

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, MARCH 12, 1891.

[No. 11.]

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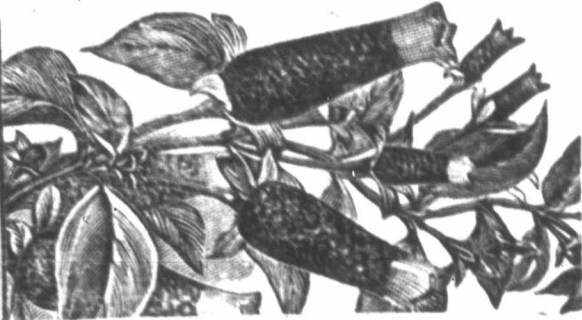
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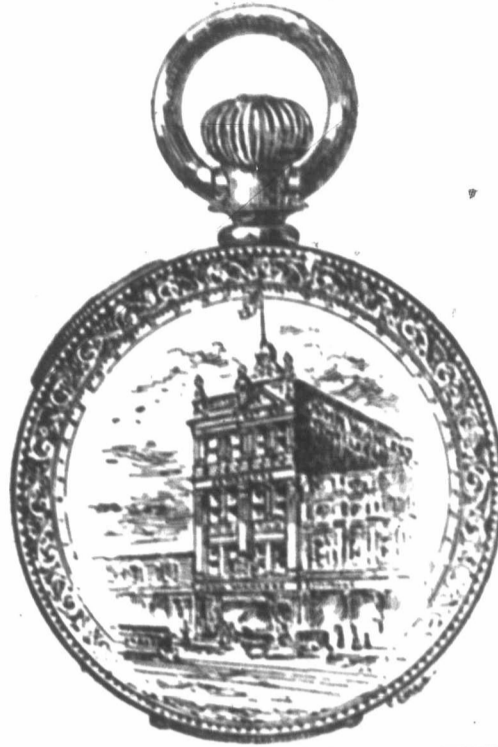
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Evening.—Exod. 5, or 6, to v. 14 1 Cor. 7: 25.

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

CATHOLICIZATION OF THE SECTS.—While the tendency of sectarian thought has been towards latitudinarianism, sceptical and infidel conclusions, there is a current very perceptible in the opposite direction. Dr. Briggs, of the "Union Theological Seminary," lately attacked Bibliolatry, and pronounced in favour not only of the Church, Reason and Tradition, but of the theory of "progressive sanctification after death"—that is the Catholic view of the intermediate state.

"THE ROSICRUCIAN MASK" is a pretty name which a certain Wigston attaches to poor William Shakespeare, in a book dedicated to Ignatius Donnelly, and devoted to a corroboration of Donnelly's "cypher" craze. It is curious that any Englishman should be found to take up such a fad seriously. He winds up with the certain conclusion that "Rosicrucians are at the bottom of the mystery." The London Times comments on this: "We dare say they are, and are quite content to leave them there."

MORE SPACE.—Having now secured—after many years' experience of vicissitude—two most necessary elements of success, viz (1) a large circulation, and (2) a reliable Editorial staff, we have only one more desideratum—which will come in time—more room for the large amount of matter with which we are supplied. We are constantly pained to have to curtail our news columns, and reject valuable contributions. More space, however, means more money, and we cannot make one dollar per annum go any further!

IRREGULARITY.—A leading article in the Church Quarterly Review deals exhaustingly with the argument from "historical instances" of irregularity,

making it clear that although some Anglican Bishops and Doctors, in an epoch of confusion and tribulation, may have expressed private opinions in that direction, yet none of them ever pretended that the Church (speaking and acting by the Ordinal) has authoritatively justified such opinions. This is the uniform testimony of Conformists, Nonconformists, and Separatists.

CHURCH NEWSPAPERS.—It is a standing disgrace to the authorities of the Church—Bishops, Priests, and Deacons, as well as to Church people,—that the duty of taking some Church newspaper is not more generally taught and recognized. Baptists, Methodists, Presbyterians, etc., take their religious papers as regularly as they go to worship every week. It is difficult to find a dissenting family without this supply of current literature, whereas with Church families it is the exception; they are allowed to go on blindly groping without the light of cotemporary thought and news.

"SCIENTIFIC THEOLOGY" is the dignified title given to the childish policy of explaining many things supernatural, and finding excuses for disbelieving what we don't choose to believe. It is, in fact, the spirit of "Heresy" animating conceited and rebellious minds, such as Shelley, MacQueary, Bradlaugh, Ingersoll—all varying types of the same school of sceptics. Their science? consists in a collection of "probably," "we may suppose," "many scientists believe that," "would naturally"—and winds up its irrational dreamings with "therefore we know!"

"SLUMMING IT AND LIVING IT.—The practice of "slumming" became, for a while, a kind of fashionable amusement for Londoners: a hasty peep into the real life of the poorer classes, with the ostensible object of charity. Very different is the experiment of those actual settlements of Oxford and Cambridge men in such places as Shoreditch and its vicinity, where bands of laymen—what individual clergymen have always been doing—live right among the people they seek to help, learning their ways and woes.

HEREDITY, EVOLUTION, AND EDUCATION.—Science, unconsciously interpreting the Commandment, shows a tendency in nature to carry on evil and disease to the 3rd and 4th generations, seldom to the 5th, and that then there is a reversal to the original status or type of good and health. The converse is true also—that which is good continues so until corrupted. Evolution works by two lines or factors—heredity, which tends to permanence; and environment, which produces variations. It is the duty or province of education to "draw out" the good points and repress or eradicate the bad.

"BISHOP" OR "PRESBYTER."—Those primitive Christians who gave up calling their first Order of the Ministry "Apostles" and took to giving them the distinctive title of "Bishops"—formerly given to Presbyters—did not know what a puzzle they were providing for the readers of the Toronto Mail through the sword-crossing letters of such controversial giants as the genial Dr. Burns, of Hamilton, and the gentle Dr. Langtry, of Toronto. Better to have kept to the old nomenclature, and call our Bishops "Apostles" still—rather than this "thusness."

BOWDLERIZED VERSIONS.—The industry which Thomas Bowdler has exercised in producing emasculated or deodorized editions of Shakespeare, Gibbon, etc., has probably not been appreciated as he could wish. He has, however, found many imitations—especially in the field of biography—whereby real characters are presented to the public in fictitious garb—all their vices and defects left out. The gain after all is a doubtful one. The Bible has so far escaped—very narrowly: though it has been "lynched" and "rossed."

PRINCIPAL GRANT AND SINGLE TAX.—The able lecture at Trinity College of this eloquent and learned professor has laid him open to a vigorous rejoinder not only from Father Huntington, but from the Toronto Single Tax Association. They question "whether" his address has added to the respect for Christianity, or has it aided to intensify the feeling of hostility and contempt with which unfortunately so many of the toiling classes regard the Christian Ministry, "because" he is a religious teacher and his address was delivered under the auspices of a religious institution, and yet, says Single Tax, is immoral.

FROM RUSSIA TO INDIA.—The extreme pressure of Russian discrimination against the Jews is having the effect of driving them in a constant stream to the Holy Land, where they are restoring by force of numbers the Hebrew language as the vernacular of that country, and settling down to agriculture as their chosen occupation. As there are five millions of Jews in Russia, Palestine may very soon be well filled with the ancient people in the homes of their expatriated forefathers. They are unanimous in the feeling that "the last times" have come.

A JEWISH EARLY SERVICE.—The Jewish Chronicle gives an interesting account of a peculiar custom among the Jews of Surinam. Israelites there get up to Serichoth on the morning of the eve of Kippur at 8.30 a.m., "while it is yet dark . . ." At five it finishes, and everyone walks from the synagogue to the burial ground. It was a very impressive sight. In the early morn could be seen on all sides a father, son, or brother, each with his book reciting the prayer for the dead, at the shrine of some loved one. The grounds are kept in good order, so are the synagogues and enclosures. The poor are liberally supported, and everything redounds to Israel's honour.

FOR BACCHUS A SOVEREIGN, HALF A CROWN FOR CHRIST.—Such seems to be the verdict of English conscience as indicated by the "Drink Bill" for 1890—1891 million pounds spent in spirits, wines, beer, etc. Expenditure for all religious and benevolent purposes was about one-eighth of that sum. If furnished for five years, that bill would pay the whole national debt. It represents about one twelfth of the gross incomes of the 40 million people in the United Kingdom. They spend four or five times as much on their drinks as they put in the savings banks. And what is the good of it all?

ANTI-SOCIALISM.—Leonard Courtney, M.P., has been lecturing in London on "The Difficulties of Socialism," and advocates a growth in existing temperance, prudence, and sympathy, as the cure-all. He winds up his oration as follows, accord-

ing to the *London Times*: "Life remains rich, nay is richer than ever in variety and beauty; for while the toil which is necessary to support existence is abated, and the condition of all has been raised, character and independence, vivacity, self-reliance and courage—all the elements that constitute the personal genius of each citizen, have been strengthened to the ever increasing enhancement of the charm and grace and well-being of humanity."

JUSTICE IN DANGER.—The case of Mr. Justice Stephen makes it evident that the clerical is not the only office not sufficiently guarded by efficient superannuation. It is deplorable that the administration of justice should be left to the mercies of one who, however eminent in former years, has become totally incapable of right decision. One cannot tell—since the law is so badly arranged on this point—how many other cases there may be of Judges unfit for further service. Better have a system of *early and liberal* superannuation, than run such risks.

THE SHERMAN CASE.—Some fragmentary references to the religious (?) proceedings at the death of General Sherman have appeared in the Canadian papers. It appears that the General having all his life long refused to become a Roman Catholic, was added to the rolls in a rather unusual kind of way—when so nearly dead as to be incapable of signifying a continuance of his life-long resistance to papal arguments. The Sacrament of Extreme Unction—contrary to the principles and precepts of the Council of Trent—was administered to him in that condition! Hard up for converts.

HOME REUNION SERVICE.—Lord Nelson's contribution to a recent number of *Church Bells* on this subject, consisted of a description (taken from the *Manitoba Weekly Free Press*) of a peculiar service drawn up for all on the Pacific Railway Survey (at the instance of Mr. Sandford Fleming) by Archdeacon Bedford-Jones, assisted by a Roman Priest and a Presbyterian Minister of Ottawa. Each contributed Collects or Prayers for their favorite services of devotion, and the result was a very interesting and useful compilation.

CHRISTIAN UNION ON LENT.—In a sermon which does credit to both head and heart of the preacher, Rev. J. P. Silcox, of Winnipeg, an eminent Congregational minister, lately referred to the Scriptural usefulness of fasting seasons, and made up a strong chain of argument for the Christian observance of Lent, worked out upon the proposition, "*The observance of Lent is to be commended for many reasons.*" He wound up his sermon by repeating verbatim as a prayer, the Church's Collect for the first Sunday in Lent. If other leaders of dissent would exemplify *consent* in this way, there would be hope of reunion.

THE SPRINGHILL COLLIERY DISASTER.

The dreadful disaster which caused the loss of 128 lives has cast a gloom over the whole country. The English Church congregation in Springhill has lost heavily. Church work in such places is peculiarly difficult in consequence of the constant influx of strangers and continual changes in the congregation. The Rector of Springhill reports 68 family changes in 8 months. In cases of accident, experienced nursing and attention are obtained with great difficulty. The Rev. Mr. Wilson has issued the following appeal, which we hope will receive the spontaneous recog-

nition it deserves. The wealthy might respond liberally, and every clergyman could perhaps give one offertory for this laudable purpose. The contributions should be full and prompt, and we shall be glad to receive and acknowledge any amounts sent to this office.

APPEAL FOR CHURCH MINERS AT SPRINGHILL.

The recent appalling colliery disaster at Springhill mines, in which 128 souls were suddenly called to meet their God, has dealt a dreadful blow to the English Church congregation at Springhill. Twenty-eight Churchmen were killed. Twelve widows and forty orphans have been bequeathed to our congregation by this calamity. In three Church households, three members from each house were carried to the church and to the grave. The sights and sounds of woe have overwhelmed us. For three long years have we appealed to "the household of faith" for help to build a hospital for our miners. Humanly speaking, if the hospital had been here, and proper nursing had been provided, some of the wounded might have been saved. We had hoped to have begun building operations this year, but this sudden blow has killed local aid. We implore our brethren to liberally help us at once to erect the hospital and to strengthen our work for Christ in these districts of desperate danger. Contributions may be sent to the Editor of "*The Canadian Churchman*," or to REV. W. CHAS. WILSON, the Rector, Springhill Mines, Nova Scotia.

A DELPHIC ORACLE.

In his perfervid oration—one of the finest efforts of his masterly eloquence—upon the subject of his "Religious Disabilities Removal Bill," the clever leader of the Liberals in England unearthed from one of his pamphlets on "Vaticanism" a certain passage—a mere *obiter dictum* of passing compliment, really serving there as a back-ground for his logical argument against Popery—which seemed to him to justify his new attitude on the question of extending Roman Catholic privilege and power. The passage bore testimony—evidently in response to some personal remonstrances from Roman Catholic friends—to the *existing* loyalty of those of that religion then in England. Their loyalty was confessed to be "untainted and secure." Notwithstanding this temporary feature of English life in politics, Mr. Gladstone—as was pointed out in the debate in Parliament—had wound up his pamphlet by a terrible indictment against Vaticanism as a cover for disloyalty, and therefore a

STANDING MENACE TO THE NATION.

