benefitted by gifts of clothing, and also the establishment of schools for the children. A collection for the expenses of the W. A. was then taken up, and the meeting closed with a hymn and the Benediction.

WYCLIFFE COLLEGE MISSION MEETING.—The mission meeting organised by the students of Wycliffe, was held in the college lately, at which addresses were delivered by several students and the Bishop of Huron. A highly interesting and valuable subject for such a meeting on any future occasion would be, "what progress in mission work can the Church legitimately expect while it is torn into pieces by party dissension and rent by party jealousy?"

ST. STEPHEN'S.—The annual missionary meeting of St. Stephen's church was held on 26th January.

Bishop Sweatman in the chair. His Lordship delivered an address on missions, and gave a statement showing that the parish of St. Stephen contributed the sum of \$368, during the past year, for the various missionary objects of the church. Rev. G. H. Broughall delivered an address in which he dealt with our Lord's injunction to make disciples of all nations, and contended that the carrying out of this precept is substantially the same in the settled parish as it is in what is commonly known as the "mission field." Rev. J. G. Brick, missionary, from Peace River district, Diocese of Athabasca, gave a very interesting account of the work in that remote place. He spoke in the highest terms of the genial climate and of the productiveness of the soil. There are about 90,000 Indians in that region, and few white men. The special object of Mr. Brick's visit here is to raise funds for a grist mill for his district. The nearest at present is 400 miles distant, and consequently the price of flour is exorbitant, sometimes reaching \$20 per bag. Contributions for this object will be gladly received by the city clergymen. It was stated that the Church Army, which has been working since October in St. George's parish, is to open a campaign in St. Stephen's parish on Monday next.

Annual Mission Meetings.—Most of the parish mission meetings, Toronto, have been held in the churches, with what result remains to be seen. We cannot help regretting the apathy shown by the slim attendances at these meetings. At the same time it is to be lamented that when the meetings are being arranged there seems no effort made to arouse the people from their sleepiness. By effort we are convinced that every parish might secure a gathering of at least as many as the average number who attend divine service.

NIAGARA.

The recent meeting of the Rural Decani Chapter of the Deanery of Wellington, presided over by the Rev. Rural Dean Spencer, was held at Arthur. These gatherings of the clergy, always interesting, have of late years been made more so by the delivery of bright, pointed, practical addresses by the clergy on the burning subjects of the day at the evening services, which always conclude the Chapter meetings. The speakers and their subjects on this occasion were: (1.) Rev. Rural Dean Spencer—"Duties of Churchwardens and Sidesmen." (2.) Rev. W. A. Blachford—"Family Worship." (3.) "Rev. R. T. W. Webb—"Confirmation," and (1.) Rev. A. J. Belt, M.A.—"Unity." (2.) Rev. R. S. Radcliffe—"Unity." (3.) Rev. Alfred Bonny—"Unity." These addresses were listened to with great interest by good congregations. The singing has been greatly improved in Grace Church by the erection of stalls and the removal of the choir out of the nave into the chancel of the Church. A ten days' mission just concluded at Alma, which is now attached to the parish of Arthur, has aroused a great interest in Church work; the Revs. Messrs. Radcliffe and Mignot conducted the mission.

COLBECK.—On the evening of Friday, January 7th, a surprise party of about 40 persons arrived at the parsonage, in this Colbeck settlement, and took entire possession. Shortly after tea had been served, the following address, accompanied with a purse of \$40 and a clock, was made to the priest in charge—the Rev. W. R. Blachford:

"To the Rev. W. R. Blachford,

"REV. AND DEAR SIR,—Your friends in the eastern portion of this Mission, in connection with those of Colbeck and Grand Valley, think the time has arrived when they should show in some slight way the appreciation they have for your self-denying efforts for their spiritual welfare. They are aware of the straight and discomforts which a Missionary in the backwoods of Canada has to put up with, and hope that the sympathy and friendly feeling which they have gathered to express this evening will encourage you to 'be not weary in well doing,' but to press onward with renewed vigor in the footsteps of your Master, so that with your aid and example, our Parish as it emerges from the wilderness and makes material and worldly progress, will also keep up in spiritual advancement. We shall endeavor to strengthen your hands in your labours, for the harvest is indeed great, and the labourer in this part of the Lord's Vineyard needs to be indeed strong for the work. Persevere as you have begun. Surely you can discern the light that is spreading throughout the Parish, and that our grand old Church of England is fast coming to the front, which is only her proper place. To you as a captain in the Lord's army, belongs the foremost place in the battle, and we wish to show you that we, the rank and file, will support you in the strife. We know your discouragements have been many, but we hope and believe that the worst is past, and this Mission has now taken a great step in advance, and will

with God's blessing never go back. We congratulate you upon your advancement to the Priesthood, and hope you may live long to serve in God's Holy Temple, even as did Simeon of old. In conclusion, we ask your acceptance of this purse, which we hope will convey to you the impression that we mean what we say, and we conclude with the best wishes from the united congregations for your future welfare, temporal and spiritual. Wardens of Bowling Green:—John Keefer, Geo. Bennett. Wardens of Colbeck:—Wm. Archibald, Alfred Colbeck."

After spending a very pleasant evening, the parishioners left for their homes about midnight. Before leaving all joined heartily in the singing of the Doxology.

DIED.—Fell asleep at Tilsonburg, Ontario, Jan. 17, in the full communion of the Holy Catholic Church. William Franklin Sutherland, aged 15, second son of the late James A. Sutherland, of Barrie, Ont., and beloved stepson of Rev. R. F. Dixon, Incumbent. "Grant him, oh Lord, eternal rest, and may lights perpetual shine upon him."

HURON.

TILSONBURG.—The angel of death has again invaded the family of the Incumbent. Only five short months ago it was our painful duty to record the death of his infant son, he (the Incumbent) being absent in England. This time we deeply regret that we have to announce the very unexpected demise of his second step-son, a dear, bright, young fellow of 15. His sickness was of a most peculiar nature, having been caused by a blow on the hip occasioned by a fall while skating at the roller rink. The injury being internal produced suppuration, which poisoned the system and caused death. In the vast majority of cases such injuries find an outward vent; in his case the pus was absorbed inwardly. Such was the insidious character of the disease that up to within forty-eight hours of his death his parents entertained no apprehension whatever of fatal results. He was buried in old St. Charles' cemetery alongside his infant brother, Rev. Mr. Finlay, of Simcoe, officiating. At the Bishop's recent visit to the parish, he had received the sacred rite of confirmation that become a regular communicant. He had also been appointed a teacher in the Sunday school. A few hours before his death he received the Blessed Sacrament with his mother, brother, and father. He had lately passed the entrance examination to the High School, and was about to enter upon a classical course with a view to taking Holy Orders. But "man proposes."

