

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, FEBRUARY 27, 1890.

[No. 9.]

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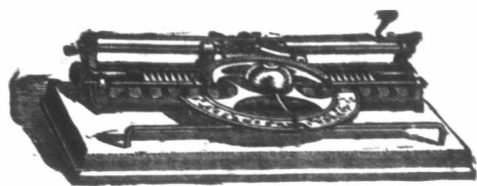
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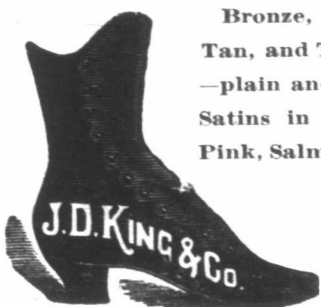


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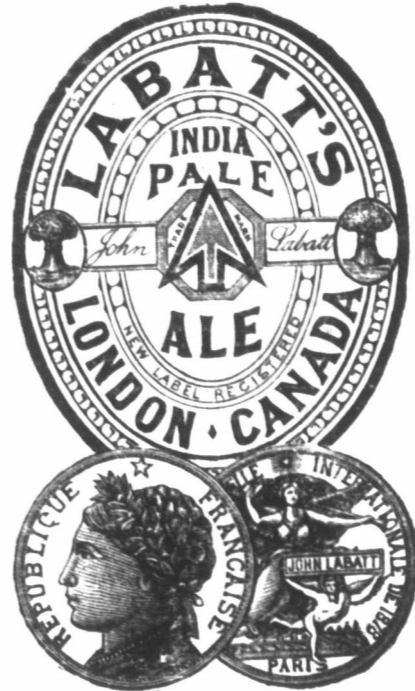
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# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 27, 1890

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## Lessons for Sundays and Holy Days.

March 2nd.—SECOND SUNDAY IN LENT.  
Morning.—Gen. 27 to v. 41. Mark 5, 21.  
Evening.—Gen. 28; or 32. Romans II, 25.

DEATH OF COUNT ANDRASSY.—It is not quite easy for us who have so little in common with the sections of the Austrian Empire, to understand the greatness of the loss involved in the death of Count Andrassy. Although the Count has not recently taken part in public business, yet his influence was still very great, and his past history is remarkable. Count Julius Andrassy was a member of an illustrious Hungarian family, and was born in the year 1823. He took part in the Hungarian revolution of 1848—the same which drove Kossuth into exile. After the defeat of Austria at Sadowa made the imperial government conscious of the necessity of conciliating Hungary, Count Andrassy was made president of the Council, and Minister of the National Defence in the new Hungarian Parliament. Having been elected member for Pesth in 1869, he became Minister for foreign affairs of the Austrian Empire, and Comptroller of the Household in succession to Count Von Beust, (1870), and also Chancellor of the Austro-Hungarian Kingdom. When the insurrection broke out in Bosnia and Herzegovina in 1875, he addressed the well-known "Andrassy Note" to the Porte, pointing out the reforms necessary to the safety of the Ottoman Empire and the welfare of its Christian subjects. He subsequently took a very prominent part as Austrian Plenipotentiary, at the Congress at Berlin, and generally sustained the views of the plenipotentiaries of Great Britain. He retired from office in 1879 in consequence of the measures taken by the government in connexion with the principalities; but it is believed that he has had considerable influence in promoting the Austro-German alliance; and it is quite certain that he was one of those who saw quite clearly the nature of the designs of Russia. In 1878 the Emperor conferred upon him the order of the Golden Fleece.

THE LOVE OF MONEY.—The Apostle declares that the love of money is a root of every kind of evil. This is not quite so strong as the meaning

which used to be attached to his words; but it is quite strong enough, and it conveys a solemn warning to those who are prepared to receive it. It would be a mistake to suppose that the love of money or the power of money is a new thing in human history. Mr. Kinglake, in his charming Eastern travel-book "Eothen," tells us that orientals could not understand that a wealthy man should not be omnipotent; and we certainly have not yet come near to this state of things, even in the land of the Almighty Dollar. Yet things have been getting into a bad condition in this respect, and we have some fear that they are getting worse; and that the state of things to which we have referred in connexion with the young men in the United States is partly, or in great measure, traceable to this terrible hunger for gold. Such an absorbing passion leaves little place for anything else, and it leaves no place at all for higher things. It is impossible that a rich man (one who trusts in riches, or, as we say, makes a god of riches) should enter into the Kingdom of God. We cannot serve God and mammon. Multitudes of young men now start in life with this end—I am going to be rich. If they can reach this end by going to Church and to Sunday School, they will go there. If, as they generally imagine, they can reach it better in any other way, they will take that other way. And this is what is making the men of Wall Street, New York, and the men of similar rendezvous elsewhere a byword in humanity. Hence all the various forms of dishonest and dishonourable plans to make money of one's own, or to appropriate that of others. Embezzling, obtaining money under false pretences, and such processes are the direct results of the gambling which is trying to accumulate wealth with unlawful rapidity.

LOVE OF SHOW.—The love of show, the feeling of rivalry which leads one person to try and outshine another, is closely connected with the love of money. It is perhaps the passion in women which corresponds most nearly with avarice in men; and its gratification leads directly to the need of money. At first sight this passion might seem comparatively innocent; but a moment's reflection will convince us that this is far from being the case. In the first place, it is the worship of unreality, than which hardly anything can be worse. This show is by no means desired as being the outward sign of inward good; but as a thing which is itself worthy of being sought after. Such a theory must have the effect of perverting men's whole theories of life. Not goodness, or truth, or justice, or courage, or any of the old-fashioned virtues is to be desired; but the show of all these things, or the show of them as far as they are admired. And the outcome of all this needs no great skill to discover it. In the first place it destroys all the freshness of the young life, and poisons its very springs. If we have any notion of the meaning of Christianity, and any belief in its teaching, we have only to ask how the fruits of the Gospel can be conceived as existing in those whose whole life is given up to ostentation. Its very essence is rivalry, the antagonist of Christian love. In endeavouring to be supreme, it is under the necessity of treading down any who might endeavour to eclipse it. It is essentially earthly and often devilish. Yet we live in an age of show—of keeping up appearances—of shams. God help us! If this is the case, it matters very little

whether we go to Church or not. The woman who tries to eclipse her rival at Church is doing rather a worse thing than one who is trying to do the same thing at a theatre. When we are looking into the causes of the state of religion we can hardly ignore "the lust of the eye and the pride of life."

MEDIATION.—An esteemed correspondent asks us to explain and justify the use of the word Mediation in reference to the Christian Ministry. There is, of course, a sense in which there is no Mediator but Christ. But every one who represents God before men, or man before God, is, to that extent, a mediator. The Christian Minister is an ambassador for Christ, and thus stands between Christ and the people, not to separate them, but to bring them together. We quite understand the jealousy for the supreme honour of our Lord shown by our correspondent; but we are sure that the writer of the articles on the ministry is no less jealous for that honour; and we are satisfied that nothing will be found in these papers which will be at variance with any statements of Holy Scripture or with any fair inferences that may be deduced from them. We will gladly receive criticisms of the articles in question, and, if necessary, will print them.

THE JUBILEE.—We are glad and thankful to know that the volume containing the proceedings in connexion with the late jubilee celebration of the diocese of Toronto is almost ready for publication. The contents of the volume, as affording a full and careful history of the original diocese and of its divisions, will be most interesting and valuable. Besides these historical papers we shall have an account of all the proceedings and full reports of the sermons preached during the octave, as well as the speeches delivered at the public luncheon. We do not see how the committee are going to provide all this for 35 cents, or (the volume in cloth) 50 cents. But at any rate purchasers will have their full money's worth. We hope that our readers will in every way promote and encourage the circulation of this most timely volume.

THE LABOUR QUESTION.—There is nothing at all startling in the Emperor William taking the Labour Question seriously in hand. The Prussian Government has always been somewhat of a paternal character. The public sentiment there knows nothing of such an abstraction as "The Crown," but only as Sovereign as the living head of the State. Moreover, the Government need the support of the working classes, and in Germany, as all over the world, they are becoming masters. What the upshot may be no one can now tell; but the points which, we see, the Swiss Government have included in the programme to be submitted to the approaching Labour Conference, show what problems are now demanding solution. They are the following:

1. In what degree, if at all, should the state restrict Sunday work?
2. What is the minimum age below which the employment of children in factories should be prohibited?
3. What should be fixed as a maximum day's work for workmen or women under full age?
4. Should the hours of compulsory attendance at school, which are now required by law, be

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counted as part of a day's work for juvenile workers?

5. Should the maximum length of a day's work for juveniles vary according to the ages, and during what hours should the working time be fixed?

6. What restrictions are necessary in the employment of women and children in unhealthy and dangerous occupations?

7. Should the state permit the employment of women and children in occupations carried on at night time?

8. How can the state best put into effect and enforce the labor regulations it makes?

Finally the programme submits to the conference the proposition for periodical labor conferences, which will become an established institution if this conference approves the idea.

Luxemburg has appointed delegates to the labor conference to be held at Berne, Switzerland.

#### COMMON SENSE.

We publish, this week, a letter from an educated correspondent, a sound and by no means a Low Churchman, which deserves more attention than many a communication on subjects of more intrinsic importance. If this were a mere isolated case, we should hardly feel justified in drawing particular attention to it. But we believe it is a typical case, and that too many instances of the same kind of thing have occurred, and have been productive of great injury to the work of the Church.

Let it not be supposed that we are about to pronounce a sentence of condemnation on the clergy, old or young. Certainly there is great unreasonableness among the laity in regard of these matters. Objections are often raised to practices which are absolutely without any sinister meaning, and to so-called novelties which, if they were only tried, would be found to be great improvements. For example, what symbol can be more beautiful than that of the cross? It is the sign of our salvation. It was impressed upon our brows at our baptism. It has always been recognized as the badge of our faith. But is there not another side? Supposing that these objections come from mere ignorant prejudice, have we quite a right to run full tilt against these prejudices, when, by so doing, we actually hurt human souls and hinder the work of the Church?

Take the wearing of the cross as an example. Nothing can be more innocent. But is it necessary? If a humble minded man found that this or any such custom proved a stumbling block to his people, might he not say to them some words like these: "My dear people, I have been used to these things, and to me I am sure that they have no superstitious meaning; but, as they prove offensive to some among yourselves, I will discontinue the use of them until you think on the subject as I do." Such words spoken in kindness would, in most cases, do more to conciliate the people to unfamiliar usages than any amount of argument to prove that they are right.

There is one maxim which is generally accepted by sensible men of all schools with respect to the government of a parish; and that is to make no changes of any importance—to make no changes at all, except those that might be required by the Bishop, until the pastor had gained the confidence of his people. To go into a parish and to commence with a number of innovations, is to court almost certain failure; and not only so, but it is often to drive honest, loyal men and women out of the Church of their baptism into other communions.

It is greatly to be feared that we have here the

secret of a part of the failure of the Church of England in this country. It is all very well to inveigh against the prejudices of Orangeism and the like. We are not quite disposed to disagree with those who thus speak. But we must take things as they are, and make the best of them. We shall certainly do so, if we learn the lessons of "lowliness, patience, and charity," which this sacred season inculcates. We shall certainly do so, if we follow the example of our Saviour Christ. He had many things to say to His disciples, and many things which they needed to learn; but He gave them as they were able to receive them; and it was the same with the Apostles.

The Abbé Dubois, a French priest, writing to the clergy of the Gallican Church, counsels young ecclesiastics, when entering upon a new parish, to respect the customs of the locality. Even if some of them are objectionable, he entreats the new curate not to disturb the minds of his people by changes, until they have learnt to know him, and given him their confidence. What is necessary for a French priest cannot be inexpedient for an Anglican.

Two thoughts occur to us. Perhaps the teachers in our Theological Schools might impress a little more upon their students the importance of common sense, humility, and charity, in dealing with the prejudices of their people. We have no doubt that this is actually done; but perhaps a little more stress might be laid upon it.

Another useful precaution might be taken by the Bishops in making appointments. There are places in which a High Churchman, even an extreme High Churchman, would be more acceptable and more useful than a man of a different school. Let such an one be sent there. But such a man is not fit to work in our ordinary villages, unless he has very superior common sense. It might be easy to ascertain these conditions before appointments were made.

We have heard of a Protestant Church at Strassburg, which the Prussian soldiers were allowed to use during the war. At the soldiers' service lighted candles were placed on the Holy Table; at the ordinary parochial services they were taken off. What admirable common sense! Those good people at Strassburg, altho' they had no such custom, did not deny the use of lighted candles in their Church to those who were accustomed to them at home. Englishmen are supposed to have as much common sense as Germans. They might make a little more use of it in Church matters.

