

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MARCH 24, 1887.

[No. 12

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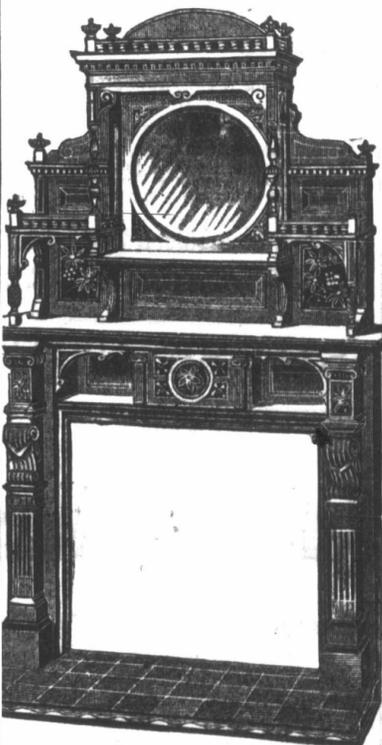
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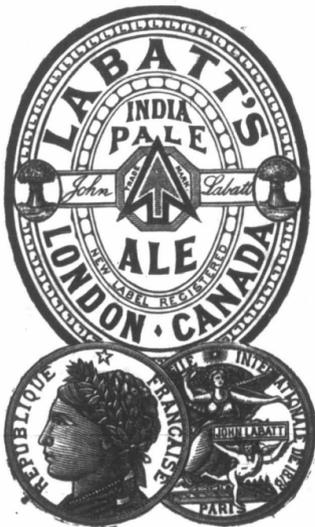
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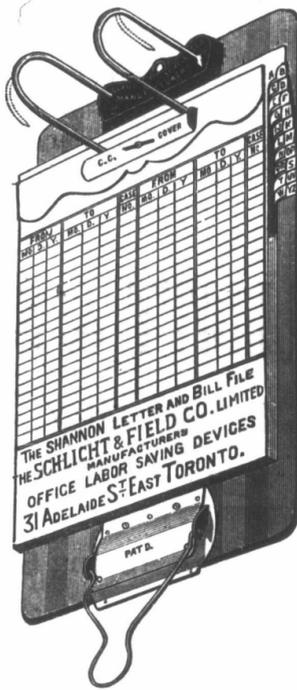
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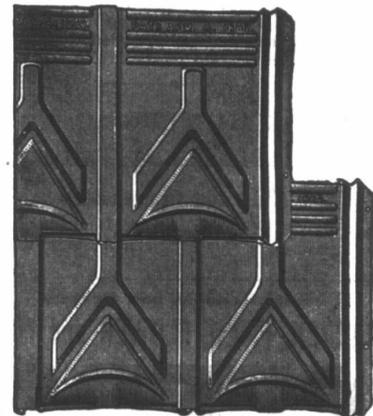
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LESSONS for SUNDAYS and HOLY-DAYS.

MARCH 9th—5 SUNDAY IN LENT.
Morning—Exodus iii. Luke ii. 21.
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THURSDAY, MARCH 24, 1887.

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

A QUESTION OF HONESTY AS WELL AS SCHOLARSHIP—The temperance cause has been seriously injured by parading interpretations of Scripture set forth by charlatan scholars. The leader in this system of deception was Dr. F. R. Lees, whose learning was second hand and shaky even then, as his ability was not equal to the task of faithful quotation from the dead languages. The same mischief is rampant at work to-day, and some ministers foster this kind of fraud. Certain sects employ preachers who are too illiterate to tell the difference between scholarship and mere pretence. These men affect a style of speech which is regarded as very impressive by their people, made up as they are almost wholly of, not merely the *unlearned* but of the *non-reading* classes. The trick, for it is only a trick, the low trick is played of quoting some Greek words, and dwelling upon them as though they were familiar objects, while the people sit with mouths wide open with astonishment at their pastor's learning. He, poor man, seldom knows enough to be conscious of the gross imposition of which he is guilty. This goes on very smoothly all the time where there is no education in the pews, but elsewhere young men are apt to detect these charlatans and it would be prudent, therefore, for the pulpit lights of certain sects to avoid making an exhibition of illiteracy by talking about Scripture wines after the fashion of teetotal text books. For the benefit of all such and all their deluded victims we quote the words of one of the best scholars of the age, one who is an authority among the learned. At an interview with Mr. Mowat, Prof. Goldwin Smith was the first speaker. He said: "Without entering into the question whether the use of wine, beer or cider was noxious or criminal, it must be admitted that the majority of people in the civilized world held that it was not. At present that view was a party dogma, and the teaching of it was propagandism. He thought no scholar and no person having an ordinary acquaintance with the New Testament in the original languages could deny that Christ had used fermented wine and that He had

authorized its use. To teach now that the use of wine was noxious or criminal was to say that Christ must have been either ignorant or criminal with respect to allowing its use. Certain it was that the Roman Catholic and Episcopal Churches celebrated the Eucharist with fermented wine, holding that it could be celebrated in no other manner. If the teaching of the text books was teetotalism, it was in effect a condemnation of the practise of two great Churches of the Dominion.

A LEGISLATIVE SCANDAL.—Any person going down to see the members of the governing power in Ontario, may notice a young man sitting clothed with the dignity of a legislator, who placed the newspaper he controls in deep mourning for three weeks on the execution of Louis Riel. This young man fitly and fully symbolises and represents the feelings of "the power behind the throne," the Church of Rome, that dared to plot for the ejection of the Bible from our schools and otherwise control their influence, the Church that has been authorized to rob Protestant pockets in order to get money for Separate schools wherein Popery and little else is taught. This scandalous display of sympathy with a murderer and a rebel, that traitor to his Queen, his country and even to his companions in guilt, Louis Riel, has led to this man being made a legislator for this loyal province of Ontario and made quite a pet of the Government. One wonders that every self-respecting member of the Assembly did not rise and leave the House as this murder honouring personage entered. But men are indeed known by their company, and those who put out a bogus Bible to eject the Word of God from the schools are in appropriate society when sat alongside the mourner for Louis Riel. Such a fact is a cancer spot on our free institutions, it means that the Jesuit wedge is in the Assembly of Ontario, and we need take care or it will be used to split up our civil and religious liberty.

THE BRITISH CHURCH.—The *Church Times* puts a point in reference to the relative positions of the British and Romish Churches in early days very forcibly as follows:

"The fact is as alleged, that the decrees of the Council of Arles, in which British Bishops sat, were sent to the Pope for confirmation; but those who urge that as a proof that Papal supremacy then prevailed, and that the British Church in the fourth century was subject to the Pope in the sense that the Anglo-Roman body is now, suppress, in their usual fashion, several other facts of the highest importance, which entirely change the aspect of the matter. First, it was the invariable custom of every Council which was more than local (and Arles was intended to be a General Council, barely missed being so, and is actually called so by St. Augustine) was to send its decrees not to the Pope only, but to every Bishop who, not having been present and consenting, was to be affected thereby, and chiefly to all the Patriarchs, to secure their adherence; since no canons began to bind anywhere till they had been first accepted and published by the Bishop of the place, and it is plain that the dissent of any powerful Metropolitan, and still more that of a Patriarch, would seriously interfere with the authority and credit of a new canon. But the Churches of Gaul did not send their local canons, passed in their own diocesan and provincial Councils, to the Pope for his approval till the end of the ninth century, after the issue of the False Decretals, which, amongst many other forgeries, contained one pretending to be an official letter of Pope St. Marcellus, at the beginning of the fourth century, ruling that decrees of all Councils require the Pope's sanction to make them valid. And, finally, the Council of Arles itself was summoned to try over again a question which the Pope himself had decided in a Council at Rome only the year before. The business at Arles was an appeal from his judgment, and the Fathers of Arles did

not say, "Rome has spoken, the cause is ended," but re-opened the whole matter, and took no more account of the Pope's ruling than if he had been a petty rural Bishop. These are the plain facts of the case; and you can see what a different story they tell. To this day the disciplinary Canons of the Council of Trent itself are no part of French ecclesiastical law, because the French Church refused to publish them, though it accepted the doctrinal decrees, but stood out against all the pressure of Rome on the matter."

FROM THE YEAR BOOK OF THE CHURCH, 1886.—From January to December, 1885, the voluntary offerings for the building, restoration, and furnishing of churches in England, amounted to 1,851,567*l.*; endowment of benefices, 166,888*l.*; parsonage houses, 178,234*l.*; burial grounds, 42,211*l.*—total 1,733,900*l.* Grants received from the Ecclesiastical Commissioners and Queen Anne's Bounty are not included in these figures. The totals for the same objects in 1884 was 1,445,839*l.* The amount of voluntary offerings for the endowment of benefices and the building of parsonage houses during the years 1860-81 was—benefactions: paid through Ecclesiastical Commissioners, 3,850,058*l.*; through Queen Anne's Bounty, 601,323*l.*; and the grants to meet these benefactions: from Ecclesiastical Commissioners—in capital sum, 987,918*l.*; in perpetual annuity, 64,265*l.* 8*s.* 2*d.*; from Queen Anne's Bounty, 416,408*l.* The number of new churches built or rebuilt and consecrated in the ten years 1876-1885, was 819; and those restored or enlarged, 2,577. In the 33 English and Welsh dioceses there are 13,916 benefices, 802 deaneries; resident clergy, 12,550; non-resident, but living in the immediate neighborhoods, and serving their cures, 756; non-resident, and serving their cures by deputy, 298; curates in sole charge, 286; assistant curates, 5,857. Of buildings (other than parish and district churches) used for divine worship there are—permanent, 851; temporary, 377; mission rooms, 3,077—total, 4,717. The tenure of these is—consecrated, 489; licensed, 1,779; unlicensed, 2,449; and the accommodation provided, 843,272. The total number of services systematically provided throughout the year is 8,892, served as follows—by clergy, 5,991; by laity, 380; by both, 2,605. In these buildings the Sacrament of Holy Baptism was administered in 1,686; Holy Communion, 1,740; both, 1,404; neither, 2,883. The new parishes constituted under Church Building Acts, from October 1, 1868, to October 31, 1880, comprised—consolidated chapelries, 221; district chapelries, 405; particular districts, 25; under Manchester Act, 25; under New Parishes Act, 162—total, 838. The British contributions to Foreign Missions in 1885 were—Church of England societies, 494,470*l.*; joint societies of Churchmen and Nonconformists, 184,152*l.*; English and Welsh Nonconformist societies, 354,457*l.*; Scotch and Irish Presbyterian societies, 186,088*l.*; Roman Catholic societies, 6,688*l.*—total 1,228,951*l.*; whilst the total for the fifteen years, 1871-1885, is 16,196,834*l.* The amount spent by Churchmen on elementary education in the year 1885 was—for the building and enlargement of schools, 278,790*l.*; for the maintenance of schools and training colleges, 763,181*l.*; for diocesan inspection and examination of teachers in religious knowledge, 16,139*l.*, giving a total of 1,058,060*l.*; whilst the actual total expenditure of Churchmen on elementary education during the past twenty-five years has probably considerably exceeded 22,000,000*l.* For the five years 1881-1885, the incomes of the Special Diocesan Funds (as e.g., the Bishop of London's Fund), amounted in round figures to 600,000*l.* The Metropolitan Hospital Sunday collections for fourteen years show—Church of England, 300,879*l.*; other denominations, 99,930*l.*

We shall give other figures next week so that our subscriber will possess an invaluable fund of information as to the Church at home.

A GOOD FRIDAY MEDITATION.