The force and conclusion of his argument seems to have been forgotten by the Liberal leader in the heat of his eloquence on behalf of some personal friends and the necessities of a passing political crisis. He assumes that, because Roman Catholics were then loyal, they would remain so, and could be trusted with unlimited and unrestricted public power—the exact reverse of his argument in the pamphlet of 1875. From the nature of the case and the history of papal policy, it was not expected that they would be permitted to evince a disloyal spirit or tendency as long as their scope remained limited.

THEY ARE NOT SUCH FOOLS.

To have done so would be to cut off all chance of that entire emancipation from restrictions which they yearn for—restrictions based on the bitter experience of past years, wherein papal claims over-rode and trampled upon all consider-

ations of loyalty and royalty. Their policy clearly was and is to "lie low" until they gain the eminence, where their power will be unchecked, then let those underneath that point beware. What is their game in France at the present time? They have come to the conclusion that the Republic has come to stay for the present, and they proceed to utilize it as they can by means of subtle flattery and diplomacy. They think republics are quite as good as—if not better than—monarchies. They have a mental reservation of course, viz., "for our purposes." The form of government does not matter to them, as long as they can secure

IMPERIUM IN IMPERIO.

If they can manage to control the chief personages, or establish a "valuable vote," capable of being transferred with decisive power from one side to another, at will of the papal officers—they do not then care whether the government is a Tyranny, an Independence, a Sovereignty, a Constitutional Monarchy, a Republic, a Democracy, or Anarchy. Here in Canada it is a patent factor in the make-up of our political machinery. The ordinary political parties are so nearly equal—and it is Roman interest to keep them so—that it makes all the difference which way the Roman vote goes. Let, however, the Protestant or Anti-Roman forces mass themselves together in solid phalanx—and what a change we should see in Ontario as well as Quebec. The dictum of an Archbishop Lynch, Bishop Cleary, or Cardinal Taschereau, or Archbishop O'Brien, would be *non est*—would not be worth exercising! They would then become entirely non-political, purely spiritual, deeply and intensely religious in their occupations. When they gain the ascendancy—whether through Jesuits or otherwise, little matter—they appear in full form and force as absolutely autocratic; governments are merely nominal, mere puppets whose actions are controlled by strings pulled at Rome. Truly the "G.O.M." of England misled himself as well as others when he raised a passing compliment into a *blind* against the logic of his masterly argument.

CANONRIES ETC.

The theory of the existence of these "dignities" in the Church, as among her most venerable institutions and traditions, is that they are intended to foster and encourage fidelity and excellence in ministerial work by rewarding with distinction such as evince those qualities. No one, therefore, grudges men who have served long and faithfully in the field of duty some such reward; nor those who make excellent use of great talents even in their youth. When, however,

MEDIOCRITY

is dragged from its natural obscurity and elevated to a place beside men of real mark—who are necessarily few and far between—these latter are properly chagrined and in fact *degraded* by such association, and the "dignity" becomes a by-word and a farce: so that when offered again in such company it is righteously rejected as an insult rather than an honour. Not only so, but a shock is given and an outrage perpetrated upon the whole communion in which such things occur. Men stand aghast at such practical ridicule cast upon a time-honoured and useful system in the Church's economy. No words can be too severe in the way of criticism. The worst of it is that, not only is the whole communion stained by such proceedings, but there is a

RECOIL.

upon the objects supposed to be in view for benefit under the circumstances. All worthy men whether "canonized" or not are disgusted and discouraged, and the whole work of the Church suffers, its energies grow lax and lose their vigour. All this shows how careful people should be in the usage of such tools as the creation of dignitaries necessitates. Better not to use them at all, than spring a fiasco upon the face of the Church's activity and usefulness. Our brothers of the Protestant Episcopal Church—who are beginning to tamper with Deans, Archdeacons, Canons, &c., would do well to

HASTEN SLOWLY.

Besides the danger of degrading such offices by pitch-forking into them men who have no qualifications or deserts to distinguish them from their fellows, there is another danger—that of confusing the use of the various titles. Surely, some respect is due to the traditional usage of the Church, not only in regard to the prestige belonging to each of these "dignities," but to the clear and definite distinctions among them as to the specific use of each. It is possible to make a hotch-potch of Deans, Canons, Prebendaries, Vicars-Choral, Archdeacons, Precentors, Succentors, Minor-Canons—such as will make confusion worse confounded than ever. It is better to have no elevation or distinction at all, other than the natural force of public esteem, than to have such an exercise of the distinguishing function as to produce a kind of *reductio ad absurdum*, apparently proving to dissenters the vanity of our usages, and making the Church a laughing-stock in Christendom.

PUBLIC BAPTISM.

There is unfortunately among the people, especially in the country, a strange shyness or perversity—it is often hard to tell which it is—which causes them to object to bringing their children to the church to be baptized. This is frequently the cause of a great deal of trouble and embarrassment to the clergy, who are anxious to fulfil the obligations put upon them by the Rubrics, which they have at their ordination solemnly undertaken to carry into effect. Now the Rubric at the beginning of the baptismal service, besides requiring that the people be admonished of the "convenience" of bringing their children to baptism only on Sundays and holy days, enjoins that the rite shall be administered immediately after the second lesson at Morning or Evening Prayer, and the reasons given are two. First, that the congregation there present may testify the receiving of them that be newly baptized into the number of *Christ's Church*; and secondly, because in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism. These are weighty reasons which should lead the faithful laity to consider in this matter their duty to themselves, their children and the whole Church, and not allow anything but a *real* physical impossibility to prevent their compliance with the Rubric. The urgency of the rule is again insisted on in a Rubric before the office for Private Baptism, where the clergy are required to "warn them that without great and reasonable cause, and necessity, they procure not their children to be baptized at home in their houses." Shyness from poverty or other cause (which often has its root in excessive pride), as well as perverse whims and prejudice, or a dislike to go to the necessary trouble, should all be

overcome so as to enable the clergy to fulfil their public mission in accordance with the mind of the Church, and enable the laity, and people at large, to derive the greater benefit from her sacred ministrations. The spectacle of a congregation whose members are all willing and ready at all times to assist the clergy in carrying out the strict letter of the Rubrics, is very edifying; whereas opposition to this or that provision of the Church is both demoralizing to the people and disheartening to the clergy. How good and joyful a thing it is for brethren to dwell together in unity of spirit and in the bond of peace, all striving together to extend Christ's Kingdom, and each member doing his share to make its rules and machinery effective. Could the Church's ideal be realized, then would all appreciate the majesty, beauty and significance of her public worship, her public rites and ceremonies. To this end the laity ought to study the Rubrics, as well as the various Formularies of the Church, both with reference to their contents and history. If they desire information, it ought not to be difficult to obtain it from the clergy; and our "Notes and Queries" department is open to them. We may note here that the word "convenient" in a Rubric above quoted is not to be taken in its modern popular sense, but may be aptly interpreted by the phrase "meet, right and our bounden duty" (where possible)—that a congregation may testify, *i. e.*, bear witness to the receiving of the newly baptized, for it is an occasion of joy and thankfulness that a brother or sister in the Faith is born into Christ's Family, and for the faithful to pray that he or she may grow in grace therein. It is for the faith, unity and love that should dwell and be manifested in Christ's Family, that many are desired to be present, and that the place of this event should be in His House, where "prayer is wont to be made," that blessings may be invoked upon the new member of Christ, child of God, and inheritor of the Kingdom of Heaven.

PRIVATE BAPTISM.

PUBLIC RECEPTION IN THE CHURCH.

The prayer book provides that when there is great reasonable cause and necessity, the children may be privately baptized in houses, but also provides for their public reception and acknowledgment as members by the assembled congregation. A special service is prepared for this purpose, in which the baptism, if duly and rightly performed, is publicly attested. But should there be any doubt as to the baptism having taken place, or if it took place, whether it was rightly administered; then the Rubric requires that the baptism should then and there be administered *conditionally, i. e.*, with the words "If thou art not already baptized, I baptize, &c. Now although heretical and lay baptism, when performed with the right matter, *i. e.*, water, and with the required words, *i. e.*, "In the name of the Father, and of the Son and of the Holy Ghost," are both accepted by the Church, she must needs therefore examine further and demand *by whom*, with what *matter* and with what *words* the private baptism was administered. It is the right and duty of the clergy and congregations to know and publicly ascertain this, that all may be assured that this initial rite was validly performed; and the reason given is "because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity. But the rubric contemplates, in such a case, the ministrations of a *lawful minister* only; that is to

say, a clergyman duly ordained. And although it may well enough be taken for granted that the right matter and formula were used when such has been the officiant at private baptism, order, and the principle that the congregation should have a knowledge of, and a share in, the transaction, require nevertheless that the privately baptized should afterward be publicly received with due solemnity in the church according to the Rubric; and in all cases the witnesses are to come forward with the testimony that is to be sought of them. Now we very deeply regret to say that this rite of Public Reception of the privately baptized is much neglected everywhere, and think that it would be a great advantage to the Church could its use be systematically revived. The advantage would be specially apparent in the case of lay or heretical baptism, which are accepted by the Church when performed with the right matter, *i. e.*, water, and with the required words, *i. e.*, "In the Name of the Father and of the Son and of the Holy Ghost." As a rule, when those who come to the Church from other religious bodies, become candidates for Confirmation, they are only required to state privately that they have been already baptized, before being allowed to receive the Laying on of Hands. But this ought not to be considered sufficient. They should be publicly and with due solemnity received into the congregation as *privately baptized* persons, and bring witnesses, or a certificate of their baptism from the custodian of the register where their baptism is recorded, with the formula of the denomination, to be read by a chosen sponsor before the congregation. This would be an appropriate preliminary step to Confirmation, and would have the effect of correcting, not only among these, but among our own people also, that widely-spread error which consists in believing that those who are baptized, especially in their infancy, are not really members of the Church until they are confirmed. It is of the first importance to know the *formula* of the denomination whose baptism is in question, because some baptize only in the Name of the "Lord Jesus," or, the "Lord Jesus Christ," instead of, "of the Father and of the Son and of the Holy Ghost." The Church would require us to set aside and ignore any alleged baptism not exactly in the words of the latter Formula. We trust our suggestions will be taken in good part and duly considered by the clergy; but we have touched upon this subject for the benefit of the Church generally.

HOME REUNION NOTES.

THE UNITY OF THE VISIBLE CHURCH.

By the Rev. Henry J. Van Dyke, D.D. (Presbyterian), Brooklyn, N. Y.

The first and most important step toward the correction of an evil is to see and acknowledge its existence; and the second is like unto it—an earnest desire for a better state of things. The unity of Christendom—a unity that the world can see, and be convinced by it that the Father has sent His only begotten Son—is to-day a longing in the heart and a prayer on the lips of multitudes of Christians. We hail every expression of such a desire as a prophecy of its fulfilment, according to others the same sincerity we claim for ourselves. We do not sympathize with those who view with squint suspicion the proposals for reunion by the American Episcopal Church indorsed by the Lambeth Conference; and while we cannot accept the terms proposed in their present form as sufficient and practicable, we do heartily embrace and respond to their spirit. The reunion of Christendom is a sublime idea, an inspiring hope. It is not necessary to the indulgence of this hope to

forecast the precise form of its fulfilment; and therefore we need not exclude from its embrace any of those throughout the world who profess the true religion. The best things in the world are not made, they grow. The unification of Christendom, as a whole, or in part, cannot be accomplished by bargains and contracts between rival sects; neither can it be effected by the absorption of one denomination under the distinctive forms of another. The Romanist may cry, "Lay aside your private judgment and submit to the infallible Pope." The Episcopalian may say, "Come and be ordained by our bishops;" the Baptist may say, "Come and be immersed;" the Presbyterian may say, "We acknowledge the validity of your orders and sacraments; only accept our Calvinism and we will be one;" and the Methodist may respond, "Give up your Calvinism and accept our doctrine of free grace;" but what do all these invitations amount to? They cannot be accepted. Men cannot and ought not to renounce their personal convictions of truth. If you should dissolve all Christian denominations to-day, it would create not union, but anarchy. If you should renounce all creeds, the result would be, not a broader faith, but a confusion of tongues. Is there, then, no practical way in which we may work toward the fulfilment of our hopes? Yes, certainly. We can hold to our distinctive forms, whether of discipline or of worship; but we can hold the form in subordination to the substance. We can hold our distinctive creeds until the time comes when they can be safely laid aside, meanwhile recognizing Christ, the incarnate Word, as above all written words, human and Divine, the confession of faith in Him as above all creed-subscriptions, and the Catholic Church, which is His Body, as above all Christian denominations. If these principles are accepted, not in word only, but in power, their dominance will show itself.

One thing seems clear,—that the unification of the Church can not be accomplished by one denomination working upon another from without. Proselytism, whether by argument or persuasion, is a waste of time and strength. The converts made by such means are far-fetched and of little worth; neither, again, can the denominations be unified by any power separate from and above them all. The wrecks of that experiment are scattered along the whole path of history. The time for world empires, whether of the Church or the State, is past. The unity of the Church can be effected only by a vital power dwelling in every part and common to all. That power can be none other than the Holy Spirit. But the Spirit of God, in nature and in grace, works by means. Cosmos, "the beautiful order," was not imposed upon, but evolved out of chaos. The Spirit

With mighty wings outspread,
Dove-like, sat brooding on the vast abyss,
And made it pregnant.