#### DECENT CEREMONIAL.

Those who lived in London over thirty five years ago will remember, for it is impossible to forget, the solemn burial of the great Duke of Wellington. Probably never in the history of the great city did such masses of human life assemble in the neighbourhood of St. Paul's Cathedral. Although the ritual of the funeral of Lord Napier of Magdala seems to have been much less imposing than that of his great predecessor, it does not seem to have escaped criticism. It seems that the London Evening Journal, *The Echo*, has thought fit to "cavil at the stately ceremonial amidst which Lord Napier of Magdala, the first of our soldier-engineers, was carried on Tuesday to his final resting place." We are quoting from the London *Spectator*, which has some very admirable remarks on the subject. We wish we could give our readers the benefit of the whole article; but we will copy one important paragraph and add our own comments on the same subject. Here is the paragraph:

"We confess we witness with no pleasure the slow dying out of the element of ordered and planned magnificence in our national and municipal life. A great deal dies with it besides colour, and colour itself is a good thing. Much of reverence for sound institutions disappears, and much also of cordial liking. We do not find that soldiers fight the better for absence of pomp and circumstance in their reviews, that judges are more impartial because they are dressed as "citizens," that Parliament itself is the more honoured or authoritative because its assemblage has been shorn of much of its traditional and "useless" splendour. The throne is not the safer because the courtly life is an almost extinct tradition, nor is the democracy more powerful because when it wishes to pay honour, its only idea is to assemble a nearly unmanageable crowd. Something of external stateliness is essential to the full expression of the greatness or of the wishes even of a crowd, and democracy needs ceremonial to give it dignity just as much as a monarchy does. A great city, like, say Birmingham or Liverpool, is the more of a city, more full of conscious corporate life, because of its noble buildings, and because of the occasions, now so rare, when it expresses common emotion through stately and formal, or, it may be, even gorgeous ceremonial. Neither buildings nor ceremonies will keep life in it if its vitality is expiring, even for an hour, but if the life is there, full and abounding, they will make its fulness visible and its abundance dignified. Better Bradford than Bruges, no doubt; but would Bradford be less active or less lively for the buildings and towers of Bruges, or even for the ceremonial observances which once made life in that great hive of industry shine with something of the brilliancy of Courts? We do not believe in all this drabness, which it is etiquette to praise, or see in the modern ridicule of ceremonial anything but a certain distaste for that persistency of self-control which is the essence of civilisation. The dinner will be just as good if the guests come in their shirt-sleeves; but then the object of feasting is not only food. We do not believe that the democracy need be drab-coloured, any more than it need be dirty, and predict for our country that in no long period the inherent taste for ceremonial will revive, as it is doing in America, and that here, as there, it will be marked by a sign not wholly pleasing to reflective freemen. In the decay of every other kind of ceremonial, one kind will survive, and every great occasion—and there will be many great occasions—will be honoured first of all by military display. There is pageant in a show of regiments, and magnificence in the display of armies of uniformed men, be the taste of a nation as "simple" as it will; and it is through regiments and armies that the inextinguishable taste for marking the incidents of history by scenic splendour will ultimately gratify itself. It is easy to ridicule the black velvet of a courtier or the red robe of a judge; but you cannot take the dignity out of a gun-carriage, even though it is treated for a moment as a hearse."

There is only one point on which we differ from the foregoing remarks. We mean the reference to the improvement going on in the United States. This may be true of some departments of their public life, and it is certainly true of their public buildings, many of which are magnificent. But it is far from being true of their public functions, and in this respect we are in some danger of being "Americanized." For example, our courts of law, although shorn of some of their pomp, yet retain a large portion of the dignity of the English Court; but our Americanizers would probably, if they could,

do away with and the like. Shall we gain the Law be judge attired rocking chair table, before methods. W comitants, as Nor is it in the abandonment tendency to think that the local parliament We do not believe either powder necessary whatever the been, we hold A learned I the States on that he had accommodate of a republic, dinner parties and a flannel not like it. instruct them also to show the American

#### TORONTO CIGRESS.

Between the Holy Trinity, long gap of supposed, how such churches the city were the people in furthest west gress—had the outskirts, and the Rector. be found pre the open field Givens, and fringe of population there grew up was a regular —commonly Rev. T. S. F Society at the of St. John's for a time the Rev. A. J. Br College. The the military of a Mr. Plowm seats gave wa The parish the middling pre school-house present Rector has grown; the subject of the tapis. T \$3,000 or \$ endowment derived from unlike the wealthy, and speak, as a years the pre income and help. The p we may hope venerable an on the board Indeed, there this parish. that our church to clergy. I been making

do away with all the circumstances of State, gowns and the like, by which they are still distinguished. Shall we gain anything by such changes? Will the Law be administered more effectually by a judge attired in a shooting-jacket, swinging in a rocking chair, and perhaps with his heels on the table, before him than it is under our present methods. We exclude some of the ordinary concomitants, as these may suffice.

Nor is it in the department of Law alone that the abandonment of stately ceremonial may have a tendency to degrade and vulgarize. We do not think that the "simpler" style of opening our local parliament is at all a matter to be commended. We do not believe, indeed, that the Ontario Government either could not or would not afford the powder necessary for the firing of the cannon; but whatever the reasons for the changes may have been, we hold that they were shortsighted.

A learned Professor from England came over to the States on a lecturing tour. Resolved to show that he had no old-world prejudices, but could accommodate himself to the "Spartan simplicity" of a republic, he appeared at his lectures and at dinner parties attired in a serge shooting jacket and a flannel shirt. Actually the Americans did not like it. They wanted a man who came to instruct them to show them a little more respect—also to show a little more self-respect. We think the Americans were right.

#### TORONTO CHURCHES—THEIR HISTORY, PROGRESS, ENDOWMENTS, AND WORK.

##### 6—ST. JOHN'S.

Between the foundation of St. George's and Holy Trinity, 1845-7, and the next foundation, a long gap of about 10 years occurs. It must not be supposed, however, that nothing was done. Two such churches erected in the centre and west of the city were a generous supply for the wants of the people in that district. St. George's being furthest west—the direction of growth and progress—had the duty of looking after the western outskirts, and well was this duty done by Dr. Lett, the Rector. Often on Sunday afternoons he might be found preaching (with a barrel for a pulpit) in the open fields or vacant lots near Tecumseth, Givens, and Queen Sts. This agitation of the fringe of population had its good effect; gradually there grew up a demand for a church. The result was a regular service in St. Andrew's Market Hall—commonly called "Kennedy's Church" from the Rev. T. S. Kennedy, Secretary of the Church Society at that time, and first pastor of this nucleus of St. John's parish. With him was associated for a time the present Rector of St. Stephen's, Rev. A. J. Broughall—at that time tutor in Trinity College. This church soon became identified with the military of the neighboring garrisons. Presently a Mr. Plowman was appointed Incumbent. Free seats gave way to pew rents for prudential reasons. The parish being comparatively poor, has only a middling provision—its church, parsonage, and school-house being lath and plaster. Under the present Rector, Rev. A. Williams, the congregation has grown; there is a large Sunday-school, and the subject of a new and substantial church is on the tapis. The income and expenditure amount to \$3,000 or \$4,000 per annum. There is a small endowment of a few hundred dollars per annum derived from adjoining property. This church—unlike the other five already noticed—is not wealthy, and has only turned the corner, so to speak, as a self-supporting church. For many years the present Rector had to teach school for an income and draw from the Commutation Fund for help. The progress has been slow but sure, and we may hope to see a grand new church on this venerable and important site ere long. It stands on the borders of a very poor district of the city. Indeed, there are many poor within the bounds of this parish. There can be no reasonable doubt that our churches are excessively undermanned as to clergy. The Bishop of Lincoln (Dr. King) has been making heroic efforts to increase the number

of clergy in the field of his Diocese. In a recent Pastoral Letter (see Church Times 10th Jan.) he mourns over the fact that he has still 37 parishes with a population of over 1,000 and no assistant curate. His standard appears to be one curate for every 500 souls or 100 families. This is, indeed, as near the ideal as possible. To look after the spiritual needs—to say nothing of the temporal needs—of the poor, visiting every fortnight in routine, besides sick visits or other spiritual cases every day, this would certainly tax the energies and power of any strong man who wished to do his duty thoroughly, to look after every stray sheep. Yet there are clergymen, even in Toronto, with four or five times that number of Church people alone, to say nothing of three or four times as many others, straying from the fold, via dissenting chapels, or going nowhere, and no assistant curate! When the residents are well off this is bad enough, but where masses of poverty congregate, the labour and responsibility are fearful, the strain on mind and body are sure to break down the most robust and energetic. The laity of the Church—the richer ones, for the poor, as a rule, do all they can—have a very serious load of guilt to carry, if they fall short of their divinely-ordered share in supporting clergy for such work—work too plainly left undone, because the laity in general refuse to give the necessary funds to God for this duty. Toronto Diocese would have had much greater cause for a "Jubilee" if the masses of poor people had not been left so much to their own resources, or to the chance sacrifice of some clergyman with private means—thus sparing the pockets of the rich laymen—or willing to teach school for the support of his family while ministering to the poor. Such is the "how not to do it" system, by which the Church loses multitudes of her adherents to those dissenting bodies who manage better.

#### THE CHRISTIAN MINISTRY.

##### CHAP. II.

##### THE DIVINE MINISTRY BEFORE CHRIST.

##### PIESTCRAFT AND KINGCRAFT.

A writer of our own time, in a work published almost 40 years ago,\* speaks of Priestcraft and Kingcraft as having existed through all the ages of human history, and he speaks of both as having apparently a common origin, and as being characterized by common principles "in every known part of the globe." He also remarks "that no order of men has ever clung to the service of its caste, or has fulfilled its purposes, however desperate or infamously cruel they might be, with the same fiery and unflinching zeal as priests."

These statements may, on the whole, be accepted as true; and few will deny that they convey truths which are most important and significant. Many of the inferences which are drawn by the writer referred to, may be acknowledged to be just. It may reasonably be doubted, however, whether he has thoroughly understood the philosophy and the practical import of the facts which he has carefully and conscientiously collected.

##### HEATHENISM AND JUDAISM.

In applying the religious system of the Gentiles who lay outside the Covenant people, and of the Hebrews who had all their laws and ordinances appointed for them by Almighty God, to the subject of the Christian Ministry, we desire to make precisely the same kind of use of these facts which has commonly been made of such facts by Christian teachers in the illustration of Christian doctrine in general. The facts of man's religious life, whether they are found within the boundaries of the Covenant people or beyond them, must be acknowledged as illustrating, if not revealing or demonstrating man's ineradicable religious instincts and needs, as showing, sometimes in an imperfect way, sometimes in a corrupt and distorted way, but always with more or less of truth, the reality of man's belief in God and sense of dependence on Him, as shadowing forth the way in which he must be brought near to God.

##### DIFFERENT METHODS OF STUDY.

We are not forgetting that there are other ways

\*Howitt: Popular History of Priestcraft.

of considering the religious history of mankind. To some minds this history can be thought of only as indicating the total corruption of man's nature, and his hopeless departure from the right way of seeking and worshipping the Most High. To such persons the all but universal offering of costly sacrifices to God, the all but universal bloodshedding in order to propitiation and reconciliation, is a proof that men had forgotten the benevolence of the Creator, and thought of Him only as an angry and sanguinary tyrant who needed to be induced by costly offerings to be favourable towards His creatures. The belief in the Gods as coming to dwell with men in their own likeness was to be regarded as an evidence of the thorough unspirituality of the human race, and as a mere illusion which was generated by their carnal mindedness.

##### A BETTER WAY.

We believe that there is a deeper, a more philosophical, and a truer way of regarding these facts. It is not, of course, possible to deny that Jews and Gentiles had often and widely forgotten the spirituality of God, and the holy benevolence of His character. It is not to be overlooked that they had very false notions of the significance of the sacrifices which they offered, and which they were required to offer. But we believe that, underneath these sometimes distorted forms and expressions of the religious convictions and emotions of mankind, there lay evidences of the nature of man's real needs, and of the way in which Almighty God had ordained to meet and satisfy them.

##### EXAMPLES.

For instance, the cry of the men of Lystra, "The Gods are come down to us in the likeness of men," (Acts xiv. 11), was, as has been ably pointed out by Bishop Trench in his Hulsean lectures, an evidence of man's longing for the Incarnation of the Most High; a longing which it pleased God to gratify by the manifestation of the God-man Jesus Christ. So the universal, or all but universal shedding of blood in sacrifice, was an evidence of man's deep conviction that "without shedding of blood there is no remission," and a means of preparing for the belief in the perfect sacrifice of our Lord.

##### APPLICATION TO THE MINISTRY.

This use of the facts of man's religious history, which has been sanctioned by all the deeper thinkers who have investigated its relation to the Gospel, we venture to apply to the ministry. We do not say that any practice or belief which prevailed in the heathen world, or even in the Hebrew commonwealth, can be adduced as proving any doctrine of the Christian Ministry; but we hold that we are fully justified in studying their belief and practices as revealing to us their conscious needs, and as illustrating the principles of their religious life. If, for example, we find that the principle of mediation is everywhere acknowledged and acted upon, we are justified in asserting that this principle is congenial to man's nature and his religious life. It does not prove that that principle is involved in the Christian Ministry. That must be demonstrated, if it be capable of demonstration, from the Scriptures of the New Testament. But, altho' no collection of facts from the history of the religions before Christ can be regarded as positive proof of Christian doctrine, they may be used as rebutting an objection drawn not from Scripture, but from reason. A belief which has been universal cannot properly be characterized as unreasonable. That which nearly all men have believed can, only by a monstrous abuse of language, be called incredible. If we can show that in all ages the principle of mediation has been the very life of the ministry, we are justified in asserting that whether this be the central idea of the Christian Ministry or not, at least it is an idea which has worked itself into the consciousness, the life, and the actions of mankind.

(To be Continued).

—Reason is the eye and faith the ear of the soul. The eye sees and knows, and the ear hears and believes; and the ear hears what the eye cannot see. The eye sees the flute, but only the ear hears the music.

## REVIEWS.

DR. WESTCOTT ON THE EPISTLE TO THE HEBREWS.

There are very few men who are competent to criticize this magnificent and precious contribution to Biblical science. It is the work of one of our finest scholars, who has devoted a lifetime to the study of the New Testament, and who has had this particular work in hand for a good many years. We may say, without any suspicion of exaggeration, that Dr. Westcott has acquainted himself with nearly all that can be known respecting this great epistle, and that he has answered every reasonable question of the reader as far as, in the present state of biblical studies, it is capable of being answered.

The work may be said to consist of three parts, (1) the Prolegomena or Introduction, dealing with questions of Text, Date, Authorship, Destination, Language, and the like, (2) the Notes proper, and (3) the Additional Notes, which are brief essays subjoined to certain chapters, dealing more fully with points that could not be thoroughly handled in the continuous brief comments on the successive verses. Each of these departments has received the same attention and the same completeness of treatment.