Rural Deanery of Norfolk.—The Rural-Deanal Chapter of Norfolk met in the town of Simcoe, Jan. 20th, the Rev. John Gemley, R.D., in the chair. The Chapter was opened with prayer by the Rev. R. J. Newell. The roll was then called, and all the clergy but one answered to their names. One or two parishes failed to send lay-delegates. On motion of Col. Mabee, seconded by Wm. Nixon, Esq., the Rev. J. R. Newell was re-appointed Secretary of the Deanery. The statistics of the various parishes were presented and showed in some cases an increase in contributions during the past six months. Various motions were then made and carried, among which we may mention the following:—That the Bishop be requested to direct the Sec. Treas. of the Diocese to furnish blank forms of schedules for R. D. meetings; That the time of the meeting of the Chapter be changed from January to September, in order that arrangements may be made for Missionary Meetings, That the clergy exchange duties with one another at least once a year during the months of May, June, July, August, or September, the Rural Dean to be exempt from this arrangement. This last motion called forth much discussion. There were also many ideas advanced as to how R. D. meetings might be made more interesting and instructive. Col. Mabee thought that the clergy should urge laymen to become interested in these meetings and to attend. He said he would like to see the Norfolk Deanery meetings a grand success. He cordially invited the Chapter to meet at Port Rowan next May. On motion, the invitation was accepted. At the May meeting there will be a celebration of the Holy Communion in the forenoon; in the afternoon the Chapter will meet for the dispatch of business, and at the evening meeting there will be a sermon, lecture, or essay, by some able man; the Rev. J. A. Ball and the wardens of St. John's Church, Port Rowan, to be a committee to make the necessary arrangements. After votes of thanks to the R. D. and others, the Chapter was closed with prayer by the Rev. J. A. Ball and the benediction by the R. D.

A public meeting was held the same evening in the S. S. room of Trinity Church, when a very able address was delivered by the Rev. Edward Softley, B.D., on the preaching required for the times.

SHELburne MISSION.—A Font has lately been placed in St. Paul's Church, Shelburne. It is entirely of marble from the Vermont Quarries. It stands 3 feet high and is 2 feet wide; consists of base on which rest four pillars supporting a massive octagonal bowl; five of the panels are enriched with emblems and inscriptions. The centre having the words: "The Laver of Regeneration,"—Titus iii. 5; while the panels on the left have the I. H. S. and the Latin cross; and those on the right bear the Cross and Crown respectively. The Font is upwards of a ton in weight, and reflects great credit upon Mr. R. Moore, of Orangeville, in whose marble works it was executed. The cost has been defrayed by subscriptions and free will offerings from the Church people of Shelburne.

HORNINGS MILLS.—The subscription list for the new Church of St. John the Evangelist, at Hornings Mills, has now reached the sum of \$980. The contracts amounting to \$1,225 have just been let out, and as for this sum we are getting a Church 40 x 26 finished and ready for service, it must be considered very cheap.

GALT.—Cottage Services.—The Rev. J. Ridley, Rector of Trinity Church, has commenced a series of cottage services among his parishioners in the suburban parts of the town. The meetings are held on Tuesday, Wednesday and Thursday evenings, and are meeting with encouraging success. A Band of Hope has also been organized in connection with the Sunday School, which will meet on the first Monday in every month.

The Young Peoples' Literary Society has recently been reorganized. The Rector having secured perfect unanimity on the part of the congregation to discountenance in every way the raising of funds for church purposes by means of tea-meetings, bazaars, raffles, etc., does not lose sight of the fact that gatherings for social intercourse and mutual improvement are very desirable. He has therefore inaugurated a series of literary entertainments, which will be held monthly in Trinity Church School Room, under the auspices of the above-named Society. The first was held on Monday evening, 24th inst., and consisted of solos, duets, readings, recitations, etc. Following this will be a course of entertaining lectures by the following divines, whose services have been so happily secured by the Rector:—Rev. Robert Ker, late rector of Trinity Church, Quebec; Rev. Canon DuMoulin, of St. James Cathedral, Toronto, (conditionally); and Rev. Prof. Clarke, of Trinity College, Toronto. Others are expected to follow. On Sunday last (23rd inst.) the Rev. Professor Roper, of Trinity College, assisted the Rector in the services and preached morning and evening.

A very handsome brass lectern was recently presented to the Church through the family of J. G. Dykes, Esq., which adds greatly to the chaste appearance of God's house.

A brass tablet of exquisite design and workmanship was recently received by Adam Warnock, Esq., from Miss Dickson, who is now in Europe, in memory of the late Hon. Wm. Dickson and his sons William and Walter Hamilton. It has been suitably placed in position on the wall of the Church. This makes the third tablet erected in the church. The idea is certainly a very beautiful one and should be encouraged.

The Chapter House.—The branch line of the Canada Pacific Railway, passing through the Chapter House grounds, the Chapter House claim the sum of \$81,000 for ground and buildings, as they are rendered unsuitable for the purpose for which they were designed.

LONDON.—The new Church in the City.—The Church, for which the site has been secured in the north end of the city, will cost at least \$9,000. The following appeal from the Rector, issued in the "Parish Magazine," states its present financial prospects: "The congregation worshipping in the Chapter House, London, are trying to collect funds sufficient to build a new church in the North end of the city. They have themselves provided, with the generous help of the city clergy and others, about \$8,800. At least \$5,000 are urgently needed. Is there no kind friend to whom we have not yet appealed, who will send a New Years Gift for this purpose to the Rector."

In Memoriam.—The death of Mr. George Chittick, at Dorchester, on Monday, January 17th, 1868, has been heard with regret by all who had the pleasure of his acquaintance. He was a native of Enniskillen, Ireland, and was for forty-four years a member of the United Church of England and Ireland. He was presented with a handsome Polyglot Bible by his fellow parishioners, as well as a purse of money, for his indefatigable zeal in behalf of the Church he loved so well. He bore arms in defence of the civil and religious liberty of his native country, against the disloyalists who, then as now, menaced the Church and State. He came to this country in the year 1868.

ALGOMA.