"FATHER, forgive them." He gladdens to be sought by this petition. Who then, are they who should be forgiven, and why is it that they should receive forgiveness? Is it the Roman soldiers, rough and hard and coarse, those who had mocked, scourged, spat, bound, dragged, nailed—soldiers, careless from a thousand cruelties; those who care not to ask the why or wherefore, but do what they are paid to do without a scruple, without a fear—soldiers, sent hither and thither at the bidding of Imperial Rome, to whom life has long become a wild and reckless adventure, who have lost the taste of fear, to whom blood is a familiar thing, who have forgotten the very touch of pity and the kindness of fatherland and tenderness of home. These are the men that hold Him, strip Him, (Ah! the shame!): through hands and feet the nails are driven with rough indifference, with merciless contempt; the bones are crushed asunder, the blood starts; with thrust, and stroke, and horrid heave, they uplift the ghastly stake; the torn body quivers and throbs, at every careless push. And they who do it—"they know not what they do." Ah! they know not! This is what tortures us; this is the ignominy; this is the hideous horror. They know not, they care not; they are crucifying the Lord of glory, and they know it not—crucifying the Lord Jesus as indifferently, as recklessly, as blindly, as if they were hanging some miserable murderer—as if they were stoning a mad dog. Look at them, right under the very cross, in sight of all at which our hearts bleed; they have forgotten Him who hangs there within a yard of their boisterous quarrel. They are fighting over His clothes. They are throwing lots for His coat. This is all they care. They know not. Surely this is the most horrible part of all. Oh! that we might violently compel them to know. So we say, and then we turn to Him. What will He say? or what manifest? What will be His victory? His precious offering? What is it the Father loves to hear? "Father, forgive them," and forgive, just because of that which is so dreadful, so appalling. Yes, forgive, just because of this careless indifference, of this reckless brutality. They cannot know, these blood-stained soldiers—they cannot know what it means to His tender heart, to His delicate spirit; and, therefore, just because they can rise up to crucify and sit down to play; just because they can quarrel, and mock, and throw dice for His garments at the very foot of the cross, without a fear, without a scruple, without a touch of pity, without any solemn thought; just because they can treat it as a bit of the day's work, no more nor less than they had done a hundred times before; just because they handle Him so roughly, and pay Him so little regard, and fear not at all to thrust in the nails, or to bind Him with cords to the stake; just because they are so rude, and savage, and merciless; just because they know not what they do,—father forgive! Dear people, this is our victory; this is that which

God looks upon and blesses in His Son; and at this hour for us the Son renews His prayer. Let us join Him. Father, forgive us, for we know what we do. We cannot measure all the sin that we blindly commit; the great social cruelties that a society unwittingly inflicts; the poor whom it crushes; the outcasts, who live without a sign of pity or of help; the criminals, whom it forces into crime, whom it poisons with vice. All of us help in this. We belong to a body that does it; yet we have to go to our work day by day, and can but seldom ask a question; only we are very sorry when we hear a rumor of the beggary of others, out of which our own prosperity has somehow grown; of the shame which our own lives cover and produce; of the fallen, to whom we somehow have left no road of refuge but the leap from the bridge at night, the stifled cry under the dark, black water. Oh! the soul we blindly crush or defame! We shall know all. We shall never know here how we wound Christ in His little ones. We shall never know the harshnesses we deal Him, the savage indifference by which we kill the ignorant and the weak. These careless cruelties, done in a Christian society without protest, without cure, these are the sins which drive in the nails, which strip the Lord of glory and put Him to open shame. These things bring taunts upon His name. Let us remember them today, in the light of Christ's Passion. Let us make them part of our solemn confession. For blessed be God! that prayer still to-day goes up for us, to which the Father loves to listen—"Father, forgive them; they know not what they do.—Canon Holland.

AN OVERWEIGHTED TEXT.

NO passage in Scripture has had placed upon it such a burthen as the answer made by Sts. Paul and Silas to the alarmed soldier-jailor of Philippi; it carried a whole group of sects by its single strength. Up to a recent date, this striking text was regarded as only one of the myriad brightly shining spaces in the tessalated pavement of revelation. The memory of the living goes back to the period when this luminous stone was torn away from the place wherein it was put by the Spirit of God when guiding the Church in its settlement of the Canon of Scripture, a position wherein its beauty was, and is enhanced, by its harmonious relation to surrounding truths. Having broken the divine unity of the church, men went on, men still are going on breaking up the divine unity of the Divine message transmitted through the Church. When Cromwell broke up the established order of England in its government, he proceeded to treat the written laws and ruling traditions of England as subject to his arbitrary will. So do men who have set up an impious rival to the Church of God, treat His Word as a private instrument which can be interpreted apart from the wisdom and direction of the Church, "which is the pillar and ground of the truth." Thus passages of the Word are suppressed and others exalted, just as their personal whims or

the interest of their sect requires. It has come to pass that the sudden and brief six words spoken to a heathen jailor have been wrenched out of their place, and a whole system of religion has been evolved out of a sentence which has no more divine sanction than the thousands of other sentences which make up the Word of God. In our young days we knew men of notoriously wicked lives, who not only lived in sin but took no care to conceal their vicious habits. These men, comprised the local leader and members of a sect, who declared that they believed in the Lord Jesus Christ, as the text requires. They argued that being saved they were thereby free from the law, hence that sin had no more dominion over them, because being saved by belief in the Lord Jesus Christ, their actions did not partake of the guilt of sin. Those who are familiar with ecclesiastical history know more of such a phase of life than it is needful here to allude to. We give this fact because what a testifier has seen and heard by his personal eyes and ears is more weighty than any historic allusion. Now the sect to which these vile persons were attached, spring into existence as the direct result of a mission carried on by an evangelist of fame, who made belief the be all and end all of Christianity. There is to-day a very wide-spread undercurrent of anti-nomian conviction and feeling amongst those who are accustomed to hear the message to the Philippian jailor incessantly dwelt upon to the exclusion of its true meaning as displayed by related truths. The idea is held that the Christian life is begun by a sudden act of the will, or spasm of the feelings, and that under the strain of excitement produced by powerful appeals pressing home the message to the jailor, a person decides to believe and so be saved in and by that decisive act. There are thousands upon thousands who imagine that by an act of their own they have been put with their hands upon the gate of Heaven, and that on this side the grave no further step need to be taken,—nay that no further step can be taken. A mission preacher in Toronto some months ago—one of our own clergy we regret to say—addressed an audience of baptized Christians, persons to whom he spoke as "beloved brethren," into whose mouths he put words of Christian hope and trust, whom he invited to speak of their Saviour in terms of tenderest love, and who responded to the call by singing the hymn, "There is a fountain filled with blood." He preached on the words "If any man have not the spirit of Christ he is none of His." He argued properly enough that neither morality, knowledge, mental force, nor Church membership were enough, but only having the spirit of Christ. Now mark, instead of opening the Scriptures by setting forth wherein the spirit of Christ consisted and how it was attained, he jumped from the negative of his subject to an appeal to believe in the Lord Jesus Christ. He implored those baptized Christians to be converted in the very same terms as the apostles used when speaking to an ignorant heathen, a worshipper of Jupiter and other gods.

Well may the cry go up "where are the

men?" at service, who appeals to man's experience, which fallow knowledge, the black baptized openly before have confessed times, who to the least they cannot convert are various be a dead what did his belief a modern dresses a gent exact heathen text be s even our guiding? Peter "r you in th sion of s Ghost," Paul an man to "believe cause th firmation For ther message the blo life in yo ye may way I h mons'ar tition o Philippi the insp teaching by the been hc saved t sects ar and the to the (by the the who prised i dressed point o CHRI FR angel. right; words, Christ self in he gro experi streng he cor

men?" at the absence of men from divine service, when the pulpit is made to send forth appeals which do not harmonize with any man's experience of life. Thoughtful young men especially are made sceptics by appeals which falsify their whole previous religious knowledge, as is done by putting down into the blackness of darkness, those who have been baptized into Christ in infancy, who have openly borne His name for many years, who have confessed Him before men at all seemly times, who have done a thousand acts of love to the least of His brethren, simply because they cannot satisfy certain sectarian tests as to conversion. We do not forget that there are various kinds of belief, nor that there may be a *dead* as well as *living* belief. But pray what did the Philippian jailor do to prove that his belief was of the kind which would satisfy a modern theologian of the school which addresses and treats the baptized who are negligent exactly as it speaks to and treats the heathen who are ignorant? Why should this text be so exalted by incessant preference over even our Saviour's words to those He was guiding? Why should not the words of St. Peter "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the Holy Ghost," be equally regarded as those of St. Paul and Silas? What authority has any man to tell baptized members of Christ, to "believe in the Lord Jesus Christ," simply because their spiritual gifts in Baptism and Confirmation have been allowed to lie dormant? For them the Divine Source of Life has these messages, "Except ye eat the flesh and drink the blood of the Son of man ye have no life in you," "Ye will not come unto Me that ye may have life," come to Me, that is, in the way I have appointed. Among the many sermons and letters of Scripture, there is no repetition of the ejaculatory phrase used to the Philippian jailor. Those then that believe in the inspiration of Scripture should respect its teaching by observing the proportion observed by the spirit of God. Had this divine order been honoured, the Church would have been saved two of its worst wounds—the scandal of sects and parties built up on a solitary text, and the scandal which is the greatest hindrance to the Gospel, namely, the feeling engendered by the conviction that the Christian life, and the whole system of divine truths, are all comprised in a phrase of six words suddenly addressed to a poor, ignorant heathen on the very point of committing suicide.

CHRIST THE ONLY FOUNT OF GOOD.

FROM Christ, and not from any created being, comes all goodness in man or angel. Comes from Christ? It were more right, and more according to St. Paul's own words, to say that all goodness is Christ; Christ dwelling in a man, Christ forming Himself in a man, little by little, step by step, as he grows in grace, in purity, in self control, in experience, in knowledge, in wisdom, in strength, in patience, in love, in charity; till he comes to the statue of a perfect man, to the

measure of the fulness of Christ. Meanwhile, let the good which a man does be little, or be it much, he must say, "the good which I do, I do not, but Christ who dwelleth in me." For, in every age of man, it is Christ who is awakening in him the hunger and thirst after righteousness, and then satisfying it with the only thing which can satisfy them, *viz.*, His most blessed self. Yes, believe it. It is Christ in the child which makes it speak the truth; Christ in the child which makes it shrink from whatever it has been told is wrong. It is Christ in the young man which fills him with lofty aspirations, hopes of bettering the world around him, hopes of training his soul to be all that it can be, and of putting forth all his powers in the service of Christ. It is Christ in the middle aged man, which makes him strong in good works, labouring patiently, wisely, and sturdily; so that having drunk of the living waters himself, they may flow out of him again to others in good deeds: a fountain springing up in him to an eternal life of goodness. It is Christ in the old man which makes him look with calm content while his own body and mind decay, knowing that the Kingdom of God cannot decay; for Christ is ruling it in righteousness, and all will be well with him, and with his children after him, and with mankind, and all heaven and earth, if they themselves only will it, long after he has been gathered to his fathers. Yes, such a man knows in whom he has believed. He knows that the spiritual Rock has been following him through all his wanderings in this weary world, and that that Rock is Christ. He can recollect how, again and again, at his Sabbath haltings in his life's journey, it was to him in the Holy Communion as to the Israelites of old in their haltings in the wilderness, when the priests of Jehovah cried to the mystic Rock, "Flow forth, O Fountain," and the waters flowed. So can he recollect how, in Holy Communion, there flowed into his soul, streams of living water, the water of life quenching that thirst of his soul which no created thing could slake; the water of life, of Christ's life, which is the light of men, shewing them what they ought to be and do, the life which is the light, the life which is according to the eternal and divine reason, the life of wisdom, which is the life of love, which is the life of justice, which is the life of Christ, which is the life of God. But if these things are so—and so they are, for Christ has said it, St. Paul has said it, St. John has said it, but if these things are so, will they not teach us much about Holy Communion, how we may receive it worthily, and how unworthily? If what we receive in the Communion be Christ himself, the good Christ who is to make us good, then how can we receive it worthily, if we do not hunger and thirst after goodness? If we do not come thither longing to be made good and sanctified, then we come for the wrong thing, to the wrong place. We are like those Corinthians who came to the Lord's supper not to be made good men, but to exalt their own spiritual self-conceit, and so, only ate and drank their own damnation, not dis-

cerning the Lord's body, that it was a holy body, a body of righteousness and goodness. But we come hungering and thirsting to be made good men, then we come for the right thing, to the right place. Then we need not stay away, because we feel ourselves intolerably burdened with many sins, that will be our very reason for coming, that we may be cleansed from our sins—cleansed not only from their guilt, but from their power, and cry, in spirit and in truth, as we kneel at thy holy table:—