With regard to the title of the book, Dr. Westcott points out that, although it must have been added at a very early date, it formed no part of the original document. All early writers, however, who define the character of the book speak of it as an Epistle; and "the description is substantially correct, though the construction of the writing is irregular. It opens without any address or salutation, but it ends with salutations." The writer himself speaks of his composition as "a word of exhortation." (xiii. 22.)

Who the "Hebrews" were to whom the Epistle was addressed, has long been a matter of controversy; some thinking that it was intended for all the Hebrew converts throughout the world; but Dr. Westcott thinks that this is inconsistent with the specific references to the trials which the readers of the letter were undergoing and with other "individual traits," from which "it is clear that the letter is addressed to a definite Society and not to 'Hebrew' Christians generally. This is proved yet more directly by the fact that the writer hoped to visit them (xiii. 23) as he had been with them before (xiii. 19)." The critic does not feel quite so sure as to the particular Church, although he has little doubt that it was in Palestine.

A widely held opinion has been derived from Clement of Alexandria, that the Epistle was written "to Hebrews in the Hebrew language." Often as the story has been repeated, it seems entirely destitute of foundation. No trace of a Hebrew original has been found, nor is there any external support to the theory apart from what seems to be the guess of S. Clement. Internal evidence seems to establish beyond question that the Greek text is the original. Among various proofs of this, it may be specially noted that the quotations of the Old Testament are all, with one exception, taken from the Septuagint, even when this differs from the Hebrew. Nay, more, arguments are based upon the peculiarities in the *lxx.*, which could not have been there, if the original had been Hebrew.

An admirable section on the Characteristics of the Epistle must here be merely mentioned; and, with a few words on the authorship of the Epistle, we must leave the Introduction. A few years ago many English Churchmen would have been shocked by any doubt being thrown upon the Pauline authorship of this book; but we have learnt to know that our opinions on this point in no way affect the canonicity or the value of the Epistle; and a more careful comparison of the language and modes of thought prevalent in the book with those of S. Paul, has led most critics to a decisive judgment that the Apostle of the Gentiles cannot have written it.

When, however, we ask who is the author, Dr. Westcott seems unable to go beyond Origen, who can only conclude, after various suggestions, that God alone knew who really wrote it. Luther's ingenious guess that Apollos was the author of the

\*The Epistle to the Hebrews. The Greek Text with Notes and Essays. By Brooke Foss Westcott, D.D., D.C.L. Price 14/. Macmillan, London and New York. Rowsell & Hutchison, Toronto. 1889.

Epistle, although accepted by Alford, Kurtz, Farrar, Plumtre, and others, has no real support in any known facts; and the same may be said for other theories. The authorship is unknown and perhaps unknowable.

When we pass from the Introduction to the Notes we are struck everywhere with the reverent care which has been bestowed upon every verse, and phrase, and word. We have nothing of the grammatical niceties of Bishop Ellicott, although the grammar is never neglected; and we have none of the dreary prosiness by which some of the German and Scotch commentators are characterised. Yet there is nothing lacking: and sometimes in a very few lines or even words we have hard sentences, over which much ink has been spilt, made perfectly clear.

It is not easy to give specimens; but we will take, nearly at random, passages which we have marked. We might point to the "additional note" on i. 3 (p. 31). On "the teaching upon Sin in the Epistle" as a marvel of condensed exposition, a remark which might be justly applied to a large number of these Notes and Essays. Commenting upon the somewhat obscure ii. 9, "that He by the grace of God might taste of death for every man," there is quite a series of notes exegetical and theological. For example on the connexion, the author remarks: "The particle (*that*) is not strictly connected with 'crowned' alone, but refers to all that precedes—to the Passion crowned by the Ascension. The glory which followed the death marked its universal efficacy." On the phrase "taste of death," he remarks: "The phrase, which is not found in the Old Testament, expresses not only the fact of death, but the conscious experience, the tasting the bitterness of death. Man, as he is, cannot feel the full significance of death, the consequence of sin, though he is subject to the fear of it (v. 15); but Christ, in His sinlessness, perfectly realised its awfulness. In this fact lies the immeasurable difference between the death of Christ, simply as death, and that of the holiest martyr."

The Notes (ii. 10) on the "Idea of Perfection," and the "Perfection of Christ," are beyond all praise; and the same may be said, although the subject has been frequently and excellently handled before, of those on "Quotations from the Old Testament" and on "Passages on the High Priesthood of Christ;" and indeed of many more. The Note on the "Origin and Construction of Man" (p. 114) is of peculiar interest; so are those on the Pre-Christian Priesthood (p. 137), on "the Service of the Day of Atonement," (p. 279), on "Conscience" (p. 293), and, not to mention many other noteworthy essays, on the "Christology of the Epistle" (p. 424).

We turned with some special interest to Hebrews ix. 15, 16. In the Authorized Version, the word *Testament*, as in the Vulgate, is found in both verses. In the Revised Version we have *Covenant* in v. 15 and *Testament* in v. 16. Dr. Westcott gives us *Covenant* in both places. The passage is a difficult one, and names of weight might be adduced on both sides. We have heard that, at the first voting, the Revisers put *Covenant* in both verses; that is to say, that this word was adopted by the majority; but the final settlement of the text required a majority of two-thirds, and, apparently, this could not be got. It may be remarked that the American Committee agreed to the final decision of the English. We should mention that not only is the passage carefully treated in the notes; but Dr. Westcott has added a learned and careful separate essay on the word in question.

We pray that the learned and devout expositor may long be spared to us, to add still more to the rich treasure of sanctified scholarship which we already owe to him. Besides what he may further publish of his own, we trust that we shall not be disappointed in the hope that the Commentary which his friend Bishop Lightfoot was preparing on the Epistle to the Ephesians may yet be given to us under the editorship of Dr. Westcott.

THOUGHT SEED FOR HOLY SEASONS. By Rev. R. S. Barrett. Price \$1.00. New York, T. Whittaker; Toronto, Rowsell & Hutchison. 1890

Books of this kind are very useful. The teaching of the Christian year, through its successive periods,

is of inestimable advantage; and we have here a short instruction or meditation upon every Sunday of the year. The readings are very thoughtful and suggestive; and, now and then, what we should call a little American. One of the sections begins as follows: "Some of our stiff-starched, highly moral infidels have made a great discovery. They have found some unclean animals in the ark." Another time the author may remember that writing of this kind does not confute the unbeliever or edify the faithful.

THE PRAYER BOOK REASON WHY. By the Rev. Nelson R. Boss, M.A. Price 20 cents. New York, T. Whittaker; Toronto, Rowsell & Hutchison. 1890.

This is a very useful little book. It consists of a series of questions on the Prayer Book from beginning to end, dealing with the "History, Doctrine, usages, and Ritual of the Church, as suggested by the offices." It will be most serviceable in Sunday Schools.

MAGAZINES.—*Littell's Living Age* (for February 15), has its usual variety of judiciously selected articles. The first is an article by M. Emile de Laveleye on Mr. Bellamy's much read "Looking Backward," and "Mon Utopic" by M. Charles Secretan. Another remarkable article is (also from the *contemporary*) on the "Position of Women among the Early Christians." Another and a very laudatory paper is on "M. Stevenson's Methods in Fictions." The *Trinity University Review* (February), keeps up to the high standard to which, under its new management, it has attained. We may make special reference to a lengthy and most interesting notice of Bishop Lightfoot by the Provost of Trinity College, who was one of his pupils. The *Algoma Missionary News* is not only an interesting record of Church work in that important field, but a very prettily got up periodical. The *Canadian Entomologist*, (January and February), edited by Dr. Bethune, of Port Hope, seems to give with great care and accuracy all the recently ascertained facts connected with the interesting science to which it is devoted.

## THE LATE M. BERSIER.

M. Bersier at the time of his death, had the greatest reputation as a preacher of any Protestant pastor in France, and his sermons are eminently worthy of study. The following testimony is from the letter of an English clergyman to one of the Church papers.

It is difficult for an English person, who does not thoroughly understand the social and religious condition of France and the kind of attacks to which Christianity has been exposed in this land, to understand the position and spiritual whereabouts of a man like Bersier, although it was easy to judge him. He had to preach so as to counteract error in its manifold and subtle phases, as it is in France, not as it is in England, where it puts on quite other forms. If his discourses savour a little too much of the philosophical side of truth, and not enough to our mind of the Biblical (but we doubt both of these suppositions) it is because French theological literature is poor and scanty. It needs strong meat to make strong men. From the standpoint of English privileges and attainments he may seem low down; from French he is high up, and one of the first men that French Protestantism has ever produced.

Eugene Bersier was born in the year 1831. It was stated in some of the papers that he was about eighty years old. The date of his birth shows that this could not be so. The Canton de Vaud was his native place. His family was not of the wealthiest. They could not afford to pay the modest sum necessary to meet the expenses of his education. What was lacking on their part was made up on his by indomitable energy. There are other heroes than those that fight on the field where human blood is made to flow. Bersier was one of these. He was an heroic student. He found himself at the age of eighteen totally unable to meet the expenses of his further education. He neither lost heart nor sought help of others. He determined to earn himself the money he wanted.

In the year 1849 he set sail for America. He left Nantes in a sailing vessel, and in due course arrived at his destination. His intention was to set to work in any capacity, and as soon as he had earned money sufficient to return and complete his studies. It was all the same to him whether he worked as a teacher or as a clerk, he was only anxious to earn honest money in an honest way. The desire to become a

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pastor had taken possession of his soul, and he could not do other than gratify it. The Lord makes a way, though often a toilsome one, for the noble in soul and aim to work for Him. Bersier succeeded. He returned. He settled in Paris in 1851, and there completed his studies. M. Edmond de Pressense was in more senses than one his friend. From that time he lived in the gay city. He laboured as pastor in several spheres, but always in Paris. He first worked in the Faubourg St. Antoine, then in the Rue de Provence and lastly in the Quartier de l'Etoile; in each case, as it need hardly be said, in Protestant Churches, which were in no way connected with the State. France is not, unhappily, a Protestant country. His church in the Quartier de l'Etoile was a flourishing one. It was his own creation—the outcome, humanly speaking, of his individual power and exertion. He was a prince among orators. He stood, in this respect, head and shoulders above most of his confreres. Then behind his noble natural parts lay a moral earnestness that was rarely met with and, perhaps, never excelled. The Christian orator who realizes the extent of the sphere of his labour and the vastness of his work—the regeneration of the world—has impulses unknown to other men. He is all on fire, touched frequently with coals from a holy altar. Here was Bersier's inspiration—he was fired with a love for souls. Few men had such noble parts; few men have made a better use of their talents. He was an extempore preacher, and, as such, he possessed very rare qualities. He reasoned clearly; he spoke with sobriety. He had learned to speak well by writing much. His style was admirably simple. All could understand. It was faultless and beautifully clear. He scarcely ever gave occasion to ask, "What does he mean?" He was not often declamatory; yet, when circumstances required it, he could soar, and his flights of impassioned oratory forced the ejaculation, "His eloquence is almost as great as his subject." In his Protestantism he has been compared to Bourdaloue and Massillon. Whether posterity will sanction the comparison remains to be seen. He doubtless takes his place along with these great names; but whether he will be ranged before, alongside, or after, it is premature to determine.

Bersier was above all a moralist. He was able to distinguish things that differ, and to paint in its true colours what constitutes the essence of a holy life. Whether, if he had been an Englishman—rather, if he had lived in England, for it must be allowed that he understood English and English theology—he would have thrown in his lot with those amongst us who are called "holiness men," it is hard to say. Perhaps he possessed too much individuality. He was too much a person. I say "perhaps" he was this. And it is not the way of such men to allow their conceptions of Divine truth to be shaped by human thought. They drink at the Fountain Head. Anyway, he preached "The One Foundation which is laid." And on this superstructure, "not of wood, hay, stubble," but "gold, silver, precious stones." He made a careful distinction between what was Divine and what was human in the building up of the character.

Christianity loses in the person of Pasteur Bersier one of its finest ornaments of the present time. Yet is he not lost, but gone before. And gone as all Christian workers should wish to go. He departed suddenly. There was nothing apparently to cause any apprehension. He had spoken the evening before with his usual earnestness and eloquence at a reunion *ouviere* in the Boulevard Ornano. He returned home at eleven. At two he had gone to his rest. He died in harness in the full vigor of his life. He left his work, when, as we should judge, he was most needed.

Home & Foreign Church News FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA. HALIFAX.—The Bishop of the diocese leaves Halifax this week for New York, where he is to preach a course of sermons and to hold a number of confirmations for Bishop Potter. He will return at Easter. Mrs. Courtney also leaves the city for the Southern States. She will be accompanied by her youngest son Basil, who of late has not been enjoying very good health. Much interest, and indeed enthusiasm, is at present being manifested amongst Church people in a matter of considerable importance to Haligonians in general. It is proposed with as little delay as possible to found an infirmary, and in order that success may be insured to obtain the services of a number of sisters, \$5,000 is to be raised immediately, and the good work is augured.

St. Paul's Congregation.—A notice of whose invitation to Rev. Mr. Armitage, of St. Thomas', St. Catharines, appeared in a recent arrival of the

"CANADIAN CHURCHMAN," does not yet seem to have selected its rector. The Rev. I. O. Ruggles, who though overworked was till quite recently very unwell, appears to be rapidly recovering.

NEW DUBLIN. The Lunenburg Ruri-Decanal Chapter met in this parish on Wednesday and Thursday, the 5th and 6th inst. The attendance of the clergy was not very large, many for various reasons being prevented from being present. Those present: Rev. W. E. Gelling, Rural Dean, Rev. G. Harris, E. Harris, I. Spencer, and C. P. Mellor, rector of the parish. The services, at all of which addresses upon subjects of general interest were given, were well attended, the several congregations being greatly pleased.