The earth and the waters brought forth abundantly. The unification of Christian denominations must be obtained by bringing out into clearer recognition and adjusting to new relations that which is already in them. The first stage in the process is the practical acknowledgment that the things in which they agree, whether in doctrine, discipline or worship, are not only more important in their bearing, but more and greater in themselves, than the things in which they differ. The conviction of this truth comes home to every candid mind in the careful study of the creeds of Christendom. But the thought of theologians and scholars needs to be embodied in a visible form in order to be apprehended by the popular mind. * * * * * It is easy to sit in the seat of the polemic, surmising difficulties and predicting failure; but it is far nobler to hope for and hasten unto the blessed time when out of many folds there shall be one flock and one shepherd. The greatest living poet sung in his youth of a poetical millennium—

When the war drums throb no longer, and the battle flags are furled
In the parliament of men, the federation of the world.

And though the vision has not yet come to pass, who will say there has been no progress toward its fulfilment? Behind and above all the kingdoms of the world is the Kingdom of our Lord and His Christ. Of the increase of His government and

peace there shall be no end. Who shall say how near may be the time when the isles which wait for His law shall hail the light of His coming, and the troubled sea moaning on every shore shall hear and be hushed at the stillness of His voice? And above all, who will refuse to do what he can to prepare the way of the Lord, to exalt every valley, to make low every mountain, to gather out the stones and make smooth the rough places in the highway of our God? I am a Presbyterian, not only by birth, but by conviction, and yield to no man in loyalty to the denomination in whose service my life has been spent, and in whose bosom I hope to die; but I do not expect to be a Presbyterian nor anything of the kind in heaven. And as my sun grows larger and more mellow towards its setting, I would gladly exchange everything that is not essentially Christian for a few of the days of heaven on earth, in the unity and peace of the Church of God, which He hath purchased with His own blood.

(To be Continued.)

THE ARCHBISHOP'S JUDGMENT

COURT OF THE ARCHBISHOP OF CANTERBURY.

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

There exists a Draft of Articles to be followed by Injunctions apparently in a new Visitation. It is not dated, but from internal evidence "it is clear that these articles were drawn up after the Act of Uniformity had passed (Jan. 21, 1549)" (Burnet, *H. R. Coll.* 33, Cardwell, *D. An.* I. 74), "after the establishment of the Prayer Book" (Dixon, *Hist.* III. 38n.). The Draft proposes to order the clergy "in reading of the Injunctions," authorised 1547, to "omit the reading of such as make mention of candles upon the altar" (I.), and not to "set any light upon the Lord's board at any time" (II.). The Draft has no authorization, not even the usual recital of the King's Majesty's command by the advice of the Protector and Privy Council (Dixon, *l.c.*), but Bishops Ridley and Hooper apparently framed their Visitation. Injunctions (1550) to suit it (Cardw. *D. A.* I. 93). No search has yet discovered any authority for this action. But the Injunctions with the Draft are evidence that up till then, after King Edward's First Act of Uniformity, lights were "set on the Lord's board," and that the "injunctions ordering them were received and read in" the churches. The lights were legal, and this Draft could not make them otherwise.

II.—The second enquiry is, whether, being so far legal, they became by later enactment illegal.

1. The first statute which could have taken any effect of the kind is Queen Elizabeth's Act of Uniformity passed in her first year by Parliament, on April 28, 1559. In it was forbidden (s. iv.) the use of "any other Rite, Ceremony, Order, Form or Manner of celebrating of the Lord's Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments or other open Prayers than is mentioned and set forth in the said Book," i.e., the Second Book of Edward VI. All these words (except for the substitution of 'celebrating the Lord's Supper' for the word 'Mass,' are taken as they stand from Edward VI. First Act, of Uniformity, and as in that Act they had not been held to make the lights an unlawful ceremony (since the Draft Injunction would not in that case have been prepared for the Council), so it would be impossible to pronounce that the same words, without any further expression, in Queen Elizabeth's Act, made them unlawful. But in order to know exactly what is forbidden to be used we must explain the terms employed. These are not colloquial, but belong to the liturgical law of the Church. The words "Order, Form and Manner" are the formal titles of the Services in the Prayer-Book. They stood thus in the Book specified: 'An order for Morning Prayer, An order for Evening Prayer, The order for the Administration of the Lord's Supper or Holy Communion, The Form of Solemnization of Matrimony, The order for the Visitation of the Sick, The order for the Burial of the Dead, The Form and Manner of Making and Consecrating Bishops, Priests and Deacons, The Form and Manner of ordering Deacons, The Form of ordering Priests, The Form of Consecrating of an Archbishop or Bishop.' The word 'Order' is further used in it as the title of the arrangements provided for the Psalms and for the Lessons. To these titles are added in our present book, to which the Act now applies, The order of Baptism both Public and Private, and for those of Riper Years, The order of Confirmation, Forms of Prayer to be used at Sea, and Form of Prayer for the 20th of June. What is for-

bidden in these terms "Order, Form and Manner" is the saying of the various Services according to any other Service Book, including the First of Edward VI., although this receives special commendation in the Second Act of Uniformity. The other two terms, "Rites and Ceremonies," which are equally forbidden to be "other than is mentioned and set forth in the said book," (Second Book of Edward VI. are also taken from the Title of the Book, "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies in the Church of England." Accordingly they include the "other open prayers" which in the language of the Act, are "for others to come unto and hear," besides the "Mattens, Evensong and Administration of the Sacraments." The term "Rites" is used in the Articles of Religion, 20 and 36, and in the Preface of the last revision. There is a section "Of Ceremonies, why some be abolished and some retained." Both terms are used in the usual technical sense familiar in liturgical writers, and may apparently be applied, where applicable, to parts of services. The word "Rite" is held to include, if not to consist of, the text of the Prayers and Scriptures read; the books called "Rituals" containing these, while the Books called "Ceremonials" prescribe the mode of using the rites or conducting the service. What was meant by "Ceremony" the word used in articles of charge, 3 and 13 must be more clearly ascertained. Merati in his critical notes on Gavanti cites the text of the Council of Trent, Sess. 2, cap. 5. "Cerimonias adhiberi—ut mysticas benedictiones, lumina, thymiamata, vestes aliaque . . ." and presently defines "Cerimonia" as "actio sancta cum exteriori Religiosis cultu" (*Gavanti Thesaur.* I. i. p. 2, 1763); thus following older writers (Macri *Hieroglexicon*) "Cerimoniam esse ipsam actionem sanctam qua Divinus Cultus peragitur"; (P. Quarti *Comment.*) "est actio religiosa" and it consists "in gestibus solis." Moran's Dictionary defines a Ceremony to be "a Complex—consisting of actions, formalities, and manner of doing, which render a thing more solemn" (*Dictionary di Erudizione*, vol. xi., 1841 s. v.). According to these definitions the word *cerimonia* in the Tridentine Clause, which Merati is illustrating, means the active employment of the enumerated articles, including *lumina*, by persons engaged in the service. And so our 18th Canon speaks of "these outward ceremonies and gestures." It is in this recognised sense that Dr. Donne (d. 1631) uses the words "Ceremony of Lights." He defends the "solemnizing" of Candlemas Day (Sermons viii., xiii. fo. 1640) by "admitting candles into the Church," "because He who was the light of the world was brought into the Temple" on "this day of lights." He traces to the Primitive Church the then extant custom of "this ceremony of lights" upon that day, "the multiplicity of lights by daylight;"—that which had been forbidden by an early council, having been, he says, only the "superstitious use of lights in the churchyards." But the use of two lights upon the altar does not come before him, or is only alluded to perhaps in his side-remark that it is not desirable to condemn foreign Churches for their use of lights. There is no indication to be found that the words "Rites and Ceremonies" in the Title-page of the Prayer Book and in the Act of Uniformity, which makes the Book and its contents statuteable, received any meaning beyond their usual acknowledged meaning.

It remains that a ceremony in worship is an action or act in which material objects may or may not be used, but is not itself any material object. As the making of the cross in baptism, the placing of the ring in marriage, so the carrying of the lights in procession, the bringing them in or the lighting them up, or extinguishing them at certain parts of the service, comes under the accepted definitions of a ceremony. But it does not appear that the Act of Uniformity by the words forbidding every other "Rite, Ceremony, Order, Form, or Manner" altered the legality of the two lights standing lighted on the Table during the Service, if it was legal up to this time that they should so stand.

The xxviii section of the same Act voids all Laws, Statutes and Ordinances wherein or whereby any other service or administration of Sacraments or Common Prayer was limited, established, or set forth. This repeals all authorities which were in any way contrary to those sections (3 and 4) which introduced the new form. It does not alter anything else. If the lights are good under those sections, they are not affected by section 27.

Again, the Act of Uniformity does not appear to have been supposed at that time to have altered the law with regard to them. More than three years later than this Act, in Aug., 1562, Parkhurst writes to Bullinger that the candles were daily lighted in the Queen's chapel (Zurich Lett. 53). It is further stated that they were used "in all the Queen's chapels during her whole reign," "constantly" in Lord Burleigh's chapel and in many cathedrals, colleges, and other domestic chapels. It ought to be remarked that Bp. Cosin (v. 441), who states this

as fact, does not say expressly that they were lighted; but the argument in which he names them along with Bishop Andrewes' chapel, and the Royal chapels before 1640, turns on their being so lighted, and could not have otherwise have set these examples against the common unlighted usage. In the year 1565 the Queen in the famous letter to Archbishop Parker (which, however, probably has the surplice most in view), transmitted to all the Bishops, expressed herself as "specially in external decent and lawful rites and ceremonies to be used in churches," "determined to have all diversities, varieties and novelties reformed, repressed and brought to one manner of uniformity." And it scarcely is credible that the Queen or her Minister, who laboured no less for uniformity, should have continued the use of these lights if it had been thought a breach of the Act of Uniformity, and illegal by her own statute.

Before the end of the reign of Queen Elizabeth there is little doubt that lighted lights had generally gone out of use. Orders had been given by various authorities, regularly and irregularly, and executed for the 'defacing' and 'putting away' of objects which had been abused to superstition. It is true that the only interpretation which had at any time been put upon these lights was taken from the words of our Lord spoken at the lighting of the great Candelabra in the Temple at the Feast of Tabernacles,—"I am the Light of the world." It is true that both before and after the Reformation there was one constant meaning attached to them, "Christus est splendor lucis aeternae" (Stephen Langton's *Council*, Oxon. 1222), "The signification that Christ is the very true light of the world" (Ed. VI. *inj.* 1547; *Cranmer's Article*).

Nevertheless popular feeling connected them (as it did stained glass, and the other objects destroyed the defiance and authority) with superstitious associations. Scruples of Bishops and Chaplains officiating in the Queen's chapel are detailed, and the lights there after being removed and again replaced ceased to be lighted. Bishop Cox of Ely writes to the Queen "prostrate, and with wet eyes, I dare not minister in your Grace's chapel" (Strype, *App. Elic.* No. 22). Archbishop Parker (Sir F. Knolly's *Parker Correspondence*, Oct. 13, 1559) also remonstrated against a crucifix with lights (cp. *Zurich L.* xxvii., 1560, Jan. 6; liii., 1562, Aug. 29; lvii., 1563, Ap. 26.) The wisdom of compliance in such a case cannot be questioned. But the Court has only to enquire whether the extinction was supposed to be in obedience to the Act of Uniformity or other statute, and thus far there is no indication that such was the case.

2. The Archbishop then reviewed other proceedings in order of time which bore on the legality of lights, so as to ascertain, if possible, whether either their legality came to an end at any point, or had been at any time competently affirmed. Beginning with three injunctions of Queen Elizabeth in 1559, and coming down to the time of the commonwealth, the Archbishop continued:—

Thus far, no proof has been found that the two lights which had been retained by the same authority in Edward the Sixth's reign, which operated to remove all other lights, had ever been pronounced, even when attention had been directed to them specially, by Parliamentary and other Prosecutions, to be contrary to the Act of Uniformity, or to any Statute; or to have been abolished by any authority, or to constitute a ceremony; or to have been abused by superstition, no symbolic sense or meaning having ever at any time been attached to them, except that "Christ is the Light of the world." They were from time to time attacked as Romanizing, or as in themselves unreasonable, but when the plea of illegality was brought up it was rejected and not revived.