Rock of Ages, cleft for me,
Let me hide myself in Thee;
By the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Yes, from its guilt and from its power also. Let us all pray, each in his own fashion:—Oh Lamb eternal, beyond all place and time! Oh Lamb slain eternally, before the foundation of the world! Oh Lamb, which liest slain eternally, in the midst of the throne of God? let the blood of life which flows from thee, procure me pardon for the past; let the water of life which flows from Thee, give me strength for the future. I come to cast away my own life, my life of self and selfishness, which is so corrupt according to the deceitful lust, that I may live it no more; and to receive Thy life, that is created after the likeness of God, in righteousness and true holiness, that I may live it for ever and ever, and find it a well of life springing up in me to everlasting life. Eternal Goodness, make me good like Thee. Eternal Wisdom, make me wise like Thee. Eternal Justice, make me just like Thee. Eternal Love, make me loving like Thee. Then shall I hunger no more, for—

Thou, O Christ, art all I want;
More than all in Thee, I find;
Raise me, fallen; cheer me, faint;
Heal me, sick; and lead me, blind.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

Oh, Come to the Holy Communion with the words of that glorious hymn not merely on your lips, but in your hearts, and you will never come amiss.

A JUBILEE SERVICE.

IT seems meet, right, and our bounden duty, as it would be also a delight, for the Church in Canada to rejoice with the Mother Church, in celebrating the Jubilee of our beloved Sovereign Lady the Queen.

Already the clergy here and there are preparing to hold special and appropriate services in honour of her Jubilee, and in grateful memory of her Accession to the throne, fifty years ago. This event will be universally celebrated in our Churches. To give due solemnity and dignity to the Church's rejoicing recognition, to make what we do as Church people, a sign and symbol to all the people of our unity, it seems highly desirable that a form of Service should be drawn up, and set forth by competent authority, so that all with one heart and one voice may be saying and singing the same thing, as the Apostolic mandate runs, on this festival commemoration day.

The time is ample for this work, if it is at once taken in hand, and we earnestly trust that no mere technical routine stumbling block may interfere with its accomplishment. The Metropolitan would doubtless feel it a high privilege and a source of deep satisfaction to be the medium of drawing together all the members of the Church of England in Canada, on this auspicious occasion in a united service, wherein we can thankfully recall the National and Imperial blessings enjoyed during Victoria's reign, and pray and sing with heart and voice, GOD SAVE THE QUEEN.

STONES ANSWERING SCEPTICS.

MANY weakminded persons have been made unhappy by the objections of sceptics to certain texts of Scripture, objections which it was impossible to answer (apart from the Bible records) before the recent discoveries of ancient stones, books, &c., whose contemporaneous descriptions prove the Bible to be right, and the sceptics to have been wrong. The following instances, showing the utter groundlessness of such objections, are gleaned principally from the writings of Professor Sayce:—

Gen. xiv. speaks of the battle between the four kings and the five; Armaphel, King of Shinar, &c.—Shinar was Southern Babylonia. Sceptics have characterised it as incredible that in such an early stage of the world's history, the Babylonians could have gone so far as Palestine to battle. The recently discovered monuments show that these ancient Babylonians not only went so far as Palestine, but that they actually crossed the sea to Cyprus, and, some claim, to have conquered the Sinai peninsula.

Exodus v. explains the hardships of the Israelites in Egypt: vs. 7, 11, 16, and 18 especially show that straw was denied them to make bricks with. Now, these Israelites in Egypt built the cities of Raamses and Pithom, which have been discovered. Pithom is near the now famous Tel-el-Kebir, it was built by Ramses II. as a store city for corn or treasure, and built in strong partitions with walls eight to ten feet thick. Some bricks have straw, some have not, thus confirming the Bible account.

Gen. xli. 16, 25, 28, 32, 38, show that the Pharaoh of Joseph's time was not an idolater. This is proved by the monuments, for Dr. Birch says that no gods are to be seen on the walls of the very early chapels.

Gen. xli. and Gen. l., refer to the king having a dream, the appointment of overseers of corn, and the funeral of Jacob. The monuments, too, refer to the dream of the king, the overseers of corn, and a great public funeral.

Isaiah xx. refers (and that only parenthetically) to an Assyrian king named Sargon. Sceptics have long said that as no such king as Sargon is referred to in the Book of Kings or Chronicles, or by any of the classical writers, no such king could have existed; that Isaiah was wrong in this, and so probably wrong in everything else he wrote. The monuments

now prove, not only that there was a king named Sargon, but that he was the father of Sennacherib; that he was a very powerful monarch, and reigned seventeen years in Assyria.

Isaiah x., xxii., and xxxvii., sceptics have said, are inconsistent with each other, because chapters x. and xxii. describe Jerusalem as subjected to a wearing siege by Assyria, and chapters xxxvii. describes the Assyrian army as destroyed. The monuments now show that chapters x. and xxii. refer to Sargon's victories, and chapter xxxvii. refers to Sennacherib's defeat.

II. Chron. xxxiii. II records that King Manasseh was taken prisoner by the King of Assyria (Esar-Haddon), who carried him to Babylon. Sceptics have long ridiculed this passage, saying that if the King of Assyria took Manasseh anywhere he would have taken him to Nineveh, his own capital, not to Babylon, the capital of another country. The monuments prove that Sennacherib (Esar-Haddon's father) had conquered Babylon and destroyed it; that Esar-Haddon rebuilt it and held his court there six months of the year, so that he could carry a prisoner there.

I. Kings x. 29, and II. Kings vii. 6 refer to the kings of the Hittites. Professor F. Newman and other objectors declare that these allusions to northern Hittites destroy the credibility of the Bible, as no Hittites in the north of Syria were known to the classical writers. There was a small Hittite tribe in the south of Judea only. Now both Egyptian and Assyrian monuments prove that not only did Hittite tribes inhabit the very districts referred to in the Kings, but that they were once a very powerful and important people.

No one doubts the contemporaneous monuments, and Professor Sayce says that in every case where it is possible to test the Scriptures by them they are confirmed even in the minutest points.—C. F. DOWSETT in the Rock.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Girl's Friendly Society report of the parochial secretaries of the following churches:—

St. Thomas' Church.—Mrs. Robert Lindsay, Secretary, with 18 Working Associates and 82 Members.

St. George's Church.—Mrs. Leslie Skelton, Secretary; 2 Honorary Associates, 7 Working Associates, and 33 Members.

Christ Church Cathedral.—Mrs. Townley Benson, Secretary, 11 Honorary Associates, 18 Working Associates, and 26 Members.

St. John the Evangelist.—Miss E. E. Geddes, Secretary; 2 Working Associates and 7 Members.

St. Martin's Church.—Mrs. Howard, Secretary; 2 Working Associates and 2 Members.

Showing a total of 18 Honorary Associates, 42 Working Associates, and 100 Members. These figures represent the position of the six city parishes named, down to the 1st of May, 1886, at about which time the reports were made up.

The Secretary of the Branch in Waterloo writes:—"Our Branch of the G. F. S. consists of 32 Honorary and Working Associates and 15 Members. Meetings are regularly held fortnightly, since the organization in January, 1886. It is the intention of our Branch to devote a percentage of all our gains to missions at

home, and the remainder to work connected with the Church and Sunday School in particular."

Central Rules.—1. Associates to be Communicants of the Church of England (no such restriction being made as to Members), and the organization of the Society to follow as much as possible that of the Church, being Diocesan and Parochial.

2. Associates (Working and Honorary) and Members to contribute annually to the funds—the former not less than 60 cents a year, the latter not less than 24 cents a year.

3. No girl who has not borne a virtuous character to be admitted as a member; such character being lost, the Member to forfeit her card.

General Business Regulations. 1. Every Branch to organize its own work, manage its own funds, and make its own rules, subject to the Central Rules and Regulations of the Society.

2. Where there is a Diocesan organization, Branch secretaries are to obtain cards, Member's guides, and other printed matter from their Diocesan Secretary.

3. Members' subscriptions to a Branch should be at the rate of 24 cents a year. Working Associates' subscriptions are at the rate of not less than 60 cents a year. Honorary Associates, not less than \$1.00 a year.* Where there is a Diocesan organization, half the Members' fees and one quarter of the Honorary Associates' fees go into the Diocesan Treasury. Working Associates' subscriptions belong to their Branches.

4. Members' cards and guides to be furnished to Branch secretaries on application to Diocesan Secretary, at 50 cents a dozen for guides with cards, Associates' cards supplied gratis. Secretaries sending for cards, will please state whether for Working or Honorary Associates.

NOTE.—The Diocesan President signs all Associates' cards issued in her Diocese.

N.B.—All correspondents are requested to write G. F. S. outside their communications.

Rules for Associates.—1. Associations to be very careful as to the character of the girls or young women whom they admit or recommend as members. In most cases, a short delay for probation is advised.

2. Associates, on admitting a Member, to give her a Member's card, duly filled out, and a guide-book.

3. When a Member leaves town to live elsewhere, Associates should, if possible, transfer her at once to an Associate of the place to which she goes, to whom she shall in future pay her subscriptions. If a Member goes to a place where there is no Associate, her subscription must be sent twice a year to the Associate who admits her, who shall continue to keep up her communication with her.

NOTE.—It would be well for the Associate or Branch that first admits a girl to membership always to know where she is, and to retain a certain responsibility about her until she ceases to be a Member.

4. When a member leaves the Society, from whatever cause, her card and guide-book should be returned by her Associate to the Branch (or Diocesan) Secretary.

5. Associates or Honorary Associates wishing for any reason, to withdraw from the Society, to return their cards to the Branch (or Diocesan) Secretary.

6. Unattached Associates, changing their residence, are requested to forward their new address to the Diocesan Secretary.

7. When a Branch is formed, every new Associate to be elected at a Branch meeting.

Branch Meetings.—1. No girl who has not borne a virtuous character can be admitted as Member of the Girls' Friendly Society.

2. Girls and young women may join the Society from the age of—and upwards, on the recommendation of an Associate.†

3. Members to pay not less than six cents a quarter to the Society; if they refuse to pay their subscriptions, they lose their card.

4. Members to make their payments quarterly, in advance, to the Associate in the place where they may be living; the receipt form in the guide-book to be signed by her. If not able to do this, they should send their payments twice a year to their Associate, with the guide-book, which will go in a letter and be returned receipted.

5. Members must always let their associates know at once if they change their address, and must be careful always to keep the Society's card and guide-book in their own possession.

6. Members cease to belong to the Society on their marriage, unless they continue to be connected with it as Friendly Helpers.

7. Members leaving the Society, from whatever cause, to return their card and guide-book to their Associate.

A few Words about Branch Secretaries.—First, the Secretary's own heart must be in the work; unless she has confidence in the cause, it is quite impossible to inspire others with confidence.