SIR,—Will you allow me to state, through your columns, that I have just received from a Toronto Churchman a most generous proposition to the effect that he will contribute \$200 a year, for three years, towards the stipend of a clergyman to take charge of a tract of country, between thirty and forty miles in length (in the district of Parry Sound), within which the Church has hitherto been wholly unrepresented, save by a few occasional services, and where a number of Church families are to be found, who, if any longer neglected, must either be absorbed by other religious communions, or else drift out into the gulf of practical infidelity. If, however, I am to avail myself of this generous offer, at least \$550 more will be needed per annum to render the stipend at all adequate. May I not confidently appeal to your readers to assist me in utilizing this providential opportunity of repairing the neglects of the past in the territory referred to, and of caring for the souls of brethren, who, till now, have been, so far as their own Church is concerned, as "sheep scattered abroad having no Shepherd."

It is hoped that responses to this appeal may be given on the same terms as the original proposition, viz., for three years, dating from January 1st, 1887.

E. ALGOMA.

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.

THE LEAFLETS.

SIR,—I am sorry that I should appear ready to add to the worries of the chairman of the Leaflet Committee, whose explanation was sufficient. The object of my brief letter was simply to show the need there is of care in preparing these lesson papers which are so extensively used. Many persons, doubtless, imagine that such elementary instruction does not need much care or learning. There can be no greater mistake. In the preparation, for example, of elementary school books, is it tyros in philology or science to whom such work is entrusted? The maturest learning is justly sought for such work; and in our brief lesson sketches, considering that divine religion is their subject, this rule still more seriously applies. In criticizing the labours of the committee, great sympathy is their due.

Yours,
Port Perry, 28th Jan., 1887. JOHN CARRY.

LEAFLET NO. VII.

SIR,—It is an unwelcome task to destroy a great reputation, but the interests of truth and of accurate exegesis are paramount. The great Hooker, whom no one after this may call learned or judicious, in a work hitherto known as great, has written what needs "explanation and expurgation." He has adduced as a proof text of Christ's assumption of human nature, Heb. ii. 16, "He took not angels, but He took the seed of Abraham." Now every one who knows anything, knows that though it is perfectly true that Christ did not assume angelic but human nature, it is "propositionous" to employ these words as a proof text of that doctrine. The marginal reading, not to mention the Revised Version (which perhaps Hooker was not acquainted with) leaves him "without excuse." The learned Dr. Carry will agree with me that this is indeed a "startling specimen" of New Testament exegesis. "Work on such a bad foundation must tumble." Still Hooker has not tumbled and is not likely to tumble for some time to come. It is very different with the Institute Leaflet. We have no learned Hooker on our committee to correct our "proof texts," and so the leaflet must go. Dr. Carry says it "must tumble."

Ho there! Look out! Stand from under, or some body will be hurt.

January 27, 1887.

J. D. C.

SKETCH OF LESSON.

SEPTUAGESIMA.

FEBRUARY 6TH, 1887

Out of Egypt.

Passage to be read.—Exodus xii. 33-39; xiii. 20-22.

It is sometimes very pleasant to start out on a journey, especially if you are going to a place that you like. In our lesson to-day we have an account of a whole nation leaving a country at God's command. What nation is it? Where are they going? What place are they leaving?

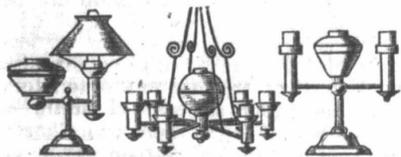
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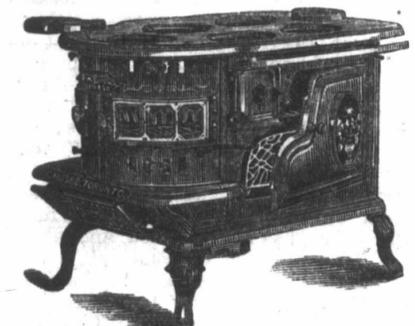
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directions men are hurrying forward; here and there women are busy tying up goods of all kinds. The sheep and cattle are being collected and driven in the direction of Rameses, the chief city of Goshen, whence all set out. We are told three things about these crowds:—

1. *Their numbers* (chap. xii. 37). The number mentioned (600,000) includes all the males who could march. The total number of the Israelites should be calculated, not from the men above twenty years old, but from the males above twelve or fourteen, and would therefore amount to somewhat more than 2,000,000. Others went with them, verse 38; slaves, outcasts, &c., glad to leave Egypt.

2. *Their order*. There was no confusion (chap. xiii. 18). "They went up harnessed," i. e. (as in the margin) "by five in a rank." The difficulty of such a large number starting off at once in order is lessened when we remember that instead of being like the population of a large town, a mere aggregate of households, the whole nation of Israel fell into natural divisions of tribe and family.

3. *Their condition*. Where are the sick, and diseased, and feeble? David tells us, "There was not one feeble person among their tribes" (Ps. cv. 37). How wonderful God's care of His own people!

They left Goshen by various routes, and met probably at Succoth. From this point lay the shortest route to Canaan, through the country of the Philistines. But they were not permitted to go by this way. They must go to Sinai. So they turn southward, towards the Red Sea, and come to Etham, "on the edge of the wilderness" (chap. xiii. 20).

II. *The New Life*. At last the Israelites are out of Egypt. What a change in their condition since that wonderful night when God passed over the houses and smote the firstborn of Egypt. They seem to have entered upon a new life.

1. *New Scenes Appear*. They had left behind them great cities, fruitful fields and gardens—before them stretches a wilderness, a sandy waste, and behind it large mountains. When night closes in thousands of white tents dot the plain, and they remember that they are travellers, strangers and pilgrims, ever moving onward.

2. *New Duties Arise*. In Egypt they were busy—kept in abject slavery—in building, planting, and watering, goaded by hard and cruel taskmasters. Now their lives are more like those led by Abraham, Isaac and Jacob—they have plenty to do, but are not long in one place.

3. *A new condition*. They are free men, with new feelings, new hopes, and new wants. No more miserable bondage, no dull, dreary prospects. They are looking forward to Canaan, their own home, and day by day they feel they are coming nearer to their journey's end.

III. *The Leader*. We have said that they had new wants. They needed guidance, protection, food, everything. To whom must they look for these things? Moses was experienced, but he could not provide for such a multitude. God's promise was "I will bring you" (chap. iii. 8, 17). And so the true Leader appears. As the sun rises, a cloud covers the brightness. When evening deepens into night, this cloud becomes a pillar of fire. That cloud and fire assure them of everything (xiii. 21, 22). We shall see in future lessons how God provided for them in all their long journeying.