QUEBEC.

QUEBEC.—Lent.—The observance of the season of Lent was commenced by services being held in the Cathedral, St. Matthew's, and St. Peter's, on Ash Wednesday, at all of which there was a good attendance. At the Cathedral the Very Rev. the Dean was the preacher, and the Rev. John Kemp, of Leeds, took part in the service. At St. Matthew's, the services were Matins, 7.30 a.m.; Holy Communion, 8 a.m.; Matins, 10.30 a.m.; Evensong at 5 and 8 p.m. In this church the week day services will be at 7.30 a.m. and 5 p.m. until Holy Week. On the first Sunday evening the Lord Bishop of Nova Scotia will preach, and on the remaining Sunday evenings the Lord Bishop of the diocese will deliver a special course of sermons. Special courses will also be delivered on the Sunday mornings and Friday evenings, besides a special instruction on the Wednesday afternoons. On Palm Sunday, at 10.30 a.m., the Apostolic rite of confirmation will be administered to a number of candidates who are being prepared. During Holy Week there will be four services daily, and in addition an early celebration on Monday, Thursday, and on Good Friday the "Three Hours" from 2.30 to 5.30 p.m. At the children's service on Palm Sunday at 4 p.m., and on every evening in Holy Week till Good Friday, the "Story of the Cross" will be sung. In the Cathedral and St. Peter's special courses of instruction and sermons have also been arranged for. All the clergy who have been suffering from the after effects of "La Grippe" have, we are pleased to say, recovered, and are again performing their several duties, with the exception of Canon Richardson, rector of St. Paul's, who had an extra severe attack of inflammation of the lungs, and he is also now in a fair way to recover, although at one time his life was despaired of, and it was thought he could not recover. It is gratifying that Quebec will still retain this well-known clergyman, as he would be a great loss to the Church here.

MONTREAL.

MONTREAL.—Women's Mission Auxiliary.—A large number of earnest ladies met on February 13th in the Synod Hall under the presidency of Mrs. Principal Henderson, to discuss the efforts of the past year, and devise means for further service in the work of spreading the Gospel and helping those in bodily as well as in spiritual need in the domestic and foreign mission field. It was the fourth annual meeting of the Montreal branch of the Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada.

Devotional exercises were conducted by the Rev. Geo. Rogers, of St. Luke's church, and then Miss McCord, the secretary, read a telegram from Mrs. Baldwin (wife of Bishop Baldwin), president of the Huron branch, conveying hearty greetings, and invoking the blessing of God upon the meeting of the society.

A telegram was ordered to be sent in reply, reciprocating Mrs. Baldwin's good wishes. The president, who conducted the proceedings in a prompt, business-like manner, which met with the hearty approval of the ladies, welcomed the country delegates in graceful words. "We must," she said, "instead of taking one day, take three, as they do in other dioceses, to our annual meetings. We part too soon. We want to meet, get ourselves warmed up, and talk about our plans together, and have a real good time. But we are in such a hurry here in Montreal; we take hold of so many things that we can't give our attention to one thing long at a time."

Reports of the year's work from all the branches in the diocese were read, either by delegates or by Miss McCord, secretary, and Miss McLeod, corresponding secretary. These dwelt upon the meetings held, the collections made, the money and parcels sent forward to the various church missions in the North-West as well as to the zenana missions in India. The country districts made an excellent showing, submitting substantial figures, and manifesting an enthusiasm which the president said might put them to shame in the city. She had a suitable word of commendation for each report, and especially praised

the noble efforts of those branches whose resources were known to be slender. The branches heard from embraced Christ Church, St. Martin's, St. Stephen's, St. Matthias, St. Thomas, Trinity, St. John the Evangelist, All Saints', St. Luke's, Alymer, Cowansville, Clarendon, Shawville, Clarenceville, Dunham, Havelock, Huntingdon, St. Andrew's, St. John's, West Farnham, Waterloo, Grenville, St. Lambert.

Upon the motion of Mrs. Wright, seconded by Mrs. Robinson, the reports were adopted and ordered to be printed.

The meeting then adjourned till three o'clock. At the afternoon session, held in the Diocesan College, Bishop Bond presided. There was a large attendance of ladies, and amongst the clergymen present were, the Rev. Principal Henderson, Ven. Archdeacon Evans, Rev. L. N. Tucker, Rev. George Rogers, Rev. Rural Dean Lindsay, Rev. J. A. Newnham, and the Rev. Mr. Smith.

After devotional exercises Mr. Newnham read the secretary's annual report, which was a rapid review of the work done by all the branches of the auxiliary during the year, as disclosed by the reports from the same. In moving its adoption Mr. Newnham dwelt upon the important signs of the times,—the increase of missionary spirit, and the according to woman her proper place in the work of the Church by enlisting her sympathies in the work of succouring the distressed, and bringing the Gospel to the benighted.

Mr. Tucker seconded the motion in an eloquent speech, emphasizing the value of the labors of devoted women in the service of God, and pointing out how their missionary zeal, infused into the home circle, influenced the young and rising generation, and filled the young men with inspiration to serve God in the foreign field.

The motion having been carried, the following officers were elected:—President, Mrs. Holden; recording secretary, Miss J. McCord; corresponding secretary, Miss N. McLeod; treasurer, Mrs. Evans.

The adoption of the Treasurer's report, which showed the total receipts to have been \$800.27, and cash on hand \$40.86, was moved by the Rev. Dr. Norton in a graceful little speech, the point of which was that they were only now seeing the beginning of woman's work in the church, and that the future would reveal larger and more valuable effort.

The Rev. Mr. Rogers seconded the motion, expressing his hearty sympathy with and admiration for the society.

The following resolution was moved by Mrs. H. J. Evans, and seconded by Mrs. M. Williams:—

That this auxiliary desires to express its deep sense of obligation to the retiring president, Mrs. D. Henderson, for her invaluable and unremitting services during the three years in which she has been officially connected with the association. The success that under God's blessing has attended its labors is in a large measure due to its first president's earnestness of purpose, missionary zeal, unflinching energy and devotion to the interests of the auxiliary; and while yielding to Mrs. Henderson's desire to be relieved from the more arduous duties of the position, the auxiliary expresses the hope that it may not be deprived of her assistance in some other less exacting capacity.

Mrs. Henderson was subsequently elected honorary president. The Revs. Mr. Smith and Mr. Tucker paid feeling tributes of praise to Mrs. Henderson's devotedness.

Archdeacon Evans having spoken in praise of the labours of the society, the usual votes of thanks were passed, and the meeting adjourned.

Parish of St. Martin's.—The Rector, in his Lenten Letter, says, in advocating the abolition of pew rents and the adoption of the envelope system:—

"My own convictions upon this point are well-known to you, for I have given open expression to them from the pulpit. I honestly believe that it is morally wrong to rent sittings in God's house. The sense of this wrong has troubled me ever since I entered upon the ministry of this parish, and my conscience refuses to allow me to endure the reproach any longer. I cannot continue to minister among you unless all payments towards the support of the church are left to the voluntary offerings of the people."

He then suggests that as the majority may be opposed to the abolition of rents the voluntary system be tried for one year. If at the end of that time it is considered a failure the pew rent system could be re-established, in which event Rev. Mr. Troop would resign the rectorship.

Diocesan Sunday School Association.—Two papers were read at the last meeting—one on "The Origin of the Gospels," by the Rev. G. A. Smith, B.A., and the other by Archdeacon Roe, D.D., subject, "How to Train Teachers to Teach." There was a large audience. The Bishop presided. In the discussion the Dean spoke with nice tact, in differing from the learned divine, on a point of theology, as viewed from their respective standpoints, viz., in relation to the gift of grace, whereby every teacher in the virtue

of the laying on of hands, has received the gift of the Holy Ghost:—must we not, however, qualify this statement, in view of the sad logic of disappointing facts? Nevertheless, by the grace of God, we are what we are!

#### ONTARIO.

**KINGSTON.**—*All Saints.*—The enlargement of the Church having so far advanced as to allow of the resumption of the usual services, the newly appointed rector, the Ven. Archdeacon Daykin, officiated on the Feast of the Presentation of Christ in the Temple, commonly called the Feast of the Purification of Saint Mary the Virgin. On this day, most appropriately, two infants were, after Litany, presented for Holy Baptism, and their respective mothers purified or "churched" according to the rites of the Church. On Sunday, the 9th inst., the Rev. Mr. Stiles preached an interesting sermon at evensong, and congratulated the parish of All Saints upon their increased accommodation. At the annual missionary meeting the Rev. Mr. Mucklestone, of Ottawa, gave a missionary address. The amount contributed to the Mission Fund was about equal to former years.

**BROCKVILLE.**—*St. Peter's.*—Mrs. Stephenson, wife of the late Rev. F. L. Stephenson, received from the Independent Order of Foresters \$2,000, the amount of her late husband's insurance.

**DESERONTO.**—*Rev. H. B. Patton, B.A.,* assistant of St. Mark's, has returned from Cornwall after a protracted attack of La Grippe, from the weakening effect of which he has not yet quite recovered.

**OTTAWA.**—*St. George's.*—*Death of Rev. Mr. Jones.*—We regret to announce the death (of pneumonia, following an attack of "La Grippe"), of the Rev. Stuart Jones, brother of Rev. P. Owen Jones, rector of St. George's Church of this city. The Rev. Mr. Owen Jones left for his late brother's residence at Louisville, N.Y., immediately upon receipt of the sad intelligence.

#### TORONTO.

**TORONTO.**—*St. Margaret's.*—This new Church in Lower Spadina Avenue (formerly Brock Street), will (D.V.) be opened by the Lord Bishop of Toronto on the second Sunday in Lent, (March 2). The rector of the new parish has been labouring with great zeal and with visible success for the last five years in St. George's parish, under the Rev. Canon Cayley. As one of the outcomes of his work, the parish of St. George has been divided, and Mr. Moore has been appointed to the rectory of the new parish by the Bishop of the diocese. Although the season of Lent will have begun before the services in the new Church can be commenced, the new rector has already arranged for several series of sermons. Professor Clark has undertaken to preach a series of four sermons on the Temptation of our Lord. The first will (D.V.) be delivered on the morning of the third Sunday in Lent, and the rest on the three following Sunday mornings.

*The New Registrar.*—We are pleased to learn that the Lord Bishop has been pleased to appoint Mr. C. R. W. Biggar, M.A., Q.C., to be registrar of this diocese. Mr. Biggar has been for more than ten years past an active and faithful member of Synod, and has given much of his time and labour to the service of the Church, an enthusiast in Sunday School matters, he has, as Secretary of the Diocesan Sunday School Committee, and editor of the *Teacher's Assistant*, wrought a revolution in our Diocesan Sunday School system which has been felt far beyond the bounds of the diocese and even of the Ecclesiastical Province. He has also organized and kept alive the Toronto Church Sunday School Association, which is now in the sixth year of its existence, and has proved a great success. In 1885-86, at the request of the Lord Bishop, he undertook and carried out at the expense of much labour a consolidation of the constitution, Canons, by-laws and resolutions of the Synod, which has proved most invaluable, and for which he received the thanks of the Synod. Mr. Biggar is a graduate of Toronto University, in which he took first class honors in every year of his course, and for which he received in 1869 the degree of B.A. and the gold medal in Physical Sciences. Four years later he took the degree of M.A., which he now holds. In 1888 by a unanimous vote of the City Council of Toronto he was appointed City Solicitor, and in 1889 he was appointed a Queen's Counsel by the Dominion and Provincial Government. Mr. Registrar Biggar, and Mr. Chancellor Snelling, are both of them members of the congregation of St. George's Church.

#### HURON.

**PORT DOVER.**—On Quinquagesima Sunday, Bishop Baldwin administered confirmation to seventeen per-

sons in St. Paul's church. He did not come to administer confirmation, but, as he privately said, he came to preach a sermon in his old church. However, the Rev. J. R. Newell had prepared a class, whom he wished to be admitted to full Church membership. His Lordship, therefore, put aside his sermon, and, after confirming the candidates, delivered a most earnest and practical address to them. The church was so packed that many people who came late were unable to gain admission. During the last five years 49 persons have been confirmed in St. Paul's church; and, with few exceptions, all these are communicants.

**LONDON.**—*St. James' Church.*—The annual missionary meeting of St. James' church was held lately, and the attendance must have been very gratifying to the rector, Rev. Canon Davis. His Lordship Bishop Baldwin presided, the opening devotions being conducted by the rector, Rev. Arthur Murphy, Incumbent of Watford, gave a forcible and pointed address on the needs of the work in the North-West dioceses. The ever-increasing population in these fields constantly necessitated the opening up of new missions, and the Church was stretching forth its hand to fill up these gaps as rapidly as it could with the assistance rendered by the Church membership in the older dioceses. Mr. Murphy concluded his address by a reference to the foreign work in Japan, China, Africa and India. Rev. W. J. Taylor, rector of Mitchell, followed, and confined his remarks more especially to the foreign fields, although he made some references to the growth of the mission work in the North-West. The peculiar habits of the Chinese, and the difficulties which met the Christian missionary on every hand in the land of the Celestial were given in graphic detail, and proved very interesting. The cause there was progressing very favorably. The work of Dr. Livingstone and other missionaries in the dark continent was briefly outlined, as well as the general work in that and other lands. The speaker concluded by a stirring appeal for enthusiasm in missionary work. His Lordship, in closing the meeting, made a forcible address, laying before those present the special needs of the work in the Diocese of Huron. Devoted young men and means were needed for the cause of Christ in the country parishes. Some of the best young men were being tempted to leave for the United States, where large stipends awaited them, because of the very indifferent remuneration they received here, which in many instances was not sufficient for them to maintain their families. He thought they could hardly be blamed for accepting these offers, and as a means of keeping them here he urged greater liberality. The other clergymen present were Revs. Canon Smith, W. M. Seaborne, G. B. Sage, and W. T. Hill.