*It is hoped that Associates will consider this the minimum not the necessary limit of their subscriptions. The more funds placed at the Society's disposal, the more work will be accomplished.

†Age to be determined by each local Society.

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The Secretary must be business-like. It may seem a small thing, but it is not, for their must be method and arrangement in the work, as no Branch can prosper where the Secretary is unbusiness-like. The Secretary should be very careful about her accounts; to enter in her list at once every fresh Member and Associate; to be punctual in sending the percentage on Members and Honorary Associates' subscriptions, and the Report Forms, annually, to the Diocesan Secretary, and to be very accurate in keeping their books.

A few Rules may be added.

1. Branch Secretaries to be elected for one year only, by the Associates of the Branch, and to be eligible for re-election.

2. Branch Secretaries to give notice to the Diocesan Secretary on giving up office.

3. Branch Secretaries to send a list of all the Working Associates of the Branch, with their addresses in full, to the Diocesan Secretary, and the number [only] of the Honorary Associates, before the 1st December.

N.B.—It is important for Branch Secretaries to be punctual in filling out the Report Forms and sending them in time; also to write the Associates' names and addresses in a legible hand.

Christ Church Cathedral.—As in former years, the Rev. J. G. Norton, rector of Christ Church Cathedral, is preaching every day in Lent at the 5 p.m. services in the nave of the Cathedral, which is usually well filled with reverent and attentive worshippers, showing that these services supply a need in our city. Each service lasts three-quarters of an hour—from 5 to 5.45 p.m.—and consists of the shortened form of Evening Prayer, with good congregational singing, and an extempore address delivered by the rector from the chancel steps. The reverend gentleman has announced his intention of making a further effort to utilize the cathedral for devotional and evangelistic purposes. It appears that nearly all the west end merchants pass the cathedral every morning on their way to business, and, at the earnest request of a few of them, there will be a 20-minute service, with a short address by the rector, every morning at 8.45 a.m., during the last four weeks of Lent. These services, with the addresses, will not exceed 20 minutes.

The "nursery" of the Sisters of St. Margaret is now open and ready for its good work. Thirty infants have already been received. All denominations are taking an interest in the work. Those children were formerly sent to the Grey Nuns, although of Protestant parentage.

The interesting course of lectures on "Christian Unity," at St. George's Church, have been interrupted by the illness of Dean Carmichael.

The monthly meeting of the St. John the Evangelists Men's Association was held on Tuesday, the 15th inst., in the Synod Hall. Mr. Joseph Gould gave a pleasant and instructive lecture on the Music of Beethoven. A delightful feature of the lecture was the illustrations by Mr. Gould's highly trained choir.

The daily five o'clock service and lenten addresses have proved so successful at the Cathedral, that the rector has begun a short morning service, with an address at 8.45, to accommodate the men of the congregation who pass the doors of that Church daily in their way to business.

ONTARIO.

NAPANEE.—The whole community was shocked and saddened on Monday afternoon by the announcement that Dr. A. S. Bristol had been suddenly stricken down while making a round of professional calls. The physician stated that a bloodvessel had probably burst, causing a fusion of blood on the brain, and this had, no doubt, affected him early in the day. He lingered till about four a.m., without recovering consciousness, and then passed peacefully away as if in a sleep.

Few men were better known in this section than Dr. A. S. Bristol. In the earlier days of his professional career he had one of the most extensive medical practices in this part of the Province. Among his professional brethren he ranked high, his opinion always being regarded with confidence and respect. His genial greeting and his sympathetic counsel, have, for long, been known in every part of the county, and his sudden demise is, for this reason, the cause of more than usual interest and sad regret.

In his religious life, Dr. Bristol may be described as a practical Christian. He had an extensive acquaintance with modern controversies, more so, perhaps, than most laymen, and from sincere conviction

he had become a warmly attached member of the Church of England. Like the best members of that Communion, his piety was deep and heartfelt, rather than ostentatious, and bore its evidence in action, rather than in profession. A churchman more loyal to his Bishop, his Rector, the Synod and its laws, could not be found. As an instance, the following circumstance may be recorded. There was a time in the history of the Church in Napanee, when many considerations of friendship and policy would have induced a concurrence with an influential personage who strongly urged the placing the patronage of the Rectory in the hands of lay trustees. The Synod of the Diocese had, not long before, by an overwhelming majority, given the patronage to the Bishop. This having been done deliberately, and after prolonged discussion, was enough for this loyal Churchman, whose example of obedience to law was followed by other members of the vestry. It was the same with Free Seats. Whatever his predilections were, they gave way to what the majority of his brethren decided in lawful assembly. With him, the question then was settled and there was no thought of a facetious opposition. Such men are rare in these days of self-conceit and pride. While exceedingly tolerant of those who differed from his views, Dr. Bristol was a consistent and steadfast adherent of his own convictions. He was eminently a man of principle. He never allowed himself to be swayed by any personal fancies, likings, or dislikings, from what he believed to be the path of duty. The Church was with him a higher consideration than any minister: good, bad, or indifferent. Yet, for the Church's sake he loved her ministers, and his hospitable doors were ever open to every clergyman who chose to enter. Quite recently, it will be remembered, he entertained all the clergy who were present at the Ordination, including the Bishop of Toronto, the Provost of Trinity College, and the young men newly ordained. That was a day of great happiness to him, and it was enough to see his radiant face, to know what pleasure the gathering afforded. We believe that ever since any resident clergyman came to Napanee, Dr. Bristol was the same warm personal friend to each and all, through evil report and good report, staunch and true, and freely giving his professional services to them and their families. It is not to be wondered at that the funeral of such a Churchman should be largely attended on Wednesday, and that Mary Magdalene's Church should be filled by a congregation whose demeanor showed how deeply they felt the solemnity of the service. This was conducted by the Archdeacon, who found the greatest difficulty in controlling his emotion as he pronounced the opening sentence "I am the resurrection and the life," saith the Lord," and led the mournful procession up the aisle. Two beautiful and appropriate hymns were sung, joined in very generally by the congregation. Space forbids our doing more than give the numbers of these hymns, 400 and 140 (Hymns, Anc. and Mod.), the first, "Christ will gather in His own," speaking of resignation to the Divine will and wisdom, while the second "Jesus lives! no longer now, can thy terrors, Death, appal us," cheers with the blessed hope of reunion, and immediately after the grand lesson from I. Cor. xv., the Archdeacon gave a brief extempore address. He declared his inability to speak of his dear brother, who had been at once his faithful personal friend, a loyal Churchman and a consistent Christian. But he might say something to those present about themselves. He then repeated the Saviour's words, "Take ye heed, watch and pray, for ye know not when the time is." lest, coming suddenly. He found you sleeping; What I say unto you, I say unto all, "Watch, Be ye ready, for in such an hour as ye think not, the Son of Man cometh." These latter words were pressed with great earnestness on the congregation, the speaker evidently being deeply moved, and he asked his hearers to put the serious question to their own hearts—"am I ready." This was the all-important and vital question for those present; not, "was he ready?" That was a question which only God can answer, and, however much in our love and tenderness we might be disposed to believe that he has been found ready, this certainly, said the preacher, is my own belief, but I prefer to press on you to-day the practical question, which concerns every one here. Are you ready? our Lord says, "Be ye also ready," and ready we ought to be, with all our means of grace, our privileges, our Sacraments, our Bibles, our Churches. The Archdeacon closed his fervent and appropriate address by showing what was the reward of readiness, the hope before the Christian when the tears and trials of earth are over, and then invited the congregation to join in saying the second hymn, which the preacher's words made doubly impressive. This was followed by the committal and prayers of the Burial service, which altogether, we venture to think, will be remembered by those present. It was a most solemnizing conclusion to an occurrence that has startled our whole community.

THE MATTAWA MISSION.—In a highly interesting letter on this mission, the Rev. W. H. Quartermaine says:—

And now to sum up. In the space of two years we have added two churches to the three churches and mission house already built. The debt on our church and mission house at Mattawa has been reduced from \$3,000 to but a trifle over \$2,000, and below I give statistics for the two years past from our parish registers, and this year, ending Easter '87, will, I trust, shew still further advance.

	1884-5.	1885-6.
Number of Services.....	220	579
" " Communion.....	177	388
" " Baptisms.....	22	43
" " Burials.....	6	9
" " Pastoral Visits.....	283	650
" " Families.....	77	85
" " Individuals.....	848	414
Amount of Offertory.....	\$247	\$348
Miles travelled on duty in the Mission.....	5,226	6,180

Still, with all this, we have yet a large amount of work to accomplish. The finishing of our Church and Mission House at Mattawa, the finishing of St. Augustine's, Dieux Riviere, and the final payments connected with the Mattawa property. Another church has to be built this year, and we are compelled to add to each of our out-station churches, a small mission room where we can sleep, for our greatest difficulty is in securing a bed. Mr. Bliss has fixed on this plan, and it will accomplish our want, and enable us to spend more time at our out-stations than we have been able to do before, and to have our extra services during Advent and Lent, and our classes for instruction, &c. Applications have come in for services at two other points, and as soon as another assistant arrives from England it is the intention to increase our services, and be able to answer the applications by willingly responding to the calls that have reached us. But for all this, help is wanted. Who will help us? Already, for the second time, through the kindness of the Rev. C. Darling, the Lenten offerings of the children of St. Matthias' Toronto, have been promised, and a thank offering from Miss Harrison of \$25; from Canon du Moulin of Toronto, also, help is anticipated. Will not each of our readers send a donation, as a thank offering to God for the many blessings, spiritual as well as temporal, for the year past, and we ask our many friends in England, &c., to again assist us. Who will give their Lenten Offerings for our backwoods mission?

Churchmen and Churchwomen, you whose lots are cast in pleasant places, you whose privilege it is to worship in grand places, made glorious with all that art, taste, and riches can lavish upon them, we ask again your alms and prayers. All may not be able to give the former, but all can offer up a prayer for the continual increase of missionary life in the Church in this country, and for more zeal, strength, and courage for those laboring as the Church's pioneers, to build up her waste places, and draw into One Fold their scattered and, for many years, unshepherded flocks.

CLARENDON MISSION.—Situated in the backwoods about 80 miles north of Kingston, covering a very extensive area, in which the population is too scattered to admit of its attending the services at one central church, has been subdivided into six stations, viz.,—Plevna, Ompah, Struthadden, Ardoch, Fernleigh, and Pinehurst.

PLEVNA.—Has a beautiful little church—Holy Trinity, opened and consecrated in the autumn of last year, but the Font, fences, and a few other requisites have yet to be supplied.

OMPAN.—Has had a rough church erected, but it is incomplete in many particulars.

ARDOCH.—Has no church, the congregation, averaging about thirty regular attendants, meeting for service on alternate Sundays, in the schoolroom, which is very inconvenient.

STRUTHADDEN.—Has recently had a church built, which is, as yet, unpaid for.

FERNLEIGH.—The congregation has to use a schoolroom, until a church can be provided.

PINEHURST.—Offers only a private house as a substitute for a church.

Funds are urgently needed for all the above objects, and the smallest contributions (if only a few stamps to cover postal expenses, the struggling farmers composing the congregations being quite unable to subscribe towards the buildings), will be gratefully received by G. W. Dawson, Esq., Churchwarden and Crown Land Agent, Plevna, Ontario.

P. O. Orders should be made payable to him at Kingston P. O. The missionary in charge is the Rev. Morris Taylor.

This statement is made in the hope that it may attract the attention and win tangible sympathy from benevolent readers of the DOMINION CHURCHMAN.

TORONTO.

All parishes in Toronto Diocese, working in connection with the Church Women's Mission Aid, are earnestly desired to send in a full report of their Dorcas Mission work since last April, to the Secretary, Mrs. O'Reilly, 37 Bleeker St., Toronto, in order to be in time to appear in the annual report, which is now being prepared.