Family Reading.

HINTS TO HOUSEKEEPERS.

CHICKEN PIE.—As almost every one has a favorite way of preparing this dainty, a receipt for it is omitted.

ROAST GOOSE.—Draw clean, and singe the goose the same as a chicken. Wipe it inside and out with a damp towel. Fill with potato or onion stuffing. Sew it up and truss, being careful not to fill it too full, as dressing always swells when cooking. Place it in a baking pan, put a cup of water and a teaspoonful of salt in the pan, and place in a quick oven. Roast twenty-five minutes to every pound, basting every ten minutes; after the goose has been roasted one hour, cool the oven, and roast remainder of the time at a moderate heat. Serve with giblet sauce made the same as for roast chicken.

As geese live to a great age, care should be taken in selecting. They are not good when over three years old. A young goose has down on its legs, and the legs are soft and yellow; like the turkey, as it grows older, the legs change to a reddish color.

ONION STUFFING.—1 pint of stale bread crumbs, 2 tablespoonfuls of melted butter, 1 tablespoonful of salt, $\frac{1}{2}$ teaspoonful of black pepper, 1 tablespoonful of chopped parsley, 2 large tablespoonful of chopped onion. Grate the breadcrumbs from the loaf, or rub them until very fine. Melt the butter and fry the finely chopped onion in it, until a light yellow. Mix the bread, salt, pepper and parsley together, then moisten with the melted butter, stirring it thoroughly through the bread crumbs, and it is ready to use.

IN THE KING'S BANQUETING HOUSE.

I walk on my way with the others, I toil at my daily task;
I am sometimes weary and careworn, and sometimes I wear a mask,
And cover with smiles and sunshine a heart that is full of tears;
And yet, and yet, there is joy divine, and it crowns my burdened years;

For sometimes there comes a whisper, in the silence of my soul:
"Rise up, my love, my fair one, and forget the sorrow and dole,
And come to the house of the banquet, and feast with the King to-day."
And oh! when I hear the summons, is there aught except to obey?

And what if the way be dreary, and I sometimes think it long?
There's always, sooner or later, a bit of a cheery song;
And what if the clouds above me are sometimes thick and gray?
There is never a cloud on the Mercy seat, where I meet Him day by day.

So I go on my way with the others, I am often weary and spent;
But aye in my heart I am thankful, happy and well content.
For oft in the early dawning, and oft at the fall of day,
He calls me into the banquet and what can I do but obey?

M. Sangster.

THE ROCK OF DISCOURTESY.

SENSIBLE WORDS OF WARNING TO YOUNG MARRIED PEOPLE.

Of all social failings discourtesy is the most fatal and most common. Husbands speak roughly to their wives, and wives "nag" their husbands; brothers are rude; sisters are tyrannical; all oppose, contradict, annoy one another, and no one thinks it incumbent upon him or on her to keep that check on the temper and that padlock on the lips which would be a matter of obligation if a stranger were present. Though there would be infinite distress—mourning and lamentation unspeakable—should one of the cross grained brood die, there is a general atmosphere of storm threatened or broken loose, which makes living in such a home damaging to the character and distressful to the sensibilities. Here comes in the advantage of discipline and the value of wise authority. Here comes in, contrariwise, the evils of this modern laxity—this abrogation of authority—when parents have let the reins drop from their hands, and discipline—not tyranny, not undue coercion, but the moral pressure which is the result of experience and knowledge—is as effete as the dodo. We shall not do better in the next generation; and we shall have to wait now for the time when some great religious passion or national emotion shall knit society together again and restore the essential spirit of discipline by the coherent force of a cause—an idea—a faith. Here is where religion, when sincere and personally applied, is so valuable. It supplies the motive for self-control, the obligation for that patience and forbearance with each other which create sweetness of temper and courtesy of manner. And here it is that irreligion is so hurtful when people have not enough moral force to supply by self respect and consideration for others that absolute control over their baser nature which has been lost by abjuration of authority. Those who have taken to heart the sweet and tender precepts of Christianity would necessarily be courteous,

gentle, of patient temper, of complying ways. And if, unfortunately, a great deal of what is called piety exhales itself in formalism here and barren dogmas there, the residuum turns its precepts into practice, and that divine peace which reigns within has its expression without, and the radiance of the home matches the sunshine of the heart.

Young wives and husbands cannot be too strongly reminded of the probable shipwreck they will make of their happiness if they yield to that ill-temper which expresses itself in discourtesy, want of compliance, unnecessary opposition, and, above all, that most disastrous amusement of "nagging" and creating a row. Hundreds of households have gone wrong for the mere want of checking in time the habit of annoying as a relief to a momentary feeling of irritation or discomfort. The wife who gets into the way of contradicting, of "checking" her husband, of opposing him in small things and standing out in large ones; the husband who is sneering, contemptuous, tyrannical, fault-finding; perhaps neither side knowing the whole extent of his folly, but just giving way to it as more easy than to fight and conquer it—these young people are doing their best to dig the grave of their married peace; and some day poor, pale, fainting little love will fall into it, stark and plumeless, and will never rise to life again. In the beginning these little tiffs and discomforts are made up with a kiss from him and a few tears from her to add cement to the reconciliation. By time the tiffs are more acrid and the reconciliation is less warm. By still further time this never comes at all, and things get into that chronic state when there is never an open breach and never a formal healing, but an ever-widening rift and a never ending coldness. Then the two lives jar and grind like rusty hinges—locks which misfit the slots; wheels where the axle is stiff—or anything else which should work together in harmony and smoothness, but which for want of care to keep the adjustment exact (perhaps for want of oil to the joints), creak and chafe and hang and do not fit, to the annoyance, and more, of all the bystanders.—*Home Journal*.

—For constipation take St. Leon Water before breakfast.

DAILY RELIGION.

One of the modern writers has recently said that the danger to religion which should be guarded against is the separating of Christianity from the daily life and the setting of it aside, as it were, to be practiced or used on stated occasions. John Wesley was once asked if he could be made certain that he would die in a given time—say in two days—how he would spend the intervening period. His answer was that he should spend it precisely as he intended to do without that knowledge. He would make no alteration whatever, for his Bible and Prayer Book had taught him always to live in such a state as never to be afraid to die. His religion was his daily, hourly companion, sanctifying all his thoughts and acts, and not something to be put on and off with his Sunday clothes. It is something of the same spirit that is needed now to understand that it is not the doing or not doing of certain specific acts that either makes or keeps us Christians, but it is the pervading influence of our whole lives. All our acts are religious or irreligious, if they are lawful at all, according to the motive that prompts them. To go to church, to say prayers, to partake of sacraments, may or may not be acts of religion, though they are ordained of God; it depends largely upon the doer, but they are none the more ordained of God than are a thousand other acts of our lives, and none the more a part of our religion; the Lord was no more present in the Mount of Transfiguration than he was at the wedding at Cana. The same God who said: "Remember the Sabbath day to keep it holy," also said "Six days shalt thou labor and do all thou hast to do." The two rest upon the same authority and are part of the same command, and the labor is as much a part of our religious life as the rest. It is a duty to pray, it is no less a duty to work, and both are to be done alike to the glory of God—we cannot separate our religion from our daily life.