After the Restoration, between the years 1660 and 1680, no evidence of the lights being lighted has presented itself, though the lights themselves were common. But from 1680 to 1740, or 1750, a large amount of a certain kind of evidence appears which can neither be accepted nor disregarded without caution. During this period there issued from the press many books of devotions, and illustrations of the Prayer Book, in which there are representations of Church Service, naturally not taken from particular churches. There are also special representations of ceremonial, and architectural plates on a large scale, and some fine historical engravings. In both classes of designs the Holy Table is frequently shown with its vessels and furniture, both as in the Communion time and as prepared in readiness for that service. In such a detail the engraver might perhaps be supposed to have followed his fancy. On the other hand, it both was well known that the question as to the use of lights had formerly been raised, and there was during that period no controversy stirring about its legality; again, the particular books are sometimes edited by learned persons in important positions, sometimes are famous editions of the Prayer Book by the Queen's printer; and

again the finer historical engravings are very minute. There is no indication of bias in these drawings, and if there were bias in one direction there would certainly have been bias in another. The unlighted candles appear to be engraved as exactly as the others, and on the whole it may be concluded that the artists drew what they usually saw, and that the evidence is such as should in fairness be considered, although not on a level with the evidence which the Court has already weighed. In so considering it, it is necessary to distinguish altered designs from plates engraved merely one from the other. Out of about forty such plates and verbal notices referring to this period, 1680-1750, in a careful list of such as were brought before the Court, with others of like character, there appear some fourteen independent evidences of Communion Tables without lights, or with unlit lights, or lights to be lighted for convenience. Among these are the plate of James II.'s Coronation and the express words of the scurrilous Hickerlingill, and the learned Lathbury and Wheatly, who distinctly recognize lights unlit by day. Among these are the plates of the Coronation of William III., the Thanksgiving of Queen Anne, and in Books by Dean Addison, Dean Brough and Bishop Patrick. Hickerlingill who ridicules unlighted lights, ridicules lighted lights in 1681, and unlighted lights in 1689. It is remarkable that in Picart's magnificent work there is a very large plate representing "The Communion of the Anglicans at St. Paul's," and that the Amsterdam Edition of 1726 has the lights unlit, but that the London Edition of the following year shows them lighted. The result is that in the quiet and consciously protestant period between 1680-1750 the evidence for and against the use of lights lighted or unlighted seems to be very equally balanced. In the extension of the same list from 1750-1847 there appears no instance of lighted candles either in engraving or verbal notice. It would be to omit a relevant fact if it were not remarked that this last was a century in which comparatively little attention was paid to ritual. It is impossible to say what may remain unobserved, but so far eight instances present themselves in that century without tapers, and eight with them unlit.

If then the whole time from 1660 to 1847 is reviewed, there is no trace of lighted lights having fallen into any doubt of legality. Between 1620-1640 it was endeavoured to make them an offence under the Act of Uniformity, but this plea failed and was abandoned. The yet earlier history of the law on the point has been already summarised, with the result that they were legal when and after the Prayer Book became law and so remained,—a scheme to make them otherwise not having been completed, the Acts of Uniformity having no bearing upon them, and their very general disuse being due to causes other than legal enactment. In most important examples the practice was surrendered in deference to common feeling, and the lighting was comparatively rare. Throughout the whole period from K. Edward VI. until recently (if we partly except the reign of Charles I.) their use appears to have been in the main attached to places or occasions of marked dignity, to such events as public thanksgivings and coronations of sovereigns, chapels of princes, nobles, prelates, colleges and cathedral or collegiate churches. There was, however, no *privilegium* entitling such times and places to fashions or ways elsewhere illegal. The more dignified and solemn mode of Service which belonged to these places has become more diffused in the last half century, and together with enlarged choral arrangements, the fittings and furniture of churches, and their decoration, whether permanent and structural, or, as in the use of flowers, texts, hangings, cloths, &c., more or less temporary, have become more careful and studied. A certain increase in the use of lights has gone along with those things. They are placed near to the flowers, which modern taste rather than old use has approved, and to the cross, which after being disused, has of late been admitted with some limitations as an architectural decoration.

It would be contrary to the history and interpretation of the two lights on the Holy Table to connect them with erroneous and strange teaching as to the nature of the Sacrament. It is not likely that they will cease to be distasteful to many minds, and where that is the case, even in a small degree, charity and good sense ought not to be violated.

The lawfulness of lighting the candles in the course of the Service is not before us. But the court does not find sufficient warrant for declaring that the law is broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the Holy Table continuously through the Service; nothing having been performed or done which comes under the definition of a Ceremony, by the presence of two still lights alight before it begins and until after it ends.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

LENNOXVILLE.—*Bishop's College*.—At the last meeting of the Protestant section of the Council of Public Instruction for the Province of Quebec, a resolution favoring a grant towards the re-building of the school was passed.

Robert Hamilton, Esq., D.C.H., that ever generous Churchman of Quebec, has contributed \$4,000 towards the same object.

Resignation.—The Ven. Archdeacon Henry Roe, D. D., Professor of Divinity, Bishop's College, has sent in his resignation, on account of age, to take effect in June. He is an undergraduate of McGill College, Montreal, and graduate of Bishop's College, ordained deacon 1852, priest 1853, by the Rev. Geo. P. Mountain, third Bishop of Quebec. Appointed, 1. New Ireland; 2. Incumbent of St. Matthew's Church, Quebec; 3. Richmond and Melbourne. In 1867 appointed examining chaplain to the Bishop of Quebec; in 1872 elected a member of the Council and Corporation of Bishop's College, and in 1873 Professor of Divinity in that College; in 1888 Archdeacon of Quebec, which position he will still fill. No successor has yet been appointed.

Missionary.—Mrs. Cummings, of Toronto, addressed a large meeting of Church workers in the church hall on the evening of the 3rd inst., and at 10.30 a.m. the 4th inst., the members of the Women's Auxiliary. The Lord Bishop occupied the chair and introduced the speaker. The subject, "Our Missions in the Great North-West," was skilfully treated by this lady in such a manner as to command the attention of her hearers, and her visit cannot fail to be of great benefit in rousing up the missionary spirit of the workers in the diocese to fresh exertions on behalf of our Canadian missions. At the close of the address the Very Rev. Dean Norman moved a hearty vote of thanks to Mrs. Cummings for her able address, which was seconded by Canon Von Iffland, and unanimously adopted.

MONTREAL.

MONTREAL.—*The Women's Auxiliary*.—In honor of the 5th annual meeting of this noble society, special services were held 26th and 27th ult., in the Cathedral of St. George's Church; and in the Synod Hall at 4 o'clock on the first day, an "At Home" was given, and on the following evening a genuine live Missionary Meeting was held in the same place. The Synod Hall was well adorned with a variety of S. S. bannerets on the wall, the text—"It is more blessed to give than to receive"—being conspicuous above the platform, on which palm-like plants were placed; flags festooned between and draped around the 6 pillars of the room, gave coup-de-grace, which Christian women know so well how to give to all they touch. The Lord Bishop, with a few of the city clergy, were present at the "At Home," amongst a numerous company of invited friends and members of the society. At the Missionary Meeting the hall was well filled. Bishop Bond presided, and Mrs. Willoughby Cummings, and Rev. Mr. Wilson, of Sault Ste. Marie, were the speakers. Mrs. Cummings speaks with great ease, fluency, and in a pleasing tone of voice. She gave an account of a missionary tour in company with Miss Patterson from Toronto to the Pacific coast, amongst the Missionaries at work, in the course of which we were painfully impressed that heathenism still exists in this Canada of ours. Mrs. Cummings' address, which was lengthy, was listened to attentively and her enthusiasm, endurance, and enterprise should stimulate others to follow the footsteps of such a devoted Christian worker. Rev. Mr. Wilson spoke of his discouragements and of his encouragements in his Indian School work, in which he has now been labouring for nearly a quarter of a century. A new feature in the management of the work is the inception of a Board or small committee to act as governors and to counsel and advise with the various bishops connected with the work—which will remove considerable embarrassment from Mr. Wilson's status before the Church. The proposed Indian Conference to be held in Toronto, at which the most intelligent and influential Indians will be invited, so that a better knowledge of the wants of the Indians may be arrived at—is a hopeful sign. Mr. Wilson paid a grateful tribute to women's work, and threw out the suggestion that if 20 men in Montreal would just form a Man's Auxiliary and subscribe \$1,000 a year apiece, what a help it would be for the Indian schools that are now at work, although in some cases only doing half what might be done, through

lack of funds. Your correspondent can testify to the interest a recent number of "Our Forest Children" gave his S. S. class. The story of the late Chief Shingwauk, (Pine Tree by interpretation) aged 90 years, who died last Xmas, was very interesting.

ONTARIO.

BELLEVILLE.—*St. Thomas Church.*—The Hon. and Rt. Reverend A. J. R. Anson, M.A., D.C.L., addressed a large congregation in the above Church on Tuesday evening the 3rd inst., on the beginning and progress of Missionary work of the Church in the Diocese of Qu'Appelle. This diocese comprises the Province of Assiniboia, which extends west of Manitoba for 450 miles and northward from the frontier of the U. S. for about 200 miles, and was set apart as a separate see by an act of the Provincial Synod of Rupert's Land, held at Winnipeg, August, 1883. When the Bishop went there, there were but two clergymen in the whole district, now there are 20. The work is supported almost entirely by the English Societies. The Bishop received from Canada only the pittance of \$600 for his work. His Lordship made a powerful appeal to the congregation to help in the work of the Church in the North-West by their prayers and alms. The Bishop's purpose is to visit the chief places in the ecclesiastical province and endeavour to stir up more sympathy among the people in the work of the D. and F. Mission Board.

Christ Church.—The Rev. Mr. Patton, of Deseronto, paid a visit to our Chapter of the Brotherhood of St. Andrew last Monday, the 3rd inst., and was well pleased with the way the work is carried on, and it is hoped that before long a chapter will be organized in his parish. The chapter have decided to take a few extra copies of the *St. Andrew's Cross*, and place them in all the public reading rooms in the city.

TORONTO.

A Missionary Conference under the auspices of the Wycliffe College Students' Missionary Society, was opened last Monday in the Blake Library at the college. The morning was given up to a service of intercession for missions, led by Rev. G. M. Wrong. In the afternoon Rev. Principal Sheraton presided, and there were present several of the clergy from out-lying towns, a number of ladies interested in the Woman's Missionary Society, and a body of Wycliffe students. Principal Sheraton, in opening the conference, said that we live in stirring times. So rapidly are old things being upturned that men are almost holding their breath. Still this upturning is one of the hopes of the future. God is overturning the old that He may bring out of it the better things to come. There were four things that had come with this age that he viewed as most encouraging signs of the times. These were the great practical activity of the Christian Church, the general and widespread study of the Bible, the growing desire for Christian unity with Christ as the true unit, and the awakening missionary zeal. Rev. Prof. Lloyd of Trinity College, who for years was a missionary in Japan, gave the first talk of the session on the prospects of mission work in that field. He commended the Japanese for their kindness to strangers and their absolute fairness to the Christian religion. Of course they could not be expected to take any very active steps to forward a religion that they have not yet accepted; and it would not help it if they did. In their desire for practical things only, it is hard to make them see the need of religion. Then the political excitement there is another hindrance, though that we are progressing is shown by the fact that ten members of their Parliament and the Speaker are Christians. What is wanted there is quality, not quantity. Japan is a country into which missionaries have been poured, but the men who go there should carefully cultivate the missionary graces. In answer to a question, Prof. Lloyd said that the Unitarian missionaries had taught in Japan, in effect, that, if the Confucians followed faithfully the teachings of that writer, they were all right. Rev. Septimus Jones took as his theme "China," but confined his paper to the work in the City of Canton. In 1885 there was a white working force of 46 in that city, assisted by a staff of 277 natives, made up of 20 ordained ministers, 111 evangelists, 30 Bible women and 116 teachers. There is a body of 4,000 native Christians in Canton, together with many adherents. The main means of work is the preaching halls, where many thousands hear the truth. The paper contained a most interesting sketch of the ancestor worship of the Chinese. The Chinese spend annually \$120,000,000 in ancestral worship, to which may be added \$30,000,000 to release wandering ghosts. A discussion arose over the opium traffic in China, during which England was strongly condemned by several speakers for forcing this drug on the Chinese people. An anti-

opium league has been formed in England, the organ of which is called *National Righteousness*, and is published by Morgan & Scott, London, England. The paper written by Mrs. Marsh, wife of Rev. C. H. Marsh, on "Woman's Work for Missions," was read by Mr. Andrews. It held that men did not do their share of the work at home in the line of interesting others in the cause. Still it was believed that more consecrated women and girls could find a field of labor in foreign mission work. The evening meeting was addressed by the eloquent Bishop of Huron. Ven. Archdeacon Boddy occupied the chair. Tuesday, the second and last day of the Missionary Conference, was begun with an intercessory service, led by Rev. H. G. Baldwin. Rev. Septimus Jones presided at the afternoon session, and gave in his testimony as to the value of the conference in his opening remarks. The Bishop of Saskatchewan and Calgary was the first speaker and his theme was "Indian Missions." He had kind words for his brother bishops in the Indian work, telling of their hard conditions and their most encouraging success. He thought his own diocese contained more Indians than any of the others, and their work was progressing most favourably. He told of an amicable arrangement through Rev. Dr. Sutherland with the Methodists, by which the Blood Indians were left to them. Mr. H. C. Dixon, the manager of the Richmond Hall mission, dealt from the bosom of his great experience on "City Missions." He confined his attention to the poorest class in the city. This class, indeed, must be subdivided into those who are so poor that they do not know where they will get the next meal, and the poorer still, who are homeless and "tramps." He was not afraid to make the statement in the presence of the clergy that the Church of God was doing absolutely nothing for this class. In his earnest style Mr. Dixon drew a vivid picture of the debauched specimens of humanity that the mission work tries to reach. He appealed to the young men to go out and help this class. It made him discouraged to hear good Christian people who have never taken one step to find out about the work, say "Take care! Don't pauperize these men." He offered to give up the whole work if one case was shown they had pauperized. He believed that the citizens of Toronto were not doing their duty by this class, and charged that in their cushioned pews they never thought of the poor "tramp." He said that 90 per cent. of those men are where they are through drink, and the only effective remedy was through the Gospel. He feared that Gen. Booth's plan would be unworkable, but favoured giving employment whenever possible. They had opened a labour bureau for these men, but he was bitterly surprised at the little sympathy that this movement had received from the citizens. Hardly any work had been offered for these men to do. Rev. W. A. Burman, a missionary to the Indians, took the thought of the conference back to Indian missions, and argued to begin with, that Indian missions are well worth the work expended on them. The quiet of our Indians as compared with those of the United States, be credited to the work of Christian missionaries amongst them. He dwelt especially upon the schools provided for the Indians, who were as a rule fairly successful. Mr. N. W. Hoyles presided at the evening session, and addresses were delivered by Hon. R. Moreton and W. H. Howland.