**LONDON.**—*Christ Church.*—The annual missionary meeting was held recently, the Bishop of Huron presiding. There were present also Very Rev. Dean Innes, Rev. Canons Richardson and Davis, Rev. G. B. Sage, and the rector, Rev. Canon Smith. Earnest and practical addresses were given by Rev. W. J. Taylor, of Mitchell, and A. Murphy, of Watford, on the missionary work of the Church in this diocese, in the great North-West and the foreign fields, including China, Japan, Africa and India. The Bishop also gave a short address in his usual happy way on the needs of the Church in this diocese. There was a good attendance and a liberal collection.

**SIMCOE.**—*Trinity Church.*—An overflowing congregation greeted the eloquent Bishop, who held a confirmation in this church on Sunday, the 16th inst. The numbers present exceeded those of any previous occasion, not excepting the large assemblies present at the dedication of the church. The diligent and courteous wardens, assisted by other gentlemen, did all in their power to accommodate pewholders and visitors, by placing chairs in the aisles, yet at least 100 were unable to find even standing accommodation. There were fully 600 present. The Rector of the church, Rev. John Gemley, was assisted in the service by the Rev. Wm. Davis, Rector of Woodhouse. At the close of the evening prayers, Mr. Gemley presented thirty-seven candidates for confirmation—25 females and 11 males. Others have attended the rector's classes, but they were considered too young for the rite this year. Most of the women (a few married ladies excepted) were becomingly attired in white. The whole class made a very interesting appearance, and they listened with earnest and devout attention to the solemn, spiritual, and instructive brief address which preceded their confirmation. This solemn service concluded, Bishop Baldwin ascended the pulpit and preached to the eager multitude which were waiting to hear him. The text chosen was the following: "Oh how great is thy goodness, which is laid up for them that fear thee; which thou has wrought for them that trust in thee before the sons of men."—Ps. xxxi. 19. It is impossible to present anything corresponding, even as an outline, to this grand, original, comprehensive, and instructive discourse.

### British and Foreign.

The death is announced of the Rt. Rev. Charles B. Bernard, Bishop of the united dioceses of Tuam, Killala, and Achonry, in Ireland.

The Rev. Hyma Redgrave, for over three years minister of the Congregational Church at Algernon Road, Lewisham, has announced his decision to enter the Church of England. He is to be ordained by the Bishop of Rochester.

Dr. Maclaren recently uttered a well-deserved rebuke. "You young men," he said, "have time for everything—to read newspapers, novels, my sermons, and other people's religious books, but no time for the Bible, the Word of God, which is the true source of strength."

The Persian author, Saadi, tells a story of three sages—a Greek, an Indian, and a Persian—who, in the presence of the Persian monarch, debated this question: Of all evils incident to humanity, which is the greatest? The Grecian declared: "Old age oppressed with poverty;" the Indian answered, "Pain with impatience;" while the Persian, bowing low, made answer—"The greatest evil, O King, that I can conceive, is the couch of death without one good deed of life to light the darksome way."

Lord Cross, the secretary for India, has given his sanction, under certain terms, to the creation of a Bishop of Lucknow. The new Bishop of Lucknow will have complete jurisdiction over the whole of Oudh, and special supervision over certain parts of the North-West and Central Provinces. The incumbent of the post will be allowed the salary of a senior chaplain, on condition, as in the case of Lahore, of a like amount being raised from other sources. It is satisfactory to know that Bishop Johnson has every hope of obtaining £7,000 or £8,000 towards the endowment of the see from different societies in England.

Each morning, during his journey in the Soudan, there was one half-hour during which there lay out Charles George Gordon's tent a handkerchief, and the whole camp knew the full significance of that small token, and most religiously was it respected by all there, whatever their colour, creed, or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in; whatever it was, of life or death, it had to wait until the guardian signal was removed. Every one knew that God and Gordon were alone in there together; that the servant prayed and communed, and that the Master heard and answered. Into the heart so opened the presence of God came down; into the life so offered the strength of God was poured. So that strange power was given to Gordon, because his heart became the dwelling-place of God.

The Confirmations for 1889 in the diocese of Liverpool, were completed on Saturday, December 28. During 1889 there have been 65 Confirmations, and 7,180 young persons have been confirmed. During the last three years 21,393 have been confirmed, and in the nine years which have elapsed since the diocese has been formed, 57,151. In the first year after the formation of the diocese the number confirmed was only 4,719. Since July, 1880, twenty-five new churches and five chapels have been consecrated in the diocese, and two have been opened by license. Three others are temporary buildings, with districts regularly assigned to them, to be replaced by permanent churches.

By the death of Bishop Sargent, of the Tinnevely Mission in India, the English Church has lost one of its most valuable and distinguished missionaries. Bishop Sargent went to India in 1835 as a lay agent of the Church Missionary Society. He became Suffragan Bishop of Tinnevely in 1877, and the great success which has attended his mission has, under God, been due to his wisdom and devotion. During his term of service the native clergy increased from one to sixty-eight, and the Christians and catechumens from 8,693 to 56,287. He met with substantial encouragement in the development of the self-support and the independence of the native Church.

A new departure, says the *Church Review*, was taken at the Hospital chapel of ease, High Street, Ilford, on Sunday week, when the infant son of the Rev. L. T. Terry (who is at present assisting the incumbent), was baptized by immersion. It is remarkable that there is no record or tradition of any public administration of Holy Baptism having ever taken place within its walls, although consecrated for divine worship as far back as 1140. The service was chorally rendered by a full choir, and the procession to the western entrance was headed by a splendid crucifix. On receiving his son from

the god-parents, the infant was immersed in the ancient tub, the incumbent of the unwonted immersion, said: "In future it is public baptism with exceptions being

No better Ireland could claim of the Crime, declared, by rep earned this crime. Mr. J. authorship of unwavering courage he has pursued (Gladstone by the efforts of Ireland, but come fact ren while legislat more Govern and sacrifici; the tenant to amongst thos property, by the propagati which all clashi in favor of taxation w doubtless the pause to inqu lead them.

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the god-parents, the Rev. D. T. Terry, who officiated, immersed him thrice in the font, according to the ancient usage. On the return to the chancel, the incumbent, (the Rev. A. Ingleby), preached on the unwonted event, and showed from the rubrics of the Prayer Book that the English Church enjoined immersion, save only in the case of delicate health. In future it will be the rule at this chapel, that all public baptisms shall be by immersion only, the exceptions being taken privately.

No better illustration of the growing content of Ireland could be furnished than the recent proclamation of the Lord Lieutenant, relaxing the severity of the Crimes Act in those counties which are declared, by reports of both judges and police, to have earned this distinction by a remarkable decrease in crime. Mr. Balfour may justly lay claim to the authorship of this improvement, as being due to the unwavering consistency with which, for three years, he has pursued the policy of enforcing the law. Mr. Gladstone believes the improvement to be due to the efforts of his party to promote dissatisfaction in Ireland, but to whatever he attributes it, the welcome fact remains that he does not gainsay it. But while legislation has for some time past, and under more Governments than one, been working hard and sacrificing much to strengthen the ties which bind the tenant to the land, Mr. Davitt springs a mine amongst those who share the twofold right in landed property, by an attempt to start a movement for the propagation of the doctrine of Henry George, by which all class ownership of the land is to be abolished in favour of State ownership, with the burden of taxation which such a scheme would imply, and doubtless the Irish farmers, under this stress, will pause to inquire whither Mr. Davitt is attempting to lead them.

The Bishop of Lincoln has addressed the following letter to the Archbishop of Canterbury in connexion with the pending trial:

"May it please your Grace.

"My Lord Archbishop—Your Grace's clemency in allowing me to make an informal statement of my position at an earlier stage of this trial, emboldens me to hope that the same indulgence may be granted to me at the present time, when we are entering upon what may be called the merits of the case.

"I am anxious to state very briefly the principles which have guided my actions and my words in the matter of ceremonial.

"I. In regard to the externals of worship generally, I believe with Bishop Butler, 'that the form of religion may indeed be where is little of the thing itself, but the thing itself cannot be preserved amongst mankind without the form.'—Durham Charge (1751), p. 314. Works Vol. II. Oxford, 1850.

"II. As to the ceremonial prescribed or allowed within the Church of England, I believe that the rubric immediately preceding the Order for Morning Prayer is to be taken in its literal and grammatical sense; and that so taken it establishes the lawfulness of 'such Ornaments of the Church and of the ministers thereof' as were in use under the First Prayer-book of King Edward VI.

"III. I believe further that this rubric, with other rubrical directions of the Book of Common Prayer, ought to be interpreted—

"(a) On the principle of the continuity of the Church of England, that is to say, that omission is not, as such, equivalent to prohibition, but that intrinsic reasonableness and ancient usage are, on points not expressly determined, the recognized guides of the English Church.

"(b) On the principle of equity. Absolute uniformity of practice in all places and under all circumstances being unattainable and undesirable; this fact ought to be taken into account in the administration of the law. Otherwise, endless prosecutions for defect as well as for excess must follow.

"(c) The liberty thus conceded upon the ground of equity must be regulated by two principles—

"(1) Loyalty to the doctrine of the Church of England; and

"(2) The edification of her children.

"In judging of the latter I should attach great weight to national temperament, and to local customs. "As to the former, I hold that it is laid down for preachers by the Convocation of 1571 'that they shall never teach anything from the pulpit to be religiously held and believed by the people but what is agreeable to the doctrines of the Old and New Testament, and collected out of that very doctrine by the Catholic Fathers and ancient Bishops,' so we must repudiate any ceremonial observances which express beliefs or tend to bring back usages which the Church of England, following the authority of the Primitive Church, rejected at the time of the Reformation.

"The same principle would apply with still greater force to doctrines or forms of devotion which have grown up or been authorized in the Roman communion since that period, which bear the stamp of novelty upon their face. "E. LINCOLN."

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Feb. 18th.—Standing as we do on the very threshold of Lent, it is more noticeable than ever this year how the influence of the Church is making itself felt even in places that have hitherto been regarded as the strongholds of Nonconformity. I have before me a local paper, published in one of the Jersey suburbs, a hot-bed of Presbyterianism. Yet it has in its columns a well written archaeological paper on the subject of Shrove Tide, treated altogether from a Church standpoint. Its "Town Talk" column is full of allusions to the necessity of foregoing all amusements and the duty of fasting and self-denial during Lent. It contains full notices of the many services to be held in its five churches during the holy season, and these published without any charge. And to one of these notices is attached, for the first time, I believe, in any American paper, religious or secular, the announcement that the clergy of one of the churches will not officiate at any marriages till Lent is finished. Nor is there one word of comment, editorially or otherwise, on the fact that such an addition should have been made to the ordinary notice of the services. Yet the editors and proprietors of that paper are Presbyterians and Baptists. The same may be said of all the papers in and about New York. They have all at least some remarks on the season, and all take it for granted that it is at least bad form to be as gay and dissipated in Lent as at other times of the year. It is taken as an accepted fact that there must be a cessation from the fast life of the winter, and a breathing time afforded for at least physical purposes. This applies to the whole of the United States, so far as the educated and higher strata of society are concerned, and though, of course, nonconformists will still frequent the theatres and concerts, yet it is an understood thing that, as Church people, who, after all, are for society purposes on top, will neither give nor accept invitations to balls, dinners, weddings and the like, it is of no use to do anything in that line on any large or public scale.

ANOTHER CHANGE

has come over the spirit of men's dreams. Only a few years ago, at all public gatherings and civil or civic anniversary celebrations, when the Roman Catholics did not assume the lead in the religious portion of the function, the Methodist or Presbyterian minister was sure to be in evidence, and the bishop or priest of the Church was nowhere. Now, however, we have changed all that, and our clergy are coming to the front as the accepted officiants on such occasions.

Thus, at the recent centennial celebration of the establishment of the Supreme Court of the United States, the Rev. Dr. Dix, of Trinity church, opened the proceedings, which were held in the Metropolitan Opera House, the immense building being filled with an enormous and fashionable company gathered together from all parts of the confederacy, and offered the prayer, concluding with our touching prayer for those in affliction, in allusion to the fearful calamity that had befallen the wife and daughter of Secretary Tracy—both good Churchwomen by the way. At the banquet in the evening the Rev. Dr. Huntington, rector of Grace church, made an address in answer to the toast of the clergy. He said the clergy and judges had this in common, that they were set in their places to tell the truth. Nations lived by love as well as law, and while judges lived in an atmosphere of command, ministers lived in an atmosphere of persuasion. Nothing but a persuasive feeling of kindness and good feeling could keep our class jealousies and party hatreds from

POISONING THE NATION'S BLOOD.

In our improved political and economical machinery in the structure of our social system, we had a capital engine of government. The thing wanting was a more liberal supply of the oil of gladness to keep the wheels in running order. Unless we could continue somehow to modify the hardness of wealth grinding against an equal hardness of poverty, there was sure to be trouble for us first or last. Constitutions were written on parchment, but an enraged man could tear parchment as well as paper, and the great thing was to see that neither the community nor any considerable portion of it should be permitted to fall into a rage. In this, perhaps, the clergy could help, as they certainly wanted to do. Dr. Huntington added that he had spoken seriously because he could not bring himself to speak otherwise.