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III. A reverent and solemn Worship, wholly free from crudities of thought and expression, enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.

IV. A Christian Nature that cares tenderly for the lambs of the flock; teaches them from the first that as baptized children they belong in the Good Shepherd's Fold; brings them up to the love and reverence of what is holy, pure and honorable; and aims to make them God-fearing and high-minded men and women.

V. A Christian Year with its Christmas, Lent, and Easter, to hallow and bless the passing seasons by associating them with the events of our Saviour's life on earth, and with the great facts of Redemption. This quickens the memory; satisfies the instinctive desire of believers for special seasons of devotion; gives balance and symmetry to the thoughts; and is a guard against narrow and one-sided views of revealed truth.

VI. Simple and Scriptural terms of admission to sacramental privilege. The practical recognition of the duty of every man, woman, and child, baptized into the Body of Christ, to lend a helping hand in the work of building up His Kingdom.

SHALL THE CHILDREN COME TO THE SAVIOUR?

A TRUE INCIDENT.

There was much trouble and sickness, in a cottage in the parish, where a widow woman and her seven little children lived, and naturally enough, the clergyman was constantly a visitor there.

The mother, ill herself of an incurable disease, was pleased to be read to and prayed with, but on one point she stood out against all prayer, all teaching—her seven little ones were all unbaptized, and nothing would induce her to allow them to be brought to their Lord in baptism. She "did not hold with that sort of thing."

Their father had been a Churchman, but a careless one, and he had died without fulfilling this important duty to his children. The mother was a Baptist by birth.

Days and weeks went by, the clergyman was unwearied in his attention to the sufferer. Then the baby fell ill, and, sad to say, died.

Now ensued a painful scene. The little one needed burial, and its mother desired to have it laid in the church yard, and the Church's service read over it. While violently opposed to bring the babe to its Saviour in life, she would have it acknowledged as a Christian child in death.

The clergyman was not called to judge, whether or no, he should entertain this request of a dying woman; he simply looked to the orders of the Church, to which he belonged, and saw written there, that the Office for the Burial of the Dead is "not to be used for any that die unbaptized," and he gently told the miserable woman, that he might not read the words of our service over her child.

Of course the enemies of the Church made a great outcry; the clergyman was cruel, so to distress a bereaved mourner. They chose to overlook the fact, that the woman had been earnestly entreated to have her child brought into the Church of Christ, and had refused. Some over-zealous people even went to the magistrate about the mat-

ter, to no avail. The minister of Christ had only done his duty, they were told.

Why these people, so earnestly desired Christian burial for a poor lifeless body, and denied Christian baptism to a living child, it is hard to say.

Hardly had the grief of this loss, softened in the mother's heart, when the child next in age to the baby, sickened, grew rapidly worse, and was soon pronounced to be dying.

Again the clergyman entreated to be allowed to baptise the poor little fellow, and now the mother was half persuaded. She felt as if these crushing blows, one following another, must mean something.

She still hesitated. What would her friends say? Those who had so hotly and mistakenly attacked the clergyman in her cause?

There was a struggle in her breast. What should she do? How decide? The priest of God could say no more; he waited in silent prayer for her decision.

Suddenly a strange sound broke the stillness of the sick room. The dying child lifted his plaintive voice, "Do, mother, have me baptized," he said: "I want to be baptized."

That was a cry that could not be heard unmoved. The poor woman burst into tears, clasped her child in her arms, and resisted no longer his being offered to God, in His own appointed way.

Before long her stubborn will entirely gave way, and the other children were also brought to baptism in the parish church.—*Echoes.*

ASH WEDNESDAY.

BY THE REV. JOHN ELLERTON, RECTOR OF BARNES.

This is a strange name. What does it mean? Why are the churches open to-day?

Well, if you will look into your Bible, you will see that ashes were an old Jewish type of mourning or sorrow. When Job felt his own sinfulness as he had never done before, he said, "I abhor myself and repent in dust and ashes."

Instead, then, of saying Ash Wednesday, suppose we say Sorrow Wednesday, or Mourning Wednesday.

Now why are we asked to be sorrowful or mournful to-day?

Well, what is the great source of sorrow in the world? Not sickness, not poverty, not the loss of those dear to us. I have known some who were enduring all these troubles at once, and yet whose faces were full of peaceful light, because their hearts were full of the Peace of God. But there is one thing which is at the bottom of all the sorrow and mourning in the world. You know, I think, what I mean. It is Sin.

And why does sin bring all sorrow with it? Because sin separates us from God, and it is God only who can make us happy and keep us happy. Peace with God, through Jesus Christ; and then Peace from God, shed into our hearts by His Spirit. To have these makes a sick bed, a work-house lodging, aye, even a dear grave-side, a happy place.

But separate from God, you never will, never can be happy. Many years ago there lived a wild, careless fellow, whom all his companions used to call the "happy Rake." He found out, long afterwards, the true way to be happy; and he used to own to his friends, that many a time, when every one thought him the life and soul of mirth, he had been so miserable within, that he could not look at a passing dog without wishing he were that dog. For he was without God in the world.

Now those who come to church to-day hear a service read which a great many people do not rightly understand. They hear the clergyman read out a list of sins, and begin each with saying, "Cursed be the man that" doeth so and so. Some people call this "cursing their neighbors." It is a very foolish thing to say. For what this service really tells us is that if we are guilty of sin we are ourselves "cursed;" and "cursed" just means what I have said all sin makes us to be, it means separated from God. Ash Wednesday is a day then on which the Church asks you to come and

hear about what separates you from God, and so what is the true, secret cause of every sorrow and unhappiness you have.