St. Luke's Church.—The Guild of Willing Workers will hold their two annual devotional Lenten services on the 18th and 25th March, and have secured for their preachers at these services the Rev. Canon DuMoulin, and Rev. Allan A. Pitman. Rev. Pitman will preach on Wednesday, 18th March, at 8 o'clock, subject: "Work—Rest." We shall give the subject of Canon DuMoulin's sermon in our next issue. Offertories at both services will be given to the fund of the Guild, which has worked and helped to a considerable extent toward the paying off the debt on the church, which at Easter will stand at a very small figure. Full choral service at both services.

Holy Trinity.—*The Brotherhood of St. Andrew.*—The Brotherhood of St. Andrew has lately been started in this parish, and by the encouragement and sympathy shown towards this movement by the rector and congregation, it has become a recognized and important factor in the work of this parish. Formed on Nov. 18th, 1890, it has now a membership of 20 earnest and zealous young men, faithfully carrying out the rule of their order. Bible readings and devotional meetings have been started, and a system by which all strangers visiting this church can become known to the rector and assistant clergy, cannot fail to bring a long felt want into operation. With the rector, the Rev. John Pearson as Director, the Rev. Dr. Mockridge, Vice-Director, and Mr. Cyril E. Rudge, Hon. Sec. and Treas., and a member for the Council for Canada, this already flourishing chapter cannot fail to do a great and noble work amongst young men, and if

present results can be taken as any criterion, this young society will soon become as an important Church organization in Canada as it already is in the United States. The meetings are held on the 1st and 3rd Tuesdays in every month, in the school house, Trinity Square, and the chapter are only too glad to welcome any young men as visitors. Interesting papers are read on missionary and important Church work subjects, and the general discussions are encouraging and helpful.

St. Barnabas. The Bishop of Saskatchewan delivered a very able and interesting discourse on the mission work in his diocese in this church last Sunday evening.

Miss Lizzie A. Dixon acknowledges the receipt of \$13.78 from the Women's Auxiliary, Owen Sound, for Rev. J. G. Brick's mission at Peace River, per Mrs. Lings, London.

GRAFTON. A very interesting missionary meeting was held in St. George's church, Grafton, on Monday evening, at which the Bishop of Saskatchewan and Calgary gave a most interesting and instructive address, giving a continuous history of the Church of England missions in the "Great Lone Land," which has now become such a populous part of Canada. The information afforded by the Bishop cannot fail of being of the very greatest benefit to our congregations, not only as regards mission work, but equally as concerns the work of the Church in the home parishes. Addresses were also given by the rural dean, Canon Davidson, and also by Canon Sprague. The meeting was brought to a close by a few words from the rector, Rev. W. E. Cooper, the Bishop concluding with a collect, and the benediction. After the meeting several of the senior parishioners were invited to see the Bishop at the rectory house, where a very pleasant time was spent. It may be added that the Bishop afforded every one who met him the greatest pleasure from his exceeding kindness of manner and readiness, as well as ability, to tell many of them interesting bits of news concerning sons, relatives and friends in the great North-West. One very agreeable feature of the evening was the collection at the meeting, amounting to \$7.50, which it was unanimously decided to give to the diocese of Saskatchewan and Calgary, to be used by the Bishop in his Indian work.

RURAL DEANERY OF NORTHUMBERLAND.—The usual quarterly meeting of this rural deanery was held at Peterboro on Thursday, Feb. 26th. There was a celebration of the Holy Communion in St. John's church at 8.30 a.m., the rector of Peterboro being celebrant, assisted by Rev. W. E. Cooper, rector of Grafton. At 10 a.m., the clergy assembled for business at the rectory. There were present as visitors, the Ven. Archdeacon of Peterboro, Rev. Canon Harding, Rural Dean of Haliburton, and Rev. W. C. Allan of Millbrook; of the clergy belonging to the deanery were present, Rev. Canon Davidson, Rural Dean, Rev. W. E. Cooper, secretary, and Rev. J. E. Cooper, John Gibson, J. McLeary, J. C. Davidson, C. P. Kennick, Geo. Warren; absent, Canon Sprague, T. Walker, C. Gills, Geo. Sedingham and W. Burns. A portion of the ordination service having been considered, the remainder of the forenoon was taken up with a discussion of Heb. vii. and part of chap. ix., of the Greek Testament, with reference to the present work of Christ as a "Priest for ever." The afternoon session was occupied with presenting and receiving reports from the clergy present, of the work and condition of the Church in their several parishes. After this an informal conference was held, the Archdeacon in the chair, regarding the best places to be selected for recommendation to the Mission Board, as new mission centres in the Archdeaconry, to receive grants from the bequest of the late Archdeacon Wilson. Before separating the clergy of the rural deanery passed, unanimously, the following resolution: Moved by Rev. W. E. Cooper, B.D., rector of Grafton, seconded by Rev. J. C. Davidson, M.A., rector of Peterboro, "That the clergy of this rural deanery take advantage of the presence of Ven. Archdeacon Allan to offer him the hearty congratulations on his appointment as Archdeacon, and earnestly wish him God speed in his important work, expressing, at the same time, their devout hope that it may please the Great Head of the Church to vouchsafe him a lengthened period of usefulness in his high and responsible office." W. E. Cooper, S.T.B., Secretary.

NIAGARA.

ST. CATHARINES.—Many of our readers will regret to learn that the Rev. Mr. Macnab of St. Barnabas church, who came to this town about nineteen years ago, intends leaving here to take temporary charge of a church in the flourishing city of Omaha, Nebraska. It will be remembered that he was

asked to take this church about a year ago, but declined leaving St. Barnabas. Now, however, the offer having been again renewed, and acting on the advice of the Bishop of Niagara, Mr. Macnab has pledged himself to go to Nebraska for a time, before deciding finally whether he ought to remain there or continue the work here. The following extract from Bishop Worthington's letter will explain the reason for the change.

Bishopthorpe, Omaha, Neb.,
November 13, 1890.

MY DEAR MR. MACNAB, While my brother was in the east, prayers were daily offered in the oratory of the Episcopal residence that God would direct us to the man of His choice to be our pastor at St. Matthias. After a solemn service my mind was turned to you in a way that clearly indicated the Divine will. I sent a telegram at once requesting my brother to go as soon as possible to St. Catharines, and to tell you that the Lord Himself had called you by His servant the Bishop of Nebraska to the work to which you had been once before invited, but possibly not under such binding sanctions. My brother returned this morning and gives me a full report of his pleasant visit to St. Catharines, and also an account of the interview with Bishop Hamilton and yours: If in regard to the object of his visit. I am thankful that you are disposed to regard the call, as I do, from the Master Himself, and that you will heed His voice. The climate, the environments and everything pertaining to this opportunity for service to God and His Church would indicate that you are to be a great power for good, and a comfort to the bishop himself. You will receive a most cordial welcome, and I shall indeed rejoice if you will name, at an early day, the time for your institution. With every expression of sincere regard for yourself, my dear brother, believe me. Very faithfully yours,

G. WORTHINGTON.

It is no easy matter to find a suitable man to take charge of a church like St. Barnabas for a year, and the parishioners are to be congratulated on Mr. Macnab having secured the services of the Rev. Charles H. Shutt, of the neighbouring diocese, who comes with very strong recommendations from the clergy of Toronto, who have known him. A loyal Churchman, a good preacher, and a most energetic worker, he will, no doubt, maintain the standard of St. Barnabas services, and meet with good success here. Mr. Macnab leaves on Wednesday to spend a week in Bowmanville, where he will hold a mission for his father, Canon Macnab, the venerable rector of St. John's church, and from there proceed to Omaha, where his work begins on Palm Sunday. The parish of St. Matthias is a very important one, and the church extremely beautiful, though the salary attached to it at present is not large. *The Star*, in common with Mr. Macnab's many friends in St. Catharines, regrets his departure, but rejoices in the knowledge that his absence will be only temporary.—*The Star*.

HURON.

LONDON.—Letters of thanks from a missionary to members of the Society of "King's Daughters" (at Hellmuth College): Both Mrs R * * * and myself desire to offer you our very warmest heartfelt thanks for the interest you have shown in the education of our dear Julia. We have seen your letter to Mrs. Boomer, and desire to express to you our grateful acknowledgment of your kindness and liberality in undertaking to contribute a stipulated sum towards the "J. R." fund. We also thank you for the beautiful silver cross which you sent Julia for a Christmas gift, and for her admission fee, which you have paid, and for your kindness in admitting her into your circle of "King's Daughters." We hope she will always prove herself worthy of the high privileges and golden opportunities of improvement, both in things spiritual and temporal, which your circle affords, and that she will be a faithful member of that honourable society whose motive power is "Love." We had a very joyful little letter from Julia, with a model of the silver cross which she now possesses, expressing her great delight in being a King's Daughter. Her little letter also contained an amusing programme of her proceedings, when by and by she comes back to the mission field, and assures us that she will have a choir, and that she will start among the Indians a "Ministering Children's League." The Indians are very fond of music and singing, and so she can easily interest them in this way. We remain, members of Circle of King's Daughters, yours sincerely,

Signed by the Missionary and his wife.
Nepigon Mission, Feb. 16, 1891.

PRESTON AND HESPELER.—The annual Missionary Meetings were held in this Mission on Monday and Tuesday evenings, the 15th and 16th ult. The at-

tendance was good notwithstanding the unfavorable weather and other hindrances. Appropriate addresses were delivered by Revs. Edmonds, J. Ridley and L. Downie. These congregations have lately been formed into a separate mission under the charge of Rev. T. F. Kingsmill. A good foundation for this Mission was laid by the earnest efforts of Rev. J. Ridley, of Galt, who in addition to his work at Galt, kept up services here. He made arrangements with the earnest people at Preston to erect a new church, which was opened for service by his Lordship the Bishop in December last; this was soon after the appointment of Mr. Kingsmill. The church is very neat and ecclesiastical in its appearance, and reflects great credit on all concerned. The Galt Sunday school furnished the church. It is hoped a new church will also be built at Hespeler. Mr. Kingsmill is doing a good work here, and is well liked. The missionary offertory was liberal.

GALT. The congregation here is strong, and contributes largely to diocesan and foreign work. The rector is making substantial progress in every work undertaken for the good of the parish. The annual Missionary Meeting was held in connection with the regular Wednesday evening Lenten service. The addresses delivered by Revs. T. F. Kingsmill, J. Edmonds and J. Downie were appropriate, and had an intimate bearing upon the work in general, and the progress made by missionary effort. The attendance was large and the offertory for missionary purposes good.

HAYSVILLE, WILMOT AND HAMBURG.—The Missionary Meeting at Haysville represented the Haysville and Wilmot congregations, and was largely attended. Revs. T. F. Kingsmill, J. Ridley and J. Downie delivered telling addresses here, as they did at Hamburg on the following night, where the attendance also was good, although the weather was very unfavorable. The rector in charge of these congregations has reason to feel encouraged with the progress made in the parish during his incumbency. The people have built and almost paid for two new and handsome churches during the last three years, viz., that at Hamburg and that at Haysville. The parish is self-supporting and contributes very largely to missionary work. The missionary offertory at both meetings was very liberal.

BERLIN.—The annual Missionary Meeting here was well attended. It was held on the 25th Feb. ult. The addresses were delivered, after the usual Wednesday evening Lenten service, by Revs. T. F. Kingsmill, J. Edmonds and J. Ridley, and were able, instructive, and to the point. The missionary collection was good. The work in this parish promises well. Great interest is taken in parochial and missionary work, and organizations for the successful carrying on of work are active; there are Women's Auxiliary, Junior Branch, Young Women's Christian Endeavour, St. Andrew's Brotherhood, and Bishop Hannington Band of boys. It is intended to build a new church here, which will, when erected, not only be complete in itself, but be also an addition to the old church. That is, the old will form a transept of the new.