It will be learned with deep regret that the widow of the late noble Bishop of Saskatchewan has been left with but slender means of support. The stipend of the late bishop was not large, and as he did not spare but spent both himself and his means in carrying the light of the blessed Gospel to the heathen; he was unable to make other provision for his family, than an insurance upon his life for a modest sum, the income from which is not sufficient for the maintenance and education of seven children. It is to be hoped the Church in Canada will show its gratitude to the Divine Head, and its appreciation of the zeal and devotion of His faithful servant by some substantial testimonial to his memory. At the last meeting of the Toronto Diocesan Board of the Woman's Auxiliary to Missions, it was suggested that this should take the form of a fund for the education of a son of the late Bishop. Contributions to such a fund will be received by Miss Maynard, Jameson Avenue, Parkdale, Treasurer, Diocesan W. A., or Canon Dumoulin, St. James' Rectory, Toronto.

DEER PARK.—By the death on Sunday last, after a long and painful illness, borne with wonderful patience and Christian resignation, of Mr. James Cook, at the age of 21 years, the village of Davisville has lost one of its most popular and promising young men, and Christ Church, Deer Park, one of its most devout and faithful members. He had grown up from childhood in the neighborhood, and had from the first been connected with the Sunday school of the Church as pupil, teacher, librarian, and finally lay-superintendent. In every good work he took an interest, and had been, from its organization, secretary of the Christ Church branch of the Church of England Temperance Society. It was his wish at one time to enter the ministry of the Church; but owing to his always delicate constitution, he was obliged to abandon the idea, and so became bookkeeper in the office of Mount Pleasant Cemetery. On Thursday afternoon his remains were borne to the Church, where service was held and an address was delivered by the Rector, the hymns sung being "Jesus, lover of my soul," and "Hark! hark, my soul; angelic songs are swelling." The Sunday school assembled and marched in procession before the hearse to Mount Pleasant Cemetery; while the congregation, filling the Church to the doors, and reverently standing throughout the entire service, attested the affection and respect in which his kind and genial nature and exemplary life caused him to be held. The floral offerings were numerous; amongst them being a handsome design from the members of the Sunday school. He will be greatly missed; yet

" 'Tis sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

NIAGARA.

SMITHVILLE.—The Lord Bishop visited this parish to hold Confirmations on the 3rd and 4th inst. Thirteen candidates were presented at Smithville, and six at Wellandport. While at Smithville his Lordship consecrated a piece of land, which is to be used as a cemetery. All the services were well attended.

WELLANDPORT.—*New Church.*—Below is the list of subscriptions given to this good work. Alfred Powis, \$5 00; Rev. D. Mockridge, A. Bruce, C. Bartlett, J. A. Orr, Wm. Bowman, John Hoodless, F. F. Dalley, P. Grossman, H. M. McLaren, 2nd subscription, H. J. Hunt, F. W. Gales, P. G. Heming, Hamilton, each \$2 00; Mrs. McKinstry, C. T. Jones, H. P. Heming, A. Vincent, Rev. W. Massey, W. H. Judd, Servant at Bishop's, Mr. Jackson, Geo. McKeand, Alex. Ramsay, I. Jolley, E. C. Murton, A. L. Pentecost, J. L. Burns, G. A. Grover, Jos. Jeffrey, T. D. Walker, G. E. Mason, Hampton, each \$1 00; Rev. H. Holland, \$5; C. Armstrong, Oakville, \$5; F. R. Smith, \$5; Mrs. Beck, Humberstone, \$5; Mrs. Lattimore, \$1; Mrs. Brown, Marshville, \$1; Mrs. Baxter, Thorold, \$1; Josiah Holmes, St. Catharines, \$1; Rev. C. E. S. Radcliffe, Arthur, \$1; Mrs. P. Fraser, Mrs. E. B. Smith, Mrs. Hallen, Mrs. Carter, Miss Carter, each \$1; Wm. Ransford, Fort Erie, \$2; small sums, \$5.

About \$500 are yet required before the Church can be completed. Further subscriptions thankfully received by the missionary in charge, F. C. Piper, Smithville.

HAMILTON.—St. Matthew's (new) parish is situated in the north-east portion of the city, in the midst of a large and compact population. Extensive factories are in daily busy operation, supplying work to the larger proportion of residents. Funds for the new church building have been sent to the committee, to the amount of over \$1,000, chiefly by a few of the new rector's large-hearted friends elsewhere. No provision as yet has been made for his stipend, but we have no fear of neglect in this essential matter. The new parishoners already feel aroused, and will liberally contribute to both the building fund and the clerical stipend.

WELLAND.—On Monday evening, March 7th, the Bishop administered the rite of Confirmation to a large class. Twelve clergymen present. Rev. R. Gardiner, rector.

CLIFTON.—On Tuesday evening, the Bishop likewise administered the rite of Confirmation at Christ's Church, to sixteen candidates. The Rev. Canon Houston, rector.

PORT COLBORNE.—The Bishop of Niagara proceeded to his parish on Wednesday for similar duty. Rev. R. Corder rector.

LINCOLN AND WELLAND.—*R. D. Chapter.*—There was a large attendance of the clergy of this Deanery at Welland, on Monday and Tuesday, March 7 and 8. The Bishop of the Diocese was also present. The proceedings were deeply interesting, and of a practical nature.

MERRITON.—We regret to hear of the ill-health of the Rev. J. Fennell, who is in consequence, absent from the parish, and is staying at Schenectady, N. Y.

GRIMSEY.—The Reverend Thomas Motherwell, of Lowville, it is likely will become assistant to the Rev. Canon Read. Mr. Motherwell is known as an earnest, pains-taking clergyman, and is highly esteemed.

DUNNVILLE.—The new church building, to replace the old one, is fast progressing towards completion, and will be opened about the end of May next. It is spoken of as a fine substantial building, good style and excellent arrangements throughout. The cornerstone was laid last summer by the Rev. Dr. Townley, of Paris, whose death was announced last week in the columns of the DOMINION CHURCHMAN. Dr. Townley, about twenty-five years ago, was rector of Dunnville. The Rev. P. W. Smith is the present rector.

Vacant Parishes.—Elora, Georgetown, and Merriton.

ST. CATHARINES.—*St. George's Church.*—On Sunday, March 6th, the Bishop of the Diocese made his annual visitation at this Church, and administered the Holy Rite of confirmation to 18 persons, having previously baptised one of them at the afternoon service. The weather was very unfavorable, with a dismal rain until evening, when it cleared up somewhat, and an immense congregation filled the old Church at evensong to witness the laying on of hands. The Bishop's address was very impressive, as he set forth the nature of the blessings of Confirmation in unmistakable terms, and was listened to most attentively, for none can fail to appreciate his clear, earnest voice, which so plainly expresses the convictions of his heart. The services at both matins and evensong were very effectively rendered by a full choir, which, under the direction of the present organist, Mr. C. C. Hampshire, is amply sustaining the musical reputation which St. George's has always enjoyed. The morning service was, as is usual during Lent, plain; but the evening partook of a more festive character on account of the Confirmation—the anthem being Sullivan's "What are these which are arrayed in white robes!" On the following morning the Bishop, accompanied by the neighboring clergy, proceeded to Welland, where he presided at a two days' meeting of the Ruri-decanal Chapter, and again administered Confirmation.

HURON.

The Rev. W. J. Taylor, Rector of Wardsville, and the Rev. S. Asbury, Incumbent of Delaware, preached Missionary sermons in each others parish, on Sunday, 18th. Congregations and offertories were good.

PORT DOVER.—On the third Sunday in Lent, his Lordship Bishop Baldwin preached in St. Paul's Church, Port Dover, to a large congregation. He spoke regarding Missionary work, and gave an excel-

lent and eloquent sermon. The offering was for the Mission Fund of the Diocese.

ALGOMA.

The Bishop of Algoma acknowledges with many thanks, the receipt from Rev. W. Crompton of the following: 36 Sunday school library books, 7 New Testaments, 1 large Bible and Service Book, Trench on Parables, 2 vols. Agordi New Testament for English readers, 2 vols. Burridge's Thesauri, Theophilus Anglicanus, Paley's Evidences, 18 alms plates, 2 alms bags, 2 sets Communion linen. Also Mrs. Howland, \$25; and from Anonymous, per Rev. S. Houston, M.A., Niagara Falls, a gold ring, set with pearls, to be disposed of for the benefit of the Diocese.

FOREIGN.

Bishop Parker was, according to latest information, on the African coast, but had not yet reached Mombasa. The Rev. R. P. Ashe has arrived in England.

The Lord Primate has had the pleasure of re-opening yet another parish church, that of Derryloran (Cookstown), which had been closed for extensive alterations and improvements. Upward of forty clergy were present, and the service was fully choral.

The Rev. Baptiste Holmes, vicar of Christ Church, New Mill, is giving a course of addresses to men only, the congregations averaging about six hundred; and doing other excellent work among the men of his parish.

The Churchmen of Ballarat have undertaken to build a cathedral for their Bishop, Dr. Thornton. It will cost over \$175,000. In consideration of the beauty of the proposed structure, which will greatly adorn the city, the scheme is receiving aid from the Wesleyans and other denominations.

Between four and five hundred undergraduates attended St. Barnabas' Church, Oxford, to hear Canon Knox-Little; and it being the first occasion since his severe illness the large church was crowded.

A beautiful church, costing £13,000, and which it has taken three years to build, was recently opened at Liechryd, Wales, by the Bishop of St. David's. It has been erected at the sole cost of one Miss Clara Thomas, of Pencenrig, in memory of her mother.

Sir Andrew B. Walker, Bart., of Liverpool, has signified his intention of subscribing £10,000 to the building fund of Liverpool Cathedral, and in a letter to the Bishop expresses his hope that the scheme will be pushed forward, so that it may be launched and the foundation-stone of the building laid during the Jubilee year.

The persistent efforts of France to acquire the New Hebrides, in defiance of treaty obligations to England and of the repeated protests of the colonies, are especially seconded by Romanism. Bishop Freppel, in the Parish Legislature, has strongly advocated the annexation, and the Marist Brothers are about to plant a Melanesian mission in antagonism to the work headed by Bishop Selwyn.

The Bishop of Liverpool's Lenten pastoral was read in many of the Liverpool churches on the first Sunday in Lent. In it he urges the clergy during Lent to raise the standard of religion on five points: (1) temperance, (2) purity, (3) unity, (4) liberality in giving money, (5) practical charity and brotherly love. The Bishop says: "The Jubilee year is calling forth a general expression of thankfulness. But I have a strong feeling that our thankfulness ought to be accompanied by humiliation for our many national sins."

It will give some idea of the work done and to be done in an English diocese to read some of the statistics from the Manchester Diocesan Directory. By this it appears that besides the cathedral, the diocese contains a total of 758 places of worship, against 699 at the end of 1885. The total number of beneficed clergy is 503, against 499 last year, the total clergy being 838. The total number of confirmed during Bishop Fraser's episcopate was 188,192. The total number confirmed since Bishop Fraser's death, in October, 1885, has been 12,688. During his episcopate Bishop Moorhouse has already consecrated eight new churches, at a cost of £39,597, providing 3,849 sittings, of which 3,516 are free. Thirteen more new churches are in course of erection, and 17 are projected. The total number of sittings in churches in

the diocese was 432,462, of which 287,439 are free. The population of the diocese is put down at 2,474,291.