But is this all? Ah, no! When the sad list of sins is read out, and in that list there is, I think, something or other which comes home to everybody (at least I have always found it speak home to myself), then we all kneel down, and say together a prayer to God that He would make us clean hearts, and put right spirits in us, and make us hear of joy and gladness. And who put that prayer into men's minds? Who gave it us to be written down, and kept, that we might often and often repeat it? God Himself! That prayer is from God's own Book; it is the Fifty-first Psalm.

Do not you think it will be good for you to come into church to-day, and think about the real source of your troubles, and get at the bottom of them, and tell them all to God in such words as those?

One thing more. Ash Wednesday is the first day of Lent; the first of forty days during which you are asked by the Church to come and do what you have been asked to do to-day; think of your sorrows and the sins which caused them; turn to God, and seek for His forgiveness, and for peace with Him. And why for forty days? To remind us of what our dear Lord, who gave Himself for us, once did, when he was on earth. He went for forty long days into a wild lonely country, where none but wild beasts were round Him, that he might pray to His Father in sorrow of heart; sorrow, not for any sins of His own, but for yours and mine, that He might know what it was to be tempted to sin, as we are, that He might feel our unhappiness, and not only think about it. For His sake we keep the forty days of Lent. His prayer for us those long days brought peace and love into His soul. If we try, in our poor way, to follow His example, God's peace will be given to us too.

TEMPTED BY DEGREES.

John Newton says Satan seldom comes to Christians with great temptations, or with a great temptation, or with a temptation to commit a great sin.

You may bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the great log is burned. Watch and pray, that ye enter not into temptation.

KEEPING UP APPEARANCES.

If all those who are keeping up appearances would sensibly reduce their expenses there would be plenty of respectable company for all. One of the great points is to begin right. A little house means less trouble to take care of it, and a knowledge of cooking implies the ability to use moderate-priced materials. The wearing of unfashionable and well-mended clothes proclaims the independence of the wearer. The cutting down of minor expenses implies strength of character. And this putting down, to be worth anything, must be done systematically, and not by fits and starts, and its object explained to the family. Character and conduct, what one is rather than what one has, is the real test of standing in any community.

The whole life of Jesus in the days of His flesh was a following of the strayed.—*Trench.*

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

Childrens' Department.

ETHEL'S SECRET.

"Ethel! Ethel!" Her name might often be heard called on through school and the play hours. You did not always hear Ethel's voice in answer, at least, not till she came quite near, for Ethel's voice was low and sweet—that gentle sort of voice which our great poet calls, "an excellent thing," and so it is. We all know how jarring a loud, wiry, acid kind of voice is to our ears if we are in any kind of trouble or pain, while a gentle voice soothes us like the soft rippling of the breeze in the trees, or a waft of music from the distance. Ethel's voice was gentle, so was her step, her eye, and the smile that hung about her mouth so often.

"Why is it, I wonder," asked Mary Elmer of her school-fellow Rose, "Why is it that Ethel can make any of us do anything she likes?"

"I never noticed that she did."

"Notice, then, and you will see; she can make you or any of us."

"She shall not make me if I know," said Rose, and pursed her mouth together as she spoke, in a way that showed she was very determined. Mary and Rose, for all their pretty names, were the two worst-tempered girls in the school, and always in hot water with their companions.

"She shall not turn me round her finger," said Rose, moving to the piano to practice. She was scarcely seated when Ethel entered the little music-room, music in hand, and all unconscious that they had just been speaking of her.

"You cannot have the piano," said Rose, abruptly, and playing on while she spoke.

"It is my practice half-hour—from one to half-past," said Ethel, gently.

"You cannot have it. I have only just come." And Rose played on so loudly as almost to drown the words she spoke. Now the fact was, that Rose ought to have gone to the piano a full half hour before, but instead of doing so, she had wasted her time in talking to Mary.

"I will go then and ask Miss Winter if I may take my half hour in the evening instead," Ethel said, and left the room.

"That is kind of her, I must say. Not another girl in the school would have given up her turn so," observed Mary.

"Pray don't you take to praising her," said Rose. "I am weary of hearing Miss Winter, and Madame, and all the masters sounding her praises. I am sure she behaves as she does just to get praised. I hate people who never do wrong."

If Ethel had not gained any ground in Mary's and Rose's affections, she had won the hearts of all her other companions. The younger ones looked up to Ethel, as their ever ready helper and protector; no name came so readily to their lips as Ethel's if they were in trouble of any sort.

"Ethel, please show me how this sum is to be done."

"Ethel, do come and explain this exercise."

"Ethel, show me how to play this difficult passage"

"Ethel, pray look, I have entangled this crochet."

So the many and various appeals would be made, and though Ethel was always ready to lend a helping hand when she could, she was somehow never behind with her own work. They were always sure of one thing—that however Ethel might sometimes lack the power to help, she never lacked the will.

Rose's day did not pass over smoothly. She had been idle the day before, and, consequently, made no proper preparation for her different classes; so it was no wonder that she was blamed first by one master, and then by another, and, lastly, fell into high disgrace with Miss Winter, and went to bed miserable. She could not but envy Ethel as she bid her good night in the schoolroom; but the thought of imitating her never came into her mind.

"I am sure she is a sly girl, or she never would keep in Miss Winter's good books as she does," was Rose's last remark to Mary that night.

Rose came downstairs next morning in anything but a pleasant temper; instead of being vexed with herself for her failures of yesterday, she was (as ill-tempered, unreasonable people often are in such cases) angry with every one but herself. Angry with the masters for finding fault; with Miss Winter; with Ethel for doing better, and pleasing every one. Her temper was not improved when Miss Winter said to her:

"Take that exercise to Ethel's room, and ask her to help you with it. I have no time."

"I had rather not—" began Rose, but Miss Winter cut short the coming excuse.

"Do as I say, Rose, and at once." So there was no help for it, go she must, but she went resolved to make the task as disagreeable as possible to Ethel.

It was not an easy matter, however, to make any task disagreeable to Ethel; she bore with Rose's perverse mistakes, and trying manner, till Rose herself was surprised, and shamed into doing somewhat better. Miss Winter came into the room for a moment, and asked how Rose was working, but Ethel never uttered a word of the complaint Rose expected to hear. Rose, in her carelessness, contrived to sprinkle some ink drops over the pretty dress Ethel wore, but Ethel only said:

"Never mind, you did not mean to do it, and I daresay the spots will come out," and said it so kindly that Rose could not but be a little touched.

"Come to me whenever we both have time, if you think I can help you," Ethel said, as they parted, and "did not look the least bit conceited," as Rose confessed to Mary afterwards.

"I wish I were clever!" sighed Rose, one day, "I should never get into such scrapes as I do now."