ANOTHER ANNIVERSARY

lately held in this city pointed to a very rare event, that of the twentieth year of the Rev. Dr. Steen's continuous and faithful service as assistant at the Church of the Ascension. Except in Trinity parish, it is a rare thing for an assistant anywhere to stay above a year or two. He longs to be his own master and to manage things his own way. Hence friction and a separation. So noteworthy was this occasion, that, notwithstanding the inclemency of the weather, the memorial chapel of which Dr. Steen has charge

was crammed, and the sermon was preached by the Rev. Dr. Huntington, of Grace church, from 2 Cor. iv. 1, in which he set forth the three offices of the ministry in the matter of preaching, administering the sacraments, and pastoral work. He was followed by the Rev. Dr. Donald, rector of Ascension church, who spoke of the excellent work Mr. Steen had accomplished in his 20 years' ministry. The last speaker was the Rev. Dr. Steen, who especially thanked the church and rector for taking occasion to honor him and his people by means of such services. In token of the zeal and earnestness with which Dr. Steen has labored in this particular sphere of duty, whose field begins on 43rd St. West and spreads north and south between 8th and 9th Avenues, embracing some very low localities, it is enough to say that the chapel shows a communicants' roll of nearly 450.

A NOBLE MISSION

is that of St. Simeon, Philadelphia, and equally noble is its missionary priest, the Rev. Edgar Cope. Three years ago, on Septuagesima Sunday, he opened the work in a stable. In a few months he had 25 communicants, 19 families, 5 teachers and 26 Sunday scholars. Last Septuagesima Sunday saw him in a frame chapel which has been enlarged five times. For the lot \$9,300 has been paid, and nearly \$5,000 on the chapel. The congregation has given nearly \$6,000, and there has been raised besides \$10,000 of the \$37,000 needed for the new church. A young layman has given a magnificent parish building, which, when opened, as it will be next month, will have cost \$25,000. The communicants now number over 350; the families 125; the Sunday scholars over 500, with an average attendance of over 300 every week; and the teachers and officers of the school, 48. There have been baptized during these three years 195 children and 27 adults; 183 have been confirmed, and more than 200 have been added by letters of transfer. The mission has likewise attached to it a guild, with 14 chapters, all flourishing. And your readers must remember that Philadelphia is a very conservative city, and not too much addicted to go-aheadness in anything.

CHURCH NOTES.

The diocese of Central Pennsylvania, in point of population, is the third in size on this continent, and is almost entirely a mission field.

A junior order of the Knights of Temperance has been enrolled. Its members are called "The Young Crusaders," and are boys whose ages run from 10 to 15, while those of the Knights of Temperance run from 15 to 21.

On the occasion of the fifth anniversary of the White Cross Society, in this city, Dr. Robert Ormsby delivered a lecture on "The Relations of Virtue to Physical Health."

When Bishop Doane of Albany was consecrated in 1869, he was the grand bishop in America in point of succession. There are to-day only 17 bishops senior to him, and nearly 60 junior to him.

The Rev. W. F. Nichols, D.D., rector of St. James' church, Philadelphia, a sound High Churchman, has been elected Assistant Bishop of California. Dr. Nichols refused an election to the assistant bishopric of Southern Ohio.

A rich white marble and mosaic altar and reredos have been presented to St. Mary's church, West Philadelphia, which is no more a mark of extreme ritualism on this side of the line than a surpliced choir.

The spires of St. George's church (Rev. W. S. Rainsford, rector,) are to be rebuilt, at the expense of his parish.

The Rev. W. S. Rainsford has invited Drs. T. T. Munger (Congregationalist), Lyman Abbott (Congregationalist), Newman Smyth (Methodist), Parkhurst (Presbyterian), and Van Dyke (Churchman), to deliver to his people Lenten addresses in St. George's church on Friday evenings, except on Good Friday.

The ninth annual report of the Western New York Branch of the Woman's Auxiliary shows the receipt in money of \$1,640.69, and the value of boxes distributed \$7,912.57.

—Lady Holland was always lamenting she had nothing to do—that she did not know what to be at or how to employ her time. "I recommended her," said the poet, Rogers, "something new—to try and do a little good." Once fairly engaged in that business, one will never have to complain of nothing to do. It is a great cure-all to laziness or listlessness.

## 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.

### Erroneous Teaching.

SIR,—Permit me to draw attention to a matter of the utmost importance.

As soon as the outward part of baptism is applied to the infant by the minister, then and there he is grafted into Christ the Vine; he is then made a living, tender branch, a member of Christ by the Holy Spirit, for the purpose of growing in grace and bringing forth fruit in due season. Whether he remains a good or a bad member of Christ, depends on the use or neglect of the gifts of grace, purchased for him by the precious death of Christ, and freely bestowed on him in baptism by the Holy Spirit.

Such has always been the teaching of the Church: and accordingly, the child baptized in infancy is taught in the Church Catechism to say, in my baptism I was made a member of Christ. "For by one Spirit are we all baptized into one Body." I Cor. xii. 13.

But the Leaflet, brought out by your contemporary, after teaching the child baptized in infancy, that in baptism he was made a member of Christ, teaches him (on the same page) that in his baptism he received the outward part *only*; and that he cannot be made a member of Christ till he is old enough to exercise faith. In Leaflet, 4th Sunday in Advent, 1889, appears as follows:

Question. Does the outward baptism make us members of Christ?

Answer. No: in baptism the promises of God are signed and sealed to us, but we must make them our own by faith.

Again, the parables of the vine and its branches, of the wise and the foolish virgins, of the good and the bad fishes in the net, &c., show us in the plainest manner that there are bad as well as good members in the Church of Christ here, the Kingdom of Heaven on earth. But the same Leaflet teaches, in direct opposition to the words of our Lord, that there are no bad members in the Church of Christ. For, in the same Leaflet appears as follows:

Question. What other name do we give to the body of Christ?

Answer. The Church, which is the company of all who love and obey Jesus Christ.

The deadly effect of this anti-Scriptural teaching, namely, that we are *not united* to Christ by the Holy Spirit, in our baptism, is but too apparent among thousands of Canadian Churchmen, by their misty ideas of Christian doctrine, and, consequently, their stunted growth in Christ.

In conclusion, I appeal to the Canadian Church to have pity on the Lambs of Christ's Flock, and furnish them with instruction in accordance with Holy Scripture. ANDREW SLEMMONT.

### Patronage and Preferment.

SIR,—The question of patronage and preferment is closely bound to that of the payment for services of the clergy. At present the distribution of stipends, in Canada, as in England, is iniquitously unjust. The basis of the existing state of affairs is found in the practical congregationalism and consequent isolation of the various parishes. A clergyman, called by God and the Church to office in the ministry, should hold a position in regard to his living as assured and equitable at least as that of an official of the civil Department of the State. There should be a rational distribution of payment, and incomes of the clergy, be they small or great, should be assured by the whole Church. Salary should be based on actual needs and length of service.

The Holy Scriptures tell us that they who minister at the altar should live of the altar.

I do not infer from the apostolic precept, that some who minister should have a princely 'living' as compared with the bare 'pittance' of others. I rather gather that no man should have less than a 'living' and no man more than a 'living' from the Church which he serves. For, let us bear in mind, that the priest is not the servant of the congregation, but the pastor of the parish and the servant of the whole Church. There is no justice in the existence, side by side, of an enormous salary to the city priest and the miserable pittance of his brother in the country, nor in the discrepancy of the stipend of the uptown Rector and the down town incumbent.

As the whole country by its executive, the Government, is responsible for the due and adequate payment of its civil officials—so should the whole Church, by its executive, be responsible that an even distribution of the offerings of the members of the Church of God, be made to the ministry of the Church of God. The system of apportionment of equitable offer-

ings from each congregation to the Missions of the Diocese, has been in most of our Canadian Dioceses tried, and I believe not found, as far as it goes, to be wanting in practical application. Granting that this system is Scriptural and equitable, as applied to particular branches of the Church's organization, for Missionary operations, surely it might rightly be extended to the whole work of the Church, which is, after all, one great Mission of the blessed Gospel to rich and poor, to Christian and heathen.

The Diocesan apportionment system, by which each parish, with well-weighed consideration of its ability, is assessed by consent of itself, for the special objects of Missions, Widows' and Orphans', Superannuation Funds, &c., &c., is adopted that each congregation may assume its own fair share of responsibilities of the whole Church (Diocesan or Provincial) towards these Funds. Why cannot the system be made more Catholic? and thus extended, the whole body of the Church become, through its executive, the almoner of all the offerings of all the faithful, for the extension and strengthening of Christ's Kingdom. Thus, A. B. C. D. are respectively parishes or congregations in the Diocese of  $\alpha$  (Alpha). A. is rich, B. is moderately wealthy, C. and D. are poor and probably populous. Let A. B. C. and D. be apportioned, each with due regard to its ability, as easily found in the apportionment scheme to which I have alluded, for the support of the whole work of the whole Diocese or Province. Let the clergy in charge of A. B. C. and D. receive each a stipend graded according to his needs and his length of service. Thus, the rector of A. who has been, say, 10 years in orders, would receive his say \$1,000, and the rector of D. (the poor parish) also 10 years in orders, would receive his \$1,000. As it is now, the rector of the rich congregation has perchance, \$3,000 or more, whilst the country or down town incumbent, as long in orders, and as faithful in service, whose needful expenses are probably as great as those of his brother, and who, perhaps, has to supply all charity in the parish out of his own pocket, is receiving \$800 or possibly less. By such a fair process, justice would be done, and no hardship or loss necessarily entailed on the rector of A., for it is quite competent for the rich congregation, out of its gratitude and love to its own pastor, to supplement his salary by a gift, after it has done its fair share of contribution to the general payments for the work of the whole Church. The result would be a just equalization of all stipends, and the richer congregations would be in a position to bear, as God has prospered them, a fair share of the burdens of their poorer brethren.

Sir, I throw out these suggestions convinced of their general fairness and of their accord with the principles of the Church in her apostolic, primitive and purest days, for the purpose of eliciting correspondence from men of more experience than myself on the subject, which, I honestly believe, to lie deep at the root of the whole question of patronage and preferment, and to be a possible remedy, if fairly faced, for the scandals of "wire-pulling" and "sampling" which, so long as our human nature is so imperfectly regenerated, will be in the future as in the past, oft repeated vacancies occur in the "plums" of patronage and preferment. I would add to-day, that, while believing at the present time, the true Christian principle of throwing all endowments into common Diocesan or Provincial Funds to be impracticable, yet that I believe, the question of the subversion of endowments from their original application, whenever time and the spirit of self-sacrifice on the part of congregations may render it possible, will yet have to be fairly faced and considered in the honest and catholic spirit of the Church which is the Body of that Lord and Saviour who laid aside His glory that all men might receive of His grace and goodness.

Yours, CHAS. E. WHITCOMBE.  
St. Matthew's Clergy House,  
Hamilton, Feb. 11th, 1890.

### Common Sense.

SIR,—It almost makes a moderate Church of England Churchman despair to see the hideous small mistakes made by young and inexperienced, though withal well intentioned, young clergymen.

My feelings on this matter were intensified not long since, when, on a business visit to a well-to-do section of the country, I heard of how the work of a young clergyman was likely to prove entirely fruitless owing to his lack of tact and common sense.

He is said to persist in wearing a cross, (a perfectly harmless thing in itself), but in certain circumstances mischievous, and to have tried to get a dying man (to whom the mention of such a thing was like a red rag to a bull) to make a request in his will that a cross should be placed at the head of his grave; to have lent copies of the *Church Times* to a simple minded Churchwoman in his parish; and by many other acts (quite as harmless in themselves) to have raised the suspicions of the people before he had succeeded in gaining their confidence, and so is losing all influence over them.

The worst of this is that such men lead our country laity to suspect, as they are too prone to do, that Trinity University men cannot adapt themselves to the particular and pressing needs of the country people, and so to look to other sources for clergy to minister among them. LAY GRADUATE,  
Trinity University.

### Women's Auxillary.

SIR,—May I be permitted to offer a few words in explanation of a sentence in the Report, which appeared in your columns, of the January quarterly meeting of the Quebec Diocesan Branch, which might otherwise be liable to misconstruction. I allude to "the Secretary was instructed to ask Mrs. Boomer for official notice of her having been appointed Treasurer of the Educational Fund."

The object of this question was not to ask for credentials, as it might appear, but to ascertain from Mrs. Boomer whether she had been appointed *General-Treasurer* or Treasurer of the Huron Branch, to which the Quebec Branch wished to contribute its offerings, either to assist in the maintenance of the first little candidate, or be given to a second, as Mrs. Boomer deemed best. The matter was left entirely in Mrs. Boomer's hands and the question was asked for the guidance of the Quebec Branch, in order that the money voted at our annual meeting in May next might be forwarded at once to Mrs. Boomer.

Mrs. Boomer kindly explained that a General-Treasurer had not yet been appointed.

L. H. MONTZAMBERT.  
Hon.-Sec. Quebec Diocesan Branch.

### Rectory Funds—How to Distribute.

ANOTHER GOOD EXAMPLE.

SIR,—Many persons will remember the action taken by the famous Dr. Hook, when Vicar of Leeds, in order to have the income of his valuable living distributed more equitably for the benefit of the younger churches which had grown up in the shadow of the old mother church of that town. It was remarked at the time that only a High Churchman would be capable of such a purely magnanimous action. How many occupants of rich Rectories in Canada would voluntarily deprive themselves of a large proportion of their emoluments for the sake of their neighboring brethren?

Such examples, however, do occur in England, and it is pleasant to note the discriminating manner in which the proceeds are divided according to the needs of the beneficiaries. Such a case is that of Stoke in the 'Potteries' of Staffordshire. A Bill has passed the Imperial Parliament, providing for the augmentation from the Rectory Fund of Stoke of the endowments of six of the poorer churches of that locality. The incomes of these incumbencies are increased to £300 per annum each, exclusive of receipts from the pew rents—an annual endowment of \$1,500. Another incumbent has his income increased in the same way to £400—\$2,000. Two others are increased to £500—\$2,500.

How different this from the present practice in the Toronto Diocese of giving as much increase to one church as to another, irrespective of existing endowments, incomes from pew rents, and wealth of congregation or parish!