POINT EDWARD.—Church work in every respect is progressing in this parish with ever increasing vigor, in spite of the discouraging prospect caused by recent removals, and the changes to be certainly looked for in the near future by the opening of the St. Clair tunnel, adverse to the prosperity of the Point. The people have worked with their clergyman, the Rev. Wm. Stout, heartily and unanimously. As an instance, the Young People's Association alone has contributed fully \$100 by its quiet efforts in parochial work during the past two months: and besides this, the treasuries of the Wardens, Ladies' Aid, and Sunday school are all in excellent condition. A new library has lately been obtained for the school, and funds are still on hand to largely increase it. For months past, the wardens have been unable to find pew room for several who have sought such accommodation. Though not a wealthy parish, its contributions to foreign and domestic missions, and for diocesan interests, are such as will well bear comparisons, and that will, under God, unity of effort, and systematic labour, ensure prosperity and the blessing of the Master.

OIL SPRINGS.—The Rev. M. U. Goldberg, whom the Bishop recently appointed to this Mission, gave two lectures on the Jews, here and in Oil City, for the benefit of the Sunday school libraries, in connection with each church, on the 18th ult. and the 25th instant. The attendance in each place was excellent, but especially so in Oil Springs. At Oil City, Mr. Goldberg spoke of the Jews as an interesting people. Their national pedigree the finest in the world, dating as far back as Abraham and Shem. Their racial purity, the most pure blooded people we know of. He represented them as the conservators of the Divine oracles; besides, of them

were the prophets of the old and the apostles of the new dispensation. But, their highest glory, "of whom as concerning the flesh Christ came, who is over all, God blessed for ever." If ever there was an interesting race surely that must be the Jewish race. In combatting atheism and infidelity, the lecturer said the Jewish people are the best argument to defeat the insidious assaults of the former. Although open and avowed enemies of Jesus Christ, they are none the less the strongest living witnesses for Christ and the Bible. Their liturgies, Sabbath, feast, fast, and holy days attest this. The reading of Moses and the Prophets every seventh day of the week, in the synagogues, proves the genuineness of statements in the Gospels. He gave a description of how the passover was celebrated in modern times among the Jews. This and many other observances of theirs lead one to believe in the incontestable character of the Bible. What a pity that such a people should still, in this 19th century, be the objects of unchristian persecutions by the so-called Christians of holy Russia. Let Christian nations remember that "they," i. e., the Jews, "are still beloved for their father's sake." The lecture in Oil Springs was "On the hindrances which are in the way of the Jews, preventing them from embracing Christianity." All were interested and paid marked attention. The amount raised in both places towards Sunday school libraries bordered on \$40.

PERCHE.—St. John's.—On Friday evening, 27th ult., a number of the members of this congregation called on Miss Livingstone, who has been organist in the church and Sunday school for some years, and presented her with a handsome watch and chain in appreciative recognition of her kindly and efficient services. The young lady is about to move to Toronto to attend the Conservatory of Music; and whilst the absence of her cheerful presence and loss of her valued aid will be greatly felt, her clergyman, the Rev. William Stout, and the congregation, cordially join in wishing her every blessing of the Divine favour in her departure from home and former friends.

British and Foreign.

It may interest your readers (writes Mr. Phillips to the *London Echo*) to know that in the last few years a goodly number of Roman clergy have abandoned the errors of modern Romanism for the liberty of the Church of England. The following are the names of those admitted to serve as Anglican Priests: (1) Anton Leopold Beeker, now licensed priest in the Diocese of Norwich and assistant master of Ipswich Grammar School; (2) Michael Angelo Camilleri, now vicar of Lefroy; (3) John Cross; (4) Edward Glamini Edwards, now rector of Llandwair; (5) John Francis Joseph Grandjean; (6) Francis Hogan; (7) Peter Septimus Leonini, now assistant Curate of All Saints, Charlton on Medlock; (8) John Bernard McGovern, now assistant Curate of All Saints, Charlton, on Medlock; (9) Donald Andrew Mackay; (10) Francis Felix Mazuchelli, now Vicar of Felmersham; (11) Jeremiah Percy Narlle, assistant Curate of St. Michael, Southwark; (12) Thaddeus O. Gallaghan; (13) Patrick Phelan, in charge of St. John's, (Cartsdyke); (14) Constant Prospere Marie Poirier, now Curate of St. Pierre, Guernsey; (15) John Schultz; (16) Louis Napoleon Secchar, now assistant Curate of St. Peter, Guernsey; (17) Charles F. Godbow, of Thirgaston; (18) Jules Xaier Willerman; (19) Gruer Vicenzio, now curate of St. John's, Clerkenwell; (20) William Ernest Youngman, now assistant Curate of All Saints, Ryde, Isle of Wight. In addition to these names the secessions from Rome of one of Lord Bute's chaplains, and the Reverend Ernest Maitland, Roman Catholic chaplain of the Mangleton Workhouse, have very recently been announced. There are many other names that have not been given in this list.

An address of sympathy with the Bishop of Lincoln in "the vexatious and wanton persecution" to which he has "been so long exposed," is being signed in Australia. The address contains the following paragraph: "We thank God for the brave and unflinching attitude taken by your Lordship in defence of these important matters, so deeply affecting the doctrine and administration of the Holy Eucharist."

Canon Teignmouth Shore suggests that the provinces of Canterbury and York should be fused, so far as their respective convocations are concerned, and that both Archbishops should be relieved from diocesan responsibilities. The united convocations should form one grand national synod, and the constitution of the Lower House should be reformed by an extension of its electorate so as to restore its re-

representative character. On this point Mr. Shore observes that the convocation of Canterbury has already expressed a strong and favorable opinion. After a long discussion, the Archdeacon's motion was defeated.

The baptism on Christmas day of a young Brahman, a student in the Wesleyan Mission School at Bankura, in Bengal, so enraged the natives that some few days after an attack was made on a couple of the missionaries, one of them—the Rev. F. W. Ambery Smith—being severely handled. Not content with this outrage, the crowd fired and burned down the Mission Middle English School House and damaged the High School building.

Bishop Bickersteth, of Japan, ordained at Tokio, just before Christmas, Mr. W. T. Austen, who for eleven years has, as the Missions to Seamen reader, ministered to the crews of British and American ships frequenting Yokohama. Mr. Austen will be the Missions to Seamen Chaplain for the shipping in those waters.

St. Peter's, Eaton Square, is a typically "Anglican" church, adhering strictly to the *via media* in doctrine and practice, and frequented by a rich and fashionable congregation. On Sunday morning the Vicar, in the course of a sermon on the Archbishop's Judgment, announced that he proposed to introduce altar lights and the mixed chalice, as these had now been pronounced lawful by competent authority.

The Church Missionary Society has received further news from Uganda, dated August 15. The Christian party had again defeated the Mohammedans on the frontier. The country was now under the undisputed rule of Mwanga and peace was restored. The Anglican Christians had finished building their new church, 80 ft. long, and the services were crowded. More converts had been baptized, and there were many applicants for baptism. The work of translating the Scriptures was actively going on, and three native Christians who knew Swahili (the coast language), had continued the late Mr. Mackay's translation of St. John's Gospel, using Bishop Steere's Swahili version as a basis and rendering that into Luganda. Bishop Tucker's party have probably reached Uganda long before this.

Great efforts are to be made at the next general election to deal the Church of Wales a crushing blow. It is suggested that the Welsh disestablishment cry shall be made by the Welsh people the main feature of the election, and it is within the bounds of possibility that, by careful organizing, every seat in Wales may be carried upon this question. Welsh Churchmen will, no doubt, note this kindly intention of the Church's foes, and will not be backward in also organizing to defeat their ends. They are forewarned, and when the time comes ought to be found forearmed.

Correspondence.

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

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

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

Indian Missions.

SIR.—It may not be generally known that I have come to this part of Canada in the interest of the above work, and specially Indian missions in the diocese of Rupert's Land. The time has come when new friends must be found for the Indians if the work is to be pushed in that great western country. Not that the old friends of the Red Men have tired of the work by any means, still less that the work has been accomplished. But the simple fact is, the C.M.S., which hitherto has so largely, and so successfully, carried on the work among the Indians, is now, at the special request of some real friends in England, preparing to send one thousand additional missionaries into the field at large. Holy men of God felt, and still feel, that the deep wail of the perishing millions in "darkest heathenism" calls for a response, and for action vastly different from anything hitherto attempted. Consequently the Church Missionary Society feel, and the feeling is concurred in by many in this land, that the time has come when the responsibility of Indian missions should be largely, if not wholly, undertaken by the

Canadian Church, and this great society set more free to enter the open doors in the great eastern heathen world, which might be said to be the very object of its existence. Again, we have to remind ourselves that these Red Indians, for whom I would specially plead that missions among them may be established on a satisfactory basis, were once the owners of that "great Lone Land," with all it has to offer to the thousands who are yearly filling it up. Surely these people, so many of whom are heathen, our wards, almost at our doors, have some claim on us. A missionary among them some 25 years, I am fully convinced we shall never make them what they should be until we give them the Gospel.

How this can be done is a great practical question forcing itself more and more on the Church in this land at the present time. I am strongly of opinion that in the near future, when the great prairies to the west are more thickly settled, and men who are willing are more able to help us in Indian work, we shall not need, as we now do, to come to the East and plead for these Red Men. In the meantime we need to face the difficulty of raising an annual sum of ten thousand dollars to meet the expenses of existing work, in the diocese of Rupert's Land alone. These are simply Indian missions where work is being carried on. But then there is the aggressive work, and for this I must emphasize my plea. Some three thousand of these Indians are still without the Gospel in the diocese of Rupert's Land. In six or seven important places I shall rejoice to be able to place suitable men at once. We have no missionary on the Rainy Lake. No man on the Lake of the Woods. A large number of Reservations with Indians on them all, on the Rainy River, and I am told eight hundred white settlers as well, and only two laymen among them. No clergyman to minister to their wants. On Lake Winnipeg there is simply one catechist to minister to the wants of the whole group of missions. I might mention other places equally in need. Surely this state of things ought not so to be. I have not yet had many definite offers of men for work in Rupert's Land, but I hope some will come forward definitely for this most important field. Of the ten thousand dollars I have come for and hope to get before returning, Toronto has given me more than one thousand; and here, on my own behalf and on behalf of the Indians, I would most heartily thank those kind friends who have given this sum annually. I would like also to say that other friends who have not had an opportunity of contributing to this much needed fund, can do so by sending cheques to Venerable Archdeacon Boddy, 21 Winchester St., Toronto. The Archdeacon has rendered me valuable help, and will be pleased to receive donations for the Indian mission fund. The difficulty of arousing an interest in missions and getting means to support them is far from easy, and the mode of procedure very far from perfect, and no one would rejoice more than myself in the adoption of some plan that would hold out promise of success and meet with the co-operation of the whole Church. Among the suggestions which have been made for bringing our Indian missions into closer relationship with those from whom we expect help, I should like to mention one, a most important and practical method, one in which the congregation of St. Peter's has taken the initiative, by guaranteeing two-thirds of the salary of one missionary. The idea is to have a congregation take a definite interest in a particular work, to have their own man in the field to whom they can write and from whom they can hear. Such a man would be a sort of a living link between work being done and those who were doing it, and I cannot help feeling with God's blessing this method would prove successful. Some congregations might not be able (until they grew strong by giving) to support a whole man, in which case half a man or a portion of the support could be given, and the interest and reflex blessing all secured.

R. PHAIR,
Archdeacon of Islington, Rupert's Land, and
Superintendent of Indian Missions.
Toronto, March, 1891.

Superannuation Fund.

SIR.—The time is fast approaching when all our parishes and missions will be called upon to contribute to this most necessary fund. Doubtless our bishop will issue a pastoral urging the laity to increased liberality; it might not, however, be out of place for a simple missionary like myself to throw out a few suggestions as to the way in which I think the capital of this fund might be increased. At the present rate of increase I think it will be a very long time before it is in a position to meet the demands made upon it. I am therefore very strongly of opinion that a special effort ought to be made to the end I have mentioned, namely, the increase of the capital of the fund. But the question arises, how is it to be done? I would suggest that either the rural dean, or some other person, be appointed in every deanery in the diocese to make a general canvass for subscriptions on behalf of the fund, and I am strongly impressed with the idea that if this method was adopted it would prove a great success.

R. A. ROONEY.

Cardiff and Monmouth Mission

SIR.—Kindly insert the following resolution passed by the Mission Board on the 13th ult., with the accompanying explanation:

"The Board would earnestly recommend Mr. Whatham to appeal personally to the Church in the diocese generally for assistance, and requests the rural dean to act as their trustee in receiving and disbursing the funds collected."