"You are quite clever enough, Rose dear, if you would only work more steadily," Ethel said, when they were alone. "I wish you would let me help you sometimes; you know I am a year older than you, and have been much longer at school."

"Do you really mean to be kind to me?" asked Rose.

"Indeed I do."

"And it is not that you may be praised and thought kind?"

"Dear Rose, I hope not; and I will pray that I may not be moved by these motives. I know I am so sinful that I might easily feel this, or worse

than this, if I did not watch."

"Then you don't think yourself so very good and perfect, after all?" said Rose, in some wonder.

"Good! perfect! Ah, Rose! you don't know how my faults trouble me."

"Ethel is not a conceited girl," Rose pronounced decidedly to Mary that evening.

"I see you will follow her lead like the rest in time," said Mary, somewhat contemptuously.

"Well, if it is a good lead, I might do worse. I know Ethel's secret of power now, she wins and draws by kindness."

"She has won you at any rate."

Slowly, but surely, a firm friendship grew up between Ethel and Rose, and the effects of Ethel's influence were soon seen in Rose's conduct—she became punctual and diligent. The masters soon began to look and speak pleasantly; Miss Winter to prophecy that Rose would do her some credit after all.

"I cannot think what makes them all so kind," Rose said to Ethel in wonder one day. "They are quite changed."

"Dear Rose, it is you who are changed."

"Do you really think so?" asked Rose, joyfully. "Oh, Ethel, what do I not owe you?"

"Not to me, Rose. It is the grace of God that makes any to differ, either from others, or from what they were themselves formerly. And I am sure that the worst that ever lived, if they would pray for grace to change the heart, and to follow the example of the Saviour, would find all things new and changed."

This was Ethel's secret of loving and being loved.

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WHAT MARY GAVE.

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of good advice to the three-year old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away.

But this was not all Mary gave. She dressed herself so neatly, and looked so bright and kind, and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face. She wrote a letter to her father, who was absent on business, in which she gave him all the news he wanted, in such a frank, artless way, that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story, by her grandmother, though she



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had heard it many times before. She laughed just at the right time, and when it was ended made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.

THE BEST TAKEN.—"I had dyspepsia for a long time. Was entirely cured by two bottles of Burdock Blood Bitters. The best medicine for regulating and invigorating the system I had ever taken." F. P. Tanner, Neebung P. O., Ont.

JOYFUL NEWS.—It is certainly glad tidings to the poor invalid to be informed of a remedy that will give prompt and sure relief in case of painful suffering. Such a remedy is Haysard's Yellow Oil, adapted for internal or external use in all aches, pains, lameness and soreness. It cures rheumatism, neuralgia, sore throat, croup and inflammatory pains.

HIS LESSON.

A boy came home red, rumped, bruised and excited. "Come, my son," said his father; "what is the matter? You seem to have been fighting. Was the boy larger than you?" The boy looked uneasy and mumbled:

"No; I don't know that he was." "Really! And now what did you fight for?"

A long delay, then he blurted out the truth: "Because he wouldn't give me half of his apple!"

"Indeed! Didn't give you half of his apple! So you have set up as a highway robber, taking your neighbor's goods? And a bully and a coward, whipping a smaller boy! Go now, and get washed and dressed."

"He deserves a whipping," said his sister.

"Not at all. He has not lied; he told frankly the truth."

The boy, glad of getting off so well, soon returned to the tea-table, wearing a smiling face.

"There is no place here for you," said his father, calmly. "Such principles as you act upon are not popular at this table. You will find food proper for a boy who conducts himself as you have on a stand in the corner of the kitchen."

But breakfast and supper thus arranged proved unendurable to the boy.

"Can I never come back?" asked the poor child.

"Certainly, when you have made your affairs right."

"But how can I do it?"

"Take your own money, buy the little boy an apple and give it to him, with an apology. Then you will be once more an honorable fellow, and we shall be glad of your company."

And so they settled it.

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BOBBY'S FIDELITY.

When Matthew Hale Smith was in Edinburgh, Scotland, he visited the old Greyfriars Burying-ground, a sort of Potter's Field, where strangers are buried. There he saw a little shepherd's dog lying on the grave of his master. It seems that five years before, a stranger had died on the streets of Edinburgh, and been buried at the city's expense in Greyfriars. There was nothing about him to indicate who he was or where he belonged. While the burial services were being performed, a little dog was seen standing at the gate, watching the movements of the party. When the services closed the little dog walked up to the grave and lay down upon it. He was found there the next morning by the sexton. He was taken to a baker's shop, and some crackers given to him for his breakfast. A kind butcher gave him his dinner. He returned immediately to the grave. One dark and stormy night the sexton, out of com-

passion, shut him up in the vestry. He was found the next morning on the grave of his master, having carried away the entire window-sash to secure his freedom. For five years, as the hour of eight was chimed out daily, Bobby started for the baker's. At noon he visited the butcher's. On Sundays, though the heavy chimes of Greyfriars rang, Bobby never stirred from the grave. Eight and twelve pealed out as usual from the old ivy-clad tower, but the dog never left the churchyard. He never mistook seven for eight, nor eleven for twelve. He knew when Sunday came; he never mistook Saturday for Sunday. He knew his kind friends, the butcher and the baker, closed their stores on the Lord's Day. On Saturday he laid a portion of his breakfast and a portion of his dinner for Sunday use. He dug a little cupboard under a neighboring tombstone, where he hid his food. Strangers visiting Edinburgh called for Bobby. The Lord Mayor gave him a gold collar with his name engraved on it. A fund was provided by the citizens, lest the kindness of the butcher and baker should give out. The little dog has an annuity for life, and can never be in want.

If little children would only love their Saviour as the little dog loved his master, how much good they would do in the world.

A FORTUNE FOR YOU.—All is new; capital not needed; you are started free. Both sexes; all ages. Wherever you live you should write to Hallet & Co., Portland, Maine; they will send you free, full information about work that you can do and live at home, earning thereby from \$5 to \$25 and upwards daily, from the first start. Some have made over \$50 in a day. The best chance ever known by working people. Now is the time—delay not.

ALWAYS IN EARNEST.

Speaking of his own career, Charles Dickens once said: "Some happy talent, and some fortunate opportunity, may form the two sides of the ladder on which some men mount, but the rounds of that ladder must be made of stuff to stand wear and tear; and there is no substitute for thorough-going, ardent and sincere earnestness. I never could have done what I have without habits of punctuality, order and diligence—without the determination to concentrate myself on one object at a time. Whatever I have tried to do in my life I have tried with all my heart to do well; whatever I have devoted myself to I have devoted myself to completely. In great aims and small, I have always been thoroughly in earnest."

HE SHOOK IT.—"I was subject to ague for two or three seasons, which nothing would eradicate until I tried Burdock Blood Bitters, since which time, four years, I have had no return of the disease." W. J. Jordan, Strange, Ont.

—Much of the world is prejudiced against facts, because facts stick to the text and don't go out of the way to concoct a palatable medium for the world's own genteel taste and wise opinions.

SHAMEFUL ABUSE HEAPED UPON A NOTED ENGLISHMAN FOR HIS OPEN HONESTY.

WM ED. ROBSON, M.D., L. R. C. S. I., M. K. Q., C. P. I., late of the Royal Navy, of England, has got into professional trouble for writing the following open letter to the editor of the *London Family Doctor*:

"I believe it to be the duty of every physician to make known any means or remedy whereby sickness can be prevented, and it is for this purpose I write to give my experience both here and abroad. I ask the publication of the statement that people may be warned before it is too late, to say to them that there is at hand a means by which they may be restored to perfect health. It is well known to the medical world, and indeed, to the laity, that a certain disease is making a terrible havoc; that next to consumption it is the most fatal, and that when fully developed there is nothing to be done for the sufferer."

"Physicians and scientists have long been trying to throw light upon the cause, and if possible, find in nature a medicine for this fearful malady. They have shown, absolutely, that the blood-purifying organs of vital importance, are the kidneys, and that when they once fail, the poison which they should take out of the blood is carried by the blood into every part of the body, developing disease."

"In my hospital practice in England, India and South America, and also while a surgeon in the Royal Navy of Great Britain, I gave a great deal of attention to the study of diseases of the kidneys and urinary organs, and found that not only was the cure of chronic Bright's Disease hopeless, but that kidney disease was remarkably prevalent; much more so than generally known, and was the cause of the majority of cases of sickness, and further, that the medical profession has no remedy which exerts any absolute control over these organs in disease."

"Some time ago when I had a case which resisted all regular treatment,—which is very limited,—complicated with the passing of stones from the kidneys, much against my will I permitted my patient to use Warner's safe cure, of which I had heard marvelous results. In his case the result was simply marvelous, as the attack was a severe one, and development very grave, for an analysis showed per cent. of albumen and granular tube casts."

"The action of the medicine was singular and incomprehensible to me. I had never seen anything like it. The patient recovered promptly, and is to-day a well and healthy man. This stimulated my inquiry into the merits of the remedy, and after analysis I found it to be of purely vegetable character, harmless to take under all circumstances."

"Casting aside all professional prejudice I gave it a thorough trial as I was anxious, that my patients should be restored to health, no matter by what medicine. I prescribed it in a great variety of cases, Acute, Chronic, Bright's Disease, Congestion of the Kidneys, Catarrh of the Bladder, and in every instance did it speedily effect a cure."

"For this reason I deem it my duty to give to the world this statement regarding the value of Warner's safe cure. I make this statement on facts I am prepared to produce and substantiate. I appeal to physicians of practice who know how common and deceptive diseases of the kidneys are, to lay aside professional prejudice, give their patients Warner's safe cure, restore them to perfect health, earn their gratitude, and thus be true physicians."

"I am satisfied that more than one-half of the deaths which occur in England are caused, primarily, by impaired action of the kidneys, and the consequent retention in the blood of the poisonous uric and kidney acid. Warner's safe cure causes the kidneys to expel this poison, checks the escape of albumen, relieves the inflammation and prevents illness from impaired and impoverished blood. Having had more than seventeen years' experience in my profession, I conscientiously and emphatically state that I have been able to give more relief and effect more cures by the use of Warner's safe cure than by all other medicines ascertainable to the profession, the majority of which, I am sorry to say, are very uncertain in their action."

"Isn't that a straightforward, manly letter?"

"Indeed it is."

"Well, but do you know the author has been dreadfully persecuted for writing it?"

"How so? What has he done to merit it?"

"Done? He has spoken the truth out of school" and his fellow physicians, who want the public to think they have a monopoly in curing diseases, are terribly angry with him for admitting professional inability to reach certain disorders.

"That letter created a wonderful sensation among the titled classes and the public. This jarred the doctors terribly. The College of Surgeons and Queen's College, from which institution he was graduated, asked for an explanation of his unprofessional conduct, and notified him that unless he made a retraction they would discipline him."

"The doctor replied that he allowed his patients to make use of Warner's safe cure only after all the regular methods had failed, and when he was satisfied that there was no possible hope for them. Upon their recovery, after having used Warner's safe cure, he was so much surprised that he wrote the above letter to the *Family Doctor*. He regretted that the faculties found fault with his action in the matter, but he could not conscientiously retract the facts as written to the *Family Doctor*."

"The faculties of both colleges replied that unless he retracted they should cut him off, which would naturally debar him from again practicing his profession, and also prevent his securing another appointment in the Royal Navy!"

The illustrious doctor's dilemma is certainly an unpleasant one, emphasizing, as it does, both his own honesty, and the contemptible prejudice and bigotry of English medical men. The masses, however, having no sympathy with their nonsense, keep on using the remedy he so highly recommends and get well, while the rich and able depend upon the prejudiced doctors and die!

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Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever.—C. E. Sweet, Gloucester, Mass.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing.—Mrs. Malcom B. Sturtevant, Attleborough, Mass.

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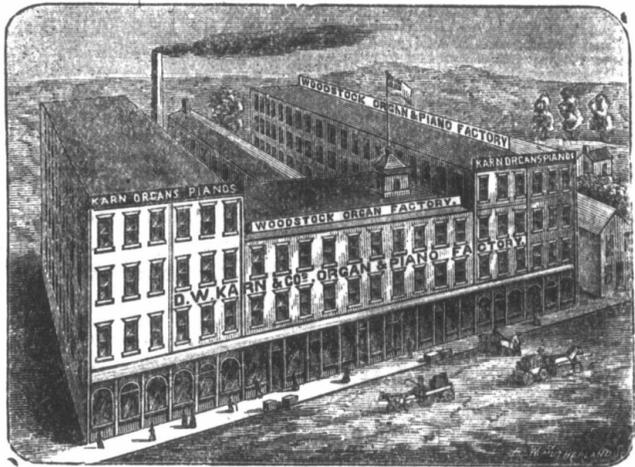
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