PREACHING TO BUSINESS MEN AMONG THE BULLS AND BEARS.—San Francisco, Lent, 1887. The clergy of the Episcopal Church of the U. S. in San Francisco, have this Lent inaugurated a series of services on Wednesdays and Fridays in the business part of the city. On Montgomery street near Pine, in which latter are situated most of the brokers' offices, and which is daily thronged by business men of all kinds, especially such as have more or less to do with gold, mining stocks, etc., is a public hall (Platts). Each Wednesday and Friday during Lent, at about 11.30, a few men and boys are employed distributing in the immediate neighborhood handbills calling attention to the preaching in Platt's hall. There are also permanent cards advertising the same in many shop windows. At 12.30, sharp, the preacher takes the platform, standing in his cassock, with a small desk before him. A hymn is announced, sung, and then follows the Creed and prayers. The Creed, Lord's Prayer and six hymns are printed and distributed. Then follows the address, crisp and practical, after the address a hymn and the benediction, ending precisely at one o'clock. The effort has been crowned with success, the members daily increasing. On the occasion of the third address, (the last before this writing) there were over 200 men present, and they joined with a will in the singing, and listened very attentively to the preaching. The common remark among those interested is, "Well, if the Church will come to us, we will, no doubt, learn to go more to the Church."

PROGRESS IN THE ENGLISH CHURCH.—A few facts and figures may serve to illustrate in some measure the great work the Church of England is doing, and the wonderful progress it is making. There are some people who think that it is an effete, worn-out, broken-down institution, fit only for annihilation. Let such carpels read the following: "During the reign of Queen Victoria there have been erected 6,000 buildings for worship in the National Church, against 3,000 by all other religious communions. Seven dioceses have been founded at home, and 62 in the colonies. Within the last half of her reign £81,000,000 has been voluntarily subscribed for Church purposes, and \$22,000,000 in elementary education in voluntary schools."

To show how the Church is providing for the sacred use of these buildings, and for the proper instruction of the community, we must review the statistics of her different schools and colleges, and of her regular ordinations. At the recent Advent ordinations, for example, 392 deacons were admitted, and 359 advanced to the priesthood. Of these 514 were graduates, and only 10 were "literate." A "literate" is a person ordained on "letters" with a university degree. Many Nonconformist clergy were also ordained. And this is going on year after year all over England. In Scotland there are now, by statistics of the Established Church, 564,445 members contributing annually nearly two million dollars. And this is the land of Knox. The same gratifying picture is presented in other places. What can the Dissenter say to it? Have there ever been such activity and progress? We have nothing to equal it even in America. Verily, the work must be of God!—*Church Press.*

Talk about relic-worship by benighted Papists! they are nowhere in the race when the British Protestant goes in for the *cultus*. Last week the Baptists at Spalding resorted to a novel method of obtaining money at a bazaar. Mr. Gladstone was communicated with, and in response to an earnest appeal forwarded to a member of the chapel the trunk of a large oak which he had felled at Hawarden. The tree arrived by goods train, and the strips into which it was cut for making picture frames were eagerly purchased at the bazaar.

The Bishop of Peterborough preached a magnificent sermon in the Chapel Royal, Whitehall, which for once was filled on Sunday morning, even the exalted galleries, which look as if their occupants must be dizzy in gazing down at the preacher and the magnificent Altar plate, having occupants. The Prime, the Lord Mayor, and many members of both Houses of Parliament were present. The sermon was worthy of the occasion, and in bold and fearless language, like a modern Baptist, he prepared the way for a due observance of Lent by a stern denunciation of the vices of the upper classes, and especially of the tolerance by ladies in their houses of men who were known breakers of the Seventh Commandment.

The Bishop of Lincoln may be depended upon to give his help wherever it is most needed. His lordship has since the condemnation of Richard Insole fo-

the murder of his wife at Grimsby been assiduous in his ministrations to the unfortunate man. The good Bishop administered the Holy Communion to him on Sunday, and visited him on Monday morning at 8, remaining with him till the executioner arrived at a little before 9. The undertaking of such a painful duty for a poor fisherman condemned to death speaks sufficiently eloquently without any further comment.

A good many strange answers have been received by clergy in the course of catechising children in church, but none much more so than one told in last week's issue of the *Church of England Temperance Chronicle*. The Rev. F. A. C. Lillingston, the new vicar of Islington's successor at St. James' Clapham, tells how he was seeking "to lead a congregation of children to see that the wearing of a uniform was a mark of distinction, making the individual easily recognised and involving responsibilities. 'You see a man walking very erect, dressed in a red coat, who is he?' A soldier, sir, 'Right.' 'You see a man wearing a kind of helmet, and dressed in blue, who is he?' 'A policeman, sir.' 'Right again.' Then the preacher braced himself up to sketch a parson. 'You see a man dressed in a black coat, and wearing a stiff white collar, who is he?' 'A masher, sir,' was the triumphant rejoinder, and—well, never mind the rest."

Correspondence.

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

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

THE TEMPERANCE QUESTION.

SIR.—It would be a pity that the admirable article in your issue of the 10th inst. should pass unheeded, but there is always running such a torrent of silly, and worse than silly nonsense on the subject, it is to be feared it will not attract the attention it merits. It is about time that some action were taken in behalf of temperance, which has no greater enemy than the prohibition orator, who works Voltaires "Mentex, mentex, il en toujours restera quelque chose," for all it is worth. Churchmen who favor the prohibition enterprise, and by attending meetings, encourage, aid, and abet the "factless assertions" of its press and platform, should avoid speaking harshly of the means Rome adopts to further her projects. In the *Montreal Weekly Witness* of the 9th, there is a letter with the heading "Heroic enforcement of the Duncan Act," in which unlimited admiration is lavished on a Miss Lecturer Walker, for "emphasising and illustrating" the danger of using fermented wine in the sacrament, by the case of a young lady of wealth and position, who after successfully battling with the appetite for liquor for two years, was overcome by tasting wine at her first communion, and died after a six weeks debauch, never having been sober from that moment she left the Lord's table. Is not this a most outrageous statement from every point of view? Inasmuch as it is impossible to find the slenderest proof that the sacrament was not instituted in wine, and seeing that it came down to us in wine by traditions unchallenged for eighteen centuries by any except a few heretics who have been extinct for ages, and seeing that Paul enjoins to hold fast to the traditions he delivered, one that he received of the Lord, being to drink of the Chalice, and as there is no room left to doubt what the Chalice contained, since he reproves the Corinthians for getting drunk on it, (1 Cor. xi. 21), and seeing nevertheless that the Apostle did not presume to counsel them to use a safer element, or to deviate from his Master's orders, while Miss Walker does, and thereby accuses Christ of tempting those who partake of His table, to sin. Are we not called upon to say this woman lies? Moreover, how could a few drops of wine, not nearly a teaspoonful, overcome a boy or girl of even ten years, much less an admittedly "hard case," who had been battling against the appetite for two years, and who, it may be presumed, was of considerably riper years. Against this contention it may be urged (1) that some hold (even against proofs to the contrary) that the sacrament was not instituted in wine. (2) that it is not impossible that the lady drank of all that was in the chalice, and so became intoxicated. I answer (1) when an assertion is made, unsupported by proof, against what has been believed by the Church for eighteen centuries, and which if not fact, would prove that the Church has failed to duly administer a sacrament ordained by Christ, whether such an assertion comes in the guise of a pious belief, or a pious fraud, it is the bounden duty of every man with a spark of loyalty in his heart who has promised to fight manfully under the banner of Christ to up

and say "lie." (2) When a lecturer tells of such a monstrous sacrilege as a communicant coming and kneeling at the altar rails, to gratify her desire for strong drink (and this must have been her intention if she went away drunk), but observing that for this most improbable statement there is no proof offered, and that the lecturer expresses no horror of an act at once so injurious and blasphemous to Him who shed His blood for His people, but merely cites the circumstance as useful evidence in favor of prohibition. Every dictate of humanity and generosity, supported by an enormous weight of probability, constrains us to regard this prohibition announcement as a LIE. VERITAS.

ALGOMA WIDOW'S AND ORPHAN'S FUND.

SIR.—I was much pleased with the proposition of Mrs. Boomer, made in your paper last week and also your article this week, *Re* the widow's and orphan's fund, Algoma Diocese. It seems to me the very thing, and cannot help feeling that it will become popular. My object in asking a small space in your paper, is to suggest what in my opinion would be the better plan to insure a real success, and it is to limit the subscriptions. I notice in Mrs. Boomer's letter some names with subscriptions already promised. I feel that the idea will not become popular in that way. The women of England have started a subscription, and I believe it is limited in amount, I am not sure of the amount; but it is very small, so that all can share in it. I would therefore humbly suggest that the amount be limited, to say 25 cents each, that committees be formed in every parish under chairmanship of each rural dean or his wife (if he has one) in Canada. That all subscriptions be paid in upon a date to be named previous to the 20th of June, when they can be placed in the offertory on that day (as there will of course be a special service in every church in Canada), and so made a spontaneous offering to the glory of God and the benefit of the families of our Algoma clergy, from, I hope, every church-woman in our Dominion. Yours truly,

F. DEALTRY WOODCOCK.

THE EFFECT OF THE MISSION.

SIR.—It is hardly six months since a very large mission was held throughout this City, of ten days duration, and without any exception, ten candidates of this most laudable work spoke freely and to the point, and to all appearance with effect as to the responsibility of professing Churchmen and Church-women living a consistent life, according to the rules of Holy Church. I say apparent effect, thoughtfully and deliberately, for it has come to my knowledge that, during the past ten days, at a very large hall given here, on a Wednesday evening, I regret to say there were a great number of Church people present, who took deep interest in the mission referred to, some of them were even the prime movers in getting up the ball. "Consistency thou art a jewel." The reason of my calling your attention to this glaring evil is, that not a voice has been raised in opposition by our clergy, and I hear the affair is to be repeated to-night. My own private opinion is, the mission has not altogether been a success. In the Church I attend, our mission priest entered most minutely into the doctrinal teachings, arousing the careless to interest and enquiry, but, alas, since his departure we have not heard a word about these things, which we believed would be enlarged upon by our own priest. The same can be said of teaching for the Holy Lenten Season, which is now half over, there has never been even a suggestion as to the manner in which it should be kept, like many of the sermons preached in this Church, a vast deal too much is left to supposition. I also regret to say that many of those who I refer to as having been at the ball are regular Church goers, some even attending daily in Lent. What! Is this Church going only a form to be got through with somehow. I pause for reply. Yours, &c.

OTTAWA, 16th March, 1887.

CHURCHMAN.

SKETCH OF LESSON.

5TH SUNDAY IN LENT.

MARCH 27TH, 1887.

A Happy Meeting.

Passage to be read.—Exodus xviii. 1-12.

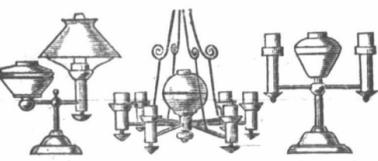
Having seen in last lesson how Israel obtained the victory over Amalek in answer to Moses's prayer, and how in the same way, 'Prayer makes the Christian's armour bright': we come now to consider a peaceful and happy visit by a desert chief to the camp of Israel. Moses, under God's direction, had led the Israelites to the neighbourhood of a country where he had passed many happy years, where he had a special revelation from God, and where a promise made by God to him was soon to be fulfilled. (Exodus iii. 12).