Shortly after I came to the mission, now three years the 25th Feb. last, I realized that without there was an entire change in both methods and stations, the work of over seventeen years, during which the Church had worked this mission, was entirely thrown away so far as Church extension was concerned. I immediately set about reorganizing the stations, gathering the Church people together, lecturing on the origin and history of the Church, until, by the grace of God, an enthusiasm was awakened amongst our people beyond my most sanguine hopes. The next step was to erect churches for our own services. By the kindness of our Toronto friends I was enabled to collect sufficient to build two nice churches. I felt delicate, however, in asking for funds to erect a parsonage at Essonville, as our move there was an experiment. Still it was necessary to have a roof over our heads and a stable for my horse, so I put all my little savings together, along with a hundred dollars borrowed from a friend, and bought the ground upon which we built the church, parsonage and stable. The whole cost amounted to what would appear to some people the small sum of seven hundred and eighty-five dollars (\$785.) Now I am a poor man and have no means of support except my small stipend. Still though the above sum represented all my savings, I felt confident that if my move proved successful and the Church was strengthened and extended thereby, the Mission Board would not permit the burden of this outlay to fall upon my shoulders. That success has attended our move will be fully seen from an extract I take from his Lordship's letter to me, received to-day:

"The Mission Board fully acknowledged and appreciated the laborious and successful work you have done in Essonville; they are quite sensible of the service you have rendered to the mission and church in acquiring the property and erecting the excellent parsonage house. Further they felt that it would be most unfair that you should be personally burdened with the cost, and that it was beyond all question desirable that the property be acquired for the church for all time. But they knew that it was impossible and illegal for them to expend one dollar of the Mission Fund entrusted to them in the purchase of property."

This is the reason of the resolution passed by the Board with which I headed my appeal. I am fully confident that the generous hearts of our Church people who read this will not permit me to be burdened with an expense I am totally unable to bear. Offerings, however small, will be thankfully received either by myself at the parsonage, Essonville, or by the Rural Dean, Canon Harding, Apsley.

ARTHUR E. WHATHAM.

Notes and Queries.

SIR.—What is the primitive original of the present Anglican Liturgy?

Ans.—We cannot do better than quote a reply to a similar query in an English Church paper: "Our present English Communion office is chiefly derived from the Sarum use of S. Osmund A. D. 1085, and this again is derived from the *Sacramentaries* of Leo the Great (451), Gelasius (492) and Gregory (590). The early English Liturgy was derived from there and from the Gallican Liturgy of St. John. At the Reformation, Cranmer, who was a great student of Liturgies, introduced into the 1st Prayer Book of Edward VI. portions from the Great Liturgies, all of them variants of the *Great Oriental* of St. James." We may consider, therefore, that the base of our Liturgy is the ancient "Norm" of St. John; the superstructure varied from the Liturgical norm of St. James.

2. What is the scriptural significance of "Forty Days"?

Ans.—We gather it from the forty days of the Deluge; Moses' 2 fasts of 40 days; the 40 days search of the spies; 40 days of Elijah in Horeb; Christ's 40 days fast; the 40 days of "Purification"; the 40 days before Ascension, etc. It marks a set period of discipline and probation.

SIR.—What is the distinction between Even and Vigil?

M.

Ann.—“Eve” or “Even” is the day before any Festival. In some cases these days are marked as the converse of the Festival, a day of probation, preparation, meditation, watchfulness, and so are called “Vigils.” This title was originally applied to the night before the dawn of the Festival a period which is not spent in sleep, but in watchfulness, to prepare the soul and chasten the body for religious rejoicing. In some cases, as in the Festival of St. Michael and St. Luke, the Eve is not observed as a vigil, the idea of “probationary preparation” not being thought appropriate in these particular cases for special reasons. In religious observance days don’t begin after midnight, or at daybreak, or sunrise, but at *Ventide*, or 6 p.m. for the mystical reason that in the order of creation darkness or evening preceded light or morning, and spiritual by trial or probation precede enjoyment.

Sir, Should be pleased to know if the following be true: A Church paper says, “In the catacombs, no gloomy cypress, no burial urn, not even the cross is found.” Was not the cross used as an emblem in the catacombs? Reader.

Ans.—The Catacombs were exclusively Christian excavations, for the burial of the dead and worship. The cypress is not stated to have been found in them, but the palm is. No burial urns were found because the Christians did not practice cremation, but entombed their dead. The cross is found upon the walls in a variety of forms, especially in the form of a monogram, Chi Rho and the Tau cross.

Sunday School Lesson.

5th Sunday in Lent. March 15th, 1891

THE PSALMS—INTRODUCTORY.

Our lessons on the Psalms are given in two parts—to day we consider the Psalms as we find them in the Old Testament; next Sunday as they have been used by Christians. The “Psalter” or collection of Psalms for use in public worship, is almost the oldest of all liturgical formularies—both among Jews and Christians. Both Jew and Christian alike felt that to the true servant of God no utterance was more suitable than the voice of praise. The study of the Psalms is really a tracing out of the spirit of praise in the history of the Church. We find this spirit shown in different Psalms in all ages, and under many different circumstances. They speak to us of human agony and of human triumph—of bitterest repentance for sin, and of the holiest anticipations of heavenly joys.

The word “*Psalm*” comes from a Greek word meaning “to play upon the harp.” David and other Hebrew poets sang their sacred songs to the harp in the Temple, as the minstrels of early English history sang to the harp of the warlike deeds. The first of all the Psalms is found in Exod. xv. 1-21; it is the earliest piece of poetry in the world, written 1500 years before Christ. There was one before this, but it was sung by angels (See Job xxxviii. 4-7.)

Among other early Psalms we should remember the one sung at the digging of the well shortly before the Israelites entered the Promised Land (Numb. xxi. 17, 18). Another (the 90th, see title) was written by Moses. In Deut. xxxii. we have a Psalm or song of Moses, composed shortly before his death. Then Deborah and Barak sang a Psalm of praise after their victory over the Canaanites (Judges v.); and another was sung by Hannah as a thanksgiving for her son Samuel (1 Sam. ii.)

I. THE BOOK OF PSALMS. The Book of Psalms is called by the Jews “The Book of Praise”; the Lord Jesus called it “The Psalms.” There are 150 Psalms. Though we speak of them generally as the Psalms of David, he did not compose nearly all of them. They are usually divided into several books or portions. Book I. is from Ps. i. to xli. The 23rd Psalm reminds us of David’s shepherd life—the 82nd of his sin and repentance. Book II. (from xlii. to lxxvii.), is partly by David and partly by the Levites (see the titles). In Book III. (Ps. lxxviii. to lxxxix.), we find only the names of Levites, with one exception (Ps. lxxxvi.) They are mostly about the history of God’s people. The fourth and fifth books have also among them some Psalms of David. These are either inserted out of their proper order, or were written by some descendant of his. Of this part the 90th (by Moses) is in the Burial Service, and the 98th and 100th are used in our Morning and Evening Prayer.

The 110th (like many other Psalms) relates to Christ. (See Acts ii. 34).

The longest Psalm is the 19th. You will notice the letters of the Hebrew alphabet at the head of each part. The next fifteen Psalms are called “Songs of Degrees,” that is of *Steps*; They were probably sung by the pilgrims as they went up to Jerusalem, or by the Jews as they built the new Temple. The last Psalms are of a very joyful character. It is supposed they were sung by the Jews when the new Temple was consecrated.

Family Reading.

Lent.

BEARING THE CROSS.

There are some words of our Lord Jesus Christ’s which I should like you to think about to-day.

“If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.”

I want you especially to notice the words “take up his cross daily.” What do they mean?

Just at first sight it seems a little strange that before our Lord was crucified He should have spoken of a cross at all. But then, remember that Jesus Himself was not the first person in the world who suffered on a cross. The Romans, who were masters of the country, used to crucify criminals who had done anything very wicked.

It was a horrible death, being nailed to a wooden cross by the hands and feet—horrible, because the awful pain lasted for hours and hours.

The crucifixions used to take place some little distance from the city, and to make the punishment worse, and the shame greater, the miserable man was often forced to carry his own cross, the heavy rough beams of wood on which he was to hang. I don’t think any burden could be heavier and harder to bear than that, do you?

Fancy carrying the very thing which was to be your death!

You can understand then that “taking up the cross” became a common expression when anything particularly hard and troublesome had to be done. A cross was an unusually hard thing.

So you see our Lord’s hearers would understand the expression “taking up his cross” pretty well. Yet perhaps it was new to them to be told that they must very often *choose* of their accord to take up their cross, do hard and troublesome things. Yes, and in these days too, those who belong to Christ mustn’t only do things that come easy, that they like to do, but sometimes things are not easy at all, but just what they do *not* like, and feel least inclined to do.

What sort of things? you ask. I will tell you.

Suppose that for some little time past you have been looking forward to one of those trips to the seaside, which can be done in such a wonderful way now, even if you have only one day’s holiday.

But on that very morning your little brother Fred unluckily manages to sprain his ankle. Of course he can’t go, and yet he can’t be left at home quite alone. You are his favourite big brother, and you know very well it would console him very much in his disappointment if you were to stay at home with him.

Yet it does seem hard, for how jolly the trip would be, and how you do long to be off!

“It wouldn’t be wrong,” you say to yourself.

No, it wouldn’t be actually wrong, but then you want to do more than merely keep from wrong things. You want to do right things, to do what’s hard, to *take up the cross*, as Jesus bids you.

Somehow those words make it easier for you to stay at home. And though home is dull, and it isn’t exciting work trying to amuse Fred, yet there is all the time—ah! this is quite true—a new kind of happiness deep down in your heart!

What is it? Why, it is the feeling that you are honestly trying to follow Jesus. He bore His cross daily, and you look to Him, and take up yours with a smile.

Yes, “take up.” Think of those words for a minute. There’s a great difference, isn’t there, between merely *bearing* what is heavy and taking it up? Suppose there was a heavy bundle for you to carry, which would be the best, do you think—

to wait till somebody put it on your shoulders, or to take it up cheerfully yourself, of your own accord?

Surely, much the best to take it up yourself, because that would show at once how willing you were to carry it.

Well, it is just that with a daily cross. For instance, I have known a boy *do* hard things, but with a very bad grace.

He is called away from his evening cricket to go some distance on an errand. He goes, but there is no “taking up” that little cross with a pleasant smile.

“Bother! what a plague!” he mutters, and his very back looks ungracious as he goes off.

Perhaps you say, “Why, it’s the hardest thing in the world to do disagreeable things pleasantly.”

Well, so it is, but it’s just because it is hard that it is brave and noble to try.

Once there was a working lad who had heard at the Bible-class about “taking up” his cross, and he was above all things anxious to do this.

“But I shan’t have any chance,” thought he; “there’s nothing of that sort in my life. I must wait till I’m a bit older for things like that.”

Well, the very next Monday he had a hard day’s ploughing, and when evening came he was ready enough to go home and have his supper and rest. But just as he was going home the waggoner said to him,

“Jack, just you run up to the third field and fetch my jacket.”

Now it was wet and cold, and the ground was heavy, besides which, Jack didn’t at all like being ordered about by that particular waggoner, who was a gruff, surly man. So his first thought was to say, “It’s none of my business; fetch it yourself.” But before he spoke he remembered the lesson about the cross. So his next thought was, “I’ll go, and that’ll be my cross. Still I’ll let him know he isn’t my master.” Just at that moment something better still rushed into his mind. “But that won’t be *taking* the cross. I’ll do it pleasant if I do it at all,” and forthwith, with a smile and a cheerful word, he ran off and fetched the jacket.

That lad had learnt his lesson well about the cross, hadn’t he?

Is there much of the cross in *your* life? Stop and think.

Don’t we all do the easiest thing instead of the hardest if we can, even in our religion.

Some nights you feel very sleepy, and so how much easier it seems to go straight to bed, instead of rousing yourself to say a few words of real prayer.

Or, how tempting to say your prayers *in bed*, because it is so much more comfortable. Yes, but being too comfortable is apt to spoil our prayers.

Sitting at ease in church, instead of kneeling, is apt to spoil our prayers too.

If you are tempted to do either, remember where our Lord was when He prayed some of the last prayers in His life. Lying on His face on the hard rough ground, then on the cross itself, the sharp bitter cross!

Won’t you bear a little, very little discomfort, that you may not be so very unlike the dear Lord?

“Take up his cross *daily*.” One is glad that word “daily” is put in, for it seems to mean we needn’t wait for great opportunities, which come only a few times in our lives, but we may bear the cross each common working day, the days we needn’t wait for, for they are here.

To-day, to-morrow, the next day, you will find plenty of opportunities when you may lift up the cross, in a quiet secret way which nobody knows about but God.

Look out for such a chance; you will soon see one. This very day, you needn’t wait for to-morrow.

And before you lay this paper down, say inside your heart, “Lord, show me my cross, and help me to take it up joyfully for Thy sake.”

STANLEY BOOKS.—Stanley books are now as common as coughs and colds. To get rid of the latter use Hagyard’s Pectoral Balsam, the best Canadian cough cure for children or adults. It cures by its soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary complaints, etc.

Lenten Thoughts.