It is true that resolutions have been passed by Synod with a view to proper discrimination in future, but we have not heard of any steps being taken to carry out these resolutions. Meantime—to the eternal disgrace of those responsible for such a state of things—the Rectory Fund is being squandered upon some who have little or no need of it at all. Church work in the poor districts is almost strangled for want of adequate support! (See *Church Times* 13th September, p. 826; *Guardian* 11th September, p. 1355.) T.

### Letter from Mr. Brick.

The following letter will, we trust, prove interesting to the many friends of the Rev. J. G. Brick:—  
DEAR MISS DIXON,—I am sure you will think it very strange that I have not written you before this, in reply to your very kind favor received in the early part of the past summer. In the month of March I was taken down with rheumatic fever, I suppose brought on by exposure and the strain through which I had passed in getting our mission outfit through. I was for weeks that I had to be lifted in and out of bed, and was so helpless that I despaired of ever being well again; and then I could get no help, as we are 420 miles from a doctor, but God mercifully raised me up again, and, as the warm weather came on, the pain left me and strength returned. The past summer has been an unusually busy one with me. We had no land broken up on our mission, so in the spring we broke up some 8 to 10 acres and put in a general crop of wheat, oats, barley, potatoes, &c., but I very much regret to say that owing to a very dry summer—I may say an entire season without

rain—and with our crops were we shall do. This is sadly winter, as we children with, to our Indians a good beginning furnished the wintering near but as their have had to w into the back have been ve spring and su now have ou pretty well co all this manu sadly neglect disappointed means discour not built in expect to be a ful field in on

The object ment of this l of instructio ploughing, & harvester, an free of charge for orphan In and to those children who ners. To ac supplies on tl of freights v outside. Flo down here.

our grist mill things I bro things in regt become very have to depe have pledge him for a cer Government the teacher, and quite a r for. I am s year only re sury; howev cheque for : Mission Far through the also receive Ont., and tw Belleville. pressing ca majority of t with, and in are besieged bag of secon is good wea time. Of cc as the cost our friends t of made up : women are weeks last to 16 Indian some of thos in their live they were d them out p ments, and thimbles, & they have n them ready work among themselves. anything we I shall be v kindly send the Indians for garden s lowing: car It requires And in reg that Mrs. I heartily if y able book. reading m arrived ab newspapers thankful to health, the You and yo in regard t that the ne miles dista English sp miles. Sh retain it, s our farm tl accept my

rain—and with prevailing dry, hot westerly winds, our crops were almost a total failure, in fact it is all we shall do to get our seed for next year's crop. This is sadly hindering us in our school work this winter, as we have no provisions to feed our Indian children with, and then it has been very discouraging to our Indians. Quite a number of them had made a good beginning—of course I ploughed for them and furnished them with seed. These had intended wintering near us, and sent their children to school, but as their crops failed, they with their families have had to what they call here "pitch off," go away into the back country in search of game. Then we have been very busy building. All through the spring and summer we have had to live in tents; we now have our Mission House and other buildings pretty well completed, so that with the pressure of all this manual labor my correspondence has been a little sadly neglected. I must confess that I am a little disappointed with the past season, still I am by no means discouraged. The old adage says "Rome was not built in a day," and it is possibly too much to expect to be able to turn the wilderness into a fruitful field in one short year.

The object that we have in view in the establishment of this Mission Farm is, that it shall be a farm of instruction to the Indians. We help them by ploughing, &c., and then we cut the grain with the harvester, and with our flour mill grind their grain free of charge, and then we purpose making a Home for orphan Indian children, clothe and school them, and to those families who are settled around us, the children who attend school, we give them their dinners. To accomplish this we must raise our food supplies on the farm; on account of the excessive rate of freights we cannot bring in provisions from the outside. Flour costs us \$12 per bag of 100 lbs., put down here. I have paid out in freight charges on our grist mill, farm machinery and general outfit of things I brought in nearly \$1,700. When we get things in regular working order we hope the farm will become very largely self-supporting. Until then we have to depend very largely upon outside help, as I have pledged myself to my good Bishop not to ask him for a cent in carrying out the entire work. The Government gives me a grant of \$300 per year to pay the teacher, but I have one hired man for the farm and quite a number of incidental expenses to provide for. I am sorry to find that the appeal made last year only resulted in bringing in \$5 into my treasury; however, a friend in Hamilton sent me direct a cheque for \$75 to purchase two young cows for the Mission Farm, and a lady in Ottawa sent me \$50 through the Bank of Montreal, Calgary. We have also received two sacks of clothing from London, Ont., and two from Montreal, and a small bale from Belleville. This has enabled us to meet some very pressing cases of need among our Indians. The majority of the Indians have nothing to buy clothing with, and in the fall and early part of the winter we are besieged by applicants for clothing. A sack or bag of second hand men or women's clothing, if there is good wear in it, will be acceptable to us at any time. Of course it does not pay to send poor articles, as the cost of freight is so heavy. We are asking our friends to send us material for making up, instead of made up small garments for children. Our Indian women are clever with the needle, and for some weeks last winter Mrs. Brick had a class of from 12 to 16 Indian girls for sewing and knitting, and though some of those girls had never seen a knitting needle in their lives before, yet after a few weeks instruction they were doing fairly good work. Mrs. Brick cuts them out pinafores, aprons, dresses and undergarments, and then supplies them with needles, thread, thimbles, &c. They think so much more of a garment they have made themselves than one that is given to them ready made, and then the entire aim of our work among them is to try and teach them to help themselves. You very kindly asked if there was anything we needed that you could get sent for us. I shall be very grateful if some of your friends would kindly send us by mail a parcel of garden seeds. All the Indians in the country come to me in the spring for garden seeds. The varieties we need are the following: carrots, onions, cabbage and sweet turnips. It requires to be sent in cotton bags, not in paper. And in regard to reading matter, I can assure you that Mrs. B. as well as myself will thank you most heartily if you will occasionally send us a good readable book. You can judge how we shall fare for reading matter this winter. Our last packet in, arrived about the first week in October, our latest newspapers come up to the end of August. I am thankful to say that Mrs. Brick is enjoying excellent health, though she gets a little lonesome at times. You and your lady friends can understand something in regard to our feelings of loneliness when I tell you that the nearest English speaking family to us is 65 miles distant, and should we want to visit a second English speaking family we must travel over 250 miles. Should any funds be sent in to us please retain it, as there are some things we still need for our farm that I want to send out for later on. Please accept my sincere thanks for your kindly services in

the interests of our Master's work away out in this far corner of the great Mission Field.

I am, dear Miss Dixon, yours very respectfully,  
J. GOUGH BRICK.  
Peace River, via Edmonton, N.W.T., Dec. 10, '89.

Since the letter above referred to was received, the sum of \$61.55 has been received from the Huron Diocese through Mrs. J. Lings, London, Ont., and was duly acknowledged in this paper. Any further contributions in money will be gratefully received by Miss Lizzie A. Dixon, 29 Wilton Crescent; bales of clothing, &c., should be sent direct to Mr. Brick at above address.

Mediator.

SIR,—“There is but one Mediator between God and man, the Man Christ Jesus”—1 Tim. ii. 5. What is the essential difference between the exclusive Mediation of the Saviour, and the Mediation of the Christian Ministry advocated in your columns? Will the author of the articles on this subject kindly explain this, and give Scriptural authority for it? The object is to “prove all things” and avoid assumptions.  
W. HENDERSON.

Sunday School Lesson.

3rd Sunday in Lent. March 9th, 1890.  
THE ASCENSION OF CHRIST.

Our Lord on earth forty days after Resurrection. How did He spend the time? (Acts i. 1-3.)

I.—HE ASCENDED INTO HEAVEN.

It was not merely our Lord's soul which went up into Heaven, but both His body and soul. Two men went up in their bodies just as they had lived. (1) Enoch (Gen. v. 22-24; Heb. xi. 5), (2) Elijah (2 Kings ii. 11). Read about Christ's Ascension (S. Luke xxiv. 50-52, and Acts i. 6-11).

II.—THE MEANING OF THE ASCENSION.

Jewish Tabernacle and sacrifices explain a great many things to us about Jesus Christ. The most solemn day of all the year to the Jews was the Day of Atonement, that is, the day when God and man were reconciled, or peace made between them. On that day the religious services were a picture of what Jesus Christ had done for us. Let us suppose ourselves present at the services.

We come first of all to the court of the Tabernacle. We are not allowed to go in, we can see the great altar just inside the door, and the high priest and his assistants. He has a bullock and a ram, he slays them before the altar for his own sins and the sins of the other priests. He takes their blood in a basin he holds in his hands. What is he going to do with it? “He is taking it into the Most Holy Place.” “What is he going to do with it there?” “The mercy-seat is in there, where the Presence of God is, where God dwells, and he will sprinkle the blood on the mercy-seat.”

Presently the high priest comes back again, and we see there is a goat. What is the goat for? “The goat is for the sins of the people, the whole congregation.” He slays the goat and takes the blood in a basin as he did before, and again goes into the Holy of Holies. “Why does he go in, why does he sprinkle the mercy-seat with the blood? Was not the sacrifice finished when the beasts were slain?” “Yes, the sacrifice was over, but the high priest goes in to present the sacrifice to God, because the atonement is not completed until this is done. When the high priest goes in, he (as it were), tells God that the sacrifice is made, and asks Him to forgive the people for the sake of the sacrifice.”

This is just what Jesus Christ does for us. Heaven is the most holy place. Where God dwells. Jesus made His sacrifice on earth—carried His own blood through the Tabernacle, as it were, into Heaven (Heb. ix. 11, 12). Did Jesus go up into Heaven to make the sacrifice? No; that was done once for all on Calvary. Why did He go up? To present the sacrifice to God—to offer it to Him as an atonement for our sins. (Heb. ix. 24; x. 12). Jesus is giving to God a sacrifice for our sins now in heaven, that sacrifice which was made upon the cross once for all, never to be repeated.

III.—THE LESSON OF CHRIST'S ASCENSION.

First of all, we ought to be thankful for His sacrifice and mercy, thankful that we have some one to do all we require before God's throne.

Secondly, if *Christ has ascended, we must ascend*. Our hearts must be in Heaven, not here Phil. iii. 20). Read Collect for Ascension Day.

Thirdly, Christ has taught us how we may present on earth, and thus join Him in His work for us, that sacrifice which He made once for all upon the cross. Do this in remembrance of Me.

Fourthly, keep your eyes on Jesus, and your heart in Heaven, till you meet Him in glory. The Lesson of the Ascension contains just these three words “Looking unto Jesus.”

Family Reading.

Devotional Notes on the Sermon on the Mount.

8—THE FIFTH BEATITUDE.

“Blessed are the merciful; for they shall obtain mercy.”—S. Matt. v. 7.

We pass here from the possession of the righteousness of the Kingdom to its exercise. The life of grace is not a mere passive condition, it is a sphere of activity, in which the energies of the soul go forth towards God and man. We are creatures of action, and our activity will be exercised according to the mind which is in us, according to the spirit by which we are led.

And what is that mind? It is the mind of Christ. That spirit is the Spirit of God. And God is love. It was natural, then, that the first of the three graces in which the Christian character is displayed, should be Love. “Be ye therefore merciful,” says our Lord, “even as your Father which is in heaven is merciful.” To this representation of the duty, we shall have to refer hereafter.

And what is Mercy? It is, of course, Love; but in a qualified sense. It is love directed to a particular class of objects. We love God, and man, and angels. But these are not all objects of mercy. Mercy indicates an attitude towards need, or suffering, or sin. We see its highest exercise in Christ. His life was absolute Mercy. He went about doing good to the afflicted. Man's misery moved Him to come to their relief. God so loved the world that He would not leave it to perish in its sinfulness. This was the beginning; and the whole series was in perfect harmony with its commencement. His life was one continuous exercise of mercy, including compassion to the suffering, help to the needy, and pardon to the sinful.

Here is our great example of mercy. If we are merciful as our Father in heaven is merciful, we must be like Christ. We must be *compassionate*. We must not harden our hearts in the presence of suffering. We must sympathize—it is the exact Greek word which corresponds with the Latin word, *compassionate*, although we use them with a somewhat different application. We must weep with those who weep.

But we must go further. Feeling is good; it is a sign that the heart has not grown hard. But feeling which does not pass with action will be no real expression of Christ-like love. Nay, it will be rather a hurt to the life than a strength to it. It is action which proves us, the out-going of the inner life as incarnate in words and deeds. And thus the mercy which Christ is here commending does not consist merely in compassion for the suffering, it also goes forth in acts of *help for the needy*. It rejoices to do good and to communicate. The soul in which divine love is dwelling cannot look upon the suffering, needy members of our humanity, without yearning to comfort them in their sorrow and to relieve their need.

But there is a step beyond compassion and help; it is *pardon*, and this is a chief element in mercy. It is the great expression of the mercy of God towards His sinful creatures. It is through the tender mercy of our God that the Day-spring from on high hath visited us. And we must visit and be merciful to the sinful, if we would be like God. Here is a harder demand than that of *compassion*—the demand that we shall *will good and do good*, even to those who have sinned, yea, to those who have sinned against us.

This seems often a severe demand. Yet it is

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prove interest- J. G. Brick:— u will think it you before this, ved in the early nth of March I 'ever, I suppose n through which outfit through. I ted in and out espaired of ever et no help, as we God mercifully n weather came returned. The y busy one with ur mission, so in acres and put in y, potatoes, &c., owing to a very season without

absolute. It does not, however, necessarily mean that there is to be no punishment of the evil doer. Such punishment may be demanded in the interests of society, or even for the good of the offender himself. But it must never be vindictive, it must never be for the satisfaction of personal resentment. A man who does not know this, has not learned the "first principles of the doctrine of Christ."