I. Welcomes Guests, (verses 1-7).—Moses gets a message that some friends are coming to see

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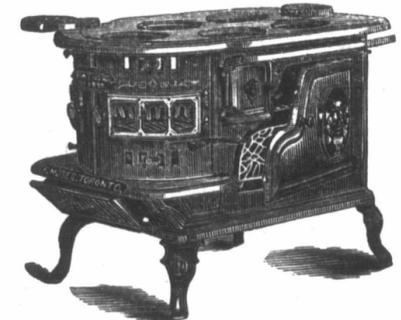
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him. The new from Egypt had was not wholly Moses' family he Moses was about wife and two son would soon return his father-in-law would be mingle stirring scenes o God had preserv II. Pleasant happy party wa lated to them th ance. Observe (verse 8). See, praises God for Moses, but in d At the conclusio a sacrifice of th well as prince o Then Moses inv elders of Israel before God.' T of manna. Jet Heaven," and loving care for I feast. They we even their hono brated with h (Deut. xiv. 23; ways be wit St. Paul say? often is it thoug fretful, whereas which mars all. give up sin, gai then we shall fi shall be glad in scholar make it is not acknowle pleasures be pl

WHY DO

For 4,000 y God's people b bership. And among Christi Baptism. C Ninety seven i from the maj Christ preach to the covenan narrower than so? If a new i as passengers, the absence of may continue absence of an we take our o It will not whether, a bad a pure life is t immoral habi could believe i man." To w being a bette believe in my

BISHOP PA

Let every o fine clothes, a possible, maki if nothing but Let the tim ing and praye bewailing our miserable sta Divine mercy sufferings of r such like exer Let the con ourselves with spare diet. Let the rich deny their a punish their e Drink no w

him. The news of the wonderful deliverance from Egypt had reached distant places, and probably was not wholly unexpected by Jethro, with whom Moses' family had been living for the past year. When Moses was about to go before Pharaoh he had sent his wife and two sons back to Midian, knowing that he would soon return thither. Moses goes out to meet his father-in-law and family, and their joy at meeting would be mingled with thankfulness that, amid the stirring scenes of Israel's deliverance, the goodness of God had preserved them from danger.

II. *Pleasant intercourse.*—(verses 8-12).—What a happy party was assembled in Moses' tent, as he related to them the wonderful story of Israel's deliverance. Observe how Moses ascribes it all to God, (verse 8). See, too, how Jethro, in the name of all, praises God for His goodness, not only in preserving Moses, but in delivering Moses' nation, (verse 9, 10). At the conclusion of their conversation they join in a sacrifice of thanksgiving. Jethro being priest, as well as prince of his tribe, offers the sacrifices to God. Then Moses invites his relations and friends and the elders of Israel to an entertainment; 'to eat bread before God.' This bread we may suppose was made of manna. Jethro must taste that 'bread from Heaven,' and thus have a further proof of God's loving care for Israel. It was a solemn yet a joyful feast. They were in the presence of One higher than even their honoured guest, and therefore it was celebrated with holy joy. Compare similar instances. (Deut. xiv. 23; 1 Chron. xxix. 32). So it should always be with Christian people. What does St. Paul say? See 1 Cor. x. 31.; Phil. iv. 4. How often is it thought that religion makes people dull and fretful, whereas it is really the consciousness of sin which mars all. See St. John iii. 20. We must first give up sin, gain pardon and life through Christ, and then we shall find it to be true that "the righteous shall be glad in the Lord" (Psalm lxiv. 10). Let each scholar make it a rule to join in nothing where God is not acknowledged. Then shall our meetings and pleasures be pleasant and profitable.

Family Reading.

WHY DO YOU BAPTISE CHILDREN?

For 4,000 years an overwhelming majority of God's people have believed in Infant Church Membership. And to-day there is no more unanimity among Christians on any subject than on Infant Baptism. Only three per cent. object to it. Ninety seven per cent. practice it. This demands from the majority a direct scriptural prohibition. Christ preached to people who admitted children to the covenant. If the new covenant were to be narrower than the old, would not Christ have said so? If a new railroad intended to refuse children as passengers, would it not publish the fact? In the absence of such prohibition we infer that we may continue to take our children with us. In absence of any prohibition in the New Testament we take our children into the Church.

It will not be thought uncharitable to say that whether a bad life cause us to miss of truth or not, a pure life is the best way to find it. A man of immoral habits once observed to Pascal, "If I could believe in your creed, I should be a better man." To whom Pascal made answer, "Begin by being a better man, and you will soon come to believe in my creed."—*Rev. Daniel Moors.*

BISHOP PATRICK'S RULES FOR OBSERVING LENT.

Let every one of us lay aside all this Lent, our fine clothes, and let us retire ourselves as much as possible, making no visits, nor willingly receive any, if nothing but civility obliges us to it.

Let the time be spent in this retirement, in reading and prayer; in examining our consciences, and bewailing our offences; in taking a view of the miserable state of mankind, and imploring the Divine mercy toward them, in laying to heart the sufferings of many of our Christian brethren, and such like exercises.

Let the consideration of it move us to chastise ourselves with fasting; or if that cannot be with a spare diet.

Let the rich, especially those who live deliciously, deny their appetites, keep a slender table, and punish their excesses with a harder fare.

Drink no wine or strong liquors without necessity;

make no feasts, nor accept of invitations to them. Give alms liberally, and frequent the public prayers, and there let us humble ourselves before God, and blush to lift up our eyes to heaven.

Tremble to think that you have so oft prayed in the Litany that God would pitifully behold the sorrows of your hearts, when, perhaps, you had no sorrow at all.

And forbear music and dancing, and such like pleasures.

Let those that have been slothful content themselves with less sleep, that they may have more time for heaven and true heavenly thoughts.

They that have been too voluptuous will do well also to lie hard.

Finally, let there be a general abstinence from all manner of recreations. Leave the *play houses* quite empty, and make the *Churches* full; go to no public shows, but spend the time, when you come from Church, in setting all things right at home.—*Pastors Aid.*

IF I WERE YOUNG AGAIN.

If I had the happiness of being young again, I should take the advice which was given me about six times a day on an average in my youth, and "be a good boy." Nothing now is quite so certain to me as that all the happiness worth having that exists in the world, or that ever existed, has come from the practice of the simple, commonplace virtues. I accept this as a law of nature, not capable of being altered or modified by any man or men. Out of all the countless myriads of people who have lived on the earth, not one individual has ever succeeded in gaining profit, or even increasing his sum total of happiness, by doing wrong.

If I could be young again, I should try hard for the great prize of good health; that being one of the three main conditions of prosperous and happy living. I would most scrupulously avoid all stimulating drinks and all enslaving habits, particularly smoking, to which I was in bondage for thirty years.

Finally, if I were to incur the responsibility of being young once more, I fear that I should be in some danger of becoming a miser. A sound pecuniary condition, not wealth, but a stable sufficiency for our needs and ideas; this is also a condition of human welfare.

At the age of twenty-one years, I inherited the sum of \$1,500, and spent it in roving about England for several months, returning to New York with five large trunks full of books, two complete sets of cricket, and ten silver dollars. Grant me the felicity of being twenty-one again, and I think I should use my small capital to gain a footing on the soil of this broad and fertile country; perhaps in Florida among the orange blossoms; perhaps in the part of Virginia where Jefferson and Madison lived and loved; perhaps in western Tennessee; perhaps on the rolling prairies, or in the blander climate of Oregon or California. Having got my land, I should found my existence upon it, and conquer independence.

These three, then, I now regard as the main pillars which support the fabric of human well-being; honor, health, and independence.—*James Parton.*

THE VALUE OF A PLAN.

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan we become fitful, jealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realise the value of system, and arrange a method which accords with our vocation.

If you plan to go to church each Sunday, you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your good resolution if you can meet the difficulty with the response: "That's my plan," and follow it out. If we could read the

records of human life we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of hap-hazard, go-as-you-feel, sort of thing, and lacked a well-kept plan.

MAMMON.

Oh! my friends, let every one of us, poor alike and rich, take heed and beware of covetousness, for Mammon is a jealous god. When once a man has accepted his shabby gospel he will not be content to leave one single spark of nobleness in that man's soul. Mammon lives in the pitchy slime of base hope and temptation. For Mammon, the churl, Nabal threw away his life; for Mammon, Achan sold his whole house; for Mammon, Balaam profaned the vestal fires of prophecy; for Mammon, Simon Magus wished to tamper with holy things; for Mammon, the rich fool drew down upon his head that thunder-clap, "Thou fool, this night—" for Mammon, Ananias lied to the Holy Ghost; for Mammon—yes, for thirty pieces of silver, Judas sold his Lord, and bartered away that which had once been a human soul. Oh, that our eyes were opened and we could see, as he is, that thrice despicable spirit, that withered, mean, accursed demon, with luxury attending him at his right, and villany at his left; fear, grim and gaunt, stalking at his heels, with his votaries grovelling in the mud around him, their bellies cleaving to the dust, bowed down by the crushing weight of their own choosing, while for them triumphant Death shakes his dart but delays to strike.

It is a great mistake to think any kindly act too insignificant to be noticed by our Father in Heaven. Faber says: "every solitary kind action that is done the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted anyone unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries."

MOTHER GOOSE.

No doubt most of our little readers think Mother Goose was a fictitious character. That is a mistake, and I am going to give you a little sketch of the old woman.

Her maiden name was Elizabeth Foster, and she was born in 1655. She married Isaac Goose in 1698, and not long after her marriage she joined the Old South Church in Boston. She died in 1747, ninety two years of age. She was a kind, good old grandmother, who made nursery songs and sang them to please her grand-children.

Her son-in-law, Thomas Fleet, first published her songs in 1716. Mother Goose lived in a little one-story, red-roofed cottage.—*Ex.*

HINTS TO HOUSEKEEPERS.

Faded flowers can be entirely restored to freshness by clipping the stems and putting them in very hot water. The secret of the hot-water treatment is said to be this: The sap is sent up into the flower instead of lingering in the stems.

MINCE GRIDDLE CAKES.—Chop all the cold bits of meat you may have, of whatever kind, cooked of course; season with salt and pepper, make a griddle batter as for pancakes, lay a spoonful on the well-battered griddle, then a spoonful of the chopped meat and part of a spoonful of batter over the meat; when cooked on one side, turn, and, when done, serve as hot as possible.

HOW TO PRESERVE BUTTER.—First work out all the milk thoroughly, then salt with Rock Salt, according to taste, pack into Air-Tight Jars or Cans, and keep in a cool place. By observing the above rules you can keep butter fresh for years. Tie a bladder over the jar or can.

TO PRESERVE CIDER.—Add ten ounces of Sulphite of Lime to every barrel of Cider, mixing the Lime first with a little Cider, shake together well, or take one pound of White Mustard Seed, put it into a bag and hang it into the bung-hole of the barrel; it gives the Cider a pleasant spicy taste and arrests fermentation.

POISON.—For dogwood or ivy poisoning the following is said to be an infallible remedy: Boil wood ashes enough to make a strong lye; wash the poisoned part in this; let it remain a few minutes and wash off in soft luke warm water; when dry anoint with grease. Repeat this process as the poison develops itself and one or two applications will cure the most obstinate case.

CURE FOR WHOOPING COUGH.—Chestnut Leaves, 1 ounce, boiling water 1 quart. Pour the water on the leaves, let stand until cool, then give a teaspoonful of the infusion three times a day, the last dose to be given before retiring; after twenty-four or six hours the sufferer will be relieved, then the dose may be administered in a smaller quantity.

A tea made [of the leaves and blossoms of the common red clover, sweetened and drank freely is a remarkable remedy for the whooping cough.

HOW TO PRESERVE EGGS.—For every three gallons of water put in one pint of fresh slacked lime, and the same amount of common salt. Mix well and put into a barrel which should be half full of this fluid, then put in your eggs carefully so as not to break any, then cover the vessel over with a lid, on which also put lime and salt. This process will keep Eggs from two to four years, if properly managed.

BAPTISM.

THE TEACHING OF THE TWELVE APOSTLES.