The more general and earnest observance of the season of Lent is one of the surest proofs of the revival of religion in our Church, of the new heart, and the new spirit, which God has breathed upon the dry bones of neglect and apathy—one of the most gracious restorations of those pious customs, which, though they were Scriptural and Catholic, and had Divine Example, were practically appreciated by very few—by many regarded as mere superstitions, by general consent to be forgotten, obsolete. The teaching of the Church, the witness of history, were suppressed and ignored; the evidence of eminent authors, such as Irenæus, who knew Polycarp, and heard him talk about his friend, St. John the Evangelist, and others who had seen the Lord (how strange it seems that Christians of our day should prefer the speculations, and theories, and doubtful disputations of the modern essayist or preacher to the writings of those who took up their parable almost from the lips of the Apostles!), they gave no heed to his statement that in his time—that is, in the second century—Christians prepared themselves by special acts of self-denial and devotion for the anniversaries of the death and resurrection of our Lord.—*The Dean of Rochester.*

The observance of Lent is to be commended for many reasons. First, because it is well for men and women to withdraw for a time from the activities of life that they may be alone with God. It is well for men to examine themselves and see whither they are drifting. The merchant finds it wise and profitable to shut the doors of the store for a few days and take stock. He lets business be suspended for a time in order that he may find out where he is financially, and where the leakages and defects of his business are. It is wise for men and women to do this religiously. It is well for them to consider their ways, find out and make confession of their sins to God, and ask forgiveness and reconciliation and cleansing. Life, death, eternity, sin, salvation are great themes, and are worthy of our most serious undivided thought and action. We should in a marked way declare that in some degree at least, we realized the infinite worth of the soul, the terrible power of sin, and the blessed gift of salvation. The reason why many men and women are not living righteous lives is not because they of set purpose neglect religion, but rather because they are pre-occupied and absorbed by the affairs of the world. Like Martha, they are troubled about many things and have not time to sit at Jesus' feet and choose the better part. Business and society and pleasure—legitimate things in themselves—so monopolize their attention that they have no time to give to religion. It is not because they hate their soul that they never feed or clothe or care for it, but rather because their bodily wants are so exacting and clamorous. The cry of the body for food is louder and more imperious than the cry of the soul, and thus the soul is famished while the body is gorged. The bold brood of bodily desires and passions push aside the sweet, gentle graces of truth and faith and hope and love. So man gradually becomes animalized instead of spiritualized. This is the blight and curse of sin—to be carnally minded is death. Now the Lenten season comes in to cure this evil. It enjoins such abstinence, such self-denial, that the flesh may be subdued to the spirit. It bids the clamorous crowd of physical and secular ambitions to stand aside and be still in order that love and faith and holiness may occupy the thought and energy of the soul. Far down in the depths of the most sin-crusted soul there are smothered aspirations after purity and truth and God; repressed desires after something better and higher and nobler. The soul made in the image of God cannot be content with husks. There, indeed, unseen of man, but seen of God, feelings lie buried that grace can restore. Now the Lenten season affords a genial time for the cure of the soul. By special religious exercises the diviner part of our nature is aroused and developed. Pride is humbled, ambition is curbed, and passions are subdued by the incoming of the divine Spirit. At the door of every sin-crusted, sin-fouled heart, Christ stands and knocks. Fasting is opening the door to Christ, and His incoming means the cleansing of the heart of all that is coarse, and base and low.—*Silcox.*

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The house of John Wanless & Co., manufacturing jewelers, 172 Yonge st., Toronto, is not only one of the most reliable, but one of the oldest jewelry establishments in Canada, having been opened in Toronto in the year 1840.

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It will pay any of our readers financially, when in the city, to take a look through Messrs. Wanless & Co.'s premises, and we can safely promise a courteous reception and the furnishing of any information desired.

Arthur's Trial.

CHAPTER I.

"I should like to get to the bottom of the matter, but I really can't tell how to set about it," said Dr. Grey to the second master of the Wardsley Grammar School. The last rays of the setting sun gleamed with a soft, holy light upon the resting place of the quiet dead, falling upon the solemn, time-blackened arches and pillars, as the Doctor and his companion entered the Cathedral cloisters. "I hardly know what to think, appearances are strongly against Pierce, and, judging from the past, I can scarcely even for a moment suspect Walter Barkley," he continued. "I should not care so much if the Confirmation was not so close at hand."

"Just a month to-morrow, is it not?" said Mr. Archdale.

"Yes. I trust we shall have discovered the truth before then, or I shall not feel justified in presenting either Barkley or Pierce as candidates."

"As to Pierce, I don't know what to think; he has been here so short a time, and—"

He stopped abruptly, for as they turned the angle of the square they came upon a boy sitting on the edge of the stone-work, with his face half buried in a book. He had not heard them coming, and he started visibly as Dr. Grey said, "Why, Pierce, how is it you are not playing cricket to-night?" The boy, hastily thrusting his book in his pocket, rose from his seat, saying something about not being inclined to play (he might have said that his companions were not all inclined to play with him), and after a word or two more the gentlemen walked on.

"I don't think he is much liked, except by a few of the younger boys," said Mr. Archdale. "I have often seen him alone, especially lately."

Leaving the Doctor to his own thoughts for awhile, we will go now to the cricket field where some five-and-thirty boys are enjoying their evening recreation. Some of the elder ones are standing in the shade, clustered together in little groups, busily talking over something which evidently interests them in no small degree. "Where is he now," said one, "it looks queer, his sneaking out of the way like this. If he knows nothing about it, why doesn't he behave as usual?"

"He didn't wish to play to-night; he's got some books or other he said he wanted to read," answered Barkley.

"Hurrah! here's Austin back again," shouted Gould, as a tall boy made his way towards them, only stopping to give a hasty greeting to the younger ones as he passed.

The new comer was the Don of the school and general favorite; he had been home to a sister's wedding, and they had been expecting him all day. "Have you heard the news," asked Gould, after the first greeting and questions were given, asked, and answered.

"News?" repeated Austin. "No; what has happened since this day week?"

"Rather more than is quite agreeable," was the answer. Yesterday morning the Doctor came into school looking as stern and grave as a judge, and before work began he said, "Boys, I have something I should like to say to you." We all sat in mute expectation and he began, "Mr. Archdale tells me that he has lost a five pound note out of his desk; it is not his first loss nor his second, though they were less serious, and he attributed them to accident, or his own carelessness, but I fear that there is only too much reason to think that it is all the work of one hand." He paused, and we sat and looked at each other; then he said, "Immediate and full confession shall save the guilty boy from the disgrace of being expelled, but if he refuses this, and is found out, he must leave Wardsley with a mark of shame on him which he will find it no easy task to wipe off." He waited some minutes; no one spoke, and then he asked for the keys of our desks and boxes; we all opened them before him; very little was to be found in anyone except Barkley's, and there were five sovereigns in his, and Pierce had four pounds ten carefully stowed away in a corner. Our keys were tried to Mr. Archdale's desk, and Wilson's, Pierce's, and Marriott's unlocked it easily. Of course every one denies it."

"The Doctor says all half-holidays are to be stopped till it's found out," said another. "It's mean of the fellow not to own it."

"How did Barkley and Pierce account for having so much money?" asked Austin.

"I've saved it out of my two last quarterly allowances," said Barkley, coming up. "I wish I'd spent it, but I want to buy a chemical chest and some books, so I've been saving up; it's been in my desk weeks."

"And Pierce?" "He didn't say how he got it, but declared he knew nothing of Mr. Archdale's note."

"When did Mr. Archdale miss it?" "Only that morning; he says he knows it was in his desk the day before, so the thief has hardly had time to get rid of it, unless he managed it during our half holiday."

The boys continued their conversation till the sound of a bell caused a hasty gathering of bats and balls, and the field was soon emptied both of cricketers and lookers on. All Saturday was spent in work; Sunday came, but there was no brightness in it, a cloud hung over everything. Instead of holding his class for those who were preparing for confirmation as usual, Doctor Grey wished to see each boy of that class alone in his study. Pierce was the first to go. "I am very sorry, Pierce," said the Doctor gently, "but with this suspicion resting on you, I cannot present you for confirmation."

To be Continued.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

A NATURAL FILTER.—The liver acts as a filter to remove impurities of the blood. To keep it in perfect working order use B.B.B., the great liver regulator.

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EDITORIAL EVIDENCE.—Gentlemen.—Your Hagyard's Yellow Oil is worth its weight in gold for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it. W. PEMBERTON, Editor Delhi Reporter.

Children's Department.

A Loving Mother and Her Children.

If mothers sometimes feel that they are living rather narrow lives in confining themselves to a routine of home duties while others are busy in the world's affairs, let them take heart of hope from testimony like the following, given in a little book called "Letters to Elder Daughters": "We were very, very poor," said a now wealthy business man, talking of his early life; "but it never seemed to us children that we were poor, because our mother always seemed happy with us. She was constantly planning some little pleasure for us that was all our own, and we thought we had the nicest time at home of any children we knew. It was making for us little rabbits or birds out of bread dough, or turnover pies in fruit season, or some little thing to give us pleasure and show how she thought of us continually. Then she was always encouraging us to hope for better days, and was always hopeful herself for the great things her children were going to do for her when they grew up to be good and useful men. We went to school barefooted and carried with us our dinners, often very humble fare, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches. And when that mother in after years was suddenly stricken with a fatal sickness, a special train took two of those stalwart sons with all the dispatch that money and influence could buy to that mother's bedside, to receive the parting words of love and blessing and witness her dying smile. Such a place in the hearts of her children is worth any mother's toil and care and weariness to win."

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A great many people are all the while carrying one of two heavy loads. Do you ask what they are? Well, for short, they are called Riches and Poverty. But some one exclaims, "Do you call riches a load?" I should like to carry such a load," and so a great many would say. Nevertheless, it is a load—a very heavy load—so heavy as to crush all that is good and worth having out of many a life; leaving the possessor a miserable, wretched wreck. But poverty is a load, a very heavy load to carry, and many are weighed down by it. A great Bishop of the Church once wrote, "Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his." This is a noble Christian precept. There is nothing more Christ-like than the spirit which prompts us to bear one another's burdens.



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In view of the fact that riches and poverty are both burdens, and burdens of character to carry with them the greatest difficulty and dangers, in view of these we cannot but see the wisdom of Agur's prayer, "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny Thee, and say, 'Who is the Lord?' or lest I be poor and steal, and take the name of my God in vain."

Your Lame Back

Would get well at once if it were rubbed with a little of Clark's Lightning Liniment, and the soreness in the side and limbs would go away if treated the same. This wonderful preparation does not effect a cure the next week, but relieves at once, and almost miraculously. Try a bottle of your druggist, price fifty cents, and be sure you get it. Clark Chemical Co., Toronto, N. Y.

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One of the dreadful things in China is the killing of girl babies. Some of the mothers try to save them, but sometimes even they are very cruel to them. Think of a mother trampling her own baby to death!

At one time, in a certain part of China, so many children were killed that, to save trouble, large stone vaults were built, into which the babies could be thrown through holes in the top. Poor little things! No wonder Christian women long to save them.

Some years ago a poor little girl was born in Lilong, China, and her father and mother were heathen people, and when her father saw her he said he couldn't take care of girls, and she must be killed. This little girl, however, had a good Christian grandmother, who had learned that it was wicked and cruel to do such things, and made up her mind to save the child. So she carried her off one day, and gave her to a Missionary.

The Missionary took her from the old woman and put her in a foundling hospital, were they could watch over

her and care for her. They had her baptized, and, because her grandmother wished it, they called her Kin-Kyan, or Grace-bringer. "Because," she said, "some day I want her to bring grace to her parents, and lead them to the Saviour." In a few months rather a strange thing happened; the parents began to want their little girl back again.

The Missionaries were very glad to send little Grace-bringer back to her parents but you may be sure they did not forget her. They went to see her quite often, and talked with her parents about the true God. They carried her Bible pictures, and when she was old enough they taught her to read. Years went on, and the child grew to be a very good, useful little girl, and the family felt they could never get along without Grace-bringer.

When she was about nine years old Grace-bringer wanted to join the Church, and who do you think came to join with her? Her whole family—her father, mother, two grown-up brothers, and a sister-in-law?

"What has brought all this family to Christ?" asked the Missionary.

"It is Kin-Kyan," said her grandmother. "She has made good her name; she has brought grace to all her family."

The Missionary went often to the house while they were preparing to join the Church, and was much pleased to see that the father always held the little girl in his lap, and it seemed very wonderful when he remembered that, only a few years before, this very father had said she must be killed.—*Church Mission News.*

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The Time to be Pleasant.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"the very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year; I was so nervous that if anyone spoke to me I could hardly help being cross; mother never got cross or out of patience, but was pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing a fretful, teething baby.

"Couldn't I take him out in his carriage, mother. It is such a sunny morning," she asked.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie down on the sofa and take a nap while I am gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them, were almost too much for the mother, and her voice trembled as she answered: "Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words: "The very time to be helpful and pleasant is when everybody is tired and cross."

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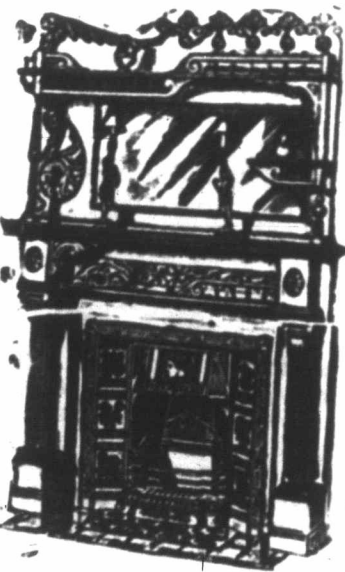
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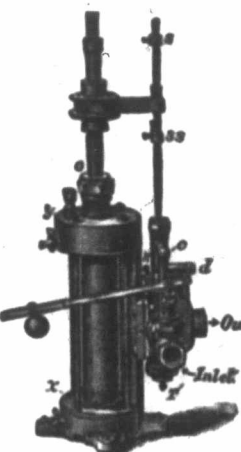
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