It seems a hard requirement: "Bless them that curse you: do good to them that injure you;" yet, rightly understood, it is the simplest. The man who tries to injure another inflicts a far more deadly injury upon himself. Our enemy can hurt us only when he can make us to have feelings and purposes towards himself. If we can only say: "I forgive him, may God forgive him as I do," then he has been a blessing to us, for he has enabled us to exercise that most excellent gift of charity.

But we must pass from the grace to the blessing which accompanies it. The merciful "shall obtain mercy." As before, we note how the blessing suits the quality. It seems to tell us, on the one hand, that the unmerciful shall not receive mercy; and we shall have occasion to dwell upon this side of the truth, if we shall be permitted to come to the exposition of the Lord's Prayer. Let us take here the positive side.

The merciful shall obtain mercy; for they have obtained mercy. It is the mercy of God vouchsafed to them which has taught them to be merciful to their fellow men. Their Father in heaven is merciful, and, in showing His mercy to them, He has infused His own spirit of love and mercy into their hearts; and that spirit makes them His own children, who cannot but find mercy.

There are two aspects of this finding of mercy. It is found at the hands of God and at the hands of man. Yes, man is often unjust and ungenerous to his brother man; yet he cannot help recognizing the noble and the generous where it exists. He is often constrained to do so against his inclination. The spiteful, the censorious, the unmerciful have few to compassionate them in their time of trouble; whilst the man who has been loving, patient, generous, merciful will never be without some to have pity upon him in his hour of need. "Judgment without mercy to him that hath showed no mercy;" here is a principle of universal justice; but the other side holds: the merciful obtain mercy.

And the same holds true of God. It is hardly necessary to dwell upon the proof. It is not merely that mercy is the very principle of holiness, "without which no man shall see the Lord;" but it is the sign of the mercy of God exhibited towards us. He that dwelleth in love, dwelleth in God, and God in him; and it is impossible that he in whom God dwells should have mercy withheld from him. "Blessed is the man that provideth for the poor and needy: the Lord shall deliver him in the time of trouble."

He obtains mercy from God now, and he will obtain it in "that day." And he will be told that his welcome is connected with his mercifulness. "Come ye blessed children of my Father"—this salutation will be followed by the declaration of their kindness to Him in His members. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

#### Hints For Observing Lent.

1. Let what you do, little or great, be done for God's sake, and to please Him. All must be done under the Eye of your Father which seeth in secret.
2. Begin your Lent with the resolution to spend the forty days profitably; in sorrow for sin, in bearing chastisement for your offences, in remembrance of your Lord's Fast, in using such abstinence that the flesh may be subdued to the spirit. Write this resolution down not later than Shrove Tuesday.
3. Come to church oftener, and especially to the Celebration of the Holy Communion. If possible, come at least once a day.
4. Practice Abstinence, or Fasting, in some way according to your strength. Do not break that Rule.
5. Rise earlier to make time for prayer.

6. Increase your alms, if possible. Remember that our Blessed Lord teaches us that we are to fast, to pray, and to give alms. These are the three great Christian duties by which we may please our Father who seeth in secret.

7. Break away from common amusements and pleasures, and from anything that can be laid aside which could be likely to turn away your mind from God. Go apart from the world that you may be with Him.

8. Read, if but a few verses of the Bible daily, and meditate upon them.

9. Examine yourself regularly, and strive heartily to repent of past sins, and to break off what still besets you.

10. If you happen to pass the church go in and pray for yourself, or others, for the whole Church. Pray for the conversion of sinners, the healing of divisions, more peace, true unity.

11. Make more time to pray in private, and ask to know and love God, to know yourself, to see your sins, to hate them. Pray that you may put away everything that holds you back from God, and that you may give yourself up to him altogether.

12. If you are not a Communicant, or have given up Communicating, think what it is to live without that Sacrament which our Lord appointed for the saving of your soul. Pray that you may no more neglect it. Resolve to prepare for Communion. If you are afraid to come because you are unworthy, speak to one of the clergy about it.

#### Dreams.

"O mother, we saw a strange thing to-day,  
With towers and turrets, and things like that,  
I'm sure it's a church, now what do you say?  
Will think—don't frown at me under your hat—  
Will think, it's St Brandon's Isle maybe,  
But I know it isn't, for where is the sea?"

I smiled at my boy's quick, eager says,  
At the face with its frame of tangled gold:  
"As the fairies are shy in these modern days,  
My sayings, perhaps, were a trifle bold,  
Tho' I hardly know why it might not be,  
They should love our lake, as well as the sea."

With the smile came a thrill, was it half a fear,  
As I looked in that other wistful face,  
And read in those eyes? Or was it a mere,  
Weak, motherly fondness that sought to trace  
The something there—the clearer sight,  
That sees by a flash of Heaven's own light?

'Tis the Master's gift—and yet, Ah! me,—  
Were it mine to choose—should I say "let be"?"  
—W. A. G.

#### Lenten Duty.

SOME THINGS WHICH A CHURCHMAN OUGHT AND OUGHT NOT TO DO IN LENT.

##### I—YOU OUGHT NOT.

1. You ought not to undertake too much. A few rules, well kept, are better than many which are not kept.
2. You ought not to indulge in ordinary social amusements and gayeties.
3. You ought not to stay away from the church whenever it be open, unless absolutely prevented.
4. You ought not to spend time in any form of reading which is simply for amusement.
5. You ought not to dishonor the Lord and His Church by doing anything that is inconsistent with the spirit of this season of self-denial.

##### II—YOU OUGHT.

1. You ought to be more constant and earnest in private prayers.
2. You ought to be more diligent to "search the Scriptures."
3. You ought to be more frequently at God's house, and to take part more earnestly in the worship with both heart and voice.
4. You ought to exercise some form of real self-denial in meat and drink.
5. You ought, whatever be the form of denial, to keep it faithfully.
6. You ought, by honest self-examination, to find out your besetting sin, and to fight against it.
7. You ought to give something regularly, and that more than before, to the offerings in church.

8. You ought to forgive anyone who may have wronged you, and to seek forgiveness.

9. You ought to exercise unusual kindness to all with whom you come in contact, especially to those with whom your daily life is cast.

10. You ought to seek to make this Lent more beneficial to your spiritual life than any has been before.

11. You ought to remember that death and the judgment must be met.

#### Hints to Housekeepers.

**SQUARE POTATO CAKES.**—To two cups of mashed potatoes add a teaspoonful of baking powder, a little flour, salt and pepper, and enough milk to enable you to roll it out very thin. Cut into squares and fry on the griddle.

**PARSNIP CROQUETTES.**—Boil some parsnips and then mash them, adding a little butter, and milk or good gravy. Mix thoroughly and let it get cold. Then shape it into the form of corks, dip in eggs and bread crumbs, fry in boiled lard.

**JELLY ROLLS.**—Mix thoroughly together when dry, one cup flour, one teaspoonful baking powder, and sift. Then add one cup of sugar, four eggs, and one teaspoonful cold water. Bake quickly in long shallow tins, and as soon as it is ready to slip from the pans, spread jelly on the bottom and roll up; then roll a napkin tight around it until cooled.

**CHICKEN GRAVY.**—Boil the giblets of a chicken (to be stuffed and baked) till tender, chop them fine in the chopping-bowl; remove the chicken when done from the dripping pan, put into it the giblets and the liquor in which they were boiled, adding more hot water if necessary and seasoning to taste; thicken with flour moistened with milk. This gravy is good also with chicken pot-pie, and makes delicious dumplings still more delicious.

**PLAIN FRUIT CAKE.**—One-half cup butter; one cup sweet milk; three eggs, the whites and yellows beaten separately; three or four cups of flour sifted three times with two teaspoonfuls baking powder; one-half cup currants, one-half cup raisins, and a little citron mixed with the dry flour; one-half teaspoonful each of clove and cinnamon, one-half a nutmeg. Stir till very stiff. Bake an hour, or till done in a moderate oven. Save out white of one egg for frosting.

**FRIED BEEFSTEAK.**—Hack the steak thoroughly with a sharp knife; have a frying-pan very hot, put the steak on it, and in a few moments turn quickly with a knife; do this several times, turn on a hot platter; season with salt, pepper and butter; cover with another hot platter for a few moments; put a little butter and some brown flour into a pan and cook a few moments; add milk to make it thin enough, season, pour into the gravy-boat, and serve with the steak.

**MOCK TURTLE BEAN SOUP.**—Let a pint of black beans soak overnight; in the morning put them into three quarts of water, with a soup bone or small piece of lean salt pork, and let them boil for three or four hours; then strain through the colander, washing enough of the beans through to make it moderately thick; season with pepper, salt, lemon juice, and cloves; pour into the tureen; put a few very thin slices of lemon on the top, and a half-boiled egg cut into bits; serve with dice of toasted bread; the heart or liver of a chicken cut into little pieces may be also added.

**FINE GINGER DESERT CAKES.**—Rub half a pound of fresh butter into three-quarters of a pound of powdered sugar and half a glass of rose water, the grated peel of a lemon, and a teaspoonful of the best powdered ginger—use the ginger carefully, trying a level spoonful first. If the flavour of the ginger is not strong enough, add more; they should taste well of it without being hot in the mouth. Roll the paste a quarter of an inch thick, and cut into small or oval round cakes, sift powdered sugar over them, and bake rather slowly a very pale brown.

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Children's Department.

"Boy."

CHAPTER VIII.

"How many guests do you expect, Master Boy?" asked nurse next day, just as Boy had insisted on being dressed directly after his dinner, "so as to be perfectly ready."

"Three," answered Boy; "two ladies and a gentleman."

"Who are they?" inquired Nurse. "You'll see when they come," was the answer.

"And you wish for your own tea service?" continued Nurse with a sigh, for she felt very hard worked, the dreaded Maria having been removed for the day.

"Yes, my own tea service, and mind about the jam, not rubub, remember, Nurse."

"Oh! bother!" came from Nurse.

"How rude," remarked Boy, as he walked to the window and watched. Then he climbed up into the window-seat to have a good "think" before they came, and he began as usual talking to himself in a monotonous undertone.

"I wish I had asked Mike," he said, "but, after all, it's better I shouldn't, for though he's very, very nice, he's dirty, dirty too. It isn't his fault, poor dear Mike, not his own self's fault, but it's the dirty, dirty plough and the mud. It isn't that Mike doesn't forget to wash, but he hasn't a Maria, and though I've the greatest of all dislikes to Maria, still I know she keeps me clean. I shouldn't think any one would ever marry Maria; I shouldn't, for she's particularly disagreeable. Doodles says I ought to teach my little self to like Maria, but Doodles can't know. She doesn't dress

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Doddles, nor comb his hair, nor put soap in his eyes, so he finds it quite easy to think I ought to like Maria. I try, but I can't. Oh! I can't, so I shall only tire my poor little heart by trying, and I's tired so often now it seems as if the days were ever so long, and—"

"Don't you think you've talked enough rubbish to yourself, Master Boy?" interrupted Nurse.

"Was I talking out loud, Nurse?" asked Boy dreamily.

"You're always on the talk, and it's a bad habit," said Nurse, passing with the tray. Something made her turn and look at the child. "Are you tired dear?" she asked.

"Dear," and from Nurse! thought Boy to himself. "Not much more than usual, Nurse, thank you," he said aloud.

She made no further remark, but thought to herself the children wanted a change, and made up her mind to suggest the sea to her ladyship when she had a chance.

Presently a loud peal at the front door awoke Boy from his reverie.

"My guests!" he cried, as he started downstairs. He waited in the hall, and watched to see who it was. Bruce opened the door; and there, in the castle barouche, sat the little Lady May. A giant footman lifted her out, and she walked slowly up the steps. Then she turned and said, with a tiny bend of the golden head, "You'll tum at thickth, Thomath?"

"Yes, my lady," said the footman. "Fank you she said, as she came in, and then catching sight of Boy, she forgot all her dignity, and flew across the hall and threw her arms round his neck, crying, 'I'm tum, I'm tum, Boy, 'tos I love 'oo,' and she hugged him again and again.

"Then, May, we love one another," answered Boy, as they went up the big oak stairs with their little arms entwined. As they reached the nursery there was a patter, patter, patter up the back stairs, and the under-housemaid looked in, saying, "There's some mistake here, Nurse, Polly Mason says she's been asked to tea."

"No mistake at all," said Boy, looking vexed and going to the door. "I asked Polly Mason my own very self, and I'm particularly glad she's come," and Polly came in, literally shining with cleanliness and a beautiful clean pinafore.

"How do you do, Polly Mason?" said Boy, shaking hands, "I hope you are quite well?" and he led her up to his other little friend. Lady May looked at her a moment and thought Boy's visitor seemed a little strange, then the true courtesy which is the proof of blue blood showed itself, and she put out a dainty hand, and lisped, "How do, Polly Mathon, I, ath well ath Boy, hope 'oo ith quite well?"

Polly made her very best curtsy, and said with her brightest smile, "I'm doing nicely, thank ye kindly, Miss."

May thought it sounded grand to be called "Miss," so she patted Polly's hand, and they all felt as happy as possible.

Another bell, and Nurse gave a gasp, wondering who on earth would turn up next. This time Bruce came all the way up to the nursery himself, and, throwing open the door, announced "Mr. Dodsworth, sir."

"Thank you, Bruce," said Boy, as he went forward to greet his friend.

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"Oh! Doddles, this is going to be the loveliest party you've ever been to," he said, putting up his little face to be kissed. Doddles did not answer, only silently bent and kissed him. He was thinking to himself he had never seen the little face look so lovely, or the white skin so transparent.

"We'll sit down now we've all arrived," said Boy, and he showed his guests to their places at the little table.

"I've put you on a stool, Doddles," he explained, turning to the curate, "cos I wanted us all to be pretty near the same size;" and Doddles made him quite happy by assuring him he much preferred a stool to a chair.

To be Continued.

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