Great was the excitement, about three years ago, among learned men, on the arrival of some good news from Constantinople. A report had gone abroad that a dusty manuscript had been discovered in an old library there, containing an ancient Christian writing, perhaps as old as the apostolic age. Yes: a Greek Bishop, Bryennius, had actually found a work, lost for centuries, which some of the best judges think to have been written (probably in Syria) by a man who might have seen and conversed with St. Paul. The little book, when printed, is only ten pages long; and its title is, "The Teaching of the Twelve Apostles." It contains no mention of the author's name, or of the place where he lived. But judging from the extreme simplicity of the style, from the absence of any mention of persecutions, and the strong expectation of the immediate return of our Lord, it seems as if it were written in very early days indeed. Thus the unknown authors may be considered to rank among the "fathers" of the church. And we, her far-distant "children"—distant both in time and place—cannot fail to be interested in seeing what this apostolic man actually taught.

In chapter 7 he thus writes on the subject of baptism: "As regards baptism, baptise after this fashion: after having given the proper instruction, then baptise in the name of the Father, and of the Son, and of the Holy Ghost, in flowing water. But if thou hast not flowing water, baptise in some other water; and if thou canst not baptise in cold, then, in hot water. If there is a deficiency of water, then pour the water three times on the head, in the name of the Father, and of the Son, and of the Holy Ghost. Before baptism, both he who administers it and he who receives it ought to fast; and others, too, if they are able." On the subject of

FASTING AND PRAYER,

he says in chapter 8: "Let not your fast days be the same as those of the hypocrites (the Pharisees); for they fast on the second and fifth day of the week; but you must fast on the fourth day and on the 'day of preparation' (Wednesday and Friday). Nor must you pray like the hypocrites, but as our Lord ordained in the Gospel, viz., 'Our Father, &c.' Thrice in the day ye should thus pray."

A WOMAN'S RIGHT.

I have a word to say to some of the dear girls who read "Two-Minute Talks" (the boys need not listen), upon one side of the vexed and much discussed question of "Womens' Rights," which I think I have not seen touched upon elsewhere.

We will leave to abler hands to balance the respective advantages of ballots or no ballots for women of "divided skirts" or long trains, of domestic training or the higher education. These have been considered and re-considered, and, after all, are more likely to be settled by time than arguments.

The "Right" which I desire to treat, and the one I feel most inclined to claim for myself, is a lesser, but no less important one, and belongs to all women equally; since all girls and women are, or may be, housekeepers, property-holders, wage-earners, occupants of salaried positions or places of trust, or otherwise connected and brought into contact with the great world of American interests.

It is the right to be as business-like, as prompt, punctual, exact of statement, as careful about keeping engagements and promises as business men are, or are supposed to be.

Here and there a woman comes up to this standard, but as a general thing they do not. "Just like a woman,"—"That comes of trusting a woman,"—are phrases which one hears, and which ring unpleasantly in one's ears, especially as we cannot think them altogether undeserved.

Women, when it comes to questions of business, are often prolix, inexact, vacillating. Fifteen minutes' delay in keeping an appointment, a day or two in replying to a letter, seem to them of little consequence. Worse—when the letter is written or the appointment kept, more often than not they fail of their mission from the fact that they have not been prepared for by a preliminary mental process, in which is determined exactly what is meant or wanted, and precisely in what form the meaning shall be put. No man of affairs would go to a business discussion without an orderly arrangement of ideas; women are too apt to trust to the inspiration of the moment. They "do their thinking outside of their heads after they get there," and few busy men have the time or patience to follow them as they meander slowly towards the facts of the case, through a long sequence of autobiography, surmise, irrelevant particulars and descriptions of "feelings" which are often a relief to themselves and a clearance to their own mental confusion, but cannot fail to be irritating to their over-taxed auditors.

It is this aggravating looseness of method which has brought the name of women into disrepute as participants in business affairs. It has doubtless stood in the way of many a girl, as she has bent herself to unfasten the stout bars which held her back from supporting herself by honest work of a more remunerative kind than sewing on a machine or teaching a district school.

I feel as if each girl who is growing into womanhood should feel bound to do her individual share toward lifting this reproach from her sex. Let us agree to disagree about other particulars of the so-called wrongs or rights of women, but let us all unite on this point, that, so far as we can, we will try as women to be exact and punctual and accurate, as clear-headed and clearminded in business matters, as—I will not say as men, for all men are not so by any means—but as the best men, the men who command success because they deserve it.—Susan Coolidge, in Feb. Wide Awake.

—Men awakened from the stupor and insensibility of sin are sometimes in perplexity and doubt as to the reception that God will give them. They have some perception and hope of His mercy, else they would not return to Him at all; but their sense of sin is so keen, and their guilt appears so great, that they dread the inevitable meeting with Him. All such fears are groundless. A hearty welcome awaits them, a free and full pardon, a Father's love and blessing.

A BOY'S DECISION.

Many years ago, Mr. Hall, an English gentleman, visited Ireland for the purpose of taking sketches, to be used in an illustrated work on Ireland, which has since been published.

On one occasion, when about to spend a day in the neighbourhood of the Lakes of Killarney, he met a bright young Irish lad, who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself to be well acquainted with all the places of interest in that neighbourhood, and had plenty of stories to tell about them. He did his work well, and to the entire satisfaction of the visitors. On their return to the starting point, after a day of great enjoyment, Mr. Hall took a flask of whisky from his pocket and drank some. Then he handed it to the boy and asked him to help himself. To his great surprise the offer was firmly but politely declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whisky, was stranger to him than anything he had seen that day. He could not understand it, and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, then five shillings, if he would taste that whisky. But the boy was firm. A real manly heart was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he take a drink of whisky. That was a coin seldom seen by lads of this class in those parts. Straightening himself up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said: "This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor children from starving! But at last my father took a stand. He signed the pledge, and wore this medal as long as he lived. On his death bed he gave it to me. I promised him that I never would drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise."

The boy's decision was noble. Yes; and it had an influence upon others too. As Mr. Hall and the other members of the party stood there astonished, he screwed the top on to his flask, and flung it out into the water of the lake near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying as he did so, "My boy, that's the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drop of intoxicating liquor while I live."

C. E. T. S.

A circular has been sent from the Synod office reminding the clergy of the diocese of Toronto that, by resolution of Synod, the 27th of February being the first Sunday in Lent, is appointed to be observed as the "Temperance Sunday," and expressing a hope that the subject of Temperance would be brought before their respective congregations. It is further suggested that the offertory on that day, or at least a portion of it, might very appropriately be sent to Mr. G. Merser, Synod office, for the purposes of the C. E. T. S.

RULES FOR GIVING.

1. Examine the claim made upon you for an object whether it be deserving.
2. Learn to give without waiting to be solicited.
3. Give with simplicity.
4. Give cheerfully.
5. Give without publishing your generosity.
6. Give frequently.
7. Give according to your ability.
8. Give the best.
9. Give that which will cost you something to part with.
10. Give prayerfully.

Children's

JESUS LOVES

I know 'tis Jesus
And makes my v
My nature is by
Yet Jesus loves a

How kind is Jesu
'Twas for my so
For children's sa
For Jesus loves a

When I offend by
Omit the right of
If I repent He's
For Jesus loves a

To me may Jesu
Although so you
Alas! I am oft by
Yet Jesus loves a

CURE FOR CRO
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Yellow Oil should
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THE STORY OF
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The first bottle,
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GRATEFUL EPPS'

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"By a thorough k
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Made simply with
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JAMES EPPS & C

A B A

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Change of Reside
at very low price:
(a)—7 Oct. square
for my own use, sui
(b)—6 Oct. square
case, suitable for

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of goods. FREIGHT
The ONTARIO
PICT

Childrens' Department.

JESUS LOVES A LITTLE CHILD

I know 'tis Jesus loves my soul
And makes my wounded spirit whole,
My nature is by sin defiled,
Yet Jesus loves a little child.

How kind is Jesus, oh! how good,
'Twas for my soul He shed His blood,
For children's sake He was reviled,
For Jesus loves a little child.

When I offend by thought or tongue
Omit the right or do the wrong—
If I repent He's reconciled,
For Jesus loves a little child.

To me may Jesus now impart
Although so young, a gracious heart;
Alas! I am oft by sin defiled
Yet Jesus loves a little child.

CURE FOR CROUP.—Prompt relief to prevent suffocation from the accumulation of tough mucous—the formation of false membrane—and the constriction of the air passage, is necessary in case of a sudden attack of croup. Hagyard's Yellow Oil should be used at once, afterwards Hagyard's Pectoral Balsam.

THE STORY OF HUNDREDS.—In a recent letter received from Mrs. Sarah A. Mills, of Wheatley, Ont., she says, "I was a sufferer for six years with dyspepsia and liver complaint. My food did not digest, and I grew weaker every day. I lost appetite and had little hope of recovery. I tried many remedies, but all in vain, till I took Burdock Blood Bitters. The first bottle gave relief; after taking seven bottles, I am thankful that I now enjoy good health."

HIGHLY SPOKEN OF.—Mr. James M. Lawson, of Woodville, Ont., speaks in high terms of Yellow Oil for rheumatism, lame back, sprains and painful complaints. Yellow Oil is used internally and externally in case of pain; also coughs, colds, sore throat, etc., and has made many remarkable cures of deafness.

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DICK'S SERMON.

There they were—rector and congregation—in mamma's dining room. The preacher stood on a chair, and rested his hand on the side-board which was his reading-desk. His congregation—and such an attentive, expectant congregation many of our rectors might envy—were four children all sitting on chairs and hassocks in front of the minister. First the preacher's younger brother, Ted, his sister, Lottie, who was five and who tenderly caressed her beloved Dinah Maria, a much banged and battered doll, and the baby of three, a dear little tot of a girl, and last of all a neighbor's son whose name was Artie, completed the number.

The preacher was a boy with red cheeks, and hair so curly, it was the envy of all the young girls in the neighborhood who were martyrs to curl papers and pins over night. He wore around his very plump shoulders a soiled pillow case, for a surplice.

"My dear brethren," he began with much solemnity, "I want to tell you about some very bad people—it's a story I've been hearing—all about a man named Anaphias and his wife (I forget her name). They were oh, very bad. They wouldn't give their money to the poor. There are other little boys in this world who won't give their money to the poor, cause they drather spend it on balls and candy, (squirms from the guilty Teddy). They told lies about it too to a nawful good man, and oh my Christian friends, what do you think happened? (A pause).

They was struck down by lightning right down there before all the people. My! wasn't they 'shamed! Everybody knew how bad they was then.

"Now, my brethren, we ought to be gooder than we are. Our mammas just 'bout as good as that man waitin' for Anaphias' money. She reads her Bible every day—I see her—and she goes to church and never plays on Sunday. Now, my brethren, we'd ought to mind her; we'd ought to all our mothers. (Here the preacher eyes Artie severely). Boys had ought to go the Post-office when their mammas want 'em to, without talkin' so much." (Then the preacher eyes Ted so severely that it is more than he can stand, and he cries out, "Oh, pshaw, I go anyhow.")

The preacher pays no attention to any interruptions. "They ought to keep their white aprons clean, and not go to the sugar-box after school (the preacher's voice changes to a frog-like hoarseness, supposed to be bass, and Lottie's blue eyes fill with sudden tears). They'd ought never to pitch into older brothers and friends." "Oh! I say," Artie says, but even the worm will turn, "and boys I know ought to split kindling when their mothers tell 'em and not sneak off to school without doin' it." "Ahem!" murmurs the preacher and turns very red, but adds, with much dignity, "this isn't a Methodist meetin', though some folks think it is. This is the 'Piscopal church, and we'll close by singin' a hymn, the nine hundred and eleventh hymn, and then the doxology. Amen."—Daisy R. Campbell.

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While in the army I contracted a severe cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

CURED ME.

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Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health.—E. Felter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

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I am now ruddy, healthy, and strong.—James M. Anderson, Waco, Texas